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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

### "EXTREME FUNDAMENTALISTS"



HIS paper is often spoken of as the organ of the "extreme fundamentalists" in the Presbyterian Church. At times the phraseology is varied and it is spoken of as the organ of the "extreme conservatives." In either case there is an attempt to convey the impression that this paper is the organ of the narrowest and most reactionary element in the Church. While we are not greatly concerned over the fact that men apply these epithets to us, especially since we are confident that the contents of

this paper from month to month supply any needed refutation as far as our readers are concerned, it may not be out of place to make one or two remarks about them.

In the first place, this paper is not an organ of "Fundamentalism" unless it be understood that the word is used in its broad sense as an antonym of the word "Modernism." In that sense we are "Fundamentalist" and rejoice to be classed as such. "Modernism" in any of its consistent forms of expression, we look upon as a form of religious thought and life that lacks everything distinctive of real Christianity. This means, therefore, that when employed in this broad sense the word "Fundamentalist" includes all those who hold to the Christianity of Christ and His apostles, as it found expression in the Bible and as it has found more or less adequate statement in the great historic creeds. It is true, of course, that the word is often used in a narrower sense as when it is used, for instance, to designate those who belong to the World's Fundamentals Association and who regard the brief creed of that or some similar organization as adequate. We have great sympathy for "Fundamentalists" in this less inclusive sense of the word and rejoice in their testimony to the Bible and the Gospel it contains. In our judgment their testimony is not so much false as inadequate. It seems to us that we stand for all they stand for and more. Be that as it may, what we stand for is the Reformed Faith as it has found expression in the Westminster Confession of Faith. We stand not merely for the five doctrines in that Confession that the Auburn Affirmationists have denied or declared unessential, but for that Confession as a whole. In all heartiness and sincerity we have accepted that Confession of Faith, as containing the system of doctrine taught in Holy Scripture. In our judgment it is not a narrow, one-sided expression of the system of doctrine taught in Holy Scripture that meets us in the Westminster Confession of Faith; rather it seems to us the fullest and most adequate statement that has as yet come from the hand of man of all that enters into the substance of and gives content to the religion we profess and

which must be conserved if Evangelical Christianity is not only to persist but in some measure to conquer the world.

It is hardly necessary to add that we regard ourselves as "extreme conservatives" as little as we do "extreme fundamentalists." We do not object to be called "conservatives." We admit the charge. What we deny is that the genuine "conservative" is a reactionary or stand-patter. Rather we claim that "conservatism" is a condition of true progress. The trouble with the so-called "progressive," as a rule, is that he does not discriminate between motion and progress. Moreover, it should be remembered that while the "conservative" thinks of Christianity as a "deposit," as a faith "once for all delivered to the saints," he thinks of it at the same time as a dynamic, as an energizing force in human life. The Christ in whom he trusts is not an inert Christ and the Christianity he professes is not a quiescent thing, but an omnipotent energy that will continue to turn and overturn until all the promises of God are fulfilled. It would be more accurate, we think, to call us consistent conservatives. That, at least, is what we seek to be. It is a consistent body of truth, not a hodge-podge that meets us in the Westminster standards.

### IS THE INDEPENDENT BOARD "CONSTITUTIONAL"?



Press reports are to be credited, DR. JOHN MCDOWELL, Moderator of the 1933 General Assembly, has apparently been making a tour of the country proclaiming "that the Presbyterian Church is a constitutional church," and strongly hinting, if not directly stating, that the organizers of the Independent Board for Presbyterian Foreign Missions are violating the provisions of that constitution.

It is hardly likely that anyone of intelligence will fail to see the irony in this sudden concern on the part of the Modernist-indifferentist coalition (as expressed by DR. MCDOWELL and others), for the constitution of the Church. That constitution has been trampled underfoot of Modernists for a generation, while their indifferentist friends have stood by dangling their bonnets and making no protest. Whenever modernists have been challenged for this, their cry has been "Liberty! Liberty! let us have liberty in the Presbyterian Church!" This is neither the time nor the place in which to expose the speciousness of their desire for doctrinal license, although asked in the sacred name of liberty. All that is needed at the moment is to remember the fact.

Now that Modernists and indifferentists find themselves in a (perhaps temporary) majority in the courts of the Church, what then? Where is the loud cry for "liberty"? We listen for it in vain. The "tolerance," the "liberalism," the "sweet Christian charity" of other days has quietly drifted to the limbo of forgotten things. So far as the Modernist-indifferentist coali-

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tion is concerned, freedom is deadlier than Napoleon. Once again a minority clamoring for "liberty" has, after becoming a majority, learned the expert use of the mailed fist.

It is not the intention of the editors to deal at length here with the constitutional issue as raised by Dr. McDowell and others. That issue will be covered in an article in the next issue of CHRISTIANITY TODAY, when the historic position of the Church, as defined by General Assemblies, as stated in the constitution, will be explained, and when it will be clearly shown that the power of any Church court to legislate against any such movement as the new Board represents is expressly prohibited in that constitution. For the present, let it be sufficient to warn our readers that the cry of "unconstitutionality" is entirely without merit, and is apparently only being raised in an attempt to frighten the hesitating and the timid. The organizers of the new Board are without question acting entirely within their constitutional rights. So much at least should be admitted not only by those who doubt the wisdom of forming the new Board at this time, but even by those who are entirely opposed to its principles. Nor will the sponsors of the Board yield to any other group in their loyalty to the constitution of the Church. It is in defense of that constitution, as well as of our primary standard, the Holy Scriptures, that Conservatives are contending. If the "powers that be," including the official Board of Foreign Missions, had been loyal to that constitution, there would have been no need for an Independent Board. It is rather strange, *now*, to see the sudden metamorphosis of the Modernist-indifferentist coalition into "strict constitutionalists," breathing out threatenings and slaughter in its "defense."

"Oh, earth, what changes hast thou seen!"

## THE FUTURE OF RELIGION



THE November issue of Scribner's Magazine contains what its editor calls a Protestant view of the future of religion, but which will hardly be regarded as such by most Protestants. It was written by DR. WILLIAM P. MERRILL, Auburn Affirmationist and a member of the Commission which produced the attack upon the Christian Faith known under the name "Re-Thinking Missions."

The article begins well. DR. MERRILL asserts that "the religious hope of the world is an honest and purified Protestantism." Any satisfaction Protestants (in the historic sense of the word) might derive from this affirmation is precluded, however, by the fact that it must be interpreted in the light of what follows. "But this claim that the religious hope of the world lies in the Protestant rather than in the Catholic form of Christianity," he adds, "by no means gives indorsement to our existing Protestantism. Certainly, it rules out reactionary or Fundamentalist Protestantism along with every other variety of authoritarianism." We are not criticising DR. MERRILL because he withholds anything like full approval of "existing Protestantism" or even because he denies that the religious hope of the world lies in "reactionary or Fundamentalist Protestantism." We could make such statements of our own, though, as employed by us they would no doubt have a somewhat different meaning than they have for DR. MERRILL. But when along with what he calls "reactionary or Fundamentalist Protestantism" he rules out "every other variety of authoritarianism" it becomes obvious that the "honest and purified Protestantism," which he asserts to be the religious hope of the world is not only something radically different from Catholicism, but something radically different from Protestantism as that word was all but universally understood before the rise of that religious Liberalism of which DR. MERRILL is one of the best known "Presbyterian" exponents. In fact, it becomes obvious, for all who think their conceptions through that what DR. MERRILL calls "honest and purified Protestantism" is not only something radically different from Catholicism and his-

torical Protestantism but something radically different from Christianity itself. And that because it is impossible to rule out "every variety of authoritarianism" without ruling out Christianity. Authoritarianism is a mark not merely of Catholicism and of a certain section of Protestantism! it is a mark of Christianity itself.

We do not have space to argue the matter. There is an excellent article in the November issue of the *Christian Monitor* (strange to say) by John Horsch, author of "Modern Religious Liberalism," in which he shows that even the early Mennonites and Baptists were authoritarians and that they would not have recognized "Modernists" as Christians, for "while they did not accept a man-made creed as an authority they indeed accepted the Scriptures as their authoritative creed." It is men like the late B. B. Warfield rather than Dr. Merrill who tell us the truth about the place of authority in Christianity. "The rejection of 'external authority' and our relegation to 'religious experience' for our religious knowledge is," wrote Dr. Warfield, "nothing more nor less than the definitive abolition of Christianity and the substitution for it of natural religion. . . . Religion, of course, we can have without 'external authority,' for man is a religious animal and will function religiously always and everywhere. But Christianity, no. Christianity rests on 'external authority,' and that for the very good reason that it is not a product of man's religious sentiment but is a gift from God. To ask us to set aside 'external authority' and throw ourselves back on what we can find within us alone—call it by whatever name you choose, 'religious experience,' 'the Christian consciousness,' 'the inner light,' 'the imminent Divine'—is to ask us to discard Christianity and revert to natural religion" (*Studies in Theology*, pp. 658-659).

If Dr. Merrill is right the religion of the future will be something other than Christianity in the historic meaning of the word.

## RELIGION IN RUSSIA TODAY



THOSE interested in obtaining something like a first-hand knowledge of religious conditions in the Russia of today and especially of the outlook for Christianity in that distracted land will do well to read "With Christ in Soviet Russia," by V. Ph. Martzinkovski, in which the author relates his "personal experiences of the power of the Gospel in freedom and in prison in connection with the religious movements in U. S. S. R."

Previous to the Revolution Martzinkovski was a lecturer on religious and ethical subjects, largely in connection with the Christian Student Movement in Russia, not only in the University of St. Petersburg, but in institutions of higher learning in Moscow, Petrograd, Kief, Odessa, and Samara. Subsequent to the Revolution he continued his work with increasing interest both on the part of the *intelligentsia* and the common people until this led to his imprisonment and finally to his banishment. Since 1923 he has continued his work with headquarters at Prague. While Martzinkovski holds that nothing essentially new has happened since on the Russian battlefield of atheism and religion, except that it has increased in intensity, he has endeavored to bring the story up to date by supplementing his own experiences with those of friends who have left Russia as late as 1933. Certain facts taken from official records have also been added. This is the seventh language in which this book has been published, having previously been published in Russian, German, Swedish, Dutch, Danish and Czech. Its distribution is being promoted by the Russian Missionary Society with American headquarters at 729 N. Stanley Avenue, Los Angeles, Calif. The price is \$1.00 (cloth bound) and 75c (paper bound), postage extra. It may be ordered through this office.

Though born within the Orthodox Church, Martzinkovski writes from the viewpoint of the Evangelicals of Russia (Bap-



tist). Opposed on principle to military service or to what he calls "political" religion, Martzinkovski confines his book to a discussion of the religious in distinction from the politico-economic life of Russia. He takes a rather hopeful view of the future of religion in Russia. Atheism he regards as a disease of the spirit which will prove to be but temporary. The mass of the people, he asserts, are reacting unsympathetically toward the atheistic agitation of their leaders. The evangelical movement in Russia, he holds, is gaining both in quantity and quality. He does not think of Christianity as dying even in Russia. "Formal Christianity is indeed dying," he writes, "though really it never was alive, but was only artificially supported by state and society. But of the death of 'the Christianity of Christ' it is useless to speak, because He who is its essence—that is Christ Himself—conquered death by His resurrection. It is not Christianity that is dying, but the man who is without Christ, and none save Christ is able to raise us from the dead. And He is raising even Russia."

This is not only an informing but an exceedingly interesting book. Viewed merely as a story, it attracts and holds the attention as do few novels.

### "THE CONFLICT OF THE AGES"



NEW book by Dr. Arno Clemens Gaebelein, editor of "Our Hope," despite the fact that this is his 37th, is still something of an event. Its sub-title, "The Mystery of Lawlessness: Its Origin, Historic Development and Coming Defeat," indicates its contents more adequately than does its main title. It deals not only with the origin and development of evil in this world but with its overthrow through the personal return of the Lord Jesus Christ, from a point of view that is widely held in Christian circles and of which Dr. Gaebelein is one of the ablest exponents. He writes as a man with a message that is vital for the nation as well as for the Church and in a manner that will command the interest if not the full assent of his readers. The book may be obtained through any bookseller. Its price (\$1.00) places it within reach of all.

Much as we appreciate what Dr. Gaebelein has done, is doing, for the cause of evangelical Christianity, we do not have the happiness to agree with him at all points. His geological views seem to us highly questionable. It is more important to note that in our judgment his explanation of the origin of evil leaves considerable to be desired. He is, if we mistake not, an evangelical Arminian rather than a Calvinist, seeing that he apparently holds that events are foreknown but not foreordained by God (pp. 29 and 32), as though events could be foreknown by God if they had not been foreordained by Him. Not to mention other matters, we do not share his particular view of the return of our Lord and so do not altogether share his conception of the Church and its functions. This does not mean, however, as has been intimated, that the contents of this book provoke our dissent to a larger extent than they command our assent. Such is not the case. Our agreement far exceeds our disagreement. We rejoice at his clear-cut exposure of "Modernism" as apostasy and the forthright manner in which he characterizes those Modernist leaders who reject supernatural Christianity as apostates. We rejoice in his loyalty to the Bible as the Word of God and as such thoroughly trustworthy. Above all, we rejoice in his loyalty to Jesus Christ as Lord and Saviour and the sturdy manner in which, without fear or favor, he proclaims Him as the one hope of mankind—whether for this life or the life to come.

While this book deals with the origin and development of evil in human history as a whole, it pays particular attention to its modern aspects. Dr. Gaebelein holds that "Modernism" had its beginning in the teachings of Adam Weishaupt (born in 1748), founder of the secret society known as "*Illuminati*."

"The first step," we read, "is the theory of the immoral Frenchman Rousseau, then comes Weishaupt with his secret lodges of the *Illuminati*; then we step into the French Revolution, an expression of *Illuminism*; Karl Marx, Lassale and Engels follow, and the culminating expression of this mystery of lawlessness, the realization of 'the Communistic Manifesto' of Marx through the Russian Revolution" (p. 94). Special chapters are devoted to the Russian Revolution and the Revolutionary Propaganda that is being carried on in these United States by those in sympathy with, if not under the direction of, Moscow. Many will find these chapters not only the most interesting but the most illuminating in the book. We, too, could well wish that the chapter on the revolutionary activities of atheistic Communism in the United States be read by every American citizen, especially in view of the proposal to give official recognition to the Soviet government of Russia. Dr. Gaebelein renders a useful service in pointing out the close and sympathetic relations existing between Modernist leaders and this revolutionary propaganda. "How can it be explained," he asks, "that these men, who profess to be religious, can link themselves to the communistic idea and work for it, when Communism is anti-God, anti-religion, anti-Christ, and anti-Church?" This is his reply: "The answer is very simple. We give six words and these six words contain the answer: Bible Criticism, Modernistic Apostasy, Atheism, Socialism, Communism, Ruin. These are the horrible steps taken by these present-day leaders and educators of Christendom" (p. 135).

While the editor of this paper does not share Dr. Gaebelein's theory of the second coming of our Lord—some of his associates do—yet he is at one with him in believing that the coming great event in human history is the visible and glorious manifestation of the Lord Jesus Christ. No doubt he puts a somewhat different meaning into some of its phrases but he has no difficulty in making the following paragraph his own: "All Christian doctrines are vitally linked with this great coming event. The whole system of these doctrines demand His return. Christian service, the Christian's life, his walk, his hope of resurrection, the reunion with loved ones, and much else, cannot be detached from His return. It is one of the great truths of Christianity. Therefore, it is sure and certain. Nothing can be as sure and certain as the reappearing of the Son of Man on this earth. He will surely come, and be revealed in power and glory, when once more the appointed time comes. When that time arrives it will bring the consummating event of the ages; His visible, personal and glorious manifestation is the great coming event" (p. 165). This means that in his judgment the truths that find expression in this book—truths neither few or unimportant—can be preached even more effectively under auspices other than Dr. Gaebelein's premillennialism.

While written from a viewpoint that we do not fully share we commend this book to the attention of our readers. The chapters dealing with the Russian Revolution and the Revolutionary Propaganda that menaces our republic are not only informing, but exceedingly timely. If the book contained nothing but these two chapters it would be more than worth the price at which it is offered.

### "MODERNISM, PAST AND PRESENT"



R. HERBERT LESLIE STEWART, of Dalhousie University, Halifax, N. S., has written and JOHN MURRAY, of London, published, early in 1932, a book bearing the title cited above that only recently came to our attention. It is a history and defense of Modernism (as understood by DR. STEWART) by a Modernist. While reading it we found ourselves disposed to enter protests and objections on nearly every page. We freely admit, however, that it is a book of unusual merit whether viewed from a literary, historical or expository viewpoint. As a contribution to



the Modernist-Fundamentalist controversy it is a book of no small importance.

DR. STEWART describes Modernism as "an effort to construe the Christian Faith in conformity with scientific and historical knowledge while retaining its essential character" (p. 355). It is an effort "to restate Christianity with deliberate omission, and at times deliberate denial, on many a tenet that the Church of the past thought indispensable . . . on the express ground that new knowledge inaccessible to the Church of the past has proved them wrong" (p. 3). DR. STEWART insists that Modernists are not "unbelievers" on the ground that while the latter have never accepted or abandoned Christianity the former retain what is distinctive in the Christian message to mankind. It is important to note that to qualify as a Modernist, according to him, it is necessary that one be a Churchman. He admits that many outside the Church have essentially the same views and attitudes, but while he would no doubt call these Christians he would not call them Modernists as he affirms that it is a distinctive mark of Modernists that, as members of the Church, they endeavor to reformulate its beliefs to suit themselves.

Defining a Modernist as one who seeks to adjust old dogma to new knowledge it is natural that DR. STEWART should maintain that the word "Modernism" is a new name for an old thing. He finds anticipations of Modernism among the Greeks and Romans and adumbrations of it in the early Church and throughout the Middle Ages. It was much in evidence, he tells us, at the time of the Renaissance—Erasmus is described as "the typical Modernist"—and throughout the 17th and 18th centuries. Modernism, as we know it, he says grew out of the German rationalism of the last century and nourished by Darwinism and other influences has reached its present dimensions. DR. STEWART writes out of a wide historical knowledge. His account of Modernism (as he understands it) in relation to the whole course of Christian history is exceedingly interesting and constitutes, in our opinion, the most valuable feature of the book. Throughout he is at pains to distinguish between those whom he calls "Modernists" and those he calls "heretics" or "unbelievers."

DR. STEWART'S definition of Modernism is fatally inadequate. It is inadequate, if for no other reason, because it does not supply a touchstone for discriminating between "Modernists" and "Fundamentalists." If every person is a Modernist who holds the Christian Faith without being either ignorant of, or indifferent to, established historical and scientific knowledge there are few, if any, who would not claim that they are Modernists. "Fundamentalists" do not admit, of course, that their views have been proven wrong by new historical and scientific knowledge. They would allege rather that the "Modernists" err by reason of the fact that they attempt to bring the Christian Faith into harmony with historical and scientific knowledge, falsely so called. A definition that affords no ground for discriminating between a man like the late ARTHUR C. MCGIFFERT and the late BENJAMIN B. WARFIELD is not much of a definition.

That DR. STEWART'S definition is so inadequate finds its explanation, we are disposed to think, in the fact that it has been formulated with the fruits of Modernism in mind rather than its roots. He defines the term in the light of the Encyclical Letter *Pascendi Gregis* issued in 1907 extended so as to include Protestant Modernists. He thus employs it to designate those and those only who, belonging to the Church, seek to reshape the creeds of the Church in a way that will reconcile them with scientific and historical knowledge (or rather what they regard as such). An adequate defining of Modernism, however, must take into consideration not only its fruits but its roots. Where this is done it will be perceived that while something analogous to Modernism may be found throughout the history of Christianity yet it is in reality a relatively new phenomenon, a phenomenon that is rooted in that anti-supernaturalistic life

and world view that first made its appearance in the eighteenth century in the so-called "Enlightenment."

Previous to the eighteenth century all life and world views, whether within or without the Church, had been supernaturalistic to the core. As BAVINCK put it a quarter of a century ago: "The religious supernaturalistic world-view has universally prevailed among all people and all ages down to the present day, and only in the last hundred and fifty years has given away in some circles to the empirico-scientific." It is in this empirico-scientific world-view that Modernism has its roots and consequently the outstanding characteristic of its world-view, in distinction from previous world-views, is its thorough-going naturalism, the resolute manner in which it turns its back on all supernaturalism and seeks to explain all that is, including man and religion and morality, purely from resident forces and according to unvarying laws. It is true that Modernists still use the word "supernatural," but not in a sense that involves any real distinction between the natural and the supernatural as is indicated by its explicit denial of the supernatural in the form of the miraculous. Any adequate definition of Modernism must recognize that at heart it is an attempt to naturalize Christianity, to restate it in a manner that will remove the offense of the supernatural in the form of the miraculous.

When Modernism is defined with its roots in mind as well as its fruits it will appear that we cannot subscribe to DR. STEWART'S contention that the Modernists retain what is distinctive to Christianity. On the contrary Modernism, in any of its consistent forms of expression, lacks all that is distinctive of Christianity, all that makes it a source of hope and comfort to sinners. Naturalize Christianity and we can no longer proclaim a divine-human Christ who, in virtue of His atoning death, is qualified to bestow upon us the forgiveness of our sins and grant unto us an inheritance among those who are sanctified through faith in Himself. We would not be understood as saying that all those who are called, or who call themselves, Modernists have abandoned all that is distinctive in the Christian message. Many of these are only half-way Modernists, but Modernism, in any of its consistent expressions, is just no Christianity at all. For ourselves we can see no essential difference between a Modernist inside and a Modernist outside the Church except that the former sails under a false flag. We regret to say that DR. STEWART seems to us to be a Modernist not only in the sense that he seeks to restate Christianity, so as to make it harmonize with "new knowledge," but in the sense that he has abandoned all that is really distinctive of real Christianity. It is pertinent to note that while he is a "Presbyterian" he is particularly hostile to Calvin and Calvinism.

DR. STEWART labors hard to defend the honesty of Modernist clergymen, even those belonging to creedal churches like the Episcopal and the Presbyterian. He even refers to the Modernist group as the "one group whose sincerity it should be hard to impugn." It does not seem to us, however, that he has been any more successful than has his predecessors in defending the intellectual integrity of the Modernists, in the sense which he uses the term. DR. STEWART seems to think that it is all right to break ordination vows provided it is done publicly. In our judgment the only Modernists whose intellectual integrity can be successfully defended are either those who are outside the great historic churches or inside such churches as the Unitarian. "Fundamentalists" may or may not be as ignorant and as obscurantist as DR. STEWART would have us believe—we do not think they are—but at any rate they do not have to labor to defend their intellectual integrity.



# The Function of the Chair of Practical Theology

By Professor R. B. Kuiper

The inauguration of the Rev. R. B. Kuiper as Professor of Practical Theology in Westminster Theological Seminary took place in the chapel-room of the Seminary on Tuesday, October 24th. No public inauguration service was held; but at the meeting of the Board of Trustees, and in the presence of Trustees, Faculty and Students, the professor-elect read and signed the pledge prescribed by the Constitution of the Seminary. He then spoke briefly as follows.

Mr. Chairman, Trustees, Faculty, and Students:



COUNT it an honor, a great honor, the greatest honor of my life to be associated with so scholarly and so godly a group of men as that which constitutes the Faculty of Westminster Theological Seminary. However, that was not my reason for accepting the Board's invitation to the chair of Practical Theology. I did so in hopes that, by collaborating with my distinguished colleagues in the defense and propagation of the glorious gospel of Jesus Christ, I might contribute something, were it only a little, to the honor of Him who is not served by human hands as though He needed anything and yet is pleased to employ such earthen vessels as are we in His service.

Allow me now to disclose in part my conception of the task of the incumbent of the chair of Practical Theology at this institution and in this day. It goes without saying that the brief statement which I am about to make is in no wise intended to aspire to the dignity of an inaugural address. In the very few moments at my disposal I cannot treat my subject with anything approaching comprehensiveness. All I can hope to do is to say a few important things pointedly. Let me add that I shall state the case by way of contrast and yet positively.

One of the chief causes of the present decadence of the Church of Christ lies, without a doubt, in the decadence of preaching.

Not a few so-called ministers of the gospel have had the temerity to strip the gospel of its supernaturalism. They deny the Saviour's supernatural birth, His supernatural resurrection, the Deity of His Person, and consequently supernatural salvation. This is "a different gospel which is not another." Here the scathing denunciation of the Apostle Paul applies: "But though we or an angel from heaven should preach unto you any other gospel than that which we preached unto you, let him be anathema."

Others there are, and they are very numerous, who preach an inconsistent, an attenuated, an adulterated supernaturalism. They say, for instance, that God has indeed made salvation possible for all men by the death of His Son on the cross, but that it remains for the individual sinner to make salvation actual in his case by the voluntary deed of faith and self-surrender, of which every man is abundantly capable. They teach that God offers man a chance to be saved, not that He saves; more precisely, that God gives to every human being the opportunity to save

himself. They forget that faith is a gift of sovereign grace, wrought in the heart by the Holy Spirit. They deny the emphatic teaching of Holy Writ that, while man is, to be sure, a responsible being, salvation from beginning to end is the work of God.

And then there are those who sincerely mean to preach the full gospel of the grace of God and yet somehow fail to declare the whole counsel of God. Perhaps they "ride a hobby," stressing one truth at the expense of many other important teachings of the Word. Or mayhap they are so greatly worried lest they preach "over the heads" of their hearers that their sermons become an insult to the intelligence of God's people. Instead of providing solid meat for the saints, they serve only milk for babes, greatly diluted milk at that, and in doses of perhaps two or three teaspoonfuls a week. They are afraid to bring exegesis and systematic theology into the pulpit. Because the preacher in the pulpit fails to teach, the people in the pews remain ignorant. Besides, the splendid custom of former generations of preachers to indoctrinate the covenant youth through catechetical instruction has gone almost entirely by the board. The inevitable outcome is with us: for want of knowledge the Church is perishing.

I consider it the solemn duty of the chair of Practical Theology at Westminster Seminary to teach young men, called of God to the ministry of the Word, to preach that gospel beside which there is no other, the supernatural gospel of Him who declared: "I am the way and the truth and the life: no man cometh unto the Father but by Me," and whose Name is the only one under heaven that is given among men wherein they must be saved; to proclaim this gospel in unadulterated form, in crystalline purity and clarity; to declare the whole counsel of God without fear or favor, in order that lost sinners may be brought to the foot of Calvary's cross and the people of God, built up in their most holy faith, may grow in the grace and knowledge of our Lord and Saviour Jesus Christ.

Another potent factor in the decadence of the Church of today has to do with the government of the Church.

The basic Biblical principles of Church Government are being lost sight of and often are actually denied. They may be said to be two in number. The formal principle of Church Government is the authority of Holy Writ. Its material principle is the absolute monarchy of Jesus Christ over His Church.

From these principles it follows that Christ's will as expressed in His Word is law for the Church, and His will alone. No man or group of men, no church council,

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# "A Certain Trumpet"

By the Rev. Carl McIntire

[The Editors are glad to be able to print this sermon, which on October 1, 1933, opened the ministry of Mr. McIntire, a graduate of Westminster Seminary, in the flourishing First Presbyterian Church of Collingswood, N. J.]

*"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8.)*



HE call of a trumpet assembled the Children of Israel about Mount Sinai and "when the voice of the trumpet sounded long and waxed louder and louder, Moses spoke, and God answered him by a voice." The invulnerable walls of Jericho fell flat, when the people of God, in literal obedience to His word, walked around the city and blew the trumpets. Gideon's band of three hundred broke their pitchers from about their lamps, and sounded their trumpets to put to flight the host of the Midianites. Watchmen blew the trumpet in Israel to sound an alarm. Its blast announced the accession of the king. Its sound opened the year of jubilee. Its call assembled men to war. The trumpet occupied a prominent place in the history of Israel. And according to the Bible, God's people are not yet through with the trumpet: it shall announce the return of Christ, for Paul writes, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God." It shall summon the graves to open, for Paul says, "The trumpet shall sound, and the dead shall be raised."

So singular is the place and function of the trumpet in Scripture that God likens his prophets to trumpets. He commanded Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions and the house of Jacob their sins." The Apostle Paul compares the one who prophesies to a trumpet when he says, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" Paul reasons: As all men know that only the clear certain ring of the trumpet can rally men to battle; so ye must realize that only sound certain preaching, or prophesying, can call men to repentance and to Jesus Christ.

In chapters twelve, thirteen, and fourteen of I Corinthians the Apostle Paul considers the use and the place of spiritual gifts in the church. God has given a diversity of gifts to different individuals; but they all serve in one Body, the Church. In chapter fourteen, speaking specifically of the gifts of prophesying and the gift of tongues, Paul explains that the gift of prophesying is more desirable. He enjoins them, "to covet to prophesy," and "to follow love and desire spiritual gifts, but rather that ye may prophesy." A man who prophesies can be understood, just as a certain trumpet can be heeded, he argues; while the man who speaks in an unknown tongue, unless he has an interpreter, only confuses. He is an uncertain trumpet. Of course, we believe that the gift of tongues was used by God in the Apostolic Church as "signs," and

that this gift has ceased. But the gift of prophesying has not ceased. For according to the Bible a prophet is one who proclaims God's word whether that word concerns things past, present, or future. A prophet is God's mouthpiece. We have God's Word; and anyone who gives the message of this Book to others is the mouthpiece of God. Paul's insistence upon the trumpet giving a certain sound is just as important today as when he preached. Although we may not have the specific gift of tongues in the church today, we have something infinitely destructive, and more confusing. Satan has become an Angel of Light in the Modern Church, and his ministers are speaking in tongues entirely foreign to the Word of God. Under these circumstances the certain trumpet is even more imperative!

Considering our text in its immediate setting, let us observe two things about a certain trumpet.

## I. THE SOUND OF A CERTAIN TRUMPET

The text says, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" Or, in other words, the trumpet must give a certain sound to summon men. The prophet is a trumpet, when he delivers first, a definite message, and second, when he delivers this message from a heart and a mind that truly believes.

### "A Definite Message"

The bugle's call to battle is a specific call. The prophet's message must also be a specific one. This message, determined for us here by the word, prophet, is the Word of God, and only the Word of God—this Bible. One who does not present the Bible is in no sense a prophet of God. He is a false prophet. Thank God, the message of the Book is simple, definite, authoritative, and final. The message calls men to a recognition of the reality, the guilt, and the consequences of sin in their lives; it demands repentance; and it offers Jesus Christ as the only Saviour, because he died for man's sin, and he may be received simply by faith. It is a message of individual regeneration by the power of the Holy Spirit. Dead men are made to live. Eternal life is substituted for eternal death. This message proclaims the whole counsel of God; accepts the whole Bible as God's infallible Word; and is inseparable from indisputable events of history, the birth of Jesus Christ of the Virgin Mary, his sinless life, his death upon the cross, his bodily resurrection from the grave, his ascension into heaven; and, furthermore, inseparable from the future fact of his visible return to this earth. This message centers in the Cross: It is Christ Crucified! Without this message men go to hell; with it they are delivered from the wrath to come into the liberty, the privileges, and the inheritance of the sons of God. It is a positive message, yet, opposes



all error. It is unafraid of the searchlights of criticism and of science; and is capable of scholarly defense. This message alone has power. A Church without this is dead; and has no right in the Biblical sense to the title, "ecclesia."

How refreshing and challenging it is to hear this message of God's through a trumpeter of His. But as one opens his ear to the trumpet calls of the day, he hears the confusion of Babel about the towers of modern construction. There are magnificent trumpets—eloquent, brilliant, but many of them are indefinite, and indifferent to God's Word. Pagan ethics replace sound doctrine. Book reviews supplant Bible expositions. By-products are more important than the product. There is a deliberate quibbling and a conscious compromising with the historic Gospel of Jesus Christ. New wine is put into old bottles. The offense of the cross is removed: and all men are summoned to a common cause of social justice, world brotherhood, and political reforms instead of "to repent and believe on the Lord Jesus Christ and thou shalt be saved." Truly, the spiritual impotency, and the tragic losses of the church today may be explained in no small part by Paul when he asks, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

#### "A Definite Belief"

The trumpet may blow the specific call to battle; but that call may be sounded with a hesitancy, or a trembling or even a weakness, so that men will not respond. Thus, prophets must present the message of the Bible with a passion and a certainty from a heart which definitely believes the message to be true. No one doubts that the Bible has a definite message; but men everywhere doubt the truth of that message. And though men may preach the message it does not ring clear with a certainty, and with the authority of God. The message to have power must be presented in sincerity by one who believes that without it men perish, by one who believes it to the extent of conforming his whole life without compromise to its demands, and by one who is ready even to die for the propagation and defense of the message. "He did not many mighty works among them because of their unbelief" is true today.

It was just this abiding conviction of the eternal issues of the gospel that made Paul declare to the Corinthians, "I determined not to know anything among you save Jesus Christ and Him crucified." The word, determined, in the Greek original comes from the verb "to judge." Paul had made a judgment. The picture of a court room rises before his vision in which all the evidence is presented for a decision. Paul, after due consideration, believes that the evidence overwhelmingly, unquestionably demonstrates the Gospel to be true. This evidence which Paul considered is just as valid today as then. It is an event of history. All the subsequent years cannot alter happenings of history. Jesus Christ arose from the grave. Paul saw him alive. This fact alone vindicated every claim of Christ's, and dissipated every doubt of Paul's, and sent Paul into the pagan world absolutely determined to know nothing but Jesus Christ, and him crucified as the only hope of lost mankind. Paul believed this message completely, and

his preaching was in demonstration of the Spirit and of power.

The need of the Church of Jesus Christ is for certain trumpets with a ring of certainty, with a tone of authority, and with the note of finality. It was just this that lifted a hermit of the desert, John the Baptist, up before men and made him "the trumpet of one crying in the wilderness: prepare ye the way of the Lord." It was just this that placed a Galilean fisherman, Peter, in Jerusalem and compelled him to cry out "Repent and be baptized every one of you in the name of Jesus Christ and ye shall receive the gift of the Holy Spirit." It was just this that gripped the pen of the brilliant Jew, Paul, and forced him to write, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." It is just this through the ages that has advanced the Church of Jesus Christ, and that has raised up the glorious testimony of the Collingswood Church. There have been certain trumpets here! Thank God, another one has been sent by Him to this pulpit!

## II. THE RESPONSE TO A CERTAIN TRUMPET

Paul would have us clearly realize that as only the certain sound of the trumpet will rally men to battle; so only the sound prophesying will call men to Jesus Christ. The Apostle in this passage from which we have taken our text points out the response which inevitably accompanies a certain trumpet. This response is seen in two groups of people, the unsaved, and the saved.

#### "The Unsaved"

The prophet of God calls men to eternal salvation in Jesus Christ and men are literally "born anew." Paul in verse twenty-four speaking from experience says, "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all—and so falling down on his face he will worship God, and report that God is in you of a truth." The Gospel of Jesus Christ always divides men. Some accept it and rejoice; others reject it and die in their sins. And here Paul goes on to explain that people will be led to accept the message quickly if all tell the same story. The revival for which Christians have been praying would be upon us now if all the pulpits of the land were "prophesying" as Paul says. Men would be convicted. When one voice says one thing, and another trumpet issues a different call, men hesitate not knowing what to accept. Likewise in the local church, when all prophesy—when every member is a soul winner—that church is in a constant state of revival. The unsaved are convicted by scores. "For the Gospel is the power of God unto salvation to everyone that believeth," and "faith cometh by hearing, and hearing by the word of God."

#### "The Saved"

A certain trumpet does not stop in merely offering men salvation; but it leads those who are saved on to a greater knowledge of God and His Word, and to a closer walk with Him. "He that prophesieth edifieth the church," Paul



says in verse four, and in the previous verse he has enlarged this statement by asserting, "He that prophesieth speaketh unto men to edification and exhortation and comfort." And finally in verse twenty-six he insists, "Let all things be done unto edifying." With a famine of the Word of God in the land, men cannot grow spiritually; but with the simple explanation of the Bible men cannot be kept from growing. The individual who professes Christ and joins the Church and concludes, "I've done my duty to God," must hearken to Paul's trumpet. The moment a person accepts Christ as his personal saviour from sin he is a new creation—just a babe in Christ—with a new life, a new world about him, a new destiny, and a new hope. The wonders of God's Word, and the riches of God's grace are inexhaustible mines in which daily to find precious gems. In the fulness of eternity the child of God must enjoy God's love, do His will, keep His commandments, and glorify God. "Every word that proceedeth out of the mouth of the Lord" is meat indeed!

Exhortation and comfort accompany the word. Hypocrites are rebuked. Men must see themselves as God beholds them. The virtues of Christian character are specifically named, and all are illustrated in the person of Jesus Christ. For comfort in life the world has none to offer, and urges only passives, "It might be worse." But God assures us that we are in His hands, and that everything entering our lives is for the best, He makes it so. It is a comfort to be free from the guilt and power of sin; to know death's answer and life's riddle and purpose! It is a comfort to have a Father who answers prayer; to possess the Holy

Spirit as a constant guide; and to watch daily for our Lord from heaven. Our Bible offers to us "The God of all comfort."

We have seen two things told us by the Apostle Paul concerning a Certain Trumpet, the Prophet of God. First, the sound of a certain trumpet, which is a definite message, God's word; and a message which rings true in the heart of the prophet. Second, the response to a certain trumpet, which comes from the unsaved when those spiritually dead are called to life, and which comes from the saved when those spiritually alive are edified through the Word.

As we observed in the beginning, this fourteenth chapter of I Corinthians is one of the three chapters, twelve, thirteen, and fourteen, in which Paul discusses the use of spiritual gifts. One of these gifts is that of prophesying which we have considered. And the climax of the message from this passage is chapter thirteen—the love chapter of Scripture. For Paul says, "Though I have the gift of prophecy"—that which we have considered—"and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." How glorious! The certain trumpet must present God's Word in all of its fullness without compromise, as certain, final and authoritative; but also must present it in love. "Love never faileth."

As a certain trumpet, presenting only the Word of God in love, I join hands with you people of God to continue the witness of this great church to the eternal glory and honor of our Lord and Saviour Jesus Christ.

## The Ark in the Temple of Dagon or The Modernist Betrayal of Jewish Missions

By the Rev. Elias Newman

Missionary Director, The Zion Society for Israel, Minneapolis, Minn.



IN I Samuel 5:2, the Holy Spirit opens up a sacred drama before the gaze of the reverent student of the Word of God. There we read: "The Philistines took the Ark of God and set it by Dagon." This act foreshadowed the passing of the evangelistic message into the hands of unregenerate ecclesiastics as the Philistines were the "strangers" or "emigrants" who were in the Holy Land but not of it. This is what was attempted in second century gnosticism and what actually happened in the co-mingling of truth and error in the development of the papal system. The Holy Spirit is significantly silent on the motive of the act: exactly so the motive of the co-enthronement of Christ with other "prophets" or "religious teachers" is immaterial—whether there is perfect sincerity, or subtle mockery and frank hostility, the denial

and departure from truth involved is the same and is unavoidable.

The present day betrayal of Jewish missions was forecast a generation ago. Dr. John Clifford, a leading Baptist preacher of his time in declaring his faith in the deity of Christ goes on to say: "My way of interpreting Jesus Christ is to represent Deity by a great circle and to regard Buddha and Mohammed, Isaiah and Jeremiah, Plato and Socrates, and other leaders of the race as smaller circles, through whom the deity expresses itself; and I think of Jesus as the largest of these; all in a sense of the same substance, if one may use that ancient word with the Deity, but Jesus Christ uniquely and transcendently above all the others." (Quoted by D. M. Panton in *The Dawn*, October 14, 1932.) It is the genuine Ark which is exalted alongside idolatrous systems, and heathen faiths.



At the Edinburgh World's Missionary Conference in 1910, the fields embracing Jews, Moslem, and Roman Catholics were excluded from the deliberations of the World's Missionary leaders. At the Jerusalem Conference of 1928 there were further concessions to the leaders of liberalism. This is how one of its utterances closed: "We recognize as constituent elements of the only truth: The profound feeling of the greatness of God, the spirit of reverence in worship, as we find them in the Moslem religion; the profound sympathy for human suffering and the unselfish effort to escape from it which are at the base of Buddhism; the longing for contact with supreme Reality conceived as a spiritual entity which is the distinctive mark of Hinduism; the belief in a moral law guiding the entire universe as professed by Confucianism; the unselfish pursuit of truth and effort for the increasing welfare of humanity which one frequently finds in those who believe in the progress of civilization but who do not accept Jesus Christ as Lord and Saviour. We urge the followers of non-Christian religions to remain firm in the faith in an eternal and invisible world and join hands with us in an intense battle against all the evils which are engendered by modern civilization."

The sentiments expressed, the ideas aired and the recommendations made in the report of the Appraisal Committee of the Laymen's Foreign Mission Commission had already been made and taken tangible form in the actions of the Presbyterian Church of England with regard to Jewish Missions and later adopted by the leaders in the Presbyterian Church, U. S. A.

The whole question of missions to the Jews was raised afresh in the Presbyterian Church of England in 1924 on the occasion of the retirement of the aged missionary who had carried on a work among the Jews in the East End of London. The assembly of that year appointed a sub-committee to consider the future of the work with the Rev. Professor W. A. L. Elmslie (principal of Westminster College) as chairman. This sub-committee sought counsel of representative Jews as to the kind of mission work that should be attempted among the Jews. Their Jew-inspired report was introduced to the Assembly at their meeting on May 6, 1925, in an oratorical speech by Professor Elmslie. Mr. Loewe, one of the "representatives of the Jewish faith," was called upon to address the ministers and elders of this Evangelical Protestant Church, to propound before them his ideas about a mission to the Jews which were already embodied in the report.

The saddest part of the affair is that the Assembly received and endorsed this report, with its recommendations of compromise and its condemnation of "proselytising" and resolved henceforth to act in accord with its recommendations. No wonder that the Jewish press at the time and Jewish Rabbis jubilated over the event, and that some of them pointed to it as a manifest proof of the changing attitude of the leaders of the Christian Churches, not only to Jews and "Judaism," but to what is supposed to constitute the specific doctrine of Christianity.

This action of the Presbyterian Church of England was

the death knell of its Jewish Mission, and the beginning of the Good Will Movement, a gesture on the part of the Jews, and the closely related Movement of the Christian Approach to the Jew. The two Movements in America were inaugurated in Europe. The first Good Will Seminar was held in London on November 27, 1924, in the Liberal Jewish Synagogue at Hill Street; and the first conference on the Christian Approach was held at Budapest in April, 1927. Since the Budapest and Warsaw conferences, there has been a distinct and forward move in the direction of Modernistic tendencies on the part of the American section of this movement. Since this movement was inaugurated in America the Presbyterian Church has given up three of its Jewish Missions.

The author of the book, "Our Jewish Neighbors" on page 146 condones the practice of exchanging pulpits with Jewish rabbis. This has already been resorted to in New York, Chicago, Baltimore and Minneapolis, and in St. Louis by Methodists and Episcopalians. Dr. Stephen S. Wise and other Jewish rabbis have addressed Ministerial Alliances. In some cities Jewish Reform rabbis are received as full-fledged members of Protestant Ministerial Associations. In two cities Jewish rabbis are the presidents of Protestant Ministerial Alliances.

At recent meetings of "The Home Missions Council" Jewish Missions have been attacked. Rabbis have been invited to confer with our missionary leaders. Christian ministers have written articles for the Jewish press attacking Jewish Missions and the integrity of Hebrew Christians. Among the many can be named Dr. Hunt, an Episcopalian; Dr. Parkes Cadman, a Congregationalist, and the Rev. Everett Clinchy, a Presbyterian. Nor has Jewish philanthropy neglected to give due and adequate recognition of its approval of the Federal Council of Churches through gifts of large sums of money to carry on its work of goodwill. Letters and appeals signed by Dr. Parkes Cadman and others of the Federal Council are sent out at regular intervals to leading wealthy Jews for funds, to assist the work of the Federal Council.

In an article on Jewish evangelization in the B'nai Brith Magazine for May, 1931, the Rev. Everett R. Clinchy, director of the Good Will Movement, took to task the supporters of Jewish Missions and attributed the whole movement to "a state of mind." The whole Good Will Movement, as far as the religious aspects of it are concerned, is beclouded with misrepresentation.

The Reform Rabbis do not represent Biblical or Traditional Judaism. Orthodox Jewry, still comprising the largest group of Jews in the world, refuses to recognize its leadership.

The Good Will Movement originated in the Reform Synagogue. It represents the maximum program of the demands made upon the Christian Church by the Jews and Modernists.

Another Movement closely allied to the Good Will Campaign is the "Christian Approach to the Jew." This movement represents the minimum demand on the part of the Jewish Rabbis. Both of these movements have a common



origin. One expresses largely the Jewish element, the other the Modernist element within the Christian Church. There are many who are not Modernists in both movements, but as time will advance and study of the statements, aims and methods are made, the real conservative elements will drop out.

In May, 1931, a Conference took place under the auspices of the North American section of the International Committee on the Christian Approach to the Jews. A committee upon which are a number of outstanding liberals, and middle of the roaders, who are also members of the Federal Council of Churches and of its Good Will Committee. The Conference issued a book comprising the addresses that were given and some of the findings and recommendations of the said Conference which was held in Atlantic City. Some of the addresses, particularly those by Dr. James M. Black of Edinburgh; Dr. John McDowell, Dr. Samuel Zwemer and two others by Hebrew Christians were of an uncompromising nature.\* But the addresses of Dr. John Stuart Conning, at the time Superintendent of the Department of Jewish Evangelization of the Board of National Missions of the Presbyterian Church, U. S. A., and Chairman of the North American section of the International Committee on the Christian Approach to the Jews; Dr. Conrad Hoffman, General Secretary of the International Committee on the Christian Approach to the Jews, and Mr. Basil Mathews of London, England, were anything but sound in their theology and conception of our missionary duty as measured by the standards of the Presbyterian and Reformed faith, or the convictions and beliefs of conservative Christians. Some of the statements made at that Conference read like pages from the report of the Laymen's Foreign Missions Inquiry just published, under the title: "Rethinking Missions."

*First*—There is a belittling of the sacrifice, the principles and effort involved in the various mission fields and a lack of true recognition of the accomplishments made by Missions to the Jews. More cooperation is urged, unity emphasized, and denominationalism minimized.

*Second*—Objection is made to coupling evangelization, or the teaching of specific Christian things with other activities that usually are considered proper means of approach, but which Jews consider as unduly influencing the unfortunate, ignorant, etc.

*Third*—Basil Mathews, in speaking of old mission methods, describes them as "inadequate." They denounce "Proselytism," by which they mean old-fashioned conversion, and make a distinction between "Proselytism" and "Evangelism." The ordinary missionary approach is described as "The Fundamentalist, conversionist position." "Proselytism" is condemned.

*Fourth*—Judaism is considered on a level with Christianity. In the new program urged, consideration should be given to: (a) Jewish criticism; (b) adaptation. As in the case of the Laymen's Foreign Mission report, where we are urged to ally ourselves with and encourage all the

good there is in the native religions, and trust the spreading of the *spirit* of Christianity to make conquest of the people; so we are here urged to recognize the spiritual and moral values of Modern Judaism and to ally our forces with theirs against the common enemy—Materialism.

One result of this "Christian Approach" movement is that the Department of Jewish Evangelization created in 1917 by the Home Mission Board and later incorporated in the Board of National Missions, as a result of the General Assembly's authorization has been given up in favor of a cooperative movement very similar in its aims and ambitions to that advocated by the Appraisal Commission with regard to heathen missions.

Presbyterian Missions to the Jews owe their origin to the prayers and labors of godly men in Scotland; men like Moody Stuart, Robert Wodrow, Robert Murry McCheyne, Andrew and Horatius Bonar, Drs. Keith and Black. In starting their work for Israel they did not collaborate with liberals in the Church: there were very few in the Church of Scotland at that time, nor did they consult with the enemies of the Gospel, in the person of unbelieving Jews, as has been the case in recent years with the leaders in the Presbyterian Church of England and by its leaders in America.

The Scottish fathers of Jewish evangelization in the Presbyterian Church consulted Jewish believers in Christ but never conferred with unbelieving rabbis as to a Christian approach to the Jews. In the December, 1931, issue of *Our Jewish Neighbors* we get a real insight of the liberal position of the former head of Presbyterian evangelism among the Jews and the present director and secretary of the co-operating Boards on the Christian Approach to the Jews. Under the heading of "A Jew and a Christian compare Notes": We have first *The Jewish Point of View* by Rabbi Morris S. Lazeron of Baltimore, Md. There is no camouflage by him in his statement. He states his position in no uncertain sound. He opposes Jewish evangelism; will have none of it. Jews do not need Christ or Christianity. He takes it upon himself to interpret the Protestant position which according to him is the same as liberal Judaism. He ends his statement with a plea to the Christian to leave the Jew alone.

*The Christian point of view* is stated by John Stuart Conning. In opening up his reply to the Jew he pleads with him on account of Jews and Christians "passing through a period of religious upheaval in which the spiritual values of both Judaism and Christianity are being put to a test, to approach this subject with humility, mutual esteem and the sincere desire to serve the truth." Hardly has the ink of this statement become dry when Dr. Conning, after praising the self-sacrificing efforts of missionary work in general, comes to the question of the Jew, and makes the following statement:

"It should be explained, however, that what is essential in the Christian faith—the bringing of the individual into a personal relationship with God through Jesus Christ—is

\*Note: The estimates of the speakers here given are, of course, those of the Author of this article, and not those of the Editors.



# "Then Remembered They"

By Dr. and Mrs. Henry M. Woods



VER and over during the past weeks, while a booklet with the above title has been in preparation for the printers, our hearts have echoed the word of the Psalmist, "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."

Two years ago The World-Wide Revival Prayer Movement offered as a gift to Christians the book "Power From on High," the content of which, dealing with the marvelous record of God's grace as experienced by the group of His followers known as Moravians, at Herrnhut, Germany, more than two hundred years ago and continuing until the present time, stirred hearts in all denominations to believe that in answer to believing prayer God will again visit His people with a mighty outpouring of Holy Ghost power. God having put the desire into our hearts to send a copy of this book, which testifies on every page to salvation by the death of His Son, and the cleansing from sin through the blood shed upon Calvary's Cross, to ministers the world over, one hundred and thirty thousand copies have been distributed, with the result that many have written to say that the message has completely revolutionized their ministry. A great work has been accomplished, as thousands of letters conclusively prove. Some who were inadvertently overlooked in the distribution, and to whom the message has been recommended, have written offering to pay for copies, showing how "a pleased customer is the best advertisement" in spiritual as well as commercial affairs.

One of the favours shown us in this connection is worthy of special mention. On account of the favorable rate of exchange on the U. S. currency, much of our printing has been done in Great Britain (though the commercial aspect is by no means the controlling factor in this respect) we having been, in a way unaccountable to the natural mind, brought in contact with the great firm of Marshall, Morgan & Scott, the largest in the world, we understand, through our mutual interest in the dissemination of sound, spiritual literature. When the question of ways and means as to how so large a number of books could be dispatched without heavy expense, heavier than we were prepared to assume (and yet God had laid the responsibility of so doing upon our insufficient shoulders, or so it seemed), Mr. F. H. Marshall at once came to the rescue, offering to *supply* the needed help involved in the addressing of envelopes and dispatching of the booklets gratis, and this, after making an unbelievable low price per copy on the book. Again, when preparing to send out the book, "By Way of Remembrance," the same disinterested assistance was given, and we feel we should be lacking in a very vital requisite of Christian courtesy if we failed to express appreciation of the many helps given; for our American publishers, The Evangelical Press, have been no less kind in giving attention to the details in connection with mailing out copies of the various publications issued during the past years. And so, they with us, as well as a multitude of others are responsible for the truly marvelous spread of this "quiet, unobtrusive, but powerful movement for a spiritual revival" as one editorial kindly expressed the conclusions drawn from its effectiveness.

Through unsolicited comments, letters pour in from all over

the world, one received yesterday gives cause for thanksgiving and indicates the "rivers of living water" that penetrate to the uttermost parts of the earth. The writer says: "I am writing to ask if I may have the joy of securing 16 copies of 'Then Remembered They' for circulation among fellow Christians, and deepening their supplications for a world-wide Revival. It has been my happy lot to distribute many of your former books, and I want you to rejoice over the stirrings in England through your books and prayers. In England there seems to be a movement to get God's people to pray very definitely for a *God sent Revival* in their own country and also to secure the intercession of others to that end. During the past two or three months prayer has been made, almost daily for a District in East Africa, for a mining town in D——, and for the counties of K—— and S——. The origin of this stream of prayer comes from your Movement for which we give hearty thanks to God. May it be given you to see the world aflame for God in answer to your prayers and labors to bring the matter before the world, and the Church of the Redeemed." And a dear saintly intercessor adds this confirmation that the literature is Spirit selected and prayer impregnated, "I am sending just a 'drop in a bucket' in the shape of a couple of dollars to help send your literature to some new unknown places where it will do good. *I read over and over mine which never seems to grow old.*" And shortly before this letter and gift came, we had from New Zealand a request for the book, "Power From on High." The writer said that a copy had been loaned her by a friend living sixty miles distant, and she had tried to buy a copy, but failed in her quest for it. Another saw a copy while visiting friends in another State and desired to pass on the blessing, stimulating interest in revival among her home town people. Still another wrote for books to use in a "church in a house," a group of people representing several denominations are seeking to keep the altar fires burning in a rural community.

And now all that has gone before has led to this offering of the booklet, "Then Remembered They," to the readers of CHRISTIANITY TODAY. The response to the offer "By Way of Remembrance" made just one year ago gave ample evidence that many of its readers are like-minded in the desire to see an awakening in the Church of Jesus Christ, and with hope join with a great multitude of every clime and nation in prayer with thanksgiving.

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

"And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

"O my God, incline thine ear, and hear; open thine eyes, and behold . . . for we do not present our supplications before thee for our righteousness, but for thy great mercies.

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God." Daniel 9:3-4-18-19.

New Year's Day is observed throughout the world by "members" of The World-Wide Revival Prayer Movement in prayer with fasting. "Then Remembered They" may be had free by applying to Dr. and Mrs. Henry M. Woods, 5 South Oxford Avenue, Ventnor, Atlantic City, New Jersey.



# Sunday School Lessons for December

(International Uniform Series)

## Lesson for December 3, 1933

### PAUL IN EPHESUS

(Lesson Text—Acts 19:8-20. Also study Acts 19:1-41; Eph. 4:1-16. Golden Text—Matt. 5:11.)

LEAVING Apollos at Corinth, Paul pressed on to Ephesus. There again he took up the preaching of the Gospel and the building of a Church. Perhaps one would be tempted to say that here, studying Paul's manner of working, we see his genius. In a sense that is true, for Paul had been prepared in heart and mind for this very task. Yet it would be an analysis which noted a thousand little things and yet missed the one great essential, which would fail to see that the central cause of Paul's successes was his simple, unwavering fidelity to the gospel. And out of the fulness of that gospel's possession of his whole heart sprang the accompanying virtues of tact, wisdom, understanding, courage.

"Certain disciples" were discovered in Ephesus. It is not clear from the text just how much they actually knew about our Lord. They had been baptized with "John's Baptism" (John the Baptist). They had never been told that there exists a Holy Spirit. Yet they were undoubtedly distinguished from the rest of the Jewish community. It did not take Paul very long to instruct them, and to give them the baptism of the new dispensation. Then, true to his custom and duty, Paul preached in the Synagogue. Modern witnesses to the gospel whose witness is often rejected may derive some comfort from the fact that Paul's testimony was so frequently and so violently rejected. And when that rejection had become clear and unmistakably final, Paul separated the true believers from the rest of the synagogue, and held his services elsewhere. Again we see how Paul valued truth above an apparent unity that was no unity at all.

The rest of the story is well known. The seven sons of Sceva received the surprise of their lives when they found out that speaking in the name of our Lord consisted in more than the incantational repetition of a name, and that the messenger must be truly His. Sceva has more than seven sons today . . .

"Great is Diana of the Ephesians!" Trade was being ruined, so the artful manufacturers of idols succeeded in arousing the populace into the kind of religious frenzy that was good for business. How much opposition to the gospel, even today, springs from other causes than those that are cried out publicly!

## Lesson for December 10, 1933

### PAUL IN CÆSAREA

(Lesson Text—Acts 24:10-23. Also study Luke 12:4-12. Golden Text—Acts 24:16.)

A considerable interval of time has elapsed since we left Paul in Ephesus. It is well for the teacher to read through the "gaps" in the lessons, so that he will be perfectly familiar with what has happened in the meantime.

Paul had returned to Jerusalem at the command of the Spirit though the Spirit warned him that bonds and imprisonment awaited him. In Jerusalem he was seized by the anti-Christian mob, rescued by the Roman authorities, spirited away to Cæsarea to escape a possible lynching. He had now been held in Cæsarea for two years by Felix, who hoped that his prisoner would bribe his way out. Paul, however, had other plans, for the Lord Jesus Christ had stood by him in Jerusalem, saying, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Strange! the working-out of the plan of God. Paul, in Ephesus, must go Eastward to Jerusalem, that, appealing to Cæsar, he might go Westward to Rome. So, even while traveling Eastward, he was really bound for Rome. If Paul were like most of us, he would have rebelled against going Eastward, would have questioned whether God were treating him fairly. But no—he was in God's will and knew that the shortest path is not always God's path.

At last the appeal to Cæsar is made, and the journey to Rome is rendered (humanly) certain. We wonder why Paul waited two years in Cæsarea. Perhaps it was not his to choose the time of an appeal to Rome. Whatever the cause of the delay, one may be sure that Paul used every moment of his time to witness to Christ. Some of that witnessing is described in the lesson text.

## Lesson for December 17, 1933

### PAUL IN ROME

(Lesson Text—Acts 28:11-22, 30, 31. Golden Text—Phil. 3:14.)

The long and perilous journey was over. At last Paul was where he had so often longed to be,—in what was not merely the capital, but the great life-center, the brain, of that ancient world. The rule of Rome had been unbroken for centuries. More centuries were to pass before the power of Rome was broken, and for seventeen hundred years the name "Roman Empire" was to linger, exerting a spell over the minds of men when the reality was long dead.

The Gospel had reached Rome, of course,

long before Paul came. When he arrived there was already a flourishing Christian community. Paul's coming was by no means unimportant, however. As if the appearance of that great and faithful heart could fail to cause a spiritual earthquake! He called the chief members of the Jewish community together, and won many of the synagogue to a knowledge of their Messiah and Saviour. As always, some believed and some rejected. Those who went away unbelieving, however, received some "straight from the shoulder" remarks from Paul before they went.

For two years, while the wheels of Roman justice were slowly turning, Paul lived in his own house, making of it a center of Christian life and teaching. The marshal of the Lord had come at last to the most strategic place in the world, and he made every moment use of his opportunities—"redeeming the time."

## Lesson for December 24, 1933

### A VISION OF WORLD PEACE

(Lesson Text—Isaiah 11:1-9. Also study Esther 4:13-16; Psalm 33:12; Proverbs 14:34. Golden Text—Isaiah 11:9.)

The lesson text is taken from one of those great messianic outbursts from Isaiah, with which the book of that prophet is studded as with blazing jewels. As we read it in the effulgent light of the New Testament we are given a vision, not of a Kingdom merely, but of a glorious King—and of a state of perfection under Him which makes the title of this lesson sound like a very feeble tinkling cymbal. This is the Christmas lesson: let us not lower it into a mere discussion of world peace without the presence of the King! For there can be, will be, no peace until the King comes back—and this is said not upon the authority of man, but simply declared as the plain teaching of the King Himself in His word. Bethlehem is a fadeless and glorious memory to the Christian heart—but only because over Bethlehem hangs the shadow of the cross. And after the cross the empty tomb—the ascension, the Christ as the Intercessor and High Priest—then the great consummation, when He shall appear and we shall be like Him, for we shall see Him as He is. When viewed alone, Christmas has a strange but hardly intelligible beauty—when viewed in its relation to the whole vast sweep of the eternal purpose of God, it takes a place relative to the other great mountain-peaks of redemption—yet glowing with a more heavenly glory because seen as the coming of one to die who through death should abolish death forever.

## Lesson for December 31, 1933

### THE LIFE OF PAUL

(Lesson Text—Phil. 3:1-14. Golden Text—II Tim. 4:7.)

The last lesson of the quarter of the



year is a review, not merely of the quarter's lessons, but of the great and noble life into which those lessons furnished only occasional glimpses. This is neither the time nor the place to try even to summarize the events of that life. Nor would it be particularly profitable to give a mere chronological record of that life to the pupils. They need three things: (1) A knowledge of the facts of the life of Paul; (2) an

understanding of the methods by which God dealt with and used Paul; and (3) an understanding of what the gospel really is. No matter how much they may learn about the first, it will be useless to them unless they grasp the third. Understanding of the second comes when the first and third are seen together.

Paul's was a great soul because he could honestly say, "To me to live is Christ."

## Letters to the Editor

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

### An Open Letter to Dr. Speer

Collingswood, N. J., October 26, 1933.

Dr. Robert E. Speer, Senior Secretary,  
The Board of Foreign Missions of the  
Presbyterian Church,  
156 Fifth Avenue,  
New York City, N. Y.

DEAR DR. SPEER: Following our usual custom, the Woman's Missionary Society of the Collingswood Presbyterian Church of Collingswood, N. J., held its Fall Relay Mission Study Class in September. The Secretary of Missionary Education of the Society had recommended to her, "The Never Failing Light," by James H. Franklin, one of the books endorsed, recommended, and sold by the Board of Christian Education of the Presbyterian Church, U. S. A.

This book without question is so flagrantly modernistic and contrary to Scriptural facts that we cannot pass it by without a vigorous protest against its recommendation to us and others by the Board, and voicing to you our demand that you recall the Board's sanction of this book, so subtle in its message.

Specifically let us call your attention to the following:

1. We object to the implication of the Dedication statement.

2. (a) On page 34—"To love God and to love your neighbor as yourself is the beginning and end of the Christian religion."

(b) "The teachings of Jesus support Bishop Gore in the declaration that the unaccomplished mission of Christianity is nothing less than to reconstruct society on a basis of Brotherhood."

3. On page 37—"What was the cross to Him? (Jesus.) Naught but an incident in the life which he had already laid down for his kind."

4. On page 160 (last portion of last paragraph)—"That men are made new not through distinctive doctrines, but through a knowledge of Him on whom we agree as the Son of God, even Jesus Christ Himself." We quote 2 Corinthians 5:17, "Therefore

if any man be in Christ he is a new creature . . ." and Ephesians 2:8, "For by grace are ye saved, through faith . . ."

5. On page 179 — Caption of the last paragraph, "A Friendly Attitude Toward Other Faiths."

These are a very few of the objectionable statements of this book. There are quotations from the Appraisal Commission, Fosdick, Kagawa, all well-known modernists, and a world-notorious unbeliever, Ghandi, all of which are used to support the author's position.

If Mr. Franklin believes that God is the Father of all men (which this book teaches from cover to cover) he does not believe the Word of God, for John 1:12 says, "But as many as received him, to them gave he power to become the sons of God even to them that believe on his name." It would thus seem that Mr. Franklin does not believe the Word, so his position can readily be understood by born-again people, for Paul tells us in 1 Corinthians 2:14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

We call upon you, Dr. Speer, as a fellow sinner saved by grace, through faith, to read this book, and note carefully its contents and recall it from the Board's Book Stores, and thereby withdraw the Board's endorsement.

This letter to you was authorized by our Society in regular session, not to engender strife, but to "earnestly contend for the faith which was once delivered unto the saints."

We will welcome a letter from you advising us of the withdrawal of this book.

Very truly yours,

FLORENCE E. OTT,  
ANNA R. PARKER,  
BERTHA L. WOOD,

615 Haddon Ave., Collingswood, N. J.,

Committee.

[Editor's Note: This letter was written before the Woman's Missionary Society of the Collingswood Church had received the

October number of CHRISTIANITY TODAY and was sent by them to us for publication. These women are to be congratulated upon their intelligence and courage.]

To the Editor of CHRISTIANITY TODAY:  
SIR:

The Rev. Henry W. Uffelin, missionary in the West Indies, very recently lost his ship of eighty tons off the coast of Florida, losing his entire library. If any readers would like to help this consecrated missionary with some books, it will be very greatly appreciated. They should be sent to:

The Rev. Henry W. Uffelin  
Care of Dickenson & Company, Inc.  
12 Thomas Street  
New York, N. Y.

There they will be packed for shipment to the field.

Among the books lost, and which Mr. Uffelin would especially like to secure are the following: Word Studies (Vincent); N. T. Word Studies (Robertson); Works of Augustus Hopkins Strong; Paley's Evidences; Inspiration of the Scriptures and Fundamental Christianity (Patton); Strong's Concordance; Standard Dictionary; books by Maltbie D. Babcock, John H. Jowett, Handley C. G. Moule, E. Y. Mullins, A. C. Dixon, Wm. Dean Howells, C. I. Scofield, S. D. Gordon, G. Campbell Morgan, R. A. Torrey, A. T. Robertson and F. B. Meyer.

Biographies of Spurgeon, Moody; A. C. Dixon, F. B. Meyer, W. W. Borden, J. Hudson Taylor, A. J. Gordon, C. L. Scofield, W. Robertson Nicholl, Bishop Potter, George Hodges, B. H. Carrall.

Principal P. T. Forsythe's Christ of the Centuries; The Virgin Birth (James Orr, and Machen); The Law of the Offerings (Andrew Jukes); In the Footsteps of St. Paul (Thompson); Essays; Travel; and works of poetry will all be appreciated.

THE REV. W. HARLLEE BORDEAUX

Editor CHRISTIANITY TODAY:

I have been impressed that those of us who have little to say ought to speak out and let others know just where we stand, and thereby give comfort and encouragement to those who are in the forefront in their onslaught on untruth, deceit and unrighteousness.

That apostasy in its hydra-headed form is manifesting itself all around us can not be questioned. That it just now has a throttle hold on the Presbyterian Church in U. S. A. will not be energetically denied. That our Foreign Board is grossly at fault is certain. That it is not only willing that another gospel than the New Testament gospel shall be preached, but that it holds an encouraging attitude toward such departure from the faith is plainly seen in its every act. What shall we do about it more than already is being done? Can those of the true faith, either directly or indirectly,



support such perversion of the truth? Is it not time to call a halt on our own part in the matter? Shall we continue to contribute toward sending a perverted gospel across the seas? It were better to send nothing than to send the untruth; better to offer no Christ than to offer a false one. But thanks be to God who giveth us the victory through our Lord Jesus Christ, there are missions and agencies through which we may reach those who are hungering for the truth.

When I sat in the General Assembly of 1925 and saw the white-washing and the hedging that was done, it aroused my righteous indignation and I resolved that what little I could contribute to missions must go through another channel of communication. Since then I have adhered to that strictly. Many others have done likewise. It is no wonder funds have been getting low. Lack of confidence has caused many to withhold their support. Can this confidence be restored? Some think it can. I do not think it can with the present personnel of the Board. There must first be a house cleaning. If the members of this Board want to do something for the Church, for the souls of men, and for the Christ of the Bible, then they should step down and out; not one, not a half dozen, but every member of the Board, every secretary of the Board, and not leave a vestige of the old organization, and thus give place to a new deal. Thus, with a proper personnel, may confidence be fully restored and thus only.

A. J. MAY, M.D.

SOLOMON, KANSAS.

*Editor CHRISTIANITY TODAY:*

I have just received a pamphlet from the Board of National Missions entitled "Is There Room for the Preacher Today?" by Dr. George A. Buttrick. This is the second pamphlet of a liberal character I have received from the Board. The other was "Evangelistic Preaching," by Dr. Henry Sloane Coffin. Both writers are well-known liberals. If the Board of National Missions circulates dangerous material of this nature among ministers, what assurance have we that it doesn't circulate the same kind of material among the unsaved? Should not we, who preach the Bible as the Word of God and the doctrines of supernatural and historic Christianity in our own churches, be concerned with what sort of gospel the money our people give goes to support? How much longer can a house divided against itself stand? And how much longer is the Presbyterian Church going to foster two different religions?

Sincerely,

(REV.) HENRY W. CORAY.

WEST PITSTON, PENNA.

*Editor CHRISTIANITY TODAY:*

If you have access to a copy of The West-

The Independent Board for Presbyterian Foreign Missions is now ready to receive contributions. They may be sent to the newly elected Treasurer, Murray F. Thompson, Esq., 2301 Packard Bldg., Philadelphia, Pa.

minster Uniform Lesson Teacher for April, 1933, I would like to call your attention to a statement on page 247, referring evidently to Zechariah 8:1-5, in these words: "The prophet Zechariah dreamed of a city without walls—symbol of a friendly manless world. He tells us that the streets of this city would be full of boys and girls playing."

The writer fails to tell the readers of the Lesson Teacher that in Zechariah 8:1-5 we have the very clear statement that what was said in those verses was by the "Thus saith the Lord."

If only a dream, then it can not be depended upon to be a fact.

To me that dream statement is very much in line with a remark in "The Character of Jesus," by Charles Edward Jefferson, on page 274, bottom of page: "In imagination He (Jesus) saw himself on the top of a lofty mountain with the kingdoms of the world stretched out below Him."

Surely we need such loyal testimony to the true interpretation of the Scriptures as we find in CHRISTIANITY TODAY and other sound publications.

Yours for the plain truth of the Word of God.

(REV.) T. D. ROBERTS.

OREGON, MO.

*Editor CHRISTIANITY TODAY:*

I observe that my subscription to your very much valued journal has expired, so I am enclosing the wherewithal to pay for a renewal. I am glad of your sane stand in theological matters, and especially for your stout defence of the faith, "Once for all delivered to the saints." In the face of present conditions, there is a deep yearning for a more profound religious experience, than many of our reformed churches are fitted to confer, on the part of most people. Your paper continually draws attention to the fundamental basis on which this yearning may be satisfied, and every issue brings blessing to whomsoever it may go. Wishing you all success in your glorious endeavor for 1933, I am

Yours sincerely,

(REV.) ALFRED T. BARR.

PETERBOROUGH, ONT., CANADA.

*Editor CHRISTIANITY TODAY:*

I am enclosing check for \$2.00 to cover this bill and renew my subscription for an-

other year. I cannot well do without the only remaining sane and true religious publication in America, which is also written with unparalleled ability. But the labors of Hercules were not comparable to yours. You have arrayed against you organized Christianity (the Catholic Church excepted), organized education, and the organized press. There is but one Power that can successfully combat such an array.

Sincerely,

J. D. BARBEE.

BILOXI, MISS.

*Editor CHRISTIANITY TODAY:*

For a number of years I have been a constant reader of CHRISTIANITY TODAY. Permit me to say to you that the Lutheran Church is anxiously watching your courageous efforts to remove Modernism from the Presbyterian Church. But your testimony will not be of lasting benefit to your Church, unless you as a Church, finally separate from these modern "infidels." You are at present carrying out the admonition of Paul, "Mark those which cause divisions and offences contrary to the doctrines ye have learned," but you must finally also "avoid them."

Wishing you success, I remain,

(REV.) THEO. DIERKS.

MORRISON, ILL.

*Editor CHRISTIANITY TODAY:*

I am profoundly thankful that you are giving us such a strong clear-cut conservative paper. I feel that unless there is a strong rally of the Christians who stand firmly for the Fundamentals of our Faith, that our Foreign Mission work will suffer seriously as a result of the Laymen's Foreign Mission Report or what the *S. S. Times* aptly called the Betrayal Commission's Report. I have reached retiring age, but I am returning to the Field anyway. I do not believe the Lord is recalling me as long as he gives the strength and endurance that he has given up to the present and while the need and the call is so strong on our field and where thousands of Christians are so anxious and are praying daily for my speedy return.

Most fraternally yours,

(REV.) W. M. YOUNG.

KENGTUNG, BURMA.

*Editor CHRISTIANITY TODAY:*

I am very much interested in your efforts and shall be very happy to be a subscriber to your magazine, for I feel I must have some certain message to give these students who are bewildered in this modern uncertain teaching.

With all good wishes.

MARY FLORENCE DENTON.

KYOTO, JAPAN.



## The Comfort of the Scriptures

A Devotional Meditation

By the Rev. David Freeman, Th.M.

*"Lo, I am with you always, even unto the end of the world."*—Matthew 28:20.

HOW these parting words of the Lord have been cherished by His disciples in all ages! No less are they held dear now.

The Lord and Saviour who redeemed us has not left us. He is as near to us as He was to those with whom He companied.

In our Great Deliverer we have a Great Keeper. Our life continues to be His care. He has not left us to make out as best we can.

"Hitherto hath the Lord helped us," we often say, but the new difficulties appear to be too much. They worry us. Many a surging sea the Lord has brought us safely over but the new experiences of hunger and thirst and weariness seem to baffle us and appear to be too much for God.

How weak is our trust and feeble our confidence! Can the Lord forget His own? Sooner can a woman forget her sucking child than the Lord can forget those who trust Him.

May we say that God hath forgotten to be gracious? Not if we "remember the years of the right hand of the Most High."

Let us with the Psalmist talk of God's doings and we shall see His salvation before our eyes.

We have no doubt heard of the man who died trying to bear the burden of three days with the strength of one. There are many who die of the troubles they fear.

Not until we come right up to the impassable river does the Lord enable us to go over. God shall then cut off the tide that might overwhelm us. Not before then. But then a complete deliverance is certain. It has never been otherwise for the people of God.

"Lo, I am with you always," is a promise that cannot fail, for He who made the promise is vested with all power in heaven and in earth. Faith always lays hold upon the promises of God.

How useless were those fears after we have seen the goodness of the Lord. They robbed us of peace and hindered our growth in Christ. Those fears were only Satan's snares to make us halt in our journey to the Celestial City.

Every misgiving and doubt has no foundation in a world over which the God of Jacob governs. He has revealed Himself as a God of refuge to His people.

God is always a very present help in a time of trouble.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

## The Function of the Chair of Practical Theology—Concluded

has the right to subtract from the law of Christ or to add to it. Rules and regulations made by the Church itself and not based directly upon the law of Christ may or may not be conducive to good order, but never may they bind the conscience. This is the great principle of Christian Liberty in which the Reformers of the sixteenth century gloried and for which our forebears were willing to give their life-blood. The same principle will have to inspire us if we are to contribute aught toward the reformation of the Church of today whose glory is so rapidly departing.

One of Christ's laws for the Church I shall name. It is the law of Church Discipline. He has commanded the Church, after loving and patient but fruitless admonition, to banish from its midst such as lead ungodly lives, to be sure, but also those who teach ungodly doctrines. The apostles were wont to obey this law and so was the Church of succeeding ages in the brightest periods of its history. But what is the Church doing today? Instead of expelling teachers of false doctrines it frequently elevates them to positions of honor and influence. Besides, in order to swell its membership it has welcomed into its communion large numbers of men and women and children who have hardly so much as the semblance of a claim to Christianity. Small wonder that the faithful are sighing: "Ichabod!" Small wonder that the world has largely lost its respect for the Church and that the Church is rapidly losing its self-respect! Small wonder would it be if He who stands in the midst of the golden candlesticks, whose eyes are as a flame of fire, out of whose mouth proceeds a two-edged sword, and whose voice is as the voice of many waters should presently remove many a candlestick from its place!

I consider it the sacred duty of the chair of Practical Theology to acquaint the future ministers of the Church with the law of Christ for the Church and to bend every effort toward making them enthusiastic for wholehearted and exclusive obedience to this law.

The fiery Savonarola once flung this stinging indictment at the leaders of the Church: "In the primitive Church the chalices were of wood, the prelates of gold; in these days the Church hath chalices of gold and prelates of wood." Who will deny that this description applies in large measure also to the Church of our day?

May God give us ministers, not of wood, but of gold. Better than that, may He give us ministers who, like Stephen of old, are full of faith and the Holy Spirit, to proclaim the everlasting gospel of Jesus Christ and Him crucified and to demand recognition of the kingship of Christ over

the Church which He bought with His blood.

May He give to us a part, be it only a small part, in the preparation of such men for so glorious a task.

And when we sigh, as is certain to occur often: "Who is sufficient for these things?," may our heart ever reply: "Our sufficiency is from God."

## The Ark in the Temple of Dagon—Continued

a ministry not confined to non-Christian peoples, it is the imperative responsibility of Christianity to each generation of its own adherents. It is equally imperative as an objective in rearing children in the Christian home. Each child must be so guided and trained that he by his own choice enters the gateway of the Christian faith and personally shares in its experiences and convictions."

"Thus when Christians approach Jews, it is not at all with the notion that they are heathen or followers of a false faith, but as a people with whom we have much in common, whose heritage we share. We approach them on the same basis as other members of the Christian community, or even as our own children." (Italics mine.)

"No real Christian seeks to separate the Jew from his past or his people, or to rob him of his heritage. He has no desire to build up the Church or his particular denomination at the expense of the synagogue. His chief desire for his Jewish brethren is the return of the long-lost child to Israel, the recognition by His race of the greatest Jew of History. Under His leadership will surely be written the grandest chapter in Israel's glorious history."

"It should also be said that while Christians are convinced that they have a contribution to make to their Jewish neighbors, they are well aware that Jews also have contributions to make to Christians. They cannot but remember the lasting obligations they are under from the ancient Jewish past for their Scriptures and the Christ. *But Jews have a later heritage of religious experience and idealism* which it would be to the great profit of Christians to share. And when we look around us and see the tasks which belong to us in common and feel the impact upon us of a materialistic civilization, we are in full accord with the desire of Dr. Lazonby that some way may be found to go forth unitedly in the Name of God to call people to repentance, and to His service. If the pathway has not yet been discovered, it will doubtless be revealed in time to men of good will who are unremitting in their search and who loyally follow the Great Shepherd of the Sheep."

How refreshing to turn from this labyrinth of confusion and uncertainty to the sure and positive and unhesitating words of the Apostles and early Christians in their



sole, full and uncompromising loyalty to the Lord Jesus as the only Saviour of men and to the Word of God as the full and complete and final revelation of His will.

The Philistines eventually expelled not Dagon, but the Ark of God. The amalgamation of religious systems, whether those of modern Judaism or Paganism ends in the expulsion of Jehovah and His anointed Savior, the Lord Jesus, the Christ of God. Anti-Christ will triumph wherever Christ is not alone supreme. One heart cannot hold two gods. All religions are false, but the one revealed by God; idols must fall or else the Ark leaves the heart forever. In the movements involved such as *The good will committee of the Federal Council, the Christian approach to the Jews and the Laymen's Foreign Mission Inquiry*, there is an ignorance of the actual history of the Christian Church in the past, and especially of the attempt at syncretism in Rome in the early days and its evil results.

If men apart from Christ are not lost, for time and eternity, the great commission of our Lord was a crime against humanity, seeing it started the Christian world upon a fool's errand, every step of which has been pursued at the cost of needless sacrifice. The men who made these sacrifices, Jews and Gentiles from the days of Saul of Tarsus to the faithful conservative mis-

sionaries of the Cross of today, were not the mediocre, spineless and soulless, ignorant weaklings that the liberals of the Laymen's commission, or the "Christian Approach to the Jews" would have us believe. We would challenge the liberals of today to produce any man or woman from within their ranks to equal the character, culture, refinement, spirituality and whole-hearted devotion and loyalty possessed by men such as William Carey, Adoniram Judson, Alexander Duff, David Livingstone, the Margoliouths, Joseph Woolf, Hudson Taylor, John Wilkinson, Alexander McCaul, Bishop Alexander, Bishop Shereshevski, Isidor Loeventhal, John Eliot, Bartholomew Ziegenbalg, Robert Moffat, Bishop James Hannington, Alexander Mackay, John G. Paton. These all believed that mankind was lost in sin and the cleansing blood of Christ alone could bring pardon and peace to the guilty souls of mankind.

The true Christian cannot share or have any part in the amalgamation or conglomeration that is being urged upon us. According to I Cor. 5:12, we are commanded not to keep company with an idolatrous believer, and much less with the unregenerate idolater. "What agreement hath a temple of God with idols? Wherefore come ye out and be ye separate, saith the Lord." (2 Cor. 6:16.)

## News of the Church

### Correspondence, General

#### Minnesota and Wisconsin Letter

By the Rev. H. Warren Allen.

**A**FTER an absence of a month or two your correspondent is back on the job and will try and give you such news as he is able to gather from these parts.

The Rev. Peter Erickson, of Wausau, Wisconsin, left his church to accept a call to the University Presbyterian Church of Seattle, Wash. Two churches in Minnesota were recently destroyed. The Bohemian Presbyterian Church at Hopkins was burned, the Rev. Ludwig Burian, pastor; and the Presbyterian Church at Worthington was severely damaged by a storm, the Rev. William Ratz is pastor.

The Rev. Adolph Broman, formerly of Philadelphia, has been installed as pastor of the Bethany Church of Minneapolis, succeeding the Rev. Evan Welsh, now pastor of the College Church of Wheaton. A week of special services with Dr. B. B. Sutcliffe, as speaker, was held under the direction of the Rev. Alvin Carlson, pastor of the First Presbyterian Church of Superior, Wisconsin.

The First Presbyterian Church of Duluth is still without a pastor. A number of candidates have been heard. The Nakomis Presbyterian Church of Minneapolis is doing a \$7,500 job of church building by volunteer labor. The Rev. James Speers is supplying the pulpit.

Mr. Channer, of Duluth Presbytery, is doing a splendid work among the boys in the government conservation camps. He is supported by funds from the Synod. The Rev. A. L. Axt of the First Presbyterian Church of Virginia, Minnesota, has resigned his pastorate there.

Your correspondent preached the sermon at the annual meeting of Duluth Presbytery recently.

The churches of the State of Minnesota are occupied at the present time with the United Loyalty Crusade, under the direction of Dr. George Dowey of the Presbytery of Los Angeles. Hundreds of churches of practically all denominations have joined the Crusade which lasts from October 29th to December 10th. Churches in the Twin Cities and in neighboring towns throughout the State report unprecedented attendances at the services on the opening Sunday, October 29th. Increases from 25 to 200 per cent in morning attendances were reported. No doctrinal issues are involved. It is a program on methods with emphasis on prayer, each pastor being left to put his own spiritual and doctrinal content into the program.

MINNEAPOLIS, MINN.

#### Kansas Notes

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

**T**HE seventieth meeting of the Synod of Kansas was held in the First Presbyterian Church of Atchison, Kansas, the Rev. Claude K. Davis, pastor-host, from October 10 to 12, 1933; meanwhile, on these very same dates the Kansas Baptist Convention was being held in the First Baptist Church there. This fact provided the occasion of one big union gathering in the City Memorial Hall on Wednesday evening when Dr. Joseph C. Robbins, Secretary of the Baptist Foreign Mission Society, and Dr. Cleland B. McAfee, Secretary of the Presbyterian Foreign Mission Board, delivered messages.

However, Kansas Synod itself opened Tuesday evening with a sermon by the retiring moderator, the Rev. William H. Davis, D.D., of Neosho Presbytery. All standing committees made reports, and informing and inspirational addresses were made by various representatives of our major interests: the Rev. Edward P. Westphal, of the Board of Christian Education; the Rev. William P. Lockwood, D.D., of the Board of Pensions staff; the Rev. Arthur H. Limouze, D.D., of the National Missions Board; and

the Rev. Cleland Boyd McAfee, D.D., of the Foreign Board. Synod was honored with the presence of a Persian missionary, the Rev. Yosef Benjamen, now living at St. Louis, Mo., who brought the brethren a brief message of greeting. Since this happens to be the beginning of our seventieth year of history as a Synod, a special appointment of the Rev. Drury H. Fisher, D.D., pastor at Manhattan, Kansas, was made with the request that a historical review be prepared by him to be delivered at the next annual meeting of our Synod in October, 1934. By unanimous vote of Kansas Synod, it re-affirmed the spirit of the resolution passed by the 1933 General Assembly meeting at Columbus, Ohio, relating to war and peace, with instructions through clerk to forward copies to Washington. A keynote of the Synod was sounded by President John Bailey Kelly, of the College of Emporia, in a great message of appeal on "The Challenge to Advance."

Synod elected for its new moderator, who presided throughout the sessions, the Rev. David Townley of the Presbytery of Solomon. The next meeting will be held at Clay Center, Kansas.

MINNEAPOLIS, KANSAS.



## News Notes from the Southeast

*By the Rev. Wm. C. Robinson, Th.D.*

### VIRGINIA

**T**HE Rev. Dr. J. A. MacLean presented an overture to the Presbytery of East Hanover asking the Assembly to make some revision of the Westminster Confession of Faith.

According to a recent article, the Presbytery of West Hanover voted not to sustain the examination of **Candidate Stuart** who was unable to affirm his belief in the miracles of Christ's Person and the fact of His personal return. The vote was given as eight ministers to approve; twelve not to approve; three elders to approve; ten opposed. After supplying in Rock Hill, S. C., **Mr. Stuart** came to the University of Virginia as student pastor. The Session of the Grace Covenant Church of Richmond recently declared itself emphatically in favor of teaching the Shorter Catechism in the home and in the Sunday School. An able paper to this effect was presented by a committee composed of Messrs. **Rice M. Youell**, chairman, **James M. Clift**, **John Y. Bayliss**. The Rev. Dr. J. Blanton Belk is pastor of this large and influential church.

### GEORGIA

Synod met at Griffin, October 10th. **Dr. Wm. Huck** was elected moderator. A committee on Social and Public Questions was appointed to present such matters to the meetings of Synod for consideration by Synod. Diverse responses are being given by the Georgia Presbyteries on the question of the Federal Council. Macon Presbytery voted to rejoin the Council, but expressed dissatisfaction with some of its pronouncements. Atlanta Presbytery by a vote of 21 to 15 favored re-entering the Council. Athens Presbytery unanimously voted against re-entering in view of the liberal doctrines advocated by the Council. In that connection it should be said that the radio messages of the **Rev. Dr. Knubel**, of the United Lutheran Church, now being broadcast by the Federal Council are a delightful contrast to those sometimes broadcast by the Council from **Dr. Fosdick**.

### ALABAMA

Buchmanism is reported in Macon at this writing.

The Synod of Alabama was royally entertained by the Old First Presbyterian Church of Birmingham, the **Rev. John Alexander, D.D.**, pastor. A reception was tendered **Dr. Ernest Thompson**, moderator of the Assembly on October 9th. **Dr. George Lang**, of the University of Alabama, was signally honored by being re-elected moderator of Synod. Notable features of the Synod were studies in the books of the New Testament by such men as **Dr. Melton Clark**, the **Rev.**

**E. G. Lilly**, **Dr. A. G. Irons**, the **Rev. C. M. Campbell**; and by discussions of social and economic questions led by **Dr. W. L. Lingle**, **Dr. H. V. Carson**, the **Rev. Wm. Crowe, Jr.**, **Dr. George Lang**. Resolutions were passed on racial injustice, war, liquor control, etc. A committee on social and moral questions was authorized, with instructions to report to Synod and not to the public press unless so directed by Synod.

### NORTH CAROLINA

Mecklenburg Presbytery met September 19th-20th at Mallard Creek Church. **Mr. Erskine Love**, of the Senior Class of Columbia Seminary, was licensed to preach. Action was taken looking to the change of all supplyships into pastorates.

Columbia Theological Seminary has arranged extension courses to be given in Atlanta this winter at the request of the Presbyterian ministers and officers of the local city. Courses in Religious Education, Presbyterianism, the Gospel of Mark, Teaching Values in the New Testament, Teaching Values in the Old Testament, and Christian Evidences will be offered by the various members of the Faculty. The Synod of Georgia has requested a special week of work for ministers of the Synod next summer.

"Columbia Seminary Day" is to be observed by the supporting Synods on December 10th, the one hundred and fifth anniversary of the founding of the Seminary, with sermons on the history and work of the Seminary and the taking of an offering for the support of the institution.

DECATUR, GA.

## News Letter from Western Pennsylvania

*By the Rev. Harold John Ockenga.*

**W**ITH a bevy of conferences for Spiritualists, for Youth, for Missions, for Sunday Schools, for Prohibition, and with the meeting of Presbytery thrown in, October has been full. If a minister wished to attend them all he would have had time for little else. "Agitators" (may I use the word) descended in droves, stirred up something, and then took off. Perhaps this is a commentary on our Christianity.

Under the title "Youth Witnessing For Christ Movement" a series of services are being conducted in Pittsburgh. The Pittsburgh Presbytery is co-operating through the leadership of **Dr. J. F. Troupe**, as chairman of the committee for youth evangelism. Monday morning, October 2nd, four speakers addressed the conference: **Dr. Wm. F. Klein**, **Dr. Bernard C. Clausen**, **Dr. H. B. McCormick** and **Dr. Jesse M. Bader**. In the afternoon discussion groups followed an address by **Dr. Hugh Thomson Kerr**. The evening service was a large rally at the

Christ's Methodist Church. At the distinctly Presbyterian dinner, **Dr. Klein** appealed to youth to live dangerously for Christ, proclaimed this as a great youth movement for Christ, and expressed the thought that God had saved American youth for a Christian movement. The Sermon on the Mount was presented as the way of living dangerously for Christ. This youth movement was continued in the Youth Banquet at the Foreign Missions Conference when **Dr. E. Stanley Jones** made a memorable address.

The United Foreign Missions Conference, one of a series held in the great cities, received the co-operation of some six hundred churches of this district. The leading figure was **Dr. E. Stanley Jones** of India. Some of the other speakers were **Miss Yi-Fang Wu**, **Miss Lillian L. Picken**, the **Rt. Rev. Logan H. Roots** and **Dr. Herman Chen-en Liu**.

At the denominational luncheon of our church, **Dr. Cleland McAfee** and **Dr. E. T. Hall** spoke. The attempt was made to "clear the atmosphere of questions." Considerable indignation was shown concerning the organization of the new board and the calling of the **Rev. Charles Woodbridge** as secretary. The question was raised as to how the churches which gave to this board could be disciplined, but was left unanswered. Only the Presbyteries can decide that.

At the October 10th meeting of Pittsburgh Presbytery, **Dr. H. H. Forsythe**, of the Sixth Presbyterian Church, requested Presbytery to dissolve the pastoral relation between himself and church. Presbytery granted the request and approved his election as Pastor Emeritus. Many beautiful remarks were made concerning **Dr. Forsythe's** work in Pittsburgh. The **Rev. Jarvis M. Cotton**, the pastor elect of the Waverly Presbyterian Church, was received from Mahoning Presbytery. It was decided to employ a worker for the young people of the Presbytery. **Dr. Park Hayes Miller**, of the Board of Education, addressed the Presbytery on the work of the board. The central thought in his address consisted of the board ideal of developing Christian personalities for service among men.

PITTSBURGH, PA.

## Eastern Pennsylvania Letter

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

**T**HE Rev. Albert Barnes Henry, D.D., after a pastorate of 27 years in the First Church of Kensington, Philadelphia, recently resigned because of illness and was made Pastor Emeritus, to take effect in January. The **Rev. I. Sturger Shultz** was appointed moderator.

The **Rev. R. W. Straw** was ordained and installed in the Honesdale Church on October 3rd. Another recent installation was that of the **Rev. John H. de Groot** in the Montrose Church. The **Rev. William A.**



Guenther, Jr., has been appointed Stated Supply of the Nicholson and Brooklyn (Pa.) Churches, and the Rev. George Kane of the McDowell Memorial Church of Philadelphia. At the last meeting of Lackawanna Presbytery, Philip Cooley of the Montrose Church was licensed and Ralph T. Haas taken under care. Philadelphia Presbytery has received Clarke Evans, William A. Gemmill, Mrs. M. Agnes Goudy and Charlotte M. Cosmo as students for the mission field.

The Rev. H. McAllister Griffiths is recovering from a recent emergency operation for appendicitis. Dr. Donald G. Barnhouse was the speaker at the rally of Northeast Branch C. E. on November 13th. Dr. Barnhouse still broadcasts twice weekly. Other broadcasters in the Philadelphia area include the Rev. Merrill T. MacPherson, of Central North Broad Street Church, from WIP; the Rev. Charles F. Ball, of Bethany Church, from WDAS; the Rev. Percy Crawford, with his Young People's Church of the Air, from WIP; and the Grangeville Folks, a sacred half-hour directed by Gene Stone, ministerial candidate, from WDAS. Philadelphia listeners to the Seth Parker programs through WFI are numerous also.

PHILADELPHIA.

## Delaware-Maryland Notes

By the Rev. Henry G. Welbon

THE Presbytery of New Castle met in the Wicomico Presbyterian Church, Salisbury, Maryland, on October 2nd and 3rd. Licentiate James R. Gayley was received from the Presbytery of Westminster, and the Rev. Harley B. Kline from the Presbytery of Philadelphia-North. Mr. Gayley has been called to the Presbyterian Church in Smyrna, Del. It was a disappointment to hear the chairman of the Committee of Christian Education recommending the book, "What to Preach," by Dr. Henry Sloan Coffin, to ministers and Sunday-school teachers.

The Rev. Franklin Stevens, pastor of the Presbyterian Church in Delaware City, Del., a commissioner to the last General Assembly, gave a very unusual report. Generally these reports contain anything but what takes place at the meeting—humorous characterizations of fellow-commissioners, references to various speeches, and remarks of the pleasant trip. Mr. Stevens said that to him the most important thing concerning the last Assembly was the action on the report of the standing committee of Foreign Missions. In a courageous and sincere manner he began to present the facts of the unfair methods of those in control. A few members of Presbytery vigorously opposed the presentation of this account. They were temporarily quieted by Mr. Stevens' promising to refer only to matters which occurred on the floor of General Assembly. Future commissioners take notice! When Mr. Stev-

ens referred to the *new Presbyterian Board of Foreign Missions* the patience of these same members was sorely taxed. One professed he had never heard of a new Board of Foreign Missions. In spite of the efforts of these brethren to prevent the facts from being heard, Mr. Stevens was able to present some of the proofs of modernism in our Board of Foreign Missions and to show the unfair tactics of the majority. He also read the minority report of the standing committee of Foreign Missions, and the names of those whom they recommended to fill the positions of the Board members whose terms had expired. An older member of Presbytery stated that the report of Mr. Stevens was the best commissioner's report he had heard given in this Presbytery.

The Rev. Lewis S. Mudge, D.D., was present during this report. Later he was introduced to Presbytery and it is significant that he made no effort to vindicate the actions of the Board. He spoke briefly, and referred to the changes proposed in the Book of Discipline. It was reassuring to hear Dr. Mudge say that these changes were for the sake of clarity and contained "no joker." Then he asked for any questions which the members of Presbytery might like to ask, but stated he did not wish to be asked anything controversial, as he did not engage in controversy. In view of the fact that the new hymnal is advertised as having excluded the introspective and melancholy hymns in favor of the joyous and triumphant ones, it was interesting that he was asked why so many of the hymns in the new hymnal were in the minor key.

Following this meeting of Presbytery, the celebration of the 250th anniversary of the founding of Presbyterianism on this peninsula by the Rev. Francis Makemie was held. A number of prominent leaders of our church and of the Southern Presbyterian Church made addresses at this celebration. It is to be earnestly hoped that in spite of the many changes during the past years, the changeless Christ and His message shall not be substituted for another gospel which is not *the* gospel.

Evangelistic services are being conducted in the West Presbyterian Church, Wilmington, the Rev. Albert H. Kleffman, Ph.D., minister, during the week of October 1st to 8th. The Rev. Thomas S. Armentrout, who was assistant pastor of this church, was quite ill this past summer. He has recovered but is unable to take up his former duties.

NEWARK, DEL.

## New Jersey Notes

THE Synod of New Jersey, representing 386 churches in the State, adjourned October 17th after a two-day meeting held at the First Church of Atlantic City. It was the 111th Annual Meeting of the Synod.

At the opening session on October 16th the Rev. Joseph Ellsworth Curry, pastor of

the First Presbyterian Church, Cranbury, was elected Moderator of the Synod. The Rev. Lauren G. Bennett of Basking Ridge was appointed Vice-Moderator.

Preceding the Sacrament of the Lord's Supper the Rev. Robert Robinson, B.D., retiring Moderator of Asbury, Warren County, spoke on the subject of "The Bread of Heaven for a Needy World," finding in the miracle of the feeding of the five thousand a type of the world's spiritual need and of the divine provision for meeting that need, urging his hearers, having experienced that provision, to aid in distributing it to all mankind.

Speaking on the subject, "The Present Conditions—a Challenge to the Church," the Rev. John McDowell, D.D., LL.D., of East Orange, Secretary of Social and Industrial Relations of the Board of National Missions and Moderator of the General Assembly of the Presbyterian Church in the U. S. A., declared that one of the facts of vital importance to Christians in the present world crisis is "The growing and unfaltering confidence of the adequacy of Christ for all the fears and needs of our day. Let us make it clear in this crucial hour," he said, "that to follow Christ is to face the world not only without despair but with an unconquerable spirit and an undecaying hope." Dr. McDowell urged a healing of the divisions within the Presbyterian Church and a combination of resources and uniting of efforts in a program to meet the spiritual needs of the nation and of the world. He did not, however, suggest that the divisions be healed by repentance and return to the gospel on the part of the Modernists, so the implication was that these deep divisions were simply to be overlooked or ignored.

Speaking of the work of the Board of Christian Education, the Rev. Harold McAfee Robinson, D.D., of Philadelphia, General Secretary, referred to the "130,000 officers and teachers of the Sunday schools into whose hands the Board puts the tools of their trade in lesson materials, programs of leadership training, and the like."

Among other resolutions of the Committee on Christian Education approved by the Synod was that which urged pastors, sessions and teachers to be faithful in teaching the people, especially children, to cultivate the spirit of temperance in all things, and to abstain from strong drink in view of the probable repeal of the Eighteenth Amendment.

"If our forefathers were the kind of men we are they never would have launched the missionary enterprise" was the declaration of Dr. Robert E. Speer of New York, Senior Secretary of the Presbyterian Board of Foreign Missions in his address.

Synod passed a resolution concurring in the expressed but meaningless action of the General Assembly, which had repudiated possible theological statements and implications in the volume "Rethinking Missions."



A total of \$64,499.97 has been contributed this year by the Presbyterian Churches of New Jersey to the Board of Foreign Missions, according to the report of Dr. Walter L. Whallon of Newark, Chairman of Synod's Committee on Foreign Missions. Speaking of the decrease in gifts last year, Dr. Whallon informed the Synod that last year 70 new missionaries were sent out while this year only 32 have sailed for the foreign field. It is likely that the number will not have increased by the end of this year.

"Our coins bear the inscription IN GOD WE TRUST. Unless these words are a fiction and a sham, honesty should compel us to put God not only on our coins but also into our counsels and into our hearts," were the words of the Rev. LeRoy W. Warren of Plainfield, as he presented a resolution, later passed by the Synod, that the President of the United States be petitioned to "set a day apart for repentance, prayer and supplication to Almighty God for His guidance in this time of national need."

In spite of a 22% decline in receipts, an improvement of \$24,941.76 was made last year in the finances of the Presbyterian National Missions of New Jersey as reported by Mr. Shepard E. Leeds of Elizabeth, Assistant Treasurer of the Synod's Committee. Following this report, the Rev. Joseph Lyons Ewing, D.D., of Rahway, Synodical Superintendent, addressed the Synod, describing the country churches as "the source and inspiration of our best American life."

That more than a million and three-quarters dollars were paid out in cash pensions of various kinds by the Board of Pensions of the Presbyterian Church in the U. S. A. during the last fiscal year was the report of Dr. Henry B. Master of Philadelphia, General Secretary.

The Rev. George William Brown, D.D., of New York City, General Secretary of the American Bible Society, reported that during 1932 the Society issued more than 8,000,000 copies of Scripture in 180 languages and distributed them in more than forty countries.

## New England and New York Synods

By the Rev. L. Craig Long.

THE speakers at the twenty-first annual meeting of the Synod of New England, which met in the First Presbyterian Church of Bridgeport, Conn., on October 23rd and 24th, were: the Rev. Thomas R. Turner, the retiring moderator; Miss Tien Fu Wu, Associated Secretary of the Chinese Mission of San Francisco; Dr. Arthur H. Limouze, Secretary of the Board of National Missions; Dr. Alexander Alison, the host; the Rev. Valentine Alison, the Synod's chairman of the committee on Christian Education; and Dr. William P. Schell, who led a Foreign Missions Conference. During the past month the First Presbyterian Church has been celebrating its eightieth anniversary.

During these many years the membership has increased into the place of the largest Presbyterian Church of New England, with a listed membership of 1,100. One of the former ministers, Dr. Harry Davenport, became the first minister of the Westminster Presbyterian Church, which now has one of its members numbered among the students at Westminster Theological Seminary. The young men's interdenominational prayer group of Bridgeport has arranged for a series of six Saturday evening classes in teacher's training to be taught by Mr. James Bennett of New York City. Speakers at the Third Annual Eastern Young People's Bible Conference to be held under the direction of the Rev. L. Craig Long in New Haven will be: the Rev. George Rhoad, of the Sudan Interior Mission; the Rev. J. Oliver Buswell, President of Wheaton College, and the Rev. John McComb, of Baltimore. The Conference opens Thanksgiving evening and continues through December 3rd. Everyone is welcomed. The Rev. James Rohrbach, missionary from the Calvin Presbyterian Church of New Haven sailed for Africa, via London, on the steamer "Cynthia" of the Cunard Line, leaving New York November 10th. May God bless his labors! On Wednesday evenings at the First Presbyterian Church of Gouverneur, New York, the Rev. Joseph A. Schofield, Jr., has been delivering a series of lectures on "The Spirit of Truth and the Spirit of Error. Modern Religious Vagaries in the Light of the Scriptures." He has been touching upon such subjects as Mormonism, Spiritualism, Russellism, Theosophy, Christian Science, New Thought and Unity, Seventh Day Adventism, Buchmanism, Modernism, Ethical Culture and Humanism. The fall meeting of the Presbytery of Saint Lawrence was held in the First Presbyterian Church of Morristown, New York, on Tuesday, September 26th, with the Rev. William J. Prout, D.D., of Potsdam, the moderator, presiding. The chief features of the meeting were the sermon preached by the Rev. Gaius Glenn Atkins, D.D., of Auburn Seminary, and the address by the Rev. U. L. Mackey, D.D., of New York City, the Synodical Executive. The speaker at the annual Young People's Banquet of Presbytery, on October 12th, was the Rev. Lindsay S. B. Hadley, the Candidate Secretary of the Board of Foreign Missions. The speaker at the Annual Men's Banquet was the Rev. Ray Freeman Jenney, D.D., minister of the Park Central Presbyterian Church of Syracuse, New York. The Rev. Paul F. Boller, D.D., pastor of the Stone Street Presbyterian Church of Watertown, New York, and Commissioner to the General Assembly, gave his report on the Assembly. During the course of the meeting the Rev. Darwin F. Pickard, D.D., pastor of the First Presbyterian Church of Watertown, New York, took occasion to criticize the Rev. Mr. Schofield, Chairman of Presbytery's Committee on Foreign Missions, for

his action in consenting to become a member of the Independent Board for Presbyterian Foreign Missions. Dr. Pickard, a graduate of Auburn Seminary, also a liberal, took pains to praise the Boards of the Church, Dr. Speer, and to call upon all of the churches to give loyal support to all of the Boards and Agencies. Observers believed it rather strange to behold graduates of Union and Auburn Seminaries, in a pronouncedly liberal Presbytery, giving such fulsome praise to Dr. Speer and to the Foreign Board. If evangelicals are losing confidence in the Boards, may not one reason be due to the fact that so many modernists are placing confidence in the Boards? There are still three vacant Presbyterian Churches in the Connecticut Valley Presbytery, they are: The Benedict Memorial Presbyterian Church of New Haven, the Community Presbyterian Church of Old Greenwich, and the First Presbyterian Church of Greenwich. We again call upon devout Bible-believing Presbyterians to remember that very little is being done to offset the terrific strides which have been made by the modernists who control the Synod of New England. Considering the fact that New England possesses many of the most prominent colleges and universities, it would be one of the most important places for Christians to invest their money for the advancement of the work of Jesus Christ. The nature of the student bodies, the faculties and the ministeria representatives who come to New England often causes one to ask the question: Do Christians still go to certain schools and certain parts of this country. It is about time for Christians to enter New England as missionaries of the Cross of our Lord Jesus Christ. Without any solicitation, WICC of Bridgeport, Conn., has begun broadcasting the Radio-Vespers conducted by the minister of the Calvin Church of New Haven, in addition to the evening services of that church which they have been voluntarily broadcasting for three years.

NEW HAVEN, CONN.

## The Presbyterian Church in Canada

By T. G. M. B.

WE regret to hear that Dr. Hugh R. Grant, Moderator of General Assembly and Acting Principal of Knox College, is still ill.

The anniversary preacher at Calvin Church, Toronto, on October 1st, was Professor A. W. Blackwood, D.D., of Princeton Seminary. Knox Church, Toronto, the ministers of which are Dr. A. B. Winchester and Dr. J. G. Inkster, are celebrating their 113th anniversary. We look forward to hearing great messages from the Rev. W. G. Brown of Saskatoon, the ex-Moderator. Dr. Norman A. MacLeod of Brockville preached at St. James' Church, Truro, N. S., on Octo-



ber 8th, it being the 163rd anniversary of the first Presbyterian services in Truro. The Rev. C. Ritchie Bell is now minister there. St. Andrew's, New Glasgow, N. S., had the Rev. A. D. MacKinnon for their 116th anniversary preacher. They have no minister, Mr. D. N. MacMillan, B.D., having left for Edinburgh University to do Ph.D. work.

This year the Synod of the Maritime Provinces met in St. Andrew's Church, Westville, N. S., where the Rev. R. J. Stewart is minister. The Rev. D. O. Mackay of Elmsdale succeeded the Rev. S. J. Macarthur as moderator, and the latter was made convener of a committee on the enlargement of synodical powers. It was pointed out that the members of the Synod were more familiar with the Home Mission needs within their bounds than were the "powers that be" in Toronto. Dr. N. A. MacLeod, representing the Moderator of Assembly, was present and spoke. It was announced that the old Gordon homestead at Alberton, P. E. I., would be preserved as a Memorial to the missionaries of that name who laid down their lives in the New Hebrides.

Knox Church, Dundas, Ontario, has lost a beloved minister in the passing of the Rev. John A. Shaver, B.D., also chairman of the Board of Missions, and St. James' Church, Charlottetown, P. E. I., will miss Hon. James D. Stewart, Premier of the Province.

The Rev. William Barclay, B.D., of Hamilton, presided at the 90th Opening of Knox College in the Chapel recently. The speaker was Professor Norman MacDonald, Ph.D., of McMaster University, Hamilton. Mr. Barclay announced an increase in enrollment in theology, there being forty-five, seven more than last year. One special course student entered Wycliffe Anglican College, and two men entered Union Seminary, New York, instead of Knox College, unfortunately. There are at least forty university men registered at Knox College in preparation for the Christian Ministry.

TORONTO.

### Scottish Letter

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

THE Universities and Divinity Colleges of Scotland have entered on their winter session without any diminution of aspirants to the great professions. There were inaugural addresses in all these institutions of learning; and these varied. But most of them indicated a current trend of opinion. In the divinity faculties some such subjects as "Form Criticism," "Josephus" and "A Year of Centenaries" were discussed with the ability and scholarship that are a tradition of these academic lectures. The last subject was the one chosen by the Rev. Principal John Macleod, D.D., in opening the session at the Free Church College, Edin-

burgh. The Oxford Movement which began in 1833 had its centenary observed in England, and in Scotland also, with such a remarkable display of admiration, and even excess of ritual, as the most ardent of its promoters could hardly have anticipated. The lecturer discussed the movement in a comprehensive and critical survey of all its developments and vagaries. Not the least interesting of the many points referred to was the piquant situation created by the present day leaders of that Rome-ward movement in imbibing a liberalism in theology, which Rome has banned, and which was anathema to the early Tractarians.

The other two historical events discussed were the Secession movement of 1733 and the beginning of the Ten Years Conflict which issued in the Disruption of 1843. There is scarcely a Church mentioned in CHRISTIANITY TODAY, month to month, to whose origin and development these two movements had not made striking contributions. This influence is permanently impressed on their constitutions, procedure and Theological Seminaries. It was pointed out that the Fathers of the 1733 Secession were the victims of petty and short-sighted tyranny on the part of the Courts of the Church. They contended for the Presbyterian ideal of the Church which was maltreating them. The policy that obtained in these Courts was that of obsequious truckling to political and social powers and an unscrupulous opposition to the rights and liberties of the Christian people. The blight of this dominant Moderatism lay on the National Church of Scotland for one hundred years after the Secession of 1733.

In 1833 this dominance was triumphantly challenged for the time being. The conflict for freedom continued to its issue in 1843. The contendings of the Disruption Fathers, remarked Dr. Macleod, might be said to have met with national acknowledgment in the recent legislation that determined and declared the constitution of the now enlarged Church of Scotland. But that was subject to qualification. The declared liberty of the Church by that legislation was seriously at fault in as far as it bound the Church to recognize the right of indefinite change, and in so doing forbid it to pledge itself to the absolute maintenance of the whole truth of the Christian Faith. The character of the Scottish Reformation was such as to recognize the finality of Scripture authority, and their legitimate successors found no difficulty in pledging themselves and their Church to the profession and avowal of the full and final truth of the Word of salvation and of the doctrine that they learned from it.

EDINBURGH.

### Irish Letter

*By S. W. Murray.*

THE Minutes of the General Assembly recently published report that the Irish Presbyterian Church in 1932 had 556 congregations and 444 ministers on active service. Students numbered 62 as compared with 58 in 1931 and 54 in 1930. There were 2,918 elders, an increase of 81 from 1931. Three new churches, all in Belfast Presbytery, were organized during the year.

Communicants in 1932 numbered 111,760 which is an increase of 1,430 on the figures for 1931, but baptisms decreased by 249. The Sunday Schools report a decrease of 616 from 80,275 in 1931. The enrollment for 1930 was 82,308.

According to a report in the "Irish Press," Father Ahaus, speaking at the Catholic Truth Society Conference held recently in Dublin, referred to the volume, "Re-thinking Missions." Speaking of this book, he said that "the consciousness of failure was slowly penetrating the Protestant mind. They could not help feeling sad when formulating their philosophy of missions; all they could propose was a humanitarianism of the American variety—Christian ethics diluted, Christian sentiments, not Christianity.

"No one questioned the earnestness, the devotion, the self-sacrifice of many Protestant missionaries, but it was no less true that as an effort at an extending of the Kingdom of God, as the preaching of divinely revealed truth, these missions failed.

"Protestantism lacked the doctrinal foundation of the Missions" (i. e., the Roman Catholic missions).

Truly a significant comment!

The Assembly's College in Belfast opened on Tuesday, October 17th, with the unveiling of a memorial organ to the late Mr. R. T. Martin. The student enrollment is about 40.

The Queen's University (Belfast) Bible Union opened with a public meeting on Thursday, October 26th, the Rev. W. G. Ovens, M.A., D.B., of the Children's Special Service Mission, being the special speaker. This organization, which last session had a membership of about 50, is affiliated with the British Inter-Varsity Fellowship, and maintains a strong Evangelical Testimony in the University.

The Oxford Group Movement about which much is seen in the secular and religious press, has not for so far cut much ice in the North of Ireland. Dr. W. B. Selbie, who cannot be regarded as over-sympathetic to the conservative position, said recently in a letter to the London "Times" that one of the



two chief dangers of the movement is "its lack of intellectual and theological background." A useful pamphlet on the Movement has recently come from the pen of **Dr. J. H. Gillespie**, Belfast, a former president of the Queen's University Bible Union.

**Mr. James Dunlop, B.A.**, a licentiate of Ballymena Presbytery, has received a call to Oldpark Presbyterian Church, Belfast. **Mr. Dunlop** is a graduate of Trinity College, Dublin, and studied theology at Princeton Seminary and Assembly's College. He has for more than a year been working at Greenisland under the General Assembly's Church Extension Committee, and has also been prominently identified with young people's work in connection with the C. S. S. M.

**Mr. T. R. Johnstone, B.A.**, Belfast, has received a call to Donegal Presbyterian Church. **Mr. Johnstone** was for some time student pastor of Grand Forks Presbyterian Church, B. C., and subsequently at Nelson, B. C. He studied theology at Princeton and Assembly's College.

BELFAST.

## News Letter From Germany

(A Translation)

By Pastor H. Jochums

THE political upheaval in Germany, of which I wrote in my last letter, has been of very great importance to the Churches. The Marxian administrations, which had control in Germany between the Revolution of 1918 and the 30th of January, 1933, proclaimed official religious freedom, but actually they were either anti-religious or at least indifferent to religion. The greatest difficulties were put in the way of evangelical Churches, while the Roman Church was able, as a result of its powerful organization, to build its power ever greater. In contrast to this, the new German government, under the leadership of Hitler, declared its allegiance to a so-called "positive Christianity."

The state has given the promise that it will protect the evangelical and Catholic confessions. On the other hand, the state expects the help of the church in the reconstruction of the fatherland, in that it conceives of this reconstruction as being not only economic, but as being at the same time cultural, moral and religious. Thus questions concerning the Church have been awakened anew in Germany.

We who are Reformed have naturally watched these things very calmly, for we know that the real concern of the Gospel is not only different from the cultural and moral, but also from the religious concern. For, in the sight of God not only is the opponent of culture, morals and religion a sinner, but also the cultured, moral and religious man, who needs to be justified by faith in Jesus Christ alone through the

grace of God just as any other man. However, we are satisfied to rejoice over the fact that men everywhere are inquiring again concerning the Church.

For the most part the development of the Church hitherto after the political change has been extremely unfortunate and ominous. The plan of uniting all the German evangelical Churches together into a "Reich's Church" where the creeds of the individual Churches should remain unaltered, was well received by all. The transactions among the representatives of the individual Churches had already progressed far and had led to a result which was pleasant for each one who had taken part.

Over the united "German Evangelical Church" a Lutheran Reichs Bishop should be appointed, since the Lutherans compose by far the greatest part of the Evangelicals in Germany. This Lutheran Reichs Bishop should also represent the Reformed section of the Church to those outside as their official head.

Interference with the creed of the Reformed Churches and congregations and with the government derived from the creed should be forbidden to him. Over the Reformed Churches and congregations a "spiritual minister" should be appointed, who should watch over the rights and creed of the Reformed congregations.

As the appointed representatives of the individual Churches strove for the choice of the Reichs Bishop, an unfortunate quarrel arose. There was appointed by overwhelming majority, **Dr. Theol. Pastor von Bodelschwing**, who is known over the world, especially favorably as director of that great work of love, the inner Mission in Bethel at Bielefeld. **Pastor von Bodelschwing** had the greatest sympathies among everyone. As the most popular German in the realm of politics is our Reichs Chancellor, Hitler, likewise the most popular in the realm of the Church is certainly **Pastor von Bodelschwing**. We know of no one whom we would rather have seen over our Reichs Church, if indeed it is necessary to have a Bishop at all.

Against **Bodelschwing** an attack was made by the so called "German Christians," who were originally a small group of a few pastors. They objected most strenuously on the sole ground that **von Bodelschwing** was not from among their ranks. One could not seriously charge anything else against him. There then arose a vigorous Church battle, the saddest that Germany has had for a long time. The small group of German Christians carried off the victory.

It is today impossible to write an exact account of how this small group succeeded in winning this outward victory. We can here say only this one thing, that the "German Christians" have come forth with the declaration that they are the representatives of the state and the only evangelical national socialists. The enemies of Church

politics were represented by the "German Christians" as enemies of the state. For a time the state itself seemed to look on the statement of the "German Christians" as correct and has in passing supported them. Thus the "German Christians" came to power, and in the meantime have taken possession of all the governing positions of the Church.

But now a change has occurred, which has been gladly and thankfully received by all who could not agree with the new teachings of the "German Christians." The party leaders of the National Socialist German Workers' Party have given out the decree that "No National Socialist may be injured in any way, because he adheres to a certain faith or confession or because he does not adhere to any confession at all. The belief of each one in his own affair, for which he must answer to his conscience. Restraint of conscience must not be practiced." So then, freedom of belief in Germany has been brought back on the part of the state. Today no one can be compelled to acknowledge the "German Christians." From the depths of our heart we are grateful to the state for this expression. There has been restored the joy in the new Germany, which threatened to be destroyed for us by the "German Christians."

But what will further become of our Church, in which, afterwards as before, the "German Christians" rule alone?

DELLING, POST CURTEN, RHEINLAND, GERMANY.

## Netherlands Letter

By the Rev. Prof. F. W. Grosheide, D.D.,  
The Free University, Amsterdam.

IN my former letter I gave some information about the three Synods which met in August and September. Naturally, one asks what the impression was of these Synods on the congregations and the members of the churches. I have not noticed any outstanding impression made by the Synod of the Dutch Reformed Church. As a matter of fact, nothing of great importance had been transacted. The Synod of the Christian Reformed Church condemned the **Rev. A. M. Berkhoff** on account of his chiliastic sentiments. The **Rev. Mr. Berkhoff** left his church and became a member of the Dutch Reformed Church. It is rumored abroad that he has enrolled himself as a theological student at the University of Utrecht. If this is true, as I believe it is, he will become a minister in the church in which he is only a member now. In one of the Dutch Reformed papers I read (though they do not maintain the old standards of the church) that the Dutch Reformed people are not at all happy to receive into their communion ministers that are deposed in other churches because of their errors. One can easily understand this!



As to the Synod of the Reformed Churches it decided to introduce the use of a small number of hymns. Some feared that this might stir up trouble in the church. Fortunately no trouble has come so far. One congregation has, to be sure, decided not to sing the hymns but I have heard nothing of people leaving the church or taking any other radical steps.

Last week Miss H. S. S. Kuyper died at Basle, where she was being treated for serious illness. She was the eldest daughter of Dr. Abraham Kuyper and was well known in The Netherlands. In former years she did what she could to find a field of useful endeavor for unmarried Christian women. She was the author of many good books and a regular contributor to more than one Christian periodical. She also organized the young girls of the Reformed churches by founding the Union of Reformed Young Women. The Lord had given her great gifts and she worked with them all her life.

Fortunately the number of new theological students in the Reformed churches is not very large this year. At Kampen there are fourteen new students and at the Free University of Amsterdam there are thirty-seven. Some of these are foreigners who do not become ministers in The Netherlands but return to their native land. If one remembers that there are still about eighty candidates in the Reformed churches who did not receive a call, one is grateful that the number of new students is not very large.

AMSTERDAM.

## News Letter From the Union of South Africa

By P. S. Latsky, B.A., Th.M., Pastor of St. Stephen's Church, Capetown, South Africa.

### The Bible in Afrikaans

**A**N outstanding event took place on the 27th of August when the Bible in Afrikaans was received officially by the Dutch Churches all over South Africa.

It may be well to explain to American readers what "Afrikaans" is. It will be remembered that the Dutch were the first to colonize South Africa (in 1652). During all these years without much contact with the mother country and especially during the years of pioneering the language became changed considerably with the result that gradually a new language was evolved which differs as much from the original Dutch as does modern English from Middle English. To illustrate: the Dutch sentence "Wy hebben het paard gekocht" becomes in Afrikaans: "Ons het die perd gekoop." This new language has, during the past 15 years, become the language of Church, State and School. Until now the Church has used the

## Mission Study Books and the Appraisal Commission

In the last number of CHRISTIANITY TODAY, Dr. Wilbur M. Smith pointed out that three books are recommended as textbooks for the foreign missionary groups in the Presbyterian Church in the U. S. A. for the year 1933-1934. The first of these is THE NEVER FAILING LIGHT, by Dr. James Hall Franklin, a book whose destructive character was pointed out by Dr. Smith at length. But it now appears that another of the books, entitled EASTERN WOMEN TODAY AND TOMORROW, by Miss Ruth Frances Woodsmall, is actually written by a member of the "Appraisal Commission"! Thus the authorities of the Presbyterian Church in the U. S. A. have actually chosen, as one of the textbooks to be recommended as spiritual food for the laity of the church, a book written by one of the fifteen persons who issued the great blast of modern unbelief which appeared under the title, "Re-Thinking Missions," less than a year ago. In the light of facts such as these, many are asking, what possible significance can be found in repudiations of certain features of that book by individual secretaries of the Board of Foreign Missions?

Dutch Bible which was becoming less and less intelligible to later generations.

Consequently the three Dutch Churches—the Dutch Reformed Church and the two Reformed Churches—co-operated in having the Bible translated into Afrikaans. A sum of about \$85,000 was collected and for years a committee of experts labored to produce an Afrikaans version of the Bible from original sources. For the New Testament the Textus Receptus was used: for the Old the Massoretic text.

The British and Foreign Bible Society undertook the task of publishing this Bible and so great was the demand for it that the first issue of 100,000 seemed inadequate from the beginning, so that another 50,000 had to be ordered. One congregation alone ordered 3,000 copies. The 27th of August was appointed for welcoming officially the

appearance of the Afrikaans Bible in all Churches. General rejoicing marked the occasion. A copy of the Bible was publicly presented to Gen. J. B. M. Hertzog, Prime Minister of the Union of South Africa.

The publication of the Bible in the mother tongue is expected to have an important influence on the religious life of the more than one-and-a-half million Afrikaans-speaking South Africans—white and colored. The old Dutch Bible has been a means in God's hand to preserve the integrity of the Dutch race in South Africa: a new interest in the Bible has now been aroused which must redound to the glory of God and the welfare of the people.

CAPETOWN.

## Letter from Melbourne, Australia

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

**T**HE case of Dr. Angus has been before the General Assembly of the Presbyterian Church of Australia meeting in Melbourne. It is not possible to trace the discussion fully in this letter. The writer is not a Presbyterian, but writes from a general Evangelical standpoint.

The matter came before the Melbourne Assembly in the form of an appeal against the finding of the N. S. W. Assembly. It was presented by the Rev. R. J. H. McGowan. Weighted by a deep sense of responsibility to a duty he would doubtless fain have escaped; yet loyal to duty and to God, he spoke with feeling and reserve. He brought before the session a number of statements with documentary evidence. He was supported by Dr. Gunn, the Revs. J. Fulton, A. J. Carter and J. A. R. Perkins. The Revs. J. Edwards and D. J. Flockhart spoke against the appeal. The Rev. G. Tulloch (W. A.) introduced a series of resolutions to secure a right course of procedure. Though strongly contested and though amendments were made, and some by himself; in the end by, so the writer understands, a unanimous vote, it was resolved "That the appeal be sustained insofar as it brings the views of Prof. Angus on certain vital doctrines before the House; the Assembly considers that in view of the seriousness of the questions at issue, and the facts presented to the Assembly, a case for a proper inquiry has been demonstrated, and it remits the matter back to the Presbytery of Sydney with instructions to proceed according to the rules of the Church; that in the event of the decisions of the Presbytery or the State Assembly of N. S. W. being appealed against, the Moderator be authorized to summon the judicial commission to conclude matters before the meetings of our next General Assembly."

Mr. McGowan was, as of old, a champion of the faith. The Rev. G. Tulloch showed himself an able debater and tactician. The



Rev. A. Yule, M.A., in speech and in other ways did fine work for the cause. Prof. J. Gillies, M.A., B.D., in a noble speech, and others, helped to make history in a remarkable Assembly. There were, of course, able speeches on the other side, but not always free from sophistical and other elements. Perhaps the chief speakers were Dr. Button, Professors Oser and Maclean.

Some curious positions were taken up. The Rev. J. Edwards sought to make a distinction between Faith and Doctrine. In doing so he parted not only with the Bible but the dictionary as well. Modernists apparently build very much in the air, instead of on the words, sayings, doctrines of Christ, as given us in the New Testament. Faith seems to be something remote from the "substance of things hoped for"—say, a hazy atmosphere where things appear in dim outline, or may vanish altogether on approach—an atmosphere where real things appear unreal and vice versa. Sometimes it was evident that the speakers not only threw doubt on the miraculous in the story of Christ, but on the historical Christ Himself! not only threw doubt on the Virgin Birth but made it appear doubtful whether Christ was born at all. Over against the empty tomb was placed by the supporters of Dr. Angus the living Christ, but this living Christ was the Christ of Modernist consciousness or experience.

That there is no unanimous Christian consciousness of this sort was manifest in that Assembly.

The matter has a far-reaching significance. Never has the religious life of our continent been so deeply stirred. Presbyterianism still has a large number of those who are true to its greatest traditions. Its reaction will be seen in other churches, some of whom are not a whit behind. There is good hope that the final issue of this conflict will be victory for the Bible and the Faith.

MELBOURNE.

## Korea Letter

By the Rev. Bruce F. Hunt.

THE General Assembly of the Korean Presbyterian Church met in Syenchun, September 8th-15th. The following problems discussed and actions taken are significant of the condition and trend of the Korean Presbyterian Church.

A growing denominational feeling with a possible abandonment of certain union enterprises was manifest in the following actions:

(1) Refusal to approve the suggested constitution for a Union Korean Church of Japan which was to be made up of the Korean congregations in Japan, growing out of the work of the missionaries under the Korean National Christian Council and the Canadian Presbyterian Church.

## What Christmas Gift

would be more thoughtful and appropriate this year than a gift subscription to CHRISTIANITY TODAY, fast becoming recognized as the outstanding conservative news-journal of the English-speaking world? Many intelligent people think it impossible to be well-informed without it. Your wide-awake friends will appreciate your discrimination in choosing such a gift. We will send a Christmas card to them, telling them you are the donor, of course. Use our special blank,—now! (You may use it for renewals as well.)

(2) A request that the above-mentioned Korean churches in Japan which are largely Presbyterian anyway, be brought under the sole care of the Korean General Assembly.

(3) A continued discussion over the Union Hymnal which was published two years ago but has been rejected by a large part of the Presbyterian Church.

(4) An action looking forward to reducing the Korean National Christian Council to the state of a mere interdenominational committee by limiting the delegates to five persons from each co-operating denomination and excluding delegates from interdenominational organizations whose members are made up of the co-operating denominations anyway.

(5) An action forbidding to give or receive letters of transfer from the Holiness Church (Oriental Missionary Society), due to the alleged proselyting practiced by churches of that body and their refusal to show a spirit of co-operation in proclaiming the Gospel in Korea.

The growing influence of women in the Korean church was manifest in the following actions:

(1) An overture granting ordination of women elders was lost, yet the fact that such an overture came was significant.

(2) An overture asking for women's representation in the Presbyterian delegation to National Christian Council was also lost but equally significant.

(3) The report of a newly organized "Theological Seminary for Women" caused much discussion. The question of recognizing this institution was laid on the table for a year.

(4) A committee was appointed to confer with the Women's Missionary Society, looking forward to the coordination of their work with the regular Mission Boards of the Church.

The Foreign Mission work has been hit more by a growing concern on the part of the Koreans for home mission work among their own people scattered through Manchuria than by an actual shortage of funds, and although for this year all the missionaries are to be continued, it is a question what the future will be, for there is an increasing sentiment in some sections against continuing the Foreign Mission work.

Several Presbyteries brought in overtures proposing that it be made compulsory for every congregation to take a vote every four years on the continuation or discharge of the pastor.

While the voices heard on the floor and the overtures brought in show that there are disintegrating elements in the Korean Church, your correspondent feels that the actual decisions made were in an attempt to seek the Scriptural solution for all questions.

CHUNGJU, KOREA.

## Drs. Coffin and Stevenson Associated in Ordination Service

THE *Trenton Evening Times* for Monday, October 23rd, contained a prominent article reporting the ordination of Kenneth W. Moore, former Trenton Advertising man, on the evening of October 22nd. The service was held in the Prospect Street Presbyterian Church of Trenton; in which church, of which Dr. William Thomson Hanzsche (a signer of the Auburn Affirmation) is pastor, Mr. Moore is to serve as assistant pastor. Mr. Moore was graduated last spring from Union Theological Seminary in New York, and it is reported that this winter he will take a special graduate course at Princeton Theological Seminary. He has been president and owner of an advertising company in Trenton. Early in 1930 he retired and turned the business over to associates. He is said to have been prominent in the philanthropic, social and business life of Trenton. Great significance is attached by observers to the fact that Dr. Henry Sloane Coffin, president of Union Theological Seminary (N. Y.), perhaps the leading Modernist theological institution in the country, and Dr. J. Ross Stevenson, president of Princeton Theological Seminary, which, until its reorganization in 1929, was the leading opponent of everything that Union Seminary stands for, were associated in this service. Dr. Coffin preached the sermon and Dr. Stevenson offered the ordination prayer. Apparently the ordination of this Union Seminary graduate is an event in which both the president of Union Seminary and the president of Princeton Seminary can rejoice.



# Modernism in the Southern Presbyterian Church

A STRANGE opinion held by many is that the Presbyterian Church in the United States (the Southern Presbyterian Church) is free from Modernism, needs no controversy in defense of the faith. Helped by what has been called this "soporific" attitude on the part of the orthodox element in that church, Modernists and indifferentists have been laboring with deadly effect. Persistent dodging of the issue presented by the case of Dr. Hay Watson Smith, a Modernist minister in Little Rock, Arkansas, was calculated to have opened the eyes of Bible-believing Christians in the Church, no doubt did so to some extent. Yet many true Christians still cherish the idea that the Southern Presbyterian Church has somehow mysteriously been saved from the great conflict which rages in all the rest of Christendom.

Certain facts which have recently come to light make it probable that the issue is at last openly to be raised, perhaps in time to save that great Church from the dominance of unbelief into which it is otherwise regarded as inevitably certain to fall. These facts concern especially the entrance by the Rev. Donald H. Stewart into the Presbyterian student pastorship at the University of Virginia and a proposed revision of the Westminster Confession of Faith.

The West Hanover Presbytery in Virginia, at its October meeting, refused by a vote of 22 to 11 to sustain the examination of Mr. Stewart in theology when he sought transfer from his former presbytery in Birmingham, Alabama, to the West Hanover Presbytery. Dr. W. Lapsley Carson, pastor of the First Presbyterian Church of Richmond, is reported to have said that "Mr. Stewart is among those ministers in the Presbyterian Church who advocate a revision of the Westminster Confession and modern interpretation of Church dogma."

The petition requesting the Presbytery of East Hanover, which includes Union Theological Seminary in Virginia, located in Richmond, which is the largest seminary of the Southern Presbyterian Church, to appoint a committee to study the Confession with a view to its possible revision, was presented at the Fall meeting by the Rev. J. A. MacLean. Mr. MacLean is pastor of the Ginter Park Presbyterian Church of Richmond, whose services have been regarded as forming practically the chapel services of Union Theological Seminary. When the advocates of the revision speak of the proposed changes as being intended to be a plea "for a conversion of Presbyterian dogma into more modern forms,"

every intelligent Bible-believing Christian, whether in the South or in the North, knows that it is no mere change of language that is likely to be proposed. If there were a really necessary change in the great historic creed, it would be, it is declared, as all previous advances in the doctrine of the Christian Church have been, in the direction of a greater precision in defining the difference between what the Bible teaches and the errors of the day. The present age, with its intellectual and spiritual decadence, is not considered a creed-making age; and revision of the historic creeds, with the intentions that are only too plain in Richmond, obviously means one thing only—destruction of the witness of the Church.

Newspaper accounts of these significant actions follow. The first is "By William S. Lacy, a Special Correspondent," and is from the *Richmond News-Leader*:

Charlottesville, Va., Oct. 15—The East Hanover Presbytery, which includes Richmond congregations, has inaugurated a movement in the Southern Presbyterian Church looking toward some revision of the historic Westminster Confession of Faith, base of Presbyterian Theology since its adoption at London in the seventeenth century, thus declared the Rev. W. Lapsley Carson, D.D., pastor of the powerful First Presbyterian Church of Richmond, here today. This startling announcement was made by the Richmond divine this morning before the Presbyterian congregation of Charlottesville during services inducting the Rev. Donald H. Stewart into the Presbyterian student pastorship at the University of Virginia.

Following the services, it was learned that the West Hanover Presbytery of the church, which covers eleven counties of Virginia, had on Tuesday of last week refused to sustain the Rev. Stewart's examination on theology by a vote of 22 to 11. This action was taken at a meeting called at a little church at Cumberland Courthouse to consider his application for admission into this Presbytery from the Presbytery of Birmingham, Ala.

This action, it was authoritatively understood here, was taken because a majority of the ministers and laymen present were dissatisfied with the Rev.

Stewart's views on the inspiration of the Scriptures as made known by him in oral examination before the body. This refusal to sustain his examination, however, will not prevent the young Presbyterian divine from preaching in this Presbytery or anywhere else in the bounds of the Southern Presbyterian Church, since he is a member "in good and regular standing" of the Birmingham (Ala.) Presbytery; neither did the action prevent him from entering into work with the Charlottesville church as its representative at the University. He simply cannot have his pastor's letter transferred here from Alabama—at least until such time as the action taken at the Cumberland meeting might be modified.

Consequently, services installing him into the place of University student pastor were held at the Presbyterian Church here this morning, with Dr. Carson preaching the installation sermon.

The Richmond divine made a strong plea for a conversion of Presbyterian dogma into more modern forms, and certain of the congregation here saw in his remarks a connection with the action taken at Cumberland.

He said that the East Hanover Presbytery, at its recent meeting in Richmond, had named a committee to study the "Confession of Faith" with a view of finding out what passages might be revised or expunged.

This, he said, is to be done with the idea of making overtures to the general assembly in Montreat, N.C. next May for some change in the wording of the centuries-old creed of the church.

It was upon this creed, in its exact wordings, that the Rev. Stewart failed of passage before the leaders of the West Hanover Presbytery last Tuesday. They represented churches in eleven counties of Virginia.

He urged the Charlottesville congregation to support the new assistant pastor in his efforts to make religion a "liquid asset" in the life of the students by translating it into modern terms and applying it to modern problems. Following Dr. Carson's sermon today the charge to the Rev. Stewart was delivered by Dr. Frederick L. Brown, professor of physics at the university and a member of the church session here.

Mr. Stewart, who is 29 years of age, is a native of England, where he began preparation for the ministry. Coming to this country ten years ago he entered Davidson College in North Carolina and later obtained his theological training at the Louisville (Ky.) Seminary.

There he won a fellowship which gave him a year's study abroad. After spending two years in Edinburgh, Scotland, he returned to America and served churches in Birmingham, Ala. and Rock Hill, S. C.

## Another dispatch:

Commenting on the movement inaugurated recently by the East Hanover Presbytery to obtain a revision of the historic Westminster Confession of Faith, which has been the basis of Presbyterian theology since the seventeenth century, the Rev. M. Lapsley Carson, pastor of the First Presbyterian Church, said today that members of the Presbytery regard certain articles of the confession as being out of harmony with the views of a majority of the ministers and members of the church.

A petition requesting the presbytery to appoint a committee to study the confession, with a view to its possible revision, was presented last week at the fall meeting of the East Hanover presbytery at Hebron church, near Blackstone, by the Rev. J. A. McLean, pastor of Ginter Park Presbyterian church. The committee, after studying the confession, will present its report at the spring meeting of the presbytery, Dr. Carson said, and at that time the question of bringing the matter before the general assembly at Montreat, N. C., in May will be considered.

"The attention of the presbytery was particularly directed to articles which refer to the pope of Rome as an anti-Christ and those which deal with doctrines of election and predestination," Dr. Ginter said.

"These articles, written in the phraseology current three hundred years ago, are overstatements or exaggerations. They were written at a time when there was a great deal of bitterness toward the Roman Catholic church because of religious persecution and theological controversy, and do not express the sentiments of Presbyterians today."

The proposed revision of the Westminster Confession was discussed by Dr. Carson yesterday at Charlottesville during services inducting the Rev. Donald H. Stewart, formerly of Birmingham, into the Presbyterian student pastorship at the University of Virginia.

The Rev. Mr. Stewart was admitted to the pastorship at the university after the West Hanover presbytery, which includes eleven counties of Virginia, had refused by a vote of 22 to 11 to sustain his examination on theology. Mr. Stewart is among those ministers in the Presbyterian church who advocate a revision of the Westminster Confession and modern interpretation of church dogma, Dr. Carson said.

Members of the committee appointed to a possible revision of the Confession are: Rev. E. T. Thompson, D.D., professor at Union Theological Seminary; Dr. W. E. Hill, pastor of the Second Presbyterian Church; Dr. J. B. Gordon, pastor of the Third Presbyterian Church; Dr. G. C. Bellingrath, pastor of Westminster Presbyterian Church; Dr. D. T. Caldwell, of Petersburg; Dr. Carson, Herbert W. Jackson and W. S. Roads.

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