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# CHRISTIANITY TODAY



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

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## Editorial Notes and Comments

### A QUESTIONABLE TRIBUTE



IN its report to the General Assembly (1933 Minutes, p. 123), the General Council records the death of HENRY CHAPMAN SWEARINGEN and gives expression to its sense of loss by reason of his removal as well as its sense of appreciation of the service he rendered as a churchman. While we are not disposed to be critical of that measure of praise that the General Council metes out to Dr. SWEARINGEN—we believe that even more could have been said without exaggeration—yet we think that the General Council acted with questionable propriety when it made use of this occasion to praise a document whose adoption by the General Assembly, in the judgment of many at least, marks one of the most discreditable episodes in the history of the Presbyterian Church. We refer to the report of the Commission of Fifteen as adopted by the 1926 and 1927 Assemblies. That part of the General Council's tribute to Dr. SWEARINGEN that seems to us out of place and un-called for follows:

"When it seemed as if danger threatened the unity of our Church and a Committee of Fifteen was appointed to study the peace and unity of the Church, it was natural that he should be chosen as chairman of that deliberative body which did so much to interpret the mind of the Church to itself and bring peace and poise to the Church he loved so well. His sound judgment and unswerving courage, his patient forbearance, brought forth a document which was received with confidence by the Church and is today one of our great interpretative historic pronouncements."

If we are disposed to hold the memory of Dr. SWEARINGEN in honor—and we are—it is not because of the part he played as chairman of the Commission of Fifteen but rather in spite of the part he played in that connection. It is worthy of note that while the General Council refers to the fact that the Commission of Fifteen was appointed to study the "peace and unity" of the Church it makes no mention of the fact that it was also appointed to report relative to the "purity" of the Church. No doubt the language chosen by the General Council indicates somewhat accurately the task to which the Commission of Fifteen confined itself. It sought to bring in a report that would further the "peace and unity" of the Church but was unmindful of its obligation to also bring in a report that would further the "purity" of the Church. The great weakness of its report lies in the fact that it sought to promote the peace and unity of the Church regardless of its purity. As a result, its report was and

still is acceptable to the modernists and the indifferentists but unacceptable to all those who in all heartiness and sincerity accept the Bible as the Word of God and the Confession of Faith as setting forth the system of doctrine taught in that infallible Word. Had the Commission of Fifteen sought first the purity and then the peace and unity of the Church only in as far as they were consistent with its purity, they might have produced a document that would have meant much for the welfare of the Presbyterian Church. As it was, it attempted the impossible task of securing peace and unity in a Church that is part liberal and part conservative, part modernist and part Christian. No doubt the members of the Commission, for the most part at least, meant well, but they attempted the impossible and it is our conviction that at the end of the day it will appear that they rendered a disservice rather than a service to the Church of Christ.

It may be added that it is hardly accurate to speak of the report of the Commission of Fifteen as "one of our great interpretative historic pronouncements." It should be remembered that it is merely a report adopted by an Assembly, not an overture that was adopted by the presbyteries. Hence it is not a part of the law of the Church and has only such weight as attaches to a declaratory statement by a single General Assembly.

### THE MINUTES OF THE GENERAL ASSEMBLY



THE Minutes of the 1933 Assembly are somewhat briefer than usual—due in part at least to the fact that its meetings were confined to four days, but otherwise they exhibit the shortcomings as well as the excellencies of former volumes. Their merits should not blind us to their shortcomings. While these shortcomings are of the nature of sins of omission rather than sins of commission they seem to us more or less serious none the less. In our opinion, the Minutes of the Assembly should provide a record of its proceedings as would enable those who did not attend its meetings to obtain from its pages something like an adequate idea of what took place. It does not seem to us that such knowledge is obtainable from the existing Minutes, mainly because they contain no record of lost motions. Under the method of reporting now in vogue, it is conceivable that the General Assembly should spend the major part of its time in discussing matters that receive no mention in the Minutes simply because none of the motions over which there was much discussion were adopted. Take, for instance, the matter of Foreign Missions as it concerned the last Assembly. There is a bare mention of the fact that there was a minority report but the minority report itself is not printed and were it not for the Dissent and Protest printed toward the end of the Minutes the reader would not be able to obtain even an

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inkling of what it was in the majority report to which there was such vigorous objection. Take again the matter of the Presbyterian Magazine. There is nothing in the records to indicate that there was strong and determined objection to the recommendation of the General Council that this Magazine be discontinued and that the Assembly sustained the General Council by an exceedingly close vote. If the Minutes of the Assembly were our only source of information it might readily be supposed that the Commissioners were agreed as to the wisdom of discontinuing the Magazine. Other matters might be mentioned but these will suffice to make clear, it seems to us, that whatever the excellencies of the Minutes of the General Assembly they leave considerable to be desired.

### Board of Foreign Missions Interprets Action of Assembly



WE have received a copy of General Letter No. 51 which ROBERT E. SPEER, CLELAND B. MCAFEE, GEORGE T. SCOTT, IRENE SHEPPARD and WEBSTER E. BROWNING, in behalf of the Board of Foreign Missions, sent, under date of July 24th, to the missionaries on the field. This letter deals for the most part with the actions of the last Assembly regarding the Board of Foreign Missions. It not only reports those actions but purports to indicate their significance.

We are glad to note that its report of what took place at Columbus is more adequate than that found in the Minutes of the General Assembly by reason of the fact that it includes not only the Minority Report, submitted by PETER STAM and ROBERT S. MARDSEN, but the Overture proposed by DR. MACHEN to the Presbytery of New Brunswick and adopted by the presbyteries of Philadelphia and Aberdeen. Incidental reference is also made to the pamphlet of 110 pages, entitled "Modernism of the Board of Foreign Missions," by DR. MACHEN (free copies of which are obtainable by application to the author at 206 South 13th Street, Philadelphia).

It can hardly be said, however, that this more adequate account of the Assembly's actions has been made in the interest of affording the missionaries such a knowledge of those actions as would enable them to draw their own conclusions as to their significance. One can scarcely read this letter without getting the impression that these things have been included not so much for the sake of conveying fuller information as for the sake of calling attention to the attitude of the Assembly concerning them. There would be no special objection to this were it not for the fact that the letter insinuates that the actions of the Assembly were taken only after the allegations made in DR. MACHEN'S pamphlet, in the overture adopted by Philadelphia and Aberdeen presbyteries and in the minority report against the Board of Foreign Missions had been shown to be unfounded. Under the circumstances it was to be expected that the letter would contain repeated allusions to the large vote by which the majority report was adopted and the small vote that favored the minority report. It was to be expected, moreover, that it would contain no reference to the fact that no discussion of the two reports was allowed on the floor of the Assembly and that it would be silent in regard to the fact that the minority was not only not permitted to have its report printed and distributed among the commissioners but that it was even made to appear that it was only by grace of the Assembly that the minority was permitted even verbally to present its report for the consideration of the commissioners.

It is alleged indeed that "the whole matter was thoroughly discussed" before the Standing Committee on Foreign Missions, but no evidence is offered to justify the representation. But even if that allegation be well-founded it is obvious that it is one thing to have such a matter discussed in the privacy of a

committee and quite another thing to have it discussed openly in a public assembly. If the policies and methods of the Board deserve nothing but commendation, why this fear of free and open discussion? It is possible—or rather probable—that if there had been any real discussion on the floor of the Assembly the outcome would have been quite different. The fact that only two members were unwilling to sign the majority report is by no means conclusive to the contrary. It will be recalled that in 1923 in the matter of DR. FOSDICK and the First Presbyterian Church of New York a minority report was presented by a single man, DR. A. GORDON MACLENNAN, and, after discussion on the floor of the Assembly, adopted by that body. What the result would have been in this instance if anything like full and open discussion had been allowed no man knows. Suppose, not to mention other things that might have been said, it had been pointed out on the floor of the Assembly that the majority report contained no real repudiation of "Re-Thinking Missions" as is indicated both by a careful reading of the report itself and by the fact that it was concurred-in by one of the fifteen members of the *Commission of Appraisal* who were immediately responsible for this "attack on the historic faith," in the words employed in the report adopted by the United Presbyterian Assembly. It is altogether probable, in that case, that many of the commissioners would have voted differently than they did and that the outcome would not have indicated as large a measure of confidence in the Board of Foreign Missions on the part of the Church at large as the actual vote of itself is fitted to suggest.

Lack of space forbids further comment in this connection. No doubt a surface view of what happened at the last Assembly suggests the notion that the Board of Foreign Missions is deserving of the "whole-hearted, unequivocal, enthusiastic and affectionate commendation of the Church at large," but those who look beneath the surface and consider the manner in which the majority report was "put across" and who at the same time are genuinely interested in truly Biblical and truly Presbyterian Missions will hardly "find the same comfort in it" that the secretaries of the Board who sign General Letter No. 51 profess to find.

One of the paragraphs of this letter deals with the proposed independent agency for foreign missions. Interest in this paragraph will, perhaps, largely center in the thinly veiled manner in which it threatens missionaries on the field who lend aid and comfort to those who sponsor any agency other than the existing Board. "If there are any," the missionaries are told, "who cannot in all good conscience recognize the rights of the General Assembly, then the question must arise about their future relation to the work which is under the General Assembly's responsibility and control. . . . It has seemed wise to several missionaries to furnish material to those who have cultivated the spirit of opposition to the Board as an agency of the Church. We have no wish to put any undue restriction on any worker on the field. There must be serious consideration, however, on the part of each how far one can properly go in helping to undermine confidence in the work of the Missions of the General Assembly while at the same time holding obligations to that body." That looks somewhat as though notice was being served on the missionaries that no matter what knowledge they may have of Modernism being taught under the auspices of the Presbyterian Church in the U. S. A., they must at most report it to the Board secretaries. We are of the opinion that sound missionaries will derive small comfort from the assurance that "the Board is always ready to receive any criticisms which any missionary or Mission wishes to offer, and to submit any necessary issue to the General Assembly for consideration"—in view of the Board's action in the case of Mrs. Buck.

## "THE PLAIN MAN SEEKS FOR GOD"



UNDER the above title Dr. HENRY P. VAN DUSEN has written and Charles Scribner's Sons have published a two-hundred-page book that has a significance other than its contents.

This is due, partly at least, to the fact that Dr. VAN DUSEN—now a professor in Union Theological Seminary of New York City—was one of those students whom New York Presbytery licensed in 1924 notwithstanding his refusal to affirm his belief in the Virgin Birth of our Lord. Against this action, it will be recalled, ALBERT D. GANTZ and others filed a Complaint that was sustained by the General Assembly of 1925. It will be further recalled that following the defiant statements issued by Dr. HENRY S. COFFIN and others, certain timid souls brought about the appointment of the Commission of Fifteen, which had the immediate effect of suspending the mandate of the Assembly that the matter be "remanded to the Presbytery for appropriate action, in conformity with the decision herein rendered" and the ultimate effect of practically nullifying the decision of the Assembly altogether. As a result, Dr. VAN DUSEN was allowed to remain in the ministry of the Presbyterian Church in the U. S. A. and is to-day listed among the members of New York Presbytery. If for no other reason, this book is significant because of the light it throws upon the present theological position of one whose acceptance as a Presbyterian minister was a matter of widespread dispute. Has the outcome justified those who sponsored or those who opposed the licensure of HENRY P. VAN DUSEN? It seems to us that the event speaks in no uncertain tones in favor of the latter.

Perhaps it should be said in the first place that the title of the book is not fairly descriptive of its contents. Dr. VAN DUSEN's "plain man" is hardly that of common speech. And that because his "plain man" has a knowledge of contemporary philosophy and contemporary science that is greatly in excess of that possessed by the typical layman, unless we are considerably mistaken. We question whether the typical "plain man" will even understand the language in which much of this book is written. In other words, we judge that most laymen would regard this as distinctly a "high-brow" book.

It is more important to note that nothing distinctively Christian appears in either Dr. VAN DUSEN's approach to or in his solution of the problem of the existence and character of God. If there is anything in this book that could not have been written by a non-Christian, we have failed to notice it. Dr. VAN DUSEN's general position is that we can be sure of the existence of God but that we cannot be sure that the character of God is such that He is worthy of our supreme devotion. He does not deny that the God that exists is worthy of our supreme devotion but, strangely enough, he seems to think that it is best that we have no full assurance that "Ultimate reality is good and intimately solicitous for man and his ideals." Doubtless Dr. VAN DUSEN has been led to take this position by reason of the fact that in seeking to answer the "plain man's" questions about God, he ignores that revelation of God that has come to us through prophets and apostles and especially through Jesus Christ, and which is recorded in Holy Scripture. It is to science rather than the Bible that he looks for his knowledge about God. The following passage is more or less typical: "Either there is meaning in it (the facts of nature and history) and purpose through it and a God behind it, or there is not. If there is not, we must face the truth, not blink it. *Here science must give us the answer. And we must accept her report; for though she is not always right, we have no sounder voice to trust. . . . Unless science points us to God, we shall not long continue to believe in him*" (italics ours). How little Christian Dr. VAN DUSEN's position is, is indicated among other things by his failure to give any recognition to the supernatural, in any proper sense of the word. It is true that he uses the word, "super-

natural," but only as referring either to that which is above the physical order or that which man does not yet understand. Obviously, that is in effect to deny the supernatural altogether in the sense in which it is the very breath of the nostrils of Christianity. It may be added that Dr. VAN DUSEN's God is a limited God and that his Christ is not the eternal Son of God who became incarnate for us men and our salvation.

This book provides sad reading. If it had been written by one who had been reared in a Godless atmosphere, it would be possible to see in it the record of a soul's search for God and in that case we might rejoice in the thought that in time he would come to a knowledge of the true and living God as He has made Himself known unto us. In view of its authorship, however, it would seem that it records a departure from, rather than an approach to, a truly Christian faith.

## THEOLOGY AND RELIGION



THE relation between theology and religion is frequently misunderstood. Theology is often defined as the science of religion and so regarded as an attempt to interpret and systematize religious experience. As a matter of fact, however, theology is properly defined only when it is regarded as the science that has God as its object and so the science that is concerned with God and the relations between God and the universe with all that it contains, particularly man. This means that religion is no more independent of theology than theology is independent of religion. The two are so closely related as to be inseparable.

We may well take the late Dr. WARFIELD and the living Dr. BERKHOF as our teachers in this connection. "What theology is," wrote the former, "is reflection on God and all that we know concerning God. It is not the product of religion any more than—or indeed as much as—religion is the product of it. What it precisely is, is the product in the intellect of the same body of facts of which religion is the product in the life: religion and theology are parallel and interactive products of the same body of facts. One would like to see religion defined without involving theology. Is not religion the reaction of the human spirit in the presence of God? And how is the human spirit to be in the presence of God except by intellectual apprehension? By as much as man is an intelligent being, by that much he cannot react to objects unperceived. Perception, ripening into conception, underlies all religious reaction; and as is the perception ripening into conception, so is the religion. Otherwise we should be committed to the proposition that fetishism is as good a religion as Christianity. For precisely that in which fetishism differs from Christianity is its theology: take away the differences in the conception of deity and you take away the differences in religious functioning" (Critical Reviews, p. 325). "Religion and theology," writes Dr. BERKHOF, "are closely related to each other. They are both effects of the same cause, i.e., of the facts respecting God in His relation to the universe. Religion is the effect which these facts produce in the sphere of the individual and collective life, while theology is the effect which they produce in the sphere of systematic thought" (Reformed Dogmatics, Introduction, p. 100).

In the light of what has been related, the folly of disparaging theology in the interest of religion becomes obvious. Since theology and religion are products of the same facts—the one in the sphere of thought and the other in the sphere of life—it follows that there can be no real opposition between them. It is conceivable indeed that there should be theology without religion but it is inconceivable that there should be religion without some theology. And that because apart from some theology there would be no knowledge of those facts concerning God and His relations with His creatures which, working in the hearts and lives of men, produce what we call religion. It follows moreover

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# New Light on the Bible

## Important Discoveries of Biblical Manuscripts

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

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UNTIL a few years ago, the earliest known manuscripts of the New Testament were the famous fourth-century manuscripts, the Codex Vaticanus (denoted by the symbol "B") and the Codex Sinaiticus (denoted by the symbol "Aleph"). These manuscripts are written on the very durable material, vellum, which is made from the skins of animals. But prior to the fourth century the ordinary writing-material for the books of the ancient world was papyrus, a material made from the papyrus-plant. It was no doubt upon papyrus that the New Testament books, as they first came from the pen of the sacred writers, were written; and it was through successive copyings from one papyrus manuscript to another that the text was handed on from the first century to the fourth.

Unlike vellum, papyrus is an exceedingly perishable material, so that while the vellum Codex Sinaiticus of the fourth century is just as easy to read today as it was when it first came from the hands of the copyist who produced it, the New Testament papyrus manuscripts which were produced before the introduction of vellum are for the most part lost. Until about three years ago, only very small fragments of such manuscripts were known, and they themselves had been discovered only in recent years.

### A Sensational Discovery

About three years ago, however, a find was made which can be called little less than sensational. Mr. A. Chester Beatty acquired a group of Biblical papyrus manuscripts which contains within its number no less a treasure than a manuscript containing parts of thirty leaves (sixty pages) of the Gospels and Acts, which was written in the third century—perhaps about a century earlier than the earliest extensive manuscripts of the New Testament previously known.

The original announcement of the discovery of the "Chester Beatty Papyri" (as the group of manuscripts is called) was made in *The Times* (London) on November 19, 1931; and since then students of the Bible have been kept in a state of expectancy by announcements which have appeared in various learned journals. But it was not until this year that really detailed information about any of the manuscripts became available.

Now, however, Messrs. Emery Walker Limited, London, are issuing a splendid edition of the manuscripts under the eminently skillful direction of Sir Frederic Kenyon, late Director and Principal Librarian of the British Museum.\* Two instalments have so far appeared; the first ("Fasciculus I")

containing the "General Introduction" and the second ("Fasciculus II") containing an introduction to, and the text of, the manuscript to which we have just alluded—namely, "Chester Beatty Papyrus I," containing parts of the Gospels and Acts. In the former of these two instalments, sample pages of each of the twelve manuscripts are given in photographic reproduction. By examining these photographs, the reader can obtain a better impression of this manuscript and of the appearance of papyrus manuscripts in general than can be obtained through many pages of description.

### A Precious Collection

Though we single out the manuscript of the Gospels and Acts for special mention here, it must not be understood that the other manuscripts are unimportant. On the contrary, the account which Kenyon gives of them in his "General Introduction" is sufficient to show that they are full of interest.

No. II, for example, containing parts of ten leaves of the Pauline Epistles, and No. III, containing parts of ten leaves of Revelation, are, like No. I, of the third century, No. III being placed by Kenyon in the latter part of that century. No. VI, containing substantial portions of thirty-three leaves of the Septuagint Greek translation of Numbers and Deuteronomy, is actually placed by Kenyon in the second century. When we find an Old Testament manuscript written in a period only a little later than that in which the sacred writers of the New Testament were producing the autographs of their books, the ordinary devout reader of the Bible may well feel that the study of ancient manuscripts is no longer a matter of merely antiquarian interest, but has become something that should stir the imagination of every Christian man.

In a note in *The Times Literary Supplement* (London), July 20, 1933, Kenyon points out that No. IX, containing parts of sixteen leaves of Ezekiel and Esther, may be part of the same manuscript as No. X, containing parts of thirteen leaves of Daniel. Thus the number of manuscripts represented in the collection would be reduced to eleven, instead of the twelve listed in the General Introduction.

No. XII in the list is not a Biblical manuscript; but it is of very great interest, since it gives information about the

\* *The Chester Beatty Biblical Papyri. Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible.* Fasciculus I, General Introduction; Fasciculus II, The Gospels and Acts. By Frederic G. Kenyon, Late Director and Principal Librarian of the British Museum. London: Emery Walker Limited, 16 Clifford's Inn, 1933.

Greek text of a portion of the very important Jewish book, I Enoch (or "The Ethiopic Book of Enoch"), which has hitherto been known, in this portion, only in an Ethiopic translation from the Greek.

### The Oldest New Testament Manuscript

However, it is no doubt No. I in the series which is of the greatest interest of all, and it is this one alone whose text has so far been published in full. To this manuscript, therefore, we shall confine the rest of what we have to say in the present article, which, it will be understood, is merely a brief report of the information just given to the world by Sir Frederic Kenyon.

The exact place where the manuscript was found is unknown, though no doubt it was somewhere in Egypt, since that is the only place in the ancient world (except for the ashes of Herculaneum in Italy) where ancient writing on papyrus has been preserved. The bulk of this manuscript, like that of the others in the collection, came to Mr. Chester Beatty through the hands of natives and dealers. A number of leaves were transferred to him by the courtesy of the University of Michigan. Then all the leaves, with those from the other manuscripts of the collection, were mounted under glass by Dr. Ibscher of Berlin, and then were committed to their present editor at the British Museum.

Originally the manuscript contained the whole of the four Gospels and the Book of Acts; but of the approximately 110 leaves (220 pages) of which, as convincing calculations show, it originally consisted, only 30 leaves (60 pages) have been preserved, and unfortunately no one of these has been preserved in full. The top of the written part of the page is, indeed, preserved in most cases, though not in all; but the bottom is lost in every case, together with varying amounts of the page. In Luke and John, "either the whole width of the column is preserved, or one side of it"; but in Matthew and Mark and Acts "both sides of every column are damaged." Very little of Matthew is preserved; more of Mark; and much more of Luke and Acts. In John, a number of rather extensive sections are preserved with an approximation to completeness which in the rest of the extant part of the manuscript is rare. Thus the manuscript, as we now have it, is merely a collection of fragments, but it is so extensive a collection of fragments as to be of exceedingly great value.

### How the Date Is Fixed

We have seen that the date of this manuscript is placed by Kenyon in the third century. May this dating be relied upon? That question is not without importance, since upon the very early dating of the manuscript depends to a very considerable extent its importance in the eyes of scholars and to a very much greater extent still the appeal which it makes to the popular imagination.

In answering the question, we are obliged to admit that the manuscript does not afford any direct testimony as to the time when it was written, so that the dating depends altogether upon expert examination of the character of the handwriting and the like. Such indications might seem at

first sight to be vague and uncertain, and indeed the learned editor himself is the first to admit that they are far from permitting of anything like complete precision. Nevertheless, the unanimity of experts in this field does serve to produce a favorable impression in the mind of the layman. There are differences of opinion in detail, but they are accompanied by a considerable amount of general agreement. For example, as Kenyon points out, Professor A. S. Hunt is inclined to assign the manuscript now under discussion to the latter half of the third century, while he himself is inclined to place it in the former half; but a third-century date for it can be regarded as fairly certain.

### A Roll or a Book?

The form in which this manuscript was put together is of the intensest interest. Up to comparatively recent times it was supposed that while vellum manuscripts were made in the "codex" or book form—that is, were composed of quires bound together like a modern book—papyrus manuscripts were always in the form of rolls. This view had to be abandoned some years ago because of the discovery of remains of papyrus codices; and it is in the codex form that this manuscript of the Gospels and Acts was made.

As Kenyon points out, this is not a matter of merely antiquarian interest. If the roll form was used, not more than one of the longer New Testament books could find place in a single manuscript. In that case, the unity existing between New Testament books could not find expression in any physical conjunction of the books. In form, the New Testament, or each of its divisions, such as the four Gospels or the Pauline Epistles, would be just a collection of individual rolls. But if the codex form was used at an early time, then the true inner unity existing among various books of the New Testament could be expressed by their being bound up together in a single codex. Thus even so cautious a scholar as Kenyon is able to suggest, on the basis of this new evidence, that when Irenaeus at the end of the second century insists upon the uniqueness of our four Gospels—their essential unity among themselves and their difference from all other books—he may have seen them all four bound together in books, which, we may add, may have been not dissimilar to the precious book, consisting of the Gospels and Acts, of which so large a portion has now been discovered.

### The Witness of the Manuscript

What light does this manuscript shed upon the all-important question of the "text" of the New Testament; what help does it give us when we endeavor to reproduce as accurately as possible the exact wording of the New Testament books as they came from the sacred writers?

At first sight, the layman, untrained in the science of textual criticism, might be inclined to make extravagant claims. "Scholars have hitherto relied," he might be inclined to say, "upon the two earliest existing manuscripts, the Codex Vaticanus (B) and the Codex Sinaiticus (Aleph); well, here we have a manuscript about a century earlier than these, and of course we ought to get back to the

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# The Value of Memorizing Scripture and the Catechism in Childhood

By the Rev. E. E. Bigger



PAUL in writing to Timothy charged him to "Hold fast to the form of sound words." 2 Tim. 1:13. Dean Alford, in his Greek Testament, places the stress on the word "*form*" in this verse. His reason is, the rule that the position of the substantive (subject or object) in relation to the verb, before or after, determines whether the emphasis should be on the substantive or the verb. In this instance the object precedes the verb in the Greek text, hence the emphasis is on the object, "*form*," "The *form* of sound words," doctrine. Paul tells us when and by whom Timothy came in possession of "the form of sound words," viz., "from a child," *young* child: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom (viz., thy mother Eunice and thy grandmother Lois, 2 Tim. 1:5) thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, which is in Christ Jesus." 2 Tim. 3:14, 15. Timothy, with his mother and grandmother, was probably converted under Paul at Lystra. The Holy Spirit naturally used the Scriptures, in the new birth and conversion of Timothy, which he had known from a child, as Paul says it was able to make him wise unto salvation. So, many parents have had the great joy of seeing the early conversion of their children, as the gracious reward of the faithful training of their children, in storing their minds with the Scriptures followed by prayer. Paul says, "Bring up your children in the *nurture* and admonition of the Lord." Peter says, "The milk of the word" is necessary to the growth of the babe in Christ. So, "the milk of the word" is necessary to lay the foundation of spiritual life and growth of the babe in the flesh. The greatest heritage to which a child can fall heir in this world, is that of godly parents, faithful in the responsibility for the destiny of their children. Prov. 22:6.

What is true about memorizing Scripture in childhood is equally true of memorizing the Catechism. True, the Catechism is not so vital as the Scripture. But the Catechism provides definitions of the truths of Scripture essential to the understanding of Scripture. It also provides a system of Bible principles, showing the order and relation of the truths to each other, thus fixing in the mind the plan of salvation, and establishing and fortifying mind and heart against the false isms which would deceive, if possible, the very elect. Dr. John Hall, late pastor of the Fifth Avenue Presbyterian Church, New York, speaking of the

importance of memorizing the Catechism, said, "Having no anchor in definite religious knowledge, it is no wonder that a speculation cannot be propounded among us so silly that it shall not find followers." Considering the great value of this system of Bible truth, there are two reasons why it should be memorized in childhood: First, because it is a much easier task for the child than in later years; and second, because if it is not memorized in childhood, it is one in a thousand that it never will be. Some think it is a useless task to impose on the child, since he can have little or no understanding of the meaning of the words. But the meaning will come in later years when the reasoning powers of the mind are developed, and the need and importance of the truths embodied are realized. The late Dr. John Cumming, of London, tells his experience: "When I learned that Scriptural and extremely abstruse work, the Shorter Catechism, I did not understand it. But my memory was stored with the truths of that precious document. And when I grew up I found those truths, which had been laid aside in its cells as propositions which I could neither understand nor make use of, became illumined by the sunshine of after years, and, like some hidden and mysterious writing, reveal in all beauty and fullness, those precious truths which I had never seen nor understood before."

The Catechism was drilled into me Sunday afternoons, and the answer to "What is sin?" I rattled off without even a thought of its meaning, until in the maturity of manhood, its meaning flashed upon me, that there are two classes of sins, viz., sins of omission and sins of commission, shall I not say, equally heinous in God's sight, according to their equal "aggravations"? Q. 83. There never was a day when the mind of youth should be so charged and fortified against the insidious and bold attacks of error and infidelity as the present. As parents are awake to the life and destiny of their children, will they use these effective agencies for their safety and salvation?

## Editorial Notes and Comments—Continued

that there is an inseparable connection between a man's religion and a man's theology. It is often said that men may have different theologies but the same religion. Such is not the case. By as much as men differ in their theologies, by so much do they differ in their religions. It is nothing short of folly to suppose, for instance, that we can share Paul's religion without sharing Paul's theology.

# The Modern Conflict and the League of Evangelical Students

By the Rev. Calvin K. Cummings, B.A.



N the modern conflict between Naturalism (Modernism) and historic redemptive Christianity, the battle has nowhere raged more furiously than on the college and theological seminary campuses of America. It is here that the first impact of the foe was felt. It is here that the enemies of the Prince of Glory have made their most sweeping conquests. The Naturalists, having seized (in most instances dishonestly) the many one-time Christian citadels of higher learning founded and maintained by evangelical Christians, are now using these institutions to propagate views which strike at the very foundation of supernatural Christianity as found in the Word of God. To the evangelical student who has faced the enemy's fire, it has seemed sometimes as if the cause of evangelical Christianity were lost. It was a dark day for the evangelical student when eight years ago at a gathering of theological students under the direction of the Inter-Seminary Movement, a spiritual state was disclosed which resulted in the open denial of Jesus Christ as God's only-begotten Son and man's only Saviour.

But there were some students who were not deceived by the miserable notion that they could stay within the ranks of such a hostile organization and still give a true and consistent testimony to the truth of God's Word. At a time like this when there was no corporate evangelical witness in the student world, God raised up a student protest against modern unbelief. After much earnest prayer and preparation, twelve men, representing six different institutions of higher learning, met at Pittsburgh in April, 1925, and organized the League of Evangelical Students. This little group set themselves like a flint against the anti-supernatural and anti-historic trends in the Christian seminaries and colleges of America. It was made very plain that "the purpose of this league shall be to bear united witness to the faith of its members in the whole Bible as the inspired Word of God; to interest other students in the work of the gospel ministry; to have fellowship one with another; and to present to students evidences of the truths of evangelical Christianity."

From this humble beginning there has grown in the Providence of God a national movement which has already become one of the most promising student movements of America. Today, there are more than fifty institutions of numerous denominations which constitute the League of Evangelical Students. God has raised up chapters of the League of Evangelical Students from coast to coast and from Nova Scotia in the north to Texas in the south. There is no little significance in the fact that the recent academic year has proved to have been one of unprecedented growth for the League. During that time, fifteen chapters applied

for membership in the League of Evangelical Students. These new chapters include such universities and colleges as Cornell, Princeton, Haverford, Oklahoma, Harvard, Temple, Beaver, and Louisville—not to mention some of the more distant outposts. Inquiries relative to the formation of chapters of the League have come from China, Japan, and Canada. Latest advices are that there is now a league of evangelical students in China, to be called "The Evangelical Students Alliance in China." Being patterned after the American movement and in large degree an outgrowth of the American movement, the evangelical students of China have expressed a desire to be affiliated with the League in America, though their movement is to be controlled from China. They have appealed to us for assistance.

The mothers of some of America's college students have written to the secretary of the League seeking the assistance of the League for their sons while in college. There has been manifest at the present National Convention of the League and at the Regional Conferences a growing interest and freshness of spirit among the students which is bringing real vigor into the ranks of the League. This is to be seen in the attendances on these occasions and in the nature of the testimony that has been raised on such occasions. At some of the sessions of the recent National Convention, held at Grand Rapids, there were approximately eight hundred in attendance—largely students. At the Eastern Regional Conference held at Philadelphia in the fall of 1932, the attendances became so large that it was found necessary to adjourn to a large auditorium for the final sessions of the conference. It is of even greater significance to observe that in proportion to a steady growth of the League there has been a corresponding strengthening of the witness in the movement. It is the opinion of many that the recent National Convention of the League and the numerous Regional Conferences sponsored by the League presented the strongest program of evangelical speakers in the history of the movement. Some of the great leaders of the evangelical forces in America have been greatly encouraged by the splendid stand which the League of Evangelical Students took at their National Convention relative to Buchmanism. The students on their own initiative proposed and adopted a resolution which put the League of Evangelical Students on record as opposed to that subtle form of Modernism known as Buchmanism and provided the plan whereby the students might be warned and instructed as to the real nature of Buchmanite movement known as the First Century Christian Fellowship. We believe this was the first body of believers to take such a step. One cannot but observe that though the surging waters of Naturalism have

inundated virtually every campus of America, God is raising up on these campuses small groups of intelligent, consecrated, Christian students who by the grace of God are beating back the threatening waters. "This is the Lord's doing; it is marvellous in our eyes."

At a time like this—when the lines of Naturalism are beginning to break, the students find that the task they have undertaken demands resources which the students are unable to give. Because they have not had sufficient funds, already the students have found it necessary to withhold the publication of the *Evangelical Student* which brings to the students of America the evidences of the truths of evangelical Christianity, and to content themselves with

only the part-time services of the general secretary who is so sorely needed to visit the hundreds of colleges and seminaries where the gospel is not honored and to encourage the few lonely evangelical students there to organize themselves for the defense and propagation of the gospel. So the students of the League, out of a deep concern for the myriads of students in America who are without a genuine Christian testimony, regard it a solemn duty to call on evangelicals everywhere to lay this need of the League on their hearts, to unite with us in prayer, to give as the Lord doth lead.

Address of General Secretary: Rev. W. J. Jones, Box 264, Huntington, Indiana.

# The One Page Sermon

## "BUT HE LIED UNTO HIM"

By the Rev. F. M. Foster, Ph.D.  
Minister, Third Reformed Presbyterian Church, New York City

"But he lied unto him" (I Kings 3:18)



N old prophet lied unto the man of God that came from Judah. The latter, without waiting to examine the message, the lack of faithfulness in the one who uttered it, and its contradiction of God's specific instructions, acted on it, and—was slain. "Beloved, believe not every spirit; but try the spirits whether they be of God; because many false prophets are gone out into the world." (I John 4:1.)

Three texts should be thoughtfully considered.

One is at the head of this article. A second is Acts 5:4, "Thou hast not lied unto men; but unto God." The third—"For this cause God shall send them strong delusion, that they should believe a lie." (2 Thes. 2:17.) When in the meeting to hear the "Laymen's Report," Dr. HOCKING declared that "Christ did not say, Before you can be saved, you must believe in my Virgin Birth," he was stating indirectly that Jesus is not the Son of God. He gave a false impression to all attending that meeting, and to all who read his words. He seems to agree with the Sanhedrim—"He hath spoken blasphemy"—"he is guilty of death"—"for he said, I am the Son of God." Dr. HOCKING, his associates on the Commission, and Modernists, mount the platform and shout up to God that Jesus is not your Son! He is the son of Joseph and Mary, and we know it!! We refuse to sanction such imposition on men any longer! The devils believe and tremble; but Modernists seem to pride themselves on being fearless and outspoken. "But he lied unto him."

The second Scripture is this,—"Thou hast not lied unto men, but unto God." (Acts 5:4.) To say unto a Governor—You lie! is in a sense a greater wrong because of his station. To say to the President—You lie! is still more reprehensible because of his high position. To say unto God—*Your statement is false!* is a sin so great that man cannot sound its depths. It is uttered with the Universe listening in. The Ninth Commandment reaches farther than to men. To reject anything that God has spoken is a serious matter. It is stepping out before worlds and saying—*I know better!! That Scripture is not true!* Yet, men pass over the matter lightly. With incontrovertible evidence and unmistakable demonstration against them, some deny the inspiration of the Bible; some the Fall; some, the Virgin Birth; some, Christ's Deity; some, His sacrificial death; some, His resurrection; some, His salvation.

Modernists are inconsistent. Analyzing Dr. HOCKING's statement above quoted, one can ask, Why use the term "saved"? Saved from what? Saved to go where? To heaven? What heaven? By whose permission "No man cometh unto the Father but by me." Human ladders do not reach up. What folly to think they do.

Modernists take little account of sin. The length and breadth and depth and height and the exceeding sinfulness of sin, they continually narrow and restrict in definition until little remains. They rid themselves of the need of a Saviour by seeming to hold that sin is of no more importance than chicken-pox. "If we say that we have not sinned, we make him a liar, and his word is not in us." (I John 1:10.) If there is no sin, the cross of Christ is an unexampled, inexplicable tragedy, staged before the universe, and carried out by Him who is infinitely holy, infinitely loving, infinitely just—an impossible situation. "Let God be true and every man a liar." (Rom. 3:4.)

The third Scripture is also of ominous import,—"For this cause God shall send them strong delusion, that they should believe a lie." *What "cause"?* They had turned from God to follow one who exalted himself above all that is called God, or that is worshipped; so that he "sitteth in the temple of God, showing himself that he is God." (II Thes. 2:11.) Turning away, God allowed them to become so inoculated with their heretical beliefs that they wandered in great caverns of darkness.

The heresy set forth in II Thess. 2 is not more deplorable, and cannot be more wicked, than denying the Divinity of the Son of God; nor may we suppose the judgment will be less severe. "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing"—(just man's blood), "and hath done despite unto the Spirit of grace." (Heb. 10:29.)

Rejection of the Deity of Christ is not new. But in these last years the heresy has become bold. It has obtained standing. It is almost popular, in some gatherings, to smite Christ as at His trial; to crown Him with thorns; to mock Him as an impostor; yet covering their words with flowers—*He was such a beautiful character, and did so much good!!* We are face to face with the tragedy of the Twentieth Century, and it is being enacted, as nineteen hundred years ago, on the heights of Zion.



## Letters to the Editor

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

### A Missionary Reflects

To the Editor of CHRISTIANITY TODAY,

SIR:

When the June number of your esteemed paper reached our station near the end of July we received our very first full and clear account of what the General Assembly did—and failed to do. If you had seen the eagerness with which we all looked each mail for CHRISTIANITY TODAY, you would have realized how indispensable your church paper has become to us.

It is difficult indeed to understand how the Assembly justified itself in remaining in the far-from-evangelical Federal Council.

Of course, the topic of most vital interest to us missionaries was that concerning our Board of Foreign Missions. Dr. Machen certainly presented most serious charges against that Board, and the General Assembly did not help matters by refusing to allow a full discussion on the floor. It still remains of the utmost importance to our foreign mission cause that someone who may be in a position to do so offer without delay a detailed refutation. If such a refutation be impossible, a frank confession and a resolute right-about-face would seem to be in order and would still save the day. Loyal Bible-believing missionaries as well as givers will surely demand one or the other of these courses. Any superficial attempt to smooth things over now will entail a widespread loss of confidence. Let us all pray that this may be avoided before it is too late. Let the Board in all its work and alliances so unequivocally stand by the Word of God and its infallible teachings that it may regain the confidence of all true Presbyterians, thus obviating any necessity for another Board in our Church. In that case, I am sure the new Board would very willingly dissolve, and its members would again extend their heartiest cooperation to the old Board of Foreign Missions which has behind it a long history of noble service to our blessed Redeemer.

Praying that God may richly bless and guide you as you so earnestly and ably contend for the faith once for all delivered, I am,

Yours very cordially,

PRESBYTERIAN MISSIONARY.

### Agrees with Protest

To the Editor of CHRISTIANITY TODAY:

Sir: This refers to Dr. Walter G. Somerville's letter published in the Mid-August issue of CHRISTIANITY TODAY. I heartily agree with Dr. Somerville and I wish hereby

to express my appreciation of your action in giving publicity to Dr. Somerville's letter.

As an alumnus of Davidson College now living near New York City, I was amazed and very much alarmed when I received the announcement of the recent Commencement at which Dr. Henry Sloane Coffin, of Union Theological Seminary, N. Y., preached the baccalaureate sermon.

I cannot understand how Dr. Lingle and the others at Davidson could consider Dr. Coffin as evangelical, yet it is equally incredible to me that Davidson should be so sympathetic towards the position for which Dr. Coffin stands.

This writer shares with Dr. Somerville the sincere hope that the controlling Presbyteries will definitely disapprove this action.

Yours very truly,

J. ENOCH FAW,

WESTFIELD, N. J.

Class of '15.

### Has He Been Answered?

To the Editor of CHRISTIANITY TODAY:

Sir: For his suggestions as to possible improvements in our Board of Foreign Missions, Dr. Machen has been scolded and denounced; but has he been answered?

Yours very truly,

CHAS. E. EDWARDS.

PITTSBURGH, PA.

### Two Letters of Approval

To the Editor of CHRISTIANITY TODAY:

Sir: I do not know when my subscription to CHRISTIANITY TODAY expires, but in response to your appeal in the current number, I send you the enclosed check for \$1.00 to apply on renewal.

I thought I would never subscribe to another journal or magazine, but I cannot do without CHRISTIANITY TODAY. You are rendering a great service to the Master and to His Church on earth by issuing such a publication.

Yours very sincerely,

GEO. T. COXHEAD.

FRANKLIN, N. Y.

To the Editor of CHRISTIANITY TODAY:

Sir: Enclosed two dollars. Please give me a two-year subscription to your paper. Your mid-June issue was a "nock-out." I have been paying three dollars a year for a church paper that at times gives me a faint nauseated feeling when I turn through its pages, because it consists of nothing but a collection of predigested and insipid platitudes, and avoids like the plague any vital

issue of the day. Your paper seems to be dealing with living issues. I am delighted to be able to subscribe. Deliver me in the future from church papers which spend their time taking mixtures of myrrh and aloes to perfume the body of a dead church, and seem to be more interested in wiping the death dew from off the brow of the corpse than leading men on to a victorious conquest for Christ.

Sincerely,

C. H. PATTERSON.

American Pres. Mission South  
Sutsien, Kiangou, China.

### Missionary Heresy?

To the Editor of CHRISTIANITY TODAY:

Sir: It is often said that it is hard to get information as to whether Presbyterian missionaries on the field are really departing from the evangelical faith and preaching another gospel. There is, however, illuminating information about the position of one of the missionaries under the official Presbyterian Board of Foreign Missions in the April, 1933, issue of *Truth and Life*, a periodical published in Peiping, China. This issue contains a sermon (abridged) preached by the Rev. Richard H. Ritter, a missionary of the Presbyterian Church, U. S. A., at Yenching University, Peiping China (an institution with which, according to its latest available report, the Board of Foreign Missions cooperates) on January 1, 1933.

Entitled "The Life of Prayer in a World of Science," the sermon endeavors to point out what a true world of science would be and then the place of prayer in such a world.

Something of the attitude shown toward the standards of the church may be gathered from the following quotation: "Fellowship with God is the highest enjoyment man may have; if it is not the chief end of man, as the catechism says, it is at least one of his chief and most glorious possibilities!"

The greatest difficulty perhaps that the reader finds is to locate in the sermon any evidence of a belief in God's supernatural work on behalf of men. The world of science is described in purely naturalistic terms. For example, two sentences describing it read: "It would be a world of unprejudiced experimentalism; that is, there would be no fear of, but rejoicing in, experiments such as those in communism, anarchism, fascism, imperialism, internationalism, and other theories. Perhaps, even, we would definitely set aside certain groups which would gladly offer themselves for experimental purposes." There appears as a conclusion the sentence: "Now such a scientific Utopia is perhaps not very far, after all, from what some Christians call the 'Kingdom of God.'" That is doubtless true, but it is a long way from what a biblically enlightened Christian, one who knows the Word, calls the "Kingdom of God." A

world of true science would be right and proper but *naturalistic* science alone will never bring in the Kingdom of God.

But, naturalistic science seems to be the only kind that Mr. Ritter will recognize. He asks, "Or in the realm of personal values, have we reached any really scientific conclusions about the origin or purpose of life, the nature of virtue or of individuality, the formation of character . . . or the existence of God?" It is our belief that the Bible and a theology founded upon the Bible have reached a number of very truly scientific conclusions about these things, and that missionaries are on the field to state and propagate those conclusions. But the preacher says that the world of science "would be a world of faith in critical investigation and education, not propaganda." There is no one more heartily in favor of critical investigation and education than the writer but we hold that if our Lord's commands are to be believed, gospel propaganda has a place, too, and a large one.

One of the most enlightening sentences about the world of science is the following: "It would be a world of tolerance, that is, of liberty in thought and action, at least within the bounds of scientific reasoning." We have grave question as to whether, on the basis of conception revealed by this article, the preaching of the gospel and the proclamation of the Word would be "within the bounds of scientific reasoning."

Here is just one example of how the missionary enterprise, as at present conducted, is defeating its own end. Such statements are quite in line with the conclusions of the recent Laymen's Report.

We cannot say that we are surprised at these statements, but we do wonder whether they represent that conformity to the Word of God which the members of the Presbyterian Church think that their missionaries represent.

A PRESBYTERIAN.

## Bible-Day in South Africa

The various Africaans-Netherlands Protestant Churches in South Africa are making preparations collectively to celebrate the introduction of the new South African Bible in all churches simultaneously. A special Sunday was named as a day of commemoration. The first copies of the "Africaans Bible" arrived in South Africa in the beginning of June. The last Sunday in August was fixed as the great Bible Day. Further, a common day of celebration, in September, was fixed by the most prominent men of all the cooperating church groups, under the auspices of the Bible Translation Commission, which is composed of the most scholarly representatives of the various churches. This celebration will be held at Johannesburg. From that date onwards all the Protestant churches in South Africa of Netherlands origin will use the new official translation of the Africaans Bible.

# This Changing World

By  
"Calvinist"

A FEW days ago a friend of mine was trying to argue me out of being a Calvinist. Having met with but indifferent success, he finally exploded:

"I suppose *you* were *born* a Calvinist. Nothing else could account for it. You must have begun it as a baby."

"No," I replied. "I didn't begin it as a baby. My Calvinism began a long while before I was a baby. It began in the eternal purpose of God before the world was."

So, my readers will not expect anything else than that their columnist will look at the world in which he lives from the definite point of view of the Calvinist, that is (as he believes), the consistent Biblical Christian.

And looking into this changing world I see much that alarms me and gives me pause even while all the time I remember that God is on His throne. Some things cause me to tremble just because I *do* know that God is on His throne.

America is in the midst of a great economic and psychological "drive." It is the boast of those in charge of this drive, that it works with wartime zeal to arouse wartime emotion and action. There is much to commend in this. There is something undoubtedly thrilling in the thought of a whole nation of 120 millions uniting in one great effort to pull our stalled economic vehicle out of the mud. But there are dangers lurking in "wartime psychology," too. There is the danger of unduly exciting small minds,—of leading these minds to hate and to act against all who may not, by point of view, settled conviction, or what not, be able to sanction the present "drive," or to take part in it. No man who advises coolness during a time of public hysteria and mass action is ever appreciated—until long afterward! Yet some voice ought to be raised to warn the American people that this is a free country, that it has a constitution, that almost any hardships are justified in the struggle to maintain the liberties won through so many generations of our ancestors' striving and martyrdom. God forgive us, if under the pressure of any crisis or extreme necessity we sign those liberties away to some huge bureaucracy!

But the chief defect which your columnist sees in the whole N. R. A. program is, that it appears to act as if there were no God at all. Calvinism, it will be remembered, stresses the teaching of the Word of God that is related to the whole of life. In every act of our years it is with God that we have to do. Sincere Christians know that our country is a victim of its sin and needs to be called to humiliation and repentance. If the root of all our troubles is spiritual,

as your columnist profoundly believes, if the infection is in the blood, the life stream, then why be satisfied with poultices or even amputations? Our country needs a purifier. Yet is there any evidence of this in the N. R. A. drive? None at all, so far as your columnist has been able to observe. The nation is simply to pull itself up by its own bootstraps. I do not claim to know very much about economics, though I suspect (from their own utterances) that I know at least as much as some who are making the loudest speeches about it. I do not pass judgment on the President's economic program. It may work. Different economies *are* practical, as the history of such systems reveals. But as a Calvinist, I ask, and have a right to ask, can any system which ignores the spiritual being of man, the fact of sin, the necessity of redemption, be a system in which the Christian may place his unqualified faith? So far as I can see, the only "religious emphasis" in this "drive" is the effort to use the publicity facilities of the Christian Church to spread the doctrines of the N. R. A. Poor, patient churches,—so willing to be the phonograph for whoever provides the latest record!

I know that there are those who feel that certain elements of "social justice" which they find in the N. R. A. program are traceable to Christian teaching. This may be freely and thankfully recognized without conflict with what I am trying to say. Is the putting into practice of many good principles any compensation for leading a nation to believe that it may rescue itself in its supreme crisis by a course of action that ignores God, except, perhaps, to pay Him the compliment of dragging His name into the grand climax of some oratorical peroration?

Moreover, I am not hopefully impressed by the *manner* of this drive. The great radio "show" that touched it off had to be set for a Sunday evening. I am still queer enough to believe that Sunday is *God's* day, that it belongs to Him, not to the movies, to pleasure, or even to the N. R. A., and there are millions of Christians with whom I share that conviction. Certainly Sunday evening was *not* the time for putting on such a *show*. I listened to it until I felt I might not be forgiven—if I didn't stop. Then I turned off my radio. Before I did that, however, I heard some beautiful music, the obviously sincere and noble appeal of Mme. Schumann-Heink, a little so-called vocal music the bathos of which could only have been appreciated by a third-class moron in the rear rank of morons and some rather labored comedy-dialogue. I did not

hear the great General Johnson. But if he is to be considered, because of the table-thumping and profanity with which he is generally credited, as the great he-man of the coming day, I will suspect that the American people has lost its sense of humor. Amend that: its sense of the ridiculous. Amend again: its sense of the pathetic. For only a moron slightly under the mental capacity of his fellow referred-to above could believe that bluster and profanity furnish true leadership for the American people in this hour of crisis. General Johnson probably has many fine qualities and considerable organizing ability, but there are a few million Christians who do not even smile when they hear of his much-publicized swearing, as if to say, "Really wasn't our fine boy a bit naughty?" If the public has been given a wrong impression of the General's histrionics, we will all be very happy,—but the impression has

been given, and if it is unjust, it would seem to be up to him to correct it.

*Mr. President of the United States, you will do more to restore this country as a land of true free men and women if you will shift its emphasis from that of a Sunday night vaudeville show to that of men and women who in the American home get down on their knees, ask the forgiveness of Almighty God in Christ for their sins, His strength to face the task, and then arise to act the part of Christian men and women. Such people made our land. Only by the co-operation of such people may it be restored. Mr. President, do what your predecessor would not do: call a day of national humiliation, repentance and prayer—be yourself the man who will lead our nation back to God. If you do, you will be remembered long after the N. R. A. has passed into oblivion and been forgotten.*

## Sunday School Lessons for October

### International Uniform Series

#### Lesson for October 1, 1933

##### SAUL IN TARSUS

(Lesson Text—Acts 21:39; 22:3, 27, 28; 26:4-7. Also study II Tim. 3:14, 15; Deut. 6:4-9. Golden Text—Hebrews 3:7, 8.)

THIS quarter consists of a series of studies in the life of St. Paul. The first lesson studies him as Saul,—the raw material, the natural man into whom God breathed the breath of life later upon the Damascus road. The lesson text itself is taken from a later portion of his life, as recorded in the book of the Acts. But this is only because, standing before a Roman officer, he spoke of his youth. He had been born in Tarsus. Tarsus, it will be recalled, was a Roman free city. So, while of Jewish blood, Paul was a free-born citizen of Rome, with all the privileges and immunities belonging to such an one. Yet, Saul told the people, he had been raised strictly as a Jew. To a people clamoring for his life because they felt him to be disloyal to their faith, he said adroitly of himself in time past that he "was zealous toward God as ye all are this day." Even when in peril, Paul could understand the zeal without understanding that made a mob want to kill him.

Paul described his youth as that of a Jewish boy who was being very carefully trained. Without question, one of the great elements in his training was a thorough study of what we call the Old Testament. The writings of the later Paul show that the boy Saul was being prepared, long before the light burst upon him, to preach the Gospel of Christ. Did this training come from his parents? or from Gamaliel? or from some source of which we know nothing? It is impossible to tell. Yet one thing we

know: God was shaping His chosen instrument, unknown to the world, or even to the infant Church. Would that He might prepare us a second Paul in our apostate generation!

#### Lesson for October 8, 1933

##### SAUL IN DAMASCUS

(Lesson Text—Acts 9:1-12, 17-19a. Also study Acts 22:1-21; 26:1-23. Golden Text—II Cor. 5:17.)

Here we see one of the great turning points in the history of a man, a nation, the Church and the world. It is so classic that a description would but be to gild the lily. Yet it may be instructive to glance at this man at three moments of the same day. *Morning*—Saul, breathing out threatenings and slaughter. We know that the Spirit had been goading him. But his mind was still set upon blotting out the Christian Church. He had zeal—plenty of it—but it was all turned into the wrong channel. *Noon*—The Light. The Voice—the Voice that reached down into the heart of Saul, that gave life even as it reverberated through his being. "Who art thou, Lord?"—the very last word he uttered was a partial answer to his question. "I am Jesus whom thou persecutest . . ." Then Saul *knew!* The next question he asked shows that in that moment he was new-born. No questioning of the authority of the Voice, no doubting whether he would be forgiven and received. No excuses, crying "I have tried to do what I thought was right . . ." None of these things: only the quiet asking for his post of duty—the newest private in the army of the Lord stands before his great Captain and asks for his assignment: "Lord, what wilt thou

have me to do?" *Afternoon*—The newborn Christian, penitent and forgiven, his physical sight for the moment gone, but his spiritual eyes open for the very first time, sat waiting for the messenger of God. Three days of such waiting,—then Ananias came, with his "Brother Saul." No doubt Ananias at first could hardly relish the thought of going to see Saul—putting, as it were, his head into the lion's mouth. But he had received his command, and he went. The Paul of Damascus and the coming years was to give such obedience, and, because he was obedient, he was used.

#### Lesson for October 15, 1933

##### PAUL IN ANTIOCH

(Lesson Text—Acts 11:19-30; 12:25. Golden Text—Rom. 1:16.)

Often persecution of the Christian Church has resulted in the advancement of the Gospel. This is not invariably true, however, much as we might like to think so. Why, for example, is there no great church of the Reformation in either Spain or France? It is not because the truths of the Gospel did not take root there at the beginning of the Reformation, for they did. The history of the Protestant Church in those two lands is one long story of centuries of proscription, carnage, stake-burnings and executions. Protestantism was simply killed out. Yet, in the case of the great and splendid city of Antioch, persecution availed to start a Christian Church. The movement of which Stephen's death had been a temporary climax drove believers to other cities. Where they went they took the Good News. At first, the preaching was only to Jews. "Some of them," however, men of Cyprus and Cyrene, preached to the "Grecians"—i.e., the non-Jewish population. A great revival began. Hearing about it, the church in Jerusalem sent Barnabas. The ingathering continued. Barnabas decided that Paul was needed in the work, so he went and got him. The work expanded more and more, and the Church at Antioch became a great nucleus of believers. And soon, when famine came, it was the daughter-Church that out of her means sent relief to the mother-Church at Jerusalem. And when Barnabas and Paul (still called Saul even then) returned from Jerusalem after bringing their gifts, they took with them young John Mark.

It was in Antioch that the believers were first called "Christians." Such an appellation could never have arisen in Jerusalem, where the Jews so jealously resented application of the word "Christos" to Jesus.

#### Lesson for October 22, 1933

##### PAUL IN ASIA MINOR

(Lesson Text—Acts 13:1-5, 13:15; 14:19-23. Also study Acts 13:1-52. Golden Text—Mark 16:15.)

The work in Antioch, being *living*, could not possibly settle down to a mere rut of

spiritual edification without the desire to bring others to Christ. The Spirit called: Barnabas and Saul were separated by the Spirit, solemnly recognized by the prayer and laying on of hands of the "prophets and teachers" of the Church. The early Church prayed as a matter of course for guidance. They prayed naturally because they really expected an answer. They neither trusted all to their own finite minds, as do so many today, nor turned their minds into complete blanks waiting for the first impression, as do the Buchmanites.

So Paul and Barnabas set out through Asia Minor. Wherever they went "they proclaimed the Word of God." That was their only message, and that was their great "secret" of success (really no secret at all!). They did not preach themselves, but *the thing given*. Of course, it meant opposition. The opposition came from two sources: first, the natural unwillingness of the natural man to endure the "offense of the cross" because it involved recognition and confession of sin, and, second, the enmity of those who, from other cities, followed the preachers and tried to undo their work.

Let this be noted: Paul invariably went to the synagogue of the Jews first, and there preached. Was this right? Of course it was. Some have tried to justify modernist "boring from within" by saying that Paul did the same thing in going to the synagogues to preach Christ. Not so! When Paul stood up in the synagogue he had a *message directly from God* concerning the Messiah Whose coming, Whose life, death and resurrection were the crowning fulfillments of the old order. Paul had no right to assume that all those who earnestly awaited the Messiah would *refuse* to accept Him when the Good News was told them. The Gospel was not destructive of the old dispensation: it fulfilled it. The modernist, on the other hand, stands in Christian pulpits to destroy the fabric of the faith by substituting what he thinks to be a better—and, in further contrast to Paul, he does it, confessedly, not with any Word of God, but with the word of man.

### Lesson for October 29, 1933

#### WORLD'S TEMPERANCE SUNDAY

(Lesson Text—Romans 13:12-14; 14:7-9, 15-21. Golden Text—Romans 13:10.)

Very appropriately for this quarter the text for this lesson is taken from one of the epistles of St. Paul.

Two principles are here set down. They are: first, that the Christian is to "put . . . on the Lord Jesus Christ, and make no provision for the flesh." It was the words of this verse and the one immediately preceding it (Romans 13:13,14) that, at the end of his long pilgrimage of the mind and soul, brought St. Augustine to his decision.

Second, remember your neighbor. Avoid that which hurts some fellow-Christian, or

makes him to stumble, even if it means a sacrifice of some personal pleasure or habit. One cannot, of course, avoid *all* possible offense. A sect called the "Amish," for example, in Pennsylvania, doubtless sincere Christian people, refuse to wear buttons on "Scriptural grounds." Our buttons certainly grieve them, but who is going to discard his

buttons? Almost any good principle may be pushed to ludicrous lengths. On the other hand, there are certainly habits and acts in which no *informed* Christian could indulge with a clear conscience. And if, by prayer and study of the Word, we submit our desires and pleasures to Him, He will make us sensitive to His Will for us.

## The Comfort of the Scriptures

A Devotional Meditation

By the Rev. David Freeman, Th.M.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

WHEN Jesus gave the bread and wine to His disciples He uttered those familiar words, "This do in remembrance of me." As we obey His command there is involved upon us an exercise of the memory.

What is it that we are to remember? It is very plain what we are to call to mind. We are to live over again the death of the Lord Jesus.

The scene of His passion is to come once again to our eyes. We are to see Him in His agony dying for sinners. We are to remember His words and conduct while upon the accursed tree.

In thus remembering His death we lift Him up from the earth and are drawn to Him.

It is His love that draws us to Him. There is drawing power in love, and where has man seen such love manifested as was manifested on Calvary's cross! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

We confess two wonders as that cross is lifted up before us: "The wonders of His redeeming love and our own worthlessness." And we are drawn to Him and become His forever.

Will anything be able to separate us from the love which died for us? "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

It is His grace that draws us, too. What favor unmerited we behold on the tree.

"Alas! and did my Savior bleed,  
And did my Sovereign die,  
Would he devote that sacred head  
For sinners such as I."

When nothing was coming to us but death and when we were undone Christ died for us.

"Amazing Pity! Grace Unknown,  
And love beyond degree."

Grace means what it does and draws us to Christ when we see in it the delivery from the just condemnation of God. "With His stripes we were healed."

Those who are drawn to Christ leave all and follow Him. The new affection that rises up in our hearts expels all others. The love of Christ constrains. What will not that love and grace lead us to do? "For thy sake we are killed all the day long."

Being drawn to Him as He is lifted up we worship and adore. We surrender all. All we have we give to Him. Can we do less?

### New Light on the Bible—Continued

earliest evidence that we possess; hence we ought to dethrone our previously trusted authorities and follow this new evidence wherever it is available."

Of course such reasoning will not do at all. The age of a manuscript does not necessarily determine the age of the text which it attests. Thus if I should go to the Vatican Library at Rome today and copy out the fourth-century Codex Vaticanus, the manuscript which I should thus produce would be a very late manuscript indeed. Yet, if I did my copying well, it would present a very early text, far earlier, and indeed far more likely to be the text of the autograph, than the text presented by mediaeval manuscripts written centuries earlier than the twentieth-century manuscript which I should just have produced. If then the Codex Vaticanus and all the information about it contained in printed books were lost, my copy of it, though a very late manuscript indeed, would be one of the most valuable extant witnesses to the text of the New Testament. Thus it may be seen, by consideration of this extreme example, that the mere date of a manuscript does not determine its value; and we cannot say that the fourth-century manuscripts, the Codex Vaticanus and the Codex Sinaiticus, upon which modern editors, following Westcott and Hort, have chiefly relied in their editions of the Greek Testament, are dethroned from their position of authority just because an earlier manuscript, for part of the New Testament, has been discovered.

Indeed, the reason why Westcott and Hort favored the text of the two manuscripts, the Codex Vaticanus and the Codex Sinaiticus, was not that those two manuscripts were

early, but that the readings contained in them where some other manuscripts have different readings look unmistakably, in the great majority of cases, not as though they were errors of copyists, but as though they really came from the authors of the New Testament books. This judgment about the way the characteristic readings of the group consisting of these two manuscripts look may, of course, be mistaken in this individual case or that; but the general average is probably correct, and that is the essential reason why Westcott and Hort and other modern editors think that the so-called "Aleph-B text" of the New Testament is a good text and that the witness of these two manuscripts is to be given great weight even in cases where their reading taken by itself would not commend itself as being less likely to be a mistake or more likely to be correct than the opposing reading or readings.

However, although the date of a manuscript does not decide the question as to the correctness of the text that it presents, yet an early date, other things being equal, does afford a certain favorable presumption. At least, that is the case where the date is so very early as in the case of Chester Beatty Papyrus I; for there we are obtaining direct information about the history of the transmission of the New Testament text in an early period in which that history has hitherto been known to us only in indirect ways.

Anything like a full account of the light which this manuscript sheds upon the problems of New Testament textual criticism would have to be reserved at least for a later article, and indeed could not be attempted without fuller study than the manuscript has yet received. Here it can only be said that the witness of the manuscript is not at all revolutionary. The "new" readings—that is, the readings found in this manuscript and not found in any previously known witness to the text of the New Testament—seem, as they are noted by Kenyon, to be unimportant; and the only one of them which is at all striking ("For he is not against you nor for you," instead of "For he that is not against you is for you," in Lk. 9:50) is not at all likely to be correct. The manuscript, according to Kenyon, does not agree in a particularly close way with B and Aleph, but on the other hand it does not give support to the most striking of the variations from B and Aleph which have been proved to have been in existence at an early time.

The ultimate importance of this manuscript in our reconstruction of the history of the New Testament text—for example, the question whether it lends support, as Kenyon thinks that it does, to Streeter's hypothesis regarding the existence of a type of New Testament text which came to be preserved at Caesarea—will have to be left for further investigation. But there is one aspect of this discovery which can be appreciated by the layman as well as by the

expert. It is found in the hope of future discoveries which the present discovery will inevitably raise in men's minds. When we actually have placed in our hands manuscripts of the New Testament written in the third century and manuscripts of the Greek Old Testament written apparently a century earlier, and when we reflect that these manuscripts were written on the same materials as that which was used in New Testament times and during the immediately ensuing period, who can tell what some form-

less, hopeless looking "lump" of papyrus material, such as part at least of this manuscript seems to have been when it came into Dr. Ibscher's skillful hands, may prove to be when it is unraveled and studied by modern experts? Certainly our imaginations should be kept under control, and extravagant expectations should not be cherished; yet we cannot help asking ourselves, in the light of this truly astonishing discovery, what treasures the ancient land of Egypt yet may yield.

## News of the Church

### Correspondence, General

#### Washington—Oregon—Idaho News

*Dr. Roy Talmage Brumbaugh*

**T**HE Rev. Arthur Forest Wells, of Baltimore, Md., was principal speaker at the Lake Whatcom Bible and Missionary Conference held at Bellingham, Wash. He conducted a five-day Bible Conference at the Seattle Union Gospel Mission and also preached in the Westminster Church of Seattle.

Dr. John C. Page, recently of the Los Angeles Bible Institute, was guest preacher at the First Church of Tacoma and Bethany Presbyterian Church of Seattle.

Two missionaries, while at home on furlough, were "taken in" by Buchmanism. So long as the President of Princeton Seminary strongly recommends it and the powers that be tolerate it, we may expect more of this.

Miss Mary Thompson, of Medford, Oregon, just returned from Pyengyang, Korea.

Dr. Stewart P. MacLennan, of Hollywood, spent his vacation at Medina, near Seattle. He preached in the First Church of Seattle. A picnic attended by many of his radio audience was held at Woodland Park.

Seven missionaries returning to Japan, Korea and China were honor guests at the annual August luncheon of the Seattle Presbyterian Society.

The Rev. William C. Faucette, of Portland, writes the Sunday School lessons for a community paper.

The editor of these notes spoke this summer at the following conferences, where he met many friends, old and new: the Young People's Conference at Montrose, Pa.; the Young People's Church of the Air Conference at Pine Brook, Pa.; Mount Hermon of the Pacific, California.

TACOMA, WASHINGTON.

#### Denver and Vicinity

**A** NUMBER of former members of Denver Presbytery spent their vacations in Denver or vicinity. Among them were the Rev. Albert N. Wolff, pastor of the Central Church of Waco, Texas, formerly pastor

of the South Broadway Church, Denver, and the Rev. Elmer E. Freed, pastor of the First Church of Taylorville, Ill., formerly pastor of the Corona Church, Denver.

Most of the churches of Denver and vicinity carried on during the vacation season at a minimum of expense for pulpit supplies. There were many exchanges of pulpits among the members of presbytery itself.

Dr. John Timothy Stone, president of the Presbyterian Theological Seminary of Chicago, was one of the supplies of the Central Church, Denver, the Rev. Martin E. Anderson, D.D., pastor. On the return of Dr. and Mrs. Anderson from a six weeks' vacation they were extended an informal reception in the parlors of the church by their congregation.

The Rev. John Knox Hall, D.D., is still away on a vacation in Canada. The Rev. Benj. F. Judd of the North Church, and the Rev. Everett J. Hendrix of the Capitol Heights Church, together with their families, spent their vacations in Texas and Illinois, respectively.

The writer and his family, accompanied by the writer's father-in-law, the Rev. S. J. Megaw, of Tucson, Arizona, spent their vacation in Estes Park, Col. This well-known mountain resort is a favorite vacation place for large numbers of Presbyterian ministers and laymen from all parts of the country. The Pastor of the Estes Park Church, the Rev. Wm. Floyd Kuykendahl, quite regularly invited visiting ministers to occupy his pulpit at at least one service each Sabbath. The writer had the privilege of hearing a very helpful sermon by the Rev. Daniel Russell of the Rutgers Church of New York City. On the evening of August 13th the choir of the Estes Park Church, under the direction of Mr. O. J. Bowman, presented DuBois' sacred cantata, "The Last Seven Words of Christ." The presentation was very commendable from every point of view.

The Fall meeting of Denver Presbytery will be held in the Sedalia Church, the Rev. Benj. S. Woodruff, pastor, on Tuesday, Sep-

tember 19th and the annual meeting of the Synod of Colorado will be held in the Boulder Church, the Rev. Norman E. Nygaard pastor, October 3rd-5th.

BRIGHTON, COLO.

## Items from Kansas

*By the Rev. Jay C. Everett, D.D.*

**D**URING the summer the First Presbyterian Church of Kansas City, Kansas, Rev. Calvin G. Butler, D.D., Pastor, had conducted a six-weeks' Teacher Training Class. There were 18 enrolled in two classes, which met for an hour and a half each Wednesday. Four received one credit in Child Study, and five received credits in Old Testament Law and History. Mr. Elmer J. Baer has charge of the religious educational work. . . . The Rev. Robert S. Weinland, Presbyterian Pastor at Syracuse, Kansas, was taken seriously ill while conducting his Vacation Church School during July, and had to go to the mountains for a rest. His full recovery is looked for. However, on account of Mr. Weinland's unexpected illness, the fall meeting of Larned Presbytery will be changed to the Irwin Memorial Church of Hutchinson, where the Rev. Calvin H. Knight is Pastor. It was to have met in Syracuse. . . . The Arundel Avenue Presbyterians of Emporia, Rev. Charles B. Willming, Pastor, has recently had its church building newly painted by volunteer labor valued at about fifty dollars. The paint itself furnished in the way of a "buy-a-pint" campaign. . . . At Smith Center, the Pastor, Rev. Ira N. Faurot, Ph.D., staid on his field throughout the summer, maintaining both worship services on the Lord's Day. The evening service generally found the church well filled. There is an orchestra for the Sabbath School, and also for the Sunday evening service. Dr. Faurot is in his twelfth year of this pastorate. . . . Moran, Kansas, Presbyterian Church will celebrate its fiftieth anniversary in November with special evangelistic meetings. On September 18-19, the Pastor of this Church, Rev. Newton A. Peck, will be the entertaining Host to the Presbytery of Neosho at its fall meeting. . . . The field at Delia, Kansas, is being temporarily served by Mr. Dwight Beller, candidate for the Gospel Ministry and a member of the junior class of the College of Emporia. During the academic year, Mr. Beller will be on the field to conduct religious services every alternate Sunday week-end. Marked progress has been evidenced since his arrival at Delia on the 11th of June. At a communion service on Sabbath morning of September 3, conducted by Dr. George T. Arnold, Topeka, four were welcomed on confession of faith in Jesus Christ.

Senator Arthur Capper, of Kansas, has given a silver trophy to the State Council of Religious Education to be awarded in the state-wide religious drama tournament. At the state Sunday School convention held in

Coffeyville, Kans., the Vinland Presbyterian Church won over contestants from all over the state. The Vinland church enlisted the interest and support of the entire community in the personnel and presentation of the drama "And He came to His Father." The Vinland players have repeated the play and have more invitations than can be accepted. To retain the silver trophy, it must be won three years in succession. Rev. S. B. Lucas is pastor of the Presbyterian Church of Vinland.

MINNEAPOLIS, KANSAS.

## Ohio, Indiana, Kentucky

*By the Rev. Gerard H. Snell*

### Cincinnati, Ohio

**T**WO young men have been ordained into the Christian ministry by the Presbytery of Cincinnati recently. The service for Mr. E. Philip Vogel was held in the Church of the Covenant, June 8th, and that for Herbert F. Willenberg in the Seventh Church, Sunday morning July 16th. Dr. Frank R. Elder, as moderator of Presbytery, preached the sermon on both occasions.

### KENTUCKY

Graduation week activities closed at Pikeville College, Pikeville, Kentucky, a Presbyterian Junior College, after a year in which the school operated without borrowing money. This is the more remarkable in view of the fact that within two years the enrollment has risen from 159 to 410 college students, in this school of very high standards. The active Alumni Association has new headquarters, where several class reunions were held during the week. The school has begun a campus beautification program and when completed will make the campus one of the most beautiful in America. As a method of helping the school raise money, Alumni are making \$1,000.00 life insurance policies payable to the school. Forty per cent of the Alumni have subscribed to date. The great need just now is for additional funds that two more years of college work may be offered, to enable those whom the college serves to obtain their degrees here. To Dean Frank D. McClelland, acting head of the school, is due in large measure the success that has attended the school the past year. Out of town members of the Board of Trustees present during the week were: Rev. Jas. F. Record, Ph.D., D.D., President Emeritus; Rev. William L. McCormick, D.D., pastor of the Bethlehem Presbyterian Church, Philadelphia; Rev. Samuel R. Curry, pastor of the First Presbyterian Church, Ashland, Kentucky; Rev. Adelbert P. Higley, D.D., pastor of the Calvary Presbyterian Church, Cleveland, Ohio, and Mr. Lyman H. Treadway, Jr., Cleveland, Ohio.

Rev. J. A. Thompson, of Boat, Kentucky, writes the heartening news that a group of thirty-six people of Conova Coal Camp, near Chavies, Kentucky, wish to organize a Presbyterian Church. This movement is the result of a recent series of revival meetings in which Rev. B. C. Smith, Rev. Ike Gabbard and Elder Luther Johnson, of Buckhorn Presbytery, U. S. A., and the Rev. Mr. Thompson, Guerrant Presbytery, U. S., preached. The school house in which the services were held was crowded at every service. Twenty were taken in on profession of faith.

### INDIANA

Presbyterians were largely represented in the Thirty-fourth Annual Convention of the adult Bible Class Baraca-Philathea Union held June 28th to July 2nd in Indianapolis. The principal item of business transacted was the adoption of a new constitution, and the election of Mr. L. J. Pace, of Hendersonville, N. C., as president to succeed Miss Henrietta Heron, who has been the beloved leader of the organization for the past four years. Miss Heron, who is retiring to give time to her writing, will continue an active director in Baraca-Philathea, however, as holder of the newly-provided office of Counsellor.

Speakers at the Presbytery of Muncie, which met July 10th in the Liberty Presbyterian Church near Wabash, were the Rev. J. S. Howk, D.D., formerly pastor of Old Rehoboth Church, Rehoboth, Maryland, whose topic was "Francis Makemie and His Churches," and the Rev. J. B. Ferguson, D.D., moderator of the Synod of Indiana.

The adult and young people classes of the Sabbath School of the First Presbyterian Church of Indianapolis, Rev. George Arthur Frantz, minister, are uniting for the summer for an eleven-week course of studies on the history of religion. Mr. Charles F. Coffin, lawyer, opened the series on July 2nd with the subject, "The Bible as a Textbook and How to Study It." Other speakers include prominent laymen and laywomen of the city.

### OHIO

The Presbytery of Portsmouth Committee on Christian Education, headed by Dr. Robt. McInturff, of West Union, is arranging for a series of Young People's Rallies this fall and winter. The ministers with representatives of the various Y. P. organizations met at Central Church, Portsmouth, the Rev. H. G. Vorsheim, pastor, for the set-up on July 15th.

The following churches have this year carried on successful Vacation Church Schools: Manchester, Rev. Fred H. Eastman; Seamon, Rev. A. H. Wessells; Georgetown, Dr. Vernon P. Martin.

A very successful two-weeks Vacation

School was conducted in the Mineral Ridge Church, Mahoning Presbytery, in June, with an enrollment of 61, in Beginners, Primary, Junior, and Intermediate Departments. The school was under the direction of the pastor and his wife, Rev. and Mrs. T. H. Mitchell. All instructors were trained teachers, yet all work was done without compensation. Instruction was given in Bible Study, Bible Drill, Bible Memory Work, Missions, Music, Handwork. Missions stories this year were based on China, and toys made in the Handwork were sent to the little Chinese girls of the Ming Quong Home in Oakland, Calif. The Intermediates presented in pantomime form some of the parables which had been the subject matter of their Bible study. Expenses of the school were assumed by the Bethany Class of young women of the Sunday School.

CINCINNATI, OHIO

## News Notes from the Southeast

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

### SUMMER CONFERENCES

ONE of the most important features of the Church life in the Summer season is the holding of conferences at desirable vacation centers, for young people, pastors, religious education, or other purposes.

The Associate Reformed Presbyterian Church held its yearly conferences at Bonclarken Hotel, Flat Rock, N. C., with such speakers as Revs. E. G. Boyce, J. G. Dale, J. M. Bigham, R. C. Grier, D.D., J. H. Pressly, D.D., of the A. R. P. Church, and Rev. J. Sprole Lyons, D.D., of the Presbyterian Church. Bon Clarken, under the able direction of Mrs. Bryce, was also host this Summer for both Lutheran and Disciple Conferences.

Montreat Pastors' Week in addition to the Open Forum, included addresses by Mr. S. D. Gordon, Rev. Dr. James Black, Rev. Dr. W. T. Thompson, Rev. Dr. George Truett, and the noted evangelist Mel Trotter.

The Training School conducted at the Massanetta (Va.) Conference included on its program Rev. Drs. R. W. Miles, P. D. Miller, Spencer Edmunds, E. B. Paisley, H. H. Sweets, R. G. McLees, and R. B. Lacey. Teachers included Mrs. Alexander Maitland, Mrs. C. R. Vaughan, Dr. Edw. Grant, Miss Laura Campbell, Mrs. E. L. Russell.

The Kerrville Conference (Texas) on Religious Education was led by Drs. B. F. Gribble, C. L. King, W. M. Anderson, T. W. Currie, Homer McMillan, Lawrence Wharton, W. T. Riviere and others.

### CHANGES IN PASTORATES

A plan drawn up by an ad-interim committee of General Assembly providing for changes in pastorates becomes effective this Fall. A Committee shall be constituted for each Synod with the duty of nominating

ministers without charge for stated supplies of vacant churches. These nominations shall become effective if approved by the respective presbyteries and shall then continue for one year.

### The Power of God Unto Salvation

Reports from evangelistic services indicate that the Gospel has lost none of its attractiveness or saving power. Services held by Dr. J. S. Jones, of North Carolina, at Jacksonville and Piedmont, Alabama, were well attended and fruitful, as were the services of Dr. Ivan H. Trusler in East Gadsden, Ala. Services led by Rev. Mr. John Smith, a recent graduate of Columbia Seminary, resulted in seven additions to the Gabbett Church, Milstead, Ala. Services by your correspondent at Ft. Payne and Goodwater, Alabama, were largely attended by all denominations and resulted in thirteen being added to the Presbyterian Church in the former place and eight in the latter. Rev. Mr. Peter Marshall, of Atlanta, conducted a most successful evangelistic service at Cartersville, Ga., as well as at the intermediate conference at Camp Smyrna. There were forty conversions reported from the last mentioned. Mr. Marshall is known for his uncompromising preaching of Calvinism.

### The Continuing Presbyterian Church in Canada Commended

The July Union Seminary Review has an able article by the veteran scholar of Union Seminary, Richmond, Va., evaluating the Church Union Movement in Canada and heartily commending the stand of the continuing Presbyterian Church in Canada. He declares that the unionists were working "for the destruction of the Church as Presbyterian and as Calvinistic." He shows that a mere *jure humano* Presbyterianism easily capitulates; but that those "who believe that Calvinism is the divinely taught and enjoyed religion" and that Presbyterianism is *de jure divino* are not so easily perverted. Dr. Johnson closes with this noble exhortation:

"These real Calvinistic Presbyterian Christians in the Presbyterian Church in Canada have set the people of all other churches facing unionist enthusiasts a fine example for their study and imitation. The Lord give our Church unflinching regard for the Old and New Testaments as the Word of God and for our doctrinal standards and our system of Church Government as based upon the Word of God; and give us such devotion to Himself that we may live out our convictions and may serve Him unflinchingly in time and eternity—may be in this world a witnessing Church."

May the Lord, indeed, give American Presbyterianism grace to hear and heed these solemn words from "the grand old man" of Richmond!

DECATUR, GA.

## Eastern Pennsylvania Letter

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

UNION TABERNACLE CHURCH, Philadelphia, followed the plan used by a majority of the Philadelphia churches this summer, by using an exchange of pulpits during August. The Revs. Walter Thomas Jackson and Samuel A. Jackson, brothers of the church's pastor, exchanged with him.

The Daily Vacation Bible School of Beacon Church surpassed all expectations with an enrollment of 286, attendances running straight upward from 36 the first day to 171 the last. This is the school's third year. Collections exceeded expenses, and the residue was contributed to the new Board of Foreign Missions through Dr. Craig.

The Rev. Henry G. Fairies, Th.D., former missionary to China, is speaking in various churches throughout the city during a brief stay here. His address in the Beacon Church on August 6th was well received.

A sacred broadcast called "Grangeville Folks" was a summer feature on Sundays from 5.30 to 6 o'clock on Station WDAS. A distinctly evangelical program was presented by a dozen talented singers.

Perhaps the most prominent colored pastor in the North, the Rev. Dr. Charles A. Tindley, passed away during the vacation season. Crowds of mourning Negroes stood for five hours in front of the great church on South Broad Street, Philadelphia, virtually crowding traffic off the street for half a block, while the funeral was in progress.

The death of Adam Geibel, Mus. Doc., blind composer of many anthems and hymns, though most widely known through a secular number, "Sleep, Kentucky Babe," occurred on August 6th. The publishing house that bears his name remains as a monument to his courageous and successful struggle against his handicap.

Plans for a gigantic C. E. conference in the early Fall include among the leaders Dr. J. Gresham Machen. Intermediates and Seniors will combine to make this the largest conference of its kind ever held here.

PHILADELPHIA, PA.

## New England and New York Synods

By the Rev. L. Craig Long

THE Sunday morning services of the Presbyterian Church of Glens Falls, New York, Rev. John Lyon Caughey, D.D., Pastor, will be broadcast during this winter over Station WGLC, through the kindness of friends who have paid the cost for one or more Sundays. The Synod of New York will hold its annual meeting and conference in the Glens Falls Church, October 16th to 19th. The Synod of New England will meet this fall in the First Presbyterian Church of Bridgeport, Conn., of which Rev. Alexander Alison, Jr., is the minister. On the first Sunday in June the Calvin Presby-

terian Church of New Haven undertook to contribute seven hundred dollars toward the initial expenses involved in sending **Rev. James Rohrbaugh** to Africa as the first Missionary under the new Board of Foreign Missions. This fund was contributed in exactly two months. **Rev. Mr. Rohrbaugh** will sail to Africa with a party of Sudan Interior Missioners during the early part of October. Letters have been sent to each of the Stated Clerks of the Presbyteries in the New York and New England Synods, requesting them to contribute news of their local Presbyteries to be included in this monthly article. It is perfectly amazing to read the replies and observe the genuine interest that exists among the Stated Clerks. Of course, there is an occasional Clerk who replies with a letter which shows that he is but another nut in the well-oiled machinery of the denomination, but on the whole we have enjoyed reading the letters which have shown the real interest which prevails everywhere concerning **CHRISTIANITY TODAY**. **Dr. George E. Davies**, the Stated Clerk of the Presbytery of Cayuga, writes, "The next meeting of Presbytery will be held on Monday, September 25th. One of the chief events of the meeting will be a recommendation from an informal committee consisting of representatives from Presbytery and Presbyterial regarding Missionary education and work in the Presbytery. The gist of the report will be a recommendation that all missionary education and projects shall be conducted by a joint central committee of Presbytery and Presbyterial. The object is to consolidate the work so that it may be carried out more efficiently."

**Dr. Robert D. Merrill**, the Stated Clerk of Geneva Presbytery, writes: "Our Presbytery, Geneva, is a small one, but a most harmonious one, and our work goes on smoothly but with little about it that is unusual or striking. On the average we are classed as a 'Liberal' Presbytery: our ministers would hardly call themselves Modernists in any definite way, but their point of view on the whole is broad; they are not at all worried over Modernism or any other 'ism,' but hold fast to the living spirit of their faith and try to emphasize that. Naturally the men differ considerably in thought, but they have a fine brotherly spirit right through. In common with all the churches we have found financial conditions difficult lately; receipts for Church support and for the work of the Boards have fallen off. Yet the General Assembly payments were made promptly, and the reduced work of the Churches has gone on regularly. . . . I am glad to send this much in reply to your request."

One of the tragedies of the month of August was the auto accident which caused the instant death of **Mrs. A. D. Gantz**, wife of **Dr. Albert Dale Gantz** of New York City. **Dr. Gantz** is the Secretary-Treasurer of the Presbyterian League of Faith. All who knew **Mrs. Gantz** loved her because

of her gracious Christian personality. We assure **Dr. Gantz** of our earnest prayer that God may comfort him in this hour of bereavement.

**Dr. George Canfield Frost**, the Stated Clerk of the Presbytery of Utica, replies: "Just at present all of the Churches have pastors with the exception of three, Sayre Memorial, of Utica; the Mount Vernon Church, at Vernon, and the Sauquoit Church. All of these have lost their pastors recently. The depression has affected our Churches very materially, especially those which have been depending upon endowments and those in industrial centres. As a consequence there is a good deal of an unsettled condition in most of the Churches."

In connection with the Fall meeting of Presbytery the annual retreat is to be held at Big Moose in the Adirondacks, and **Dr. Foulkes** of Newark is to be the leader and speaker.

**Rev. A. T. Cort** of the Boonville Church has been spending his vacation in England. **Rev. and Mrs. Wm. McN. Kittredge** of the New Hartford (New York) Church motored to North Carolina to spend their vacation with their daughter and her husband who are commissioned to go to India as Missionaries this fall.

**Dr. Charles Mynderse Herrick**, the Stated Clerk of Syracuse Presbytery, writes: "This Presbytery will hold its Fall meeting in Mexico, N. Y., September 18th-19th. **Dr. John Young** is pastor of the entertaining Church. He has resigned as pastor and this will be our final meeting with him in that capacity."

**Dr. Ray Freeman Jenney**, the pastor of the Park Central Church of Syracuse is the Moderator of Presbytery. **Dr. Janney** is returning from a trip abroad the first of September where he was one of the Sherwood Eddy party.

A retreat will be held in connection with the Fall meeting of the Syracuse Presbytery. The following men will be speakers: **Rev. J. R. Woodcock**, **Rev. Evan Evans**, **Dr. J. S. MacDonald**, **Rev. A. L. Berger** and **Dr. Charles M. Herrick**.

Please send news to Box 1000, New Haven, Conn.  
NEW HAVEN, CONN.

## The Presbyterian Church in Canada

By *T. G. M. B.*

THE appointment has been announced of **Rev. Frank W. Beare**, B.A., to the position of Lecturer in Church History at the Presbyterian College, Montreal, for one year. The chair of Church History and Homiletics was made vacant by the resignation of **Rev. A. F. S. Pearson**, Litt.D. **Mr. Beare** is a son of **Mr. George Beare**, of Toronto, and a graduate of the University of Toronto and Knox College. After completing his theological course in 1929 he was called to be Assistant Minister at St.

Andrew's Church, Toronto, under **Rev. Stuart C. Parker**, D.D., and was ordained by the Presbytery of Toronto. At the same time **Mr. Beare** was Dean of the Knox College residence. Although the **Rev. Frank W. Beare** took highest honours in Greek rather than Church History, being a gold medalist of the University of Toronto in Classics and having lectured in Greek at Queen's and McMaster Universities, and having done post-graduate work at the Sorbonne in Paris in that subject, he had the advantage of studying Church History for three years under **Professor W. W. Bryden**, D.D., at Knox College. For the last two years **Mr. Beare** has been doing archeological work in Egypt, having received a fellowship from the Royal Society of Canada. It is said that last Spring he became eager to return to the active ministry in Canada, and we have been expecting for some time to hear of some congregation presenting a call to him. In his Knox College days the **Rev. Frank W. Beare** was not noted for his Evangelical convictions, but neither was he called a Modernist. There may have been some change since then, but he was not fond of preaching and very little was required of him when assistant at St. Andrew's Church, King Street, in Toronto. It was prophesied that such a brilliant scholar would end up as a university professor, as it is usual in Canada for a minister to spend a number of years in pastoral work before being appointed permanently as a theological professor.

In the passing of **Mrs. John D. Cunningham**, wife of a Knox College professor, the Presbyterian Church lost one of its most devoted adherents and active workers.

Among recently inducted ministers are **Rev. J. F. M. Simpson**, Princeton, '27, Fort St. John, B. C.; **Rev. M. H. Sewell**, Port Stanley, Ont.; **Dr. W. J. McIvor**, Scott Memorial, Montreal; **Rev. H. L. Jost**, Sherbrooke, N. S., and **Rev. Claude E. Hayward**, Thorburn, N. S.

VALCARTIER VILLAGE, QUE.

## Scottish Letter

By *the Rev. Prof. D. MacLean, D.D.,*  
*Free Church College, Edinburgh.*

AT a largely attended meeting of Free Church people, which was held in Inverness on the 9th August, three important resolutions were passed unanimously by an upstanding assemblage. The first of these resolutions covenanted the meeting to renewed loyalty to the Reformed System of Doctrine as set forth in the Westminster Standards and to its practical application in every sphere of life. Unshakable belief in the completeness, finality and supreme authority of the Scriptures was affirmed. The other resolutions recognized the unchangeable obligation resting on every true believer in these doctrines to live to the glory of God and in particular to keep the Sab-



bath day holy and zealously defend that day and the Reformed heritage against every kind of encroachment from any quarter whatsoever.

The times demand that Reformed people should live the principles they profess, and try to recover the spirit of confidence that surmounted difficulties in the past when men and women disciplined their lives according to the revealed laws of God.

A problem that confronts Conservative Calvinists in Scotland to-day is how to maintain their school children in loyalty to the faith of their parents. Religious instruction is a part of the curriculum of all Scottish schools. A few years ago directors of religious instruction were appointed to train all aspirants to the teaching profession at all the University seats in the method of teaching the Bible in schools. These directors, who are paid by the Church of Scotland, impart their instruction in advanced modernist fashion. The effect of this on the youth of Scotland can easily be understood. The Free Church of Scotland felt obliged, in the circumstances, to appoint their own directors who not only have the right to instruct the University students of their own Church but those of other Churches who may be disposed to avail themselves of this conservative tuition.

EDINBURGH

## English Letter

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

AN accession to the body of London ministers who hold and preach the full Biblical Gospel has been secured by the induction as minister at Camden Road Presbyterian Church of the Rev. T. Christie Innes, M.A.

Mr. Innes is already engaged in a most important and far-reaching work in connection with the Evangelical Unions forming the Inter-Varsity Fellowship of Great Britain. He is the honorary representative of this Fellowship in the Theological Colleges of our land. He was elected to this office by the General Committee of the Fellowship while still a student of Westminster College, Cambridge, and since his appointment there has been formed a "Theological Colleges Prayer Union." The following are the main objects of this Union:

- (a) To link together all believing men, both in and entering theological colleges to pray for a real spiritual revival.
- (b) To help in every possible way to strengthen and encourage these men, and to urge especially the following three great principles:
  - Fidelity to the doctrines of Holy Scripture, especially as to the Way of Salvation;
  - Intellectual culture and mastery of the great questions of the day;

Evangelical fervour, springing out of a vivid sense of the natural condition of men, and fed continually by the grace of the Holy Spirit.

- (c) To reach by means of these men those who do not believe as we do in Christ and the Bible, and who consequently have no message whatever.

Mr. Innes, speaking at the forty-first anniversary of the Bible League in London, made an urgent request as follows:

"That you will pray incessantly, fervently, 'in the Holy Ghost,' that this work may truly prosper; that the Churches may be awakened to the true state of things; that God will raise up more student-witnesses for His Truth in Theological Colleges, and that these may be kept true; that teachers and professors may realize their immense responsibility; that they may overcome prejudice and realize that all true scholarship is on the side of the Bible."

Mr. Innes gratefully acknowledged, in the course of his address to the Bible League, his indebtedness to Professor Gresham Machen, of Philadelphia. Many Bible-believing Christians are responding to Mr. Innes's appeal and giving thanks for his virile, spiritual testimony.

LONDON.

## In the Lutheran Church in France

By Pastor A. Cruvillier, of the Eglise  
réformée évangélique.

THE question of the place and of the authority of the confession of faith in the Lutheran Church of France, also known as The Church of the Augsburg Confession, has recently been the subject of a discussion between the editor of the "Témoignage" (the paper of the Lutheran Church) and a Lutheran professor who is a member of the Free Faculty of Theology of Paris. Certain extracts follow.

—The professor, says the "Témoignage," teaches that Jesus Christ did not rise from the dead, that is to say, he teaches in the name of the church, whose official representative he is, the exact contrary of that which she has always taught. We cannot accept this. We must protest.

—The preamble of the Confession of Augsburg, replies the professor, speaks of the principles of faith and of liberty of the Reformers. Where would the liberty be, if the exegetes had not the right to follow their researches without other restriction than that of conforming to the rules of scientific method?

—The principles of faith and liberty of the Reformers, replies the "Témoignage," are well known: humble and complete submission to the teaching of Scripture, liberty with reference to the formulas by which men have sought to interpret that teaching. In other words, the sovereign and absolute

authority of the Holy Scriptures, the derived and secondary authority of the confessions of faith, which may be revised and modified if at one or another point they are found not to conform to the supreme standard.

The Confession of Augsburg is authoritative in the Lutheran Church. But, in fact, it hardly seems to be such. One of the most brilliant journalists of our day wrote recently that the Lutheran Church of France reminded him of a classroom where the rules of the school are posted on the wall, written in neat calligraphy and beautifully framed, while at the same time the pupils are dancing round the teacher and making fun of him.

Alas, thus it is in fact, but rightfully it should not be so, and that is why *in the name of right and justice we protest against the fact.*

What will become of the church if the liberty of exegetes *in the bosom of that church* has no limit? Certainly they have the right to pursue their researches in conformity at every point with the rules of scientific method, but if this method, which is very far from being infallible, leads them to results contrary to the fundamental affirmations of the church which they represent—and the resurrection of Jesus Christ is one of these fundamental affirmations, "If Christ be not risen, your faith is vain"—they lose the right of teaching in the name of the church. The field of endeavor is wide open to them elsewhere.

If men no longer wish to have anything to do with the fundamental verities which the apostles taught, which the church has confessed since its foundation, for which the martyrs died by hundreds of thousands, let them say so frankly, let them be done with equivocation, let them give up a form of teaching which has become untruthful, and let it be clearly understood that there is no longer in France a Lutheran Church. (End of Extracts.)

VAUVERT, GARD.

## Letter from Melbourne, Victoria, Australia

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

THE matter of the storm raised over the teaching of Prof. Angus in Sydney has been referred to in previous letters. The word "storm" has been used by some on both sides of the controversy. Apart from the question of the theological trend of his teaching, Prof. Angus seems a fine personality and is said to have a great influence with his students.

The relation of the teaching of Dr. Angus to the doctrines of the Presbyterian Church and to his position as professor of the Joint Theological Faculty seems to belong specially to the courts of the Church and great interest attached to the meeting of the Pres-

byterian Assembly in Sydney. The writer is not closely acquainted with the procedure of that Church and desires without any comment to record the result as it appeared in the *Sydney Mail* of May 18th. only more briefly, to conserve your space. There was a crowded gathering with many in the gallery.

An appeal by Rev. J. Fulton against the decision of the Presbytery in appointing a committee to confer with Dr. Angus was dismissed.

A motion was submitted by Rev. R. G. McIntyre:

"That the Assembly receives with satisfaction Dr. Angus's assurance, as in Sydney Presbytery's report of conference, that he adheres without mental reservation to his obligation to 'assert, maintain, and defend' the doctrine of this Church as stated in its authoritative documents 'as an exhibition of the sense in which he understands the Holy Scriptures, and as a confession of his own faith.'

"Further, the Assembly thinks it right to say that, in view of such report, the Assembly feels assured that Dr. Angus does not hold views on the Person and saving work of our Lord contrary to the faith of this Church.

"That the Assembly, adhering as it does to the declaration made by last Assembly, desires to assure all its faithful people that the Church stands firmly by the evangelical faith which this Church has ever held, believing that therein is proclaimed the Gospel message."

The matter was referred to at the outset on the appeal of the Rev. J. B. Fulton against the decision of the Presbytery of Sydney in appointing a committee to confer with Dr. Angus. Following a spirited discussion, the Assembly adopted a motion dismissing the appeal.

Rev. J. H. McGowan's overture as referred to in my last letter lapsed. Mr. McGowan wished to discuss the overture asking the Church to take into consideration and for inquiry the question whether Dr. Angus's teaching was in harmony with the doctrines of the faith, to be discussed under privilege. The president, Rev. D. F. Brandt, after consultation with officials, said that could not be done without the consent of Dr. Angus. Dr. Angus desired it discussed publicly. Mr. McGowan said that, acting on legal advice, he did not feel free to speak unless in private or without risk of responsibility for utterances.

Dr. MacIntyre apparently spoke at some length and made a distinction between unorthodoxy and heresy. It seemed he thought Prof. Angus unorthodox on some matters, but not a heretic. He said that the professor affirmed the "centrality of Jesus."

Rev. D. J. Flockhart seconded.

Rev. A. J. Carter moved an amendment—"that in the opinion of this house, the views expressed by Dr. Angus regarding the Atonement and the Resurrection, as set

forth in statements in the White Book, are not in accord with the doctrines of the Presbyterian Church."

He said he moved the motion to give the house an opportunity to express an opinion on the Atonement and Resurrection. Dr. Angus's answer on the Atonement was very involved and it was not clear what it meant. He was reported as saying "there is no room in it for the sacrificial death of Jesus Christ, that Jesus died for our sins." Also in regard to the Resurrection that the teaching of Dr. Angus was that it was simply a pious fraud—stories told to increase the value of Jesus. Did they believe that? The Resurrection was an historic fact. He affirmed it was a physical one.

The Rev. Dr. Gunn said if he had been brought up under the theological teaching of Prof. Angus he would never have been a missionary or a minister.

This amendment was lost by a large majority.

The Rev. Dr. C. A. White was reported as moving a further amendment to the effect that the Assembly should not identify itself with the statement of Dr. Angus and this was accepted by Dr. MacIntyre and incorporated in his original motion.

Dr. White said they faced a situation in which there must be give and take on both sides. If there was not they might be pressed to a point that might mean a cleavage.

Dr. MacIntyre's motion as amended was carried by 245 votes to 19.

Several notices of appeal were announced to the Presbyterian General Assembly of Australia including one from Rev. J. H. McGowan.

MELBOURNE.

## China Letter

By the Rev. Albert B. Dodd, D.D.

IF this letter deals specifically with advance on the frontiers in this, the greatest of Mission fields, it is because the writer has just returned from a visit to an interior station of the great aggressive China Inland Mission. At this time of depression, cuts, and retrenchments, it is refreshing to come into intimate contact with the work of a Mission which, with its characteristic faith, has had the courage not only to refuse to beat a retreat but even to ask and receive from its all-powerful Lord two hundred reinforcements from Western lands for a mighty advance all along the line.

Perhaps the most thrilling sector of that advance has been Sinkiang (Chinese Turk-estan), to which six of the new recruits were sent to reinforce Mr. G. W. Hunter and Mr. P. C. Mather, who for years had been holding the fort at the isolated outpost of Tihwa, capital of Sinkiang. The intensely interesting story of the successful driving, last autumn, of two loaded motor-trucks eighteen hundred miles through Mongolia

from Calgan to Tihwa by Mr. Hunter and six brave new missionaries in spite of obstacles which, apart from the continual guidance and marvelous care of the Lord, would surely have proved insurmountable, has furnished another proof that modern missions have not lost their romance.

The way through Kansu being blocked by civil war and that by rail via Siberia being refused to them as missionaries, these dauntless soldiers of the Lord Jesus Christ had no alternative but to undertake this trip which many of their friends regarded as a most hopeless venture, but into which they felt divinely led. Their route took them over steep and perilous mountain passes, across the soft sands and soil of the Gobi Desert, through which the trucks would often have to plow their way or be pulled with wheels sunk nearly up to the axles, along rocky river bottoms, and through streams where the loads had to be carried by camels. Several times when at their wit's end, the Lord provided just the guidance, provisions, shelter or gasoline which they needed and through His tender mercy they reached their destination on November 9, 1932, just before the long bitterly cold winter set in. They found Sinkiang in the throes of civil war and won the lasting gratitude of the people by their arduous and self-forgetful ministry to sick and wounded soldiers, a ministry in which Mr. Mather, the linguist of the little group, and Dr. Fischbacher, their only physician, contracted typhoid fever, and, on the 24th and 27th of May, respectively, sacrificed their lives, leaving one veteran and five new missionaries to carry on the work along that distant and difficult frontier. Pray for them. "He gave his life for others," reads an official banner presented in honor of Dr. Fischbacher.

Through lack of space, an account of the western frontier of an immense continuous Presbyterian field which stretches across three provinces must be reserved for the next letter. It is this frontier in northwestern Anhwei, manned by loyal Presbyterian China Inland missionaries, to which the writer with his wife and son has just paid a most interesting visit.

TENGHSIEN, SHANTUNG, CHINA.

## Korea Letter

By the Rev. Bruce F. Hunt

Missionaries have just received the 1930-32 "Annual Report (in English) on Administration of Chosen," compiled by the Government General of Chosen. The heading of Section V, which was formerly "Shrines and Religion," has been changed to read "Jinja and Religions." Whatever the heading, the content of the section remains virtually the same as it has been for the last ten years. It reads "The *deification* (italics are correspondent's) of her illustrious dead and

erection of places of veneration to their memory have for ages been the custom of Japan, and the ceremonies held in those are treated by the Government as *absolutely distinct from those of a purely religious nature.*" The report then goes on to mention the 47 principal Jinja (formerly spoken of as shrines) and continues—"The greatest of these is the Chosen Jingu (Shrine), recently constructed on the heights of Nan-San, Keijo, at which Ama-terasu O-mikami, the grand ancestress of the Imperial family, and also the late Emperor Meiji, who founded modern Japan, are venerated as national *deities.*" In another place in the report, those officiating at the shrines are spoken of as "priests."

One wonders how "shrines" at which "priests" officiate in prescribed "services" venerating "deities" can be considered "absolutely distinct from those of a purely religious nature," yet it is because of this interpretation that the Government, which theoretically holds to religious liberty, has continually demanded the presence of Christians at different shrine services. The Government considers these services patriotic rather than religious, but the wording is too clear to leave any one room for doubt who has the Word of God, "Thou shalt have no other gods before me," open before him. Last fall several of the Christian schools were faced with the possibility of having their charters revoked for refusing to participate in certain "sacrifices" at these shrines for those fallen in battle. But fortunately a more lenient interpretation of the law was adopted.

Dr. Geo. McCune, president of Union Christian College, Pyengyang, and Rev. F. E. Hamilton, teacher of Bible in the same institution and an author well known to readers of CHRISTIANITY TODAY, both recently left for the United States on furlough. Shortly before Dr. McCune's departure, Mr. Imaida, Vice Governor General of Korea, held a dinner in his honor.

Vol. XXII of the Transactions of the Korea Branch of the Royal Asiatic Society has just come to hand. It contains a paper representing a great amount of research in a field of interest to the Korean church, namely the paper on "The Two Visits of the Rev. R. J. Thomas to Korea," written by a Korean, Mr. M. W. Oh. Mr. Thomas was a young Englishman who entered Korea over sixty years ago to distribute Scriptures and was both the first Protestant to enter Korea and the first Protestant martyr. Last fall, while the Korean General Assembly was meeting in Pyengyang, the whole Assembly was invited to the dedication service of the Thomas Memorial Chapel, a pretty brick building costing between \$4,000 and \$5,000, built near the place where Mr. Thomas was martyred at the hand of a Korean soldier, when he escaped from the burning "General Sherman," the boat in which he had sailed from China to Korea.

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Thank you!

The Korean church is going through a critical period. Reports from all over the country show a growth in membership, especially are young folks and children being attracted by the Gospel. On the other hand, there is an unprecedented number of forced resignations of pastors, of church quarrels and of dissensions. An anti-church-organization movement, similar to the Plymouth Brethren idea, is seeping in from Japan and resulting in young people opposing the ruling bodies of the churches and in rioting in churches. Asceticism and a kind of Pentecostalism is spreading through many sections of the country and causing grave concern. The General Assembly and Presbyteries have had to pass motions warning churches against the teachings of certain travelling Evangelists. Much of this would be remedied by a revival in the organized churches themselves for it seems to grow from a hungering on the part of many of the promising young Christians for a living experience.

CHUNGJU, KOREA.

## Java International Students' Conference

The conference of the World Federation of Christian Students Societies, which was held at Tjiterap, Buitenzorg, Batava, from September 6th to 14th, probably constituted the first meeting of an ecumenical movement in Java. Two reasons led to the choice of Java by the Federation. First, the leaders of the national student movements in the East have long wished a meeting in their part of the world where the special difficulties associated with present-day work in Asia could be thoroughly discussed. They had the feeling that meetings in Western countries did not go sufficiently deep into their problems. Such a conference

would have to be held in a more or less peaceful atmosphere, in a country where burning international questions would not tend to divert attention from the real purpose of the Conference. Java, therefore, was decided upon, a country which, like Holland, was situated more or less outside the sphere of international thunderstorms.

Secondly, they felt that the time had come for a world movement to devote special attention to a country where higher education has lately acquired a position for itself and where at the same time a small but well-founded and for that reason promising Christian Students' Movement has developed. The more so as this year, the Movement could apply to the World Federation for the position of corresponding member—the preparatory stage for full membership.

The programme worked out is closely associated with the needs of the movement in the East and includes the following subjects: The significance of Jesus Christ; the message of Christianity and the other religions; the message of Christianity and the national question; the message of Christianity and the social question; and the task of the Christian Students' Society in the East. The speakers included Francis Miller, President of the World Federation; T. Z. Koo (China), Dr. S. K. Datta (India), Dr. H. Kraemer (Java), Prof. Enkichi Kan (Japan), Bishop Hall (Hong Kong) and (probably) Dr. Tumbalaka (Java). There were about eighty participants, the half of which represented the various districts and races of the Indian Archipelago and the other half British India, Ceylon, Burma, The Strait Settlements, China, Japan, the Philippines, Australia and New Zealand.

## Resolution on Anti-Semitism

THE following resolution on anti-Semitism was passed by the Hebrew Christian Alliance of America at the Nineteenth Annual Conference, held in the Boulevard Methodist Episcopal Church, Binghamton, N. Y., June 4 to 9, 1933:

*Whereas*, once again a section of the dispersed household of Israel has been called upon to suffer the pain and ignominy of racial discrimination,

And, *Whereas*, it is impossible to inflict pain upon a part of a body without communicating the same pain to every other part,

Be it resolved, therefore, that we, the Hebrew Christian Alliance of America, assembled in our nineteenth annual Conference in the city of Binghamton, N. Y., June 4th to 9th, protest the un-Christian and cruel treatment meted out to our brethren by the present government of Germany.

And be it also resolved that we assure our fellow Jews everywhere that we share with them in this hour of our common sorrow and that we long and pray for the speedy return of the captivity of Zion,

And be it further resolved that we call upon all branches of the Christian Church everywhere to continue their protests until the Spirit of Christ prevails and the lamentable situation is corrected.

### Presbyterian Church, U. S. A., Shows Membership Loss

THE annual statistics of the Presbyterian Church in the United States of America for the fiscal year ended March 31, 1933, have been made public at the Office of the General Assembly.

Churches number 9,172, are supervised by 290 Presbyteries and 46 Synods, and are officered by 50,868 ruling elders and 21,937 deacons. The number of ordained ministers on the rolls of the Presbyteries is 9,893.

The communicant membership of the Church is 1,968,788. New communicant members totalling 65,022 were received on profession of faith, 39,483 on certificate from other churches, and 9,665 former members were restored to the communicant rolls. There was a net loss of 41,087 in communicant membership as compared with the previous year. This net loss is due to two factors: 82,448 names were removed from communicant membership rolls and, as there was no Easter Season included within the Church fiscal year, the usual Easter ingathering of members is not included. The Sunday School enrollment is 1,600,460, a figure slightly reduced from that of last year.

The contributions of the local churches totalled \$38,634,203. Of this amount \$30,559,718 was used for local congregational expenses. Gifts from living givers amounting to \$5,768,304 were distributed among the official benevolence agencies as follows:

National Missions .....	\$1,923,051
Foreign Missions .....	2,438,220
Christian Education .....	480,264
Pensions, Relief Department.	194,339
Self-supporting Synods .....	707,894
American Bible Society .....	20,648
Federal Council of Churches.	3,888

The above figures reflect the financial stringency of the recent past, for they represent a reduction of \$9,002,517 in congregational expenditures and of \$1,997,861 in gifts from living givers to benevolence objects. The usual ratio between expenditures for benevolences and for local current expenses, which has existed over a number of years, is almost exactly that maintained during the last Church year.

### Important Meeting Held

ON behalf of a committee representing a large and deeply interested group, a meeting was held September 21st in the old Brandywine Manor Church (a few miles out of Coatesville, Pa.). The purpose of the meeting was to discuss the missionary situa-

tion in the Presbyterian Church, U. S. A., not only because of the appearance of "Re-thinking Missions," but "in view of the action of the last Assembly in rejecting the reasonable and temperate Machen Overture, as well as because of the strange failure of the Minority Report of the Standing Committee on Foreign Missions to appear in print."

The sessions were held 1.30 and 7.30 P. M., Standard. Rev. Prof. J. Gresham Machen, Rev. Robert S. Marsden and Elder J. Peter Stam spoke. An open forum was conducted at the evening session.

### Westminster Seminary Opening

OPENING exercises of the fifth year of Westminster Seminary will be held on September 27, 3 o'clock, at Witherspoon Hall, Walnut and Juniper Streets, Philadelphia. The address will be delivered by the Rev. W. D. Reid, D.D., Minister of the Stanley Presbyterian Church, Westmont, Montreal, Canada. The welcome to the incoming students will be given, as usual, by the Rev. J. Gresham Machen, D.D., Litt.D. The exercises are open to the public.

Although great care has been exercised in the selection of students, it is expected that there will be a slight increase in enrollment this year.

### Churches of God Withdraw from Federal Council

AT their recent quadrennial session held at Hagerstown, Md., the Churches of God in North America (General Eldership) voted to withdraw from the Federal Council of Churches. This body of believers memorialized the Council in the following terms:

"The community church movement, which is being encouraged more and more by the Federal Council, is contrary to one of our fundamental principles. This movement decides the question of establishing another church, or continuing the present number of churches in a given community largely on a numerical basis. We decide that question on a doctrinal basis. We establish a church, or continue to maintain a church, in a given community not necessarily because other churches do not provide sufficient pew space, but because we have people there who want to worship and serve God according to their conscientious convictions, and because we feel others may be appealed to when they become familiar with our teachings and practices."

The document went on to make clear that the Council's pronouncements on birth control and other questions have been distasteful to the Churches of God, and definitely breaks their co-operative relationship.

### Dr. Fletcher Succeeded by Dr. Dieffenbach on Boston Transcript

DR. HERBERT H. FLETCHER, who originated, and for 33 years conducted, the Saturday night department "The Churchman Afield" in The Boston Evening Transcript, led by a weekly sermon by Dr. Fletcher, has resigned as a protest against what he calls the management's proposal to mix theism and atheism in his department by substituting for his sermons special articles by Dr. Albert C. Dieffenbach, former editor of The Christian Register. Dr. Dieffenbach has been engaged by the Transcript to take Dr. Fletcher's place, and will call his department "Religion Today." The editor of Zion's Herald, commenting on the matter, calls Dr. Fletcher a devoted theist and Dr. Dieffenbach a non-theist and an aggressive humanist, and expresses regret at the Transcript's change of policy.

### Italian Bible Postage Stamps

A NEW Italian stamp, issued by Mussolini's authorization, bears a representation of an open Bible inscribed "Evangelium" (the gospel). Behind it is the cross, and below the word "Credere" (believe). The flags of Italy are represented as bowing before the Bible, and beside the cross is the Fascist emblem. The Vatican is very wrathful because of this official tribute to the Scriptures.

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