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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

CHRISTMAS



AS "the time draws near the birth of Christ," a subtle change seems to come over the outward appearance and the inward spirit of a typical American city. Outwardly, wreaths, decorations of the season, "Santa Clauses" ringing bells on corners, hurrying crowds of shoppers thronging the streets and stores, Christmas carols issuing from the most unexpected places. Inwardly, for many, a mellowing of the spirit in the midst of little understood or suspected mass emotion, sudden impulsive generousities; for others, a tiring round of purchasing for friends simply because "they sent something last year"; for countless thousands a dull aching at all this hurly-burly because to them the season means nothing more than another difficult month of securing and subsisting upon the barest necessities of physical existence, while watching what seems to them a great orgy of extravagance. Some will spend a few moments looking at pictures of the Madonna and Child displayed in store windows, most will pass them with unseeing eyes. They will be too busy.

How pagan so much of all this is! Amid all the hurry, all the happiness true or "pumped-up," how much thought and love goes out to the Christ who was once a child? He has been virtually crowded out of His own natal day. Yet this does not need to be. Remembrance of the birth of our Lord, "born to raise the sons of earth, born to give them second birth," may and ought to be the occasion of adoration and praise of His redeemed children. The day of His birth the angels sang,—where the Prince of Glory lay in a stable. Let us give Him the worship that is rightly His this year—and in His name let us do even more: let us try to bring to others, especially those who are in desperate physical need, our Christian help, and the joy of knowing our Lord Jesus Christ as Saviour and King.

DR. CRAIG ILL



READERS of CHRISTIANITY TODAY will be sorry to know of the illness of DR. CRAIG, Editor-in-Chief of this paper. He is much improved, however, and is expected to resume his activities about the first of the year. Your prayers on his behalf will be appreciated.

Due to DR. CRAIG'S illness, a communication from DR. E. STANLEY JONES relative to an editorial comment concerning him in our October issue, will have to be withheld until the next issue. It will then be possible, it is hoped, to publish the letter together with editorial comment.

THE NEW HYMNAL



SPECIAL attention is called to the article on the new Hymnal in this issue. It is from the pen of Dr. J. GRESHAM MACHEN, who needs no introduction to our readers. He has made a careful study of the new volume, and his conclusions are certainly to be pondered by all who realize the importance of musical praise in the Christian life.

No one, DR. MACHEN least of all, would say that the new Hymnal contains no excellencies. That would be absurd. The introduction, for example, of certain psalms from the Scottish Psalter of 1650 and later psalters, and of certain paraphrases from Scottish sources, is certainly an improvement. The only criticism of these is that there ought to be more of them. Where, for instance, are "I joyed when to the house of God," "Thou shalt arise and mercy yet," "Hark how the adoring hosts above," and other classics of historic Presbyterianism? What induced the editors to suppress the great fifty-eighth paraphrase, included in the last two hymnals: "Where high the heavenly temple stands"? There seem to be two streams of thought evident in the committee that compiled the Hymnal. Of course, this is conjecture, but an observer might fairly conclude that one stream desired a return to the great stately dignity of the psalmody and hymnody of the first post-reformation centuries, while another stream wanted to "go modern," with a vengeance. Many great hymns could not possibly be omitted by any committee. But it is no guess, only a plain statement of fact, to say that the main stream in the Hymnal is modernist, and the other stream merely a trickle.

WHO OUGHT TO GET OUT?



IN the course of an editorial on Page 4, of his issue of November 9th, the Editor of the *Presbyterian Advance* has made an assertion concerning Holy Scripture that would seem almost impossible to credit as coming from a Presbyterian Minister or periodical. Speaking of objections made in CHRISTIANITY TODAY to the proposed form of subscription for ministers in the Plan of Union with the United Presbyterian Church, he says: ". . . the fact being that, while all saving and redemptive truth is

set forth in the Bible, that old Book of Books contains no theological system whatever." (Italics by the Editor of the *Advance*.) No system of doctrine in the Scriptures! And yet the Editor of the *Advance* is a minister of the Presbyterian Church in the U. S. A. At licensure and ordination he answered this solemn question in the affirmative: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" (Italics by the Editors of CHRISTIANITY TODAY.)

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The Bible, says the Editor of the *Advance*: "contains no theological system whatever." The Form of Government, to which that same Editor has given his solemn assent, says: "The system of doctrine taught in the Holy Scriptures."

This is no difference over some obscure minor point of theology. It is something which strikes at the very heart of the Confession of Faith as a reformed, Calvinistic confession. Further, it raises a serious ethical question: How can Dr. Clarke claim to be a true Presbyterian when he thus categorically denies what he once affirmed in his own ordination vow? The Presbytery of Nashville, of which Dr. Clarke is a member, certainly has a duty to perform in view of this statement.

To crown all this, the editorial in question was written to ridicule the claim of the new Independent Board for Presbyterian Foreign Missions to be a "distinctly Presbyterian" agency partially on the ground that some of the new board's members had come from other Presbyterian Churches, hence were not real Presbyterians!

Members of the Modernist-Indifferentist Coalition have been suggesting that if conservatives cannot support the official Board of Foreign Missions, they should leave the Church. Such suggestions have even appeared in the columns of the *Presbyterian Advance*.

Who should "get out"? Those who, in their loyalty to the Confession of the Church find that they cannot support an agency that is disloyal to that confession? Or, an editor who boldly and emphatically denies his own ordination vow?

NEW NAMES IN THIS ISSUE



THE Editors are happy to introduce to the ever-growing constituency of CHRISTIANITY TODAY, three contributors whose writings have never before appeared in our columns. The REV. MERRIL T. MACPHERSON, of the Central-North Broad Street Presbyterian Church of Philadelphia, who in the last few years has developed an outstanding local and radio ministry writes the Christmas sermon. The article on the legality of the new independent mission board is from the pen of MURRAY FORST THOMPSON, Esq., of the Philadelphia bar, a member and treasurer of the board. The REV. JAMES NORRIS McDOWELL, a member of the Presbytery of Philadelphia, is the author of the article on the new Book of Discipline. For two years he served on the committee appointed by his Presbytery to study the new Book in its various stages. The Editors welcome these new contributors and are glad to present them to our readers.

THE PROPOSED BOOK OF DISCIPLINE



CERTAIN features of the proposed Book of Discipline are made plain by the REV. J. NORRIS McDOWELL in his article in this issue. His treatment, however, is intended to be indicative rather than exhaustive. Every person interested—and all ministers and others in the church who value their liberties should be interested—ought to read the book for himself. Much will be found against which no objection could possibly be raised. But that is really beside the point in any examination, because the bulk of such portions are carried over from the present book. The proposed book must be examined on the merits of its *deviations and departures* from the law as it now is. That is the only fair and sensible method of judgment. It may and probably does offer a more logical arrangement of material than does the present book. But that is a relatively insignificant thing. The book should be examined for substance rather than arrangement. And when viewed in this light it is seen as introducing a theory of process that would virtually take away from the Presbyteries their ancient rights of original jurisdiction. Many who have studied this book feel that it is an attack on the liberties of the

plain man in the church, in the interest of increased power for the already topheavy and unwieldy church machine. The proposed book ought to be defeated, but this cannot be done unless loyal men rouse themselves to beat it by negative votes in the Presbyteries.

LOYALTY—TO WHAT?



LOYALTY is a great virtue—if. If what? If it is given to some cause or thing that is deserving of loyalty. Otherwise loyalty is no virtue at all—may even become a vice. Loyalty to a bad cause, simply because it may have begun as a good cause and then suffered change, is only a form of stubbornness. No one has any right to plead for loyalty to any institution or cause unless he is willing to show that it is *deserving* of the support he asks. If criticisms are made, they ought to be answered fairly and squarely. Beware of those who, in any cause, plead fervently for "loyalty" in an attempt to drown out criticism, and who stigmatize as "disloyal" those who bring facts to light. In such cases, an intelligent person is likely to assume that someone is trying to conceal something somewhere. No institution ought to want or ask an iota more of loyalty than that to which it is entitled by its character, record or performances. To ask more is to require men and women to submit to mental slavery.

DORMITANTIUS



IN the fifth century Jerome dubbed one of his opponents, whom he believed to be asleep as far as the realization of the church's needs was concerned, with the name Dormitantius. Whether the fifth century church-man deserved the name or not, there are many people in the church today who are rightly described by such a cognomen. They fail completely in realizing the force of the swift currents which are removing the church from the fulfilment of its true mission. Many of them are in this state through no lack of zeal on their own part. They are exceedingly busy conducting Sunday School classes, leading society meetings and performing other useful work in the church—so busy, in fact, that they are unable to see the wood for the trees, or to realize whither things are drifting.

This same type of limitation is observable all about us in various fields. The principles of socialism are today dominating the operations of large spheres of the activity of the United States government. Some are not even aware that such is the case. Others have suddenly come to the realization of the truth of this statement. The fact is that such a state of affairs has not developed over night. The root and the bud preceded the full bloom. The first concessions to socialistic principles were made in public thought and opinion many years ago. So it is in the church. People are not aware of the fact that the motive behind the activity of many church organizations and agencies today is the displacement of the evangelical faith of the church in favor of a religion which is not Christianity in any true sense at all. But because that motive is not immediately apparent on the surface, people fail to look beneath the surface, fail to analyse the moving forces, fail to heed the warnings which are plentifully thrown out. While they are busy with the round of Bible conferences and evangelistic meetings which are excellent, they fail to realize that the church is passing into the control of men and parties whose principles will, when and if they obtain control, abolish the conferences and the meetings. It is high time to analyse motives and to man the walls of Zion. Faithfulness in insight is a requisite of the day.

Those who thought that the field of foreign mission matters affecting church boards was no concern of theirs because the faith mission organizations would supply all of the need for missionary endeavor, are now suddenly finding that the attack

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Why I Believe in the Virgin Birth

A Christmas Sermon

By the Rev. Merrill T. MacPherson

Pastor of the Central North Broad Street Presbyterian Church, Philadelphia

"What think ye of Christ? whose son is He?" (Matthew 22:42).



HERE are many profound reasons why I believe in the Virgin Birth of Christ, but time and space necessitate that I confine myself to only three of these reasons. However, let me say that I shall ever praise God that in my childhood, by a Godly mother and by a Godly Pastor, I was taught something of the significance of this great fact. In

later years, when I began definitely to study the subject for myself, I found it to be the only possible entrance into the flesh of the eternal Son of God, the historic Christ. Only thus can anyone account for His unusual personality as He lived and died here upon the earth. I have also become profoundly convinced of the Virgin Birth of our Lord because of the opposition to that fact. It has always been, and shall be down through to the end of time, "a bone of contention." The enemies of God, both inside and outside of the Church, have used the Devil's own weapons against this great doctrine of the Bible.

Before I present my first reason for believing in this Fundamental Truth, let me state just what I mean by the Virgin Birth. It is as clearly set forth in the Apostles' Creed as need be, a portion of which I now quote: "I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ, His Only Son, our Lord; Who was conceived by the Holy Ghost; born of the Virgin Mary." By the Virgin Birth

I mean just exactly what is here stated, that He was conceived by the Holy Ghost and born of the Virgin Mary.

I. I believe in the Virgin Birth because it is a fact explicitly recorded in the inspired Word of God.

In Luke 1:26-38 we have the inspired record of the annunciation, "And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Here you have the fact recorded as clearly as it can be written, that the angel Gabriel was sent from God to Mary to inform her that she had been chosen by the Sovereign God to become the mother of the Saviour of the world. The salutation of the angel aroused in her both fear and wonder and that fear

is dispelled by those wonderful words, "Fear not, Mary, for thou hast found favour with God." The manner of His birth is clearly stated—"and behold thou shalt conceive in thy womb and bring forth a son and shalt call His name JESUS." Matthew tells us that His name was to be called Jesus because "he shall save his people from their sins." It is also clearly stated here that He is not the son of any earthly father but the "Son of the Highest," and that the promises of God to David and to Israel are to be fulfilled in this Son that is born of Mary. Not only is He called "the Son of the Highest," but He is also here called "the Son of God." As the expression of doubt appears in Mary's face, she is reassured with the words: "For with God nothing shall be impossible," and then the beautiful resignation of Mary is set forth in the 38th verse: "Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

Luke also gives the inspired record of the birth of Jesus Christ in the second chapter, verses 1-7: "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

As we shall later see in our study, God used this "decree from Cæsar Augustus that all the world should be taxed" to fulfill what had already been predicted concerning the place of the Messiah's birth. My heart grows tender every time I read the record of the birth of the Son of God, leaving the glories of Heaven to come to this sin-cursed earth to redeem lost souls like you and me; and to find that the world today is much as it was then, taking in the so-called notables and famed of this world and crowding out the dear Son of God—"and she brought forth her firstborn son and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

Matthew also gives the record of the Virgin Birth of our Lord in the first chapter, verse 18, to the second chapter, verse

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THE REV. MERRIL T. MACPHERSON

Have the Organizers of the Independent Board for Presbyterian Foreign Missions Violated the Law of the Presbyterian Church in the U. S. A.?

By Murray Forst Thompson, Esq.

A Member of the Pennsylvania Bar



HAVE before me a statement released for publication by Dr. John McDowell, Moderator of the 1933 General Assembly. It is his "response to several inquiries concerning his recent visit to Synods and Presbyteries regarding the attitude of the Presbyterian Church in the U. S. A. toward those who refuse to support the work of the Church as embodied in its Boards and Agencies." This spokesman for the Modernist-Indifferentist coalition in the Church first states that ministers, elders, deacons, and communicants who want to leave the Church have a right to get out, but in doing so "must follow the constitutional procedure of the Presbyterian Church; for ours is still a Church of law and constitutional processes."

After this opening, impressive for its concern about the Constitution, Dr. McDowell continues, "On the other hand, if any minister, elder, deacon, or communicant decides to remain in the denomination, while they have a right to work for any changes in doctrine, in government or in work which they desire, they must work for these changes in harmony with the constitutional procedure; and while they are so working for them, they must be loyal to the doctrine, government and work of the Church as embodied in the local Church and in the Boards and Agencies of the General Assembly. The Presbyterian Church in the U. S. A. stands for liberty, but it must not be forgotten that it is liberty within law and within loyalty."

While Dr. McDowell's statement contains no reference to the Independent Board for Presbyterian Foreign Missions, it is apparent that it is intended to indicate that the organizers of the Independent Board are violating the provisions of the Constitution of the Church. I shall not take time here to discuss the strange aspect presented by this stalwart defense of the Constitution on the part of the very group whose failure to adhere to the Constitution brought about the formation of the Independent Board they now attack.

The Law of the Church Is Found in the Standards

We are asked to remember that liberty is "liberty within law." I shall presently say some things regarding this liberty, now so eagerly embraced by the majority in the Church. It is necessary first to determine where this law is found.

It is found in the Holy Scriptures, and in the Constitution—that is, in the Confession of Faith and the Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship. There is no doubt, in view of the Adopting Acts—particularly the Act of 1788—that these documents taken together make up the Constitution of the Church. Of course, the Constitution has been variously amended from time to time,

(For the texts of these acts, see *The Digest*, 1930, Vol. II, pp. 4-8.)

The Standards to which I have referred are known technically as the "Standards subordinate to the Word of God." They are based upon and derive their authority from the Holy Scriptures which are "the only infallible rule of faith and manners." (Confession of Faith, Chapters I and XX; Form of Government, Chapter I). The question of the right to establish the Independent Board must therefore be determined in the light of the subordinate Standards and the Word of God.

It is important also to note where the law of the Church is *not* found. It is not found in the "Manual of Presbyterian Law for Church Officers and Members," nor in "The Presbyterian Digest." Both publications, of course, are most helpful in studying the law which is found in the subordinate Standards; but it is necessary to remember that no legal standing can be accorded the statements of the editors of those works.

A further caution is required. The law is not to be found in resolutions or declarations of General Assembly. The Form of Government (Chapter XXIV, Sections I and II) provides for the method of amending the Constitution through formal action by *General Assembly and the presbyteries*. That Constitution could not be altered one whit by all the resolutions successive Assemblies might pass. However, I do believe, as I shall show, that certain declarations of the General Assembly are significant in that they indicate the interpretation placed upon the Constitution by Assemblies in years when Modernism and Indifferentism had not weakened the testimony of the Church.

Does the Law of the Church Prohibit the Formation of the Independent Board?

Having determined the sources of the law of the Church we come to the question whether the organizers of the Independent Board have violated the Constitution or have acted contrary to the Word of God. In the first place, it is vitally important to remember that this Board claims no official sanction. Those who have formed it do not hold themselves out as an association having *any formal connection with any judicatory of the Church*. The real question is whether the law of the Presbyterian Church in the U. S. A. forbids its members to associate in an independent enterprise whose aim is the promotion of truly Biblical Missions.

I am not unmindful of Chapter XXIII of the Form of Government which relates to "The Organizations of the Church." That provision permits the formation of such organizations "for the conduct of a special work for missionary or other benevolent

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The New Presbyterian Hymnal

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



THE first thing that needs to be said about the new *Hymnal* of the Presbyterian Church in the U. S. A.¹ is that it is really new. It is not a mere revision of the Hymnal that has hitherto been in use—the Hymnal published in 1895 and revised in 1911 with a supplement of 1917—but a thoroughly new book. Of the 737 hymns in the old book (exclusive of “Ancient Hymns and Canticles”) only 136 have been retained unchanged, with perhaps about twenty more where the changes are slight. Of the 513 hymns in the new book 214 are entirely new. The changes in the 163 hymns which remain after subtraction of these 214 that are entirely new and of the 136 that are taken unchanged from the old book consist largely, but by no means exclusively, in omissions of whole stanzas.²

The Editors have labored long and earnestly; it is only fair that careful consideration should be given to what those labors have produced. The appearance of this book is an important event in the history of the Presbyterian Church in the U. S. A. and in the history of Protestant Christendom. What is the meaning of that event?

The General Tendency

A sharp and clear answer to this question was given in *The Chicago Tribune* of May 27, 1933, in a quotation purporting to come from one of the leaders in the Presbyterian Church in the U. S. A. This gentleman was quoted as pointing to the new Hymnal as being one of the chief evidences of change now taking place not only in his own church, but also throughout Protestantism generally. “If you want to know the trends of religion, listen to the way religion sings,” he was further reported as saying. The quotation continues as follows:

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

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

We have purposely refrained from mentioning here the name of the gentleman who was reported to have spoken thus, because indirectly we have heard something to the effect that he does not recognize the correctness of the quotation. But however incorrect the quotation may be as a reproduction of what the person quoted actually said, the estimate here given of the significance of the appearance of the new Hymnal is, we are convinced, not so very far from the truth. The “doctrine note

in hymns” is indeed “almost missing” in many of the hymns added in the new book; and that means, of course, that the Christian note is almost missing, since the Christian religion is doctrinal to the very heart and core. The Modernist elements in the Presbyterian Church will no doubt welcome the new book all the more eagerly when they recognize its true tendency; but what we think important is that the Christian element in the Church should continue to use the old Hymnal and should not be led into adopting into its worship a book which will sadly impoverish its devotional life.

We do not mean, of course, that there are no truly Christian hymns in the new book; for among the (approximately) 136 hymns that are retained unchanged are to be found many truly evangelical hymns. There are some hymns too deeply entrenched to be dislodged by one generation—even by a generation that desires to get rid of what it calls “doctrine” and that feels little need of the grace of God. Even among the hymns added in this book, moreover, there are some, as we shall see in a moment, that a Christian man can joyfully sing. We do not mean to say that this book is as crassly Modernist as are some of the books now being used in formerly evangelical churches, and particularly we do not mean to say that its editors are consciously or systematically removing the things that conservatives in the church would like to retain. But what we do mean to say is that the book does in rather clear fashion reveal the drift of the times. People do not love now as they once did the things that are at the heart of the Christian Faith, and that is the essential reason why this book, reflecting the tendency of the church, is so different from the book that it is endeavoring to replace.

It will be convenient to divide what we shall now say into a treatment (1) of omissions and changes and (2) of additions; but nothing like completeness will be possible. All that we can do is to give examples of what has been done in the new Hymnal of the Presbyterian Church.

Omissions of Whole Hymns

Some of the omissions are to be welcomed. Thus we do not see how a believer in the Scriptural doctrine of the grace of God can possibly sing the hymn of Charles Wesley (496 in the old book):

A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

Many of the other hymns of Charles Wesley are truly evangelical, and we rejoice in them; but we are glad that that particular hymn has been omitted. So also we are glad that the “Battle Hymn of the Republic” (included, as No. 758 in the 1917 war-time Supplement in the old book) is absent from the new book. Opinions may differ about the political views out of which that poem was born. Some of us may agree with them; some of us may disagree. But one thing is clear—a fiery war-song like that has no place in the worship of a Christian congregation.

Unfortunately, however, such salutary omissions are more than balanced by those which mean genuine loss. Among the whole hymns dear to the Christian heart which are omitted from this book may be noted the following (the numbers being those in the old Hymnal revised in 1911 and with the 1917 Supplement):

¹ “The Hymnal,” published by authority of The General Assembly of The Presbyterian Church in the United States of America. Philadelphia: Presbyterian Board of Christian Education, 1933. The editors are Clarence Dickinson, M.A., Mus.D., Litt.D., Editor; Calvin Weiss Laufer, M.A., D.D., Assistant Editor.

² The figures just given are to be regarded as approximate merely. It is quite possible, for example, that some of the hymns here enumerated as entirely new may be partly included in the old book, if, for example, they begin in a slightly different way so that they have been for that reason missed in the search in the index. Moreover, there has been some difficulty in the classification of hymns partly included in the new book among “Opening Responses: Intros,” etc.; and there may have been slight errors in counting.

4. Awake, my soul, and with the sun
Thy daily stage of duty run
38. Welcome, delightful morn
54. Safely through another week
God has brought us on our way
86. O God, we praise Thee; and confess
166. Hark! ten thousand harps and voices
188. Shout the glad tidings, exultingly sing
226. Sweet the moments, rich in blessing
Which before the cross I spend
254. O Jesus, Lord most merciful,
Low at Thy cross I lie
281. Come, Holy Ghost, in love
296. God, in the gospel of His Son,
Makes His eternal counsels known
298. The Spirit breathes upon the word,
And brings the truth to sight
306. Lord of our life, and God of our salvation
318. Jesus, and shall it ever be,
A mortal man ashamed of Thee?
335. Not worthy, Lord! to gather up the crumbs
406. O'er the gloomy hills of darkness
421. Blessed are the sons of God,
They are bought with Christ's own blood
432. One there is, above all others,
Well deserves the name of Friend
439. Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.
449. Father, hear Thy children's call
452. No, not despairingly
Come I to Thee
459. Weary of earth, and laden with my sin
465. My hope is built on nothing less
Than Jesus' blood and righteousness
471. I lay my sins on Jesus,
The spotless Lamb of God
472. Lord, I believe; Thy power I own
479. Oft in danger, oft in woe
Onward, Christians, onward go
495. My soul, be on thy guard
501. Father, whate'er of earthly bliss
514. God is the Refuge of His saints
571. From every stormy wind that blows
643. There is a land of pure delight,
Where saints immortal reign
683. God be with you till we meet again
708. Tell me the old, old story
711. Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise
725. O happy day, that fixed my choice
On Thee, my Saviour, and my God!
727. I was a wandering sheep
729. I am coming to the cross

Corruptions in the Text

Even more revealing, perhaps, than the omission of these and other whole hymns are the omissions and changes in hymns which are in part retained.

At this point a preliminary criticism must apparently be brought against the method used in the new Hymnal. The criticism is that changes have been introduced in the text of hymns without any indication whatever that they have been made. Such indications were given in the old Hymnal, but in the new one they are lacking. We are well aware of the great difficulty that is involved in the establishment of the true text of hymns—especially in cases where the author himself issued a number of editions—and it is quite possible that we may be mistaken here and there in noting what look to us like corruptions introduced by the editors of the new book. There may be some historical justification in some cases for what they have printed. We lay no claim to competence in this intricate field of study. But the pursuance of an unfortunate method in this matter seems to be clear in the new book.

Thus in Milton's hymn (64 in the new book), "Let us with a gladsome mind Praise the Lord, for He is kind," the first line in the second stanza reads in the old book and in our edition of Milton, "Let us blaze His Name abroad," whereas in the new book it reads, "Let us *sound* His Name abroad" (italics ours, here and in similar contrasts); and the last stanza in the new book is a repetition of the first with a certain change in the first line which becomes necessary when the stanza is thus used again.

The changes may bring improvement and they may not; personally we think that they do not. But that is not the point. The point is that John Milton's name is appended in the new Hymnal to something that is not his. Milton was a poet of some years ago, whose works are generally thought to possess considerable merit. But we do not think that he ought to be given credit for something—even though it be an improvement—to which he has no right.

Let it not be said that the changes which we have just indicated are slight and that therefore the editors of the new Hymnal had a right to make them. In this matter of literary property, we think that only the most complete precision is in place. It was, therefore, altogether what sound scholarship and the best interests of the Church demand when the editors of the previous Hymnal announced as their policy that "As far as possible, the HYMNS are here printed as their authors wrote them" and that "All deviations from the author's text are indicated in the note beneath the hymn." It is, we think, a very serious backward step when the editors of the present book have departed from these sound literary principles.

Moreover, some of the changes made in the texts of the hymns are by no means so slight as those which we have indicated in connection with that translation of Psalm cxxxvi by John Milton.

Sometimes the wording is changed apparently in the interests of simplicity and uniformity; and very mistaken and pedantic some of these changes seem to us to be. Sometimes they are superficially clarifying, but in instance after instance they will be found really to remove what is really distinctive in the line and reduce it to the level of the commonplace. Thus in the hymn of Isaac Watts, "Begin, my tongue, some heavenly theme," the old book (126) has in the last two lines of the second stanza the following:

Sing the sweet promise of His grace,
And the performing God,

while the new book has (94):

Sing the sweet promise of His grace,
And *our* redeeming God.

No doubt the new line is superficially easier; but the real point of the stanza is destroyed. The point is the correspondence of God's performance with His promise. That point is beautifully

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The Proposed New Book of Discipline

By the Rev. J. Norris McDowell



THE Proposed Book of Discipline has come before the Presbyteries on overture from the General Assembly, U. S. A., 1933. It must be considered as a new Discipline, and not an amendment to the present one, and therefore should it become the Discipline of the Church, the judicatories, even though acting as courts or by commissions, must of necessity render, hereafter, their decisions and judgments on the basis of what it says and are not bound either by the former Disciplines or by precedents, hitherto, set by the highest courts. This I think is a fair statement of fact, and it is regrettable that when an opportunity has come for a change—and a great need for it is evident, that we are not producing a book that will ring true in every particular to the Presbyterian order, and also one that will meet all the needs of the same in the exercise of both administrative and judicial business. This one we will see fails as we uncover its weaknesses, its limitations and the spirit of control embodied in its provisions. As it now stands this proposed Discipline is open to most serious objections:

First. The tendency found embodied in its provisions is toward a more centralized form of control. As in chapter II, Art. 1, in the matter of original jurisdiction the door is swung wide open by explicit statement for the higher judicatories, if things are not to their liking, to step right in and "assume jurisdiction in the case."

There are a number of things which may be said about this "assumed jurisdiction." By inference, it strikes right at the heart of Presbyterianism. It lets it be known in no uncertain way that the Presbytery may not be capable of governing within its own jurisdiction, but historically the soul of Presbyterianism has resided in the confidence that men who composed the Presbyteries were prepared, and with the stamina and moral fibre to do the right and the fair thing in the Lord's work, and in the exercise of discipline among their fellows. This Article I, Chapter II, puts the Presbyteries on good behavior with the school-master, the higher judicatory swinging the big, hickory stick of "assuming jurisdiction" over their heads.

It might be well to ask, when will the higher judicatory be constrained "to assume jurisdiction in a case"? Will its decision to act be motivated by the orderly process of "general review and control, or complaint, when administration discipline is to be exercised: and reference or appeal when judicial discipline is to be exercised," or also on rumor, or by motion, or petition from a group within or without the higher judicatory, on statement of an executive secretary of a Presbytery, or that of its Moderator or Stated Clerk? Will all of these last ways, hereafter, be good Presbyterian order?

Now with the foregoing in mind, we turn to Chapter V, Article 3, Grounds of Challenge. We read: "No member of a judicatory or judicial commission shall sit in judgment upon a judicial case who is personally interested in the issue thereof." We note on the one hand that there is no ground of challenge as to members of judicatories of commissions who may sit in administration cases and yet every one knows that as a matter of fairness, and to remove bias and prejudice, reasonable grounds do exist. Why the omission? On the other hand, this provision means that in judicial cases where decisions are rendered by the lower judicatory or court that to be "personally interested in the case" would be a rightful ground of appeal. For this cause all judicial cases could be shoved into the higher courts with a vengeance. As the result, the higher judicatory receives more control, power, dictatorial oversight. *Are we ready for it?*

Second. While this criticism is found in the fact that while this Proposed Discipline recognizes and defines administration discipline, Chap. I, Art. 2, Chap. II, Art. 1, Chap. XII, Art. 1, (a) and (b), Chap. XIII, Art. 1 (last sentence), nowhere among its provisions does it assure any or all of the parties involved the right of counsel, the taking of testimony under oath, the cross-examination of witnesses to bring out the true facts in the matter involved nor is there any process given for the administrative case. It may be said that the present discipline has none. That is true, but anybody knows that this is the festering sore of contention, and at this point is where bias and prejudice get in their "dirty work." Through misunderstanding of rights, complaints are taken to the higher judicatories. Now to correct this omission is a matter of fairness; to let this matter rest in status quo, stamps this proposed discipline as deficient and surely not on par with the administrative business of the Church.

Third. Many administrative cases of late have had to do with the pastoral relationship and the problem of dissolution. More and more such cases have been placed in the hands of "judicial Commissions for hearing and decision." From their decisions, complaints have been taken to the higher judicatories, with the result that higher judicatories as courts for the past fifty years have endeavored to rectify in a practical way the weakness of the present discipline. They have said to the lower judicatories and courts to be specific, by giving reasons for their actions, decisions or judgments. (Consult the General Assembly's Digest for enlightenment). Now the important question arises: How comes this omission in the proposed discipline? Was it purposely overlooked? If so, why? Furthermore, why should it become necessary for the higher courts to review innumerable administrative cases again in order to establish what the Church has said is just and fair? Well, we may take the most charitable view and say reasons should be omitted for the sake of the weak brother. Some say we had better not put the reasons on paper; they might be a little too embarrassing at some future date. All this might be well, if administrative discipline dealt only with the foolish, the imprudent, and the unfortunate. However, it has a distinct relationship to the strong, the sincere and the faithful. It should protect them from the gossip, the insinuations and the calumnies of those who wish to break down their witness to the Gospel and also protect them from the machinations of the ecclesiastical politician. Surely the Church through its discipline has no moral right to protect the imprudent and foolish at the expense of the faithful, and God-fearing servants of truth and righteousness. As much as it may do so by so much does it injure the cause of Christ, and not only weakens the Church's testimony to the integrity of the Scripture, but in the judicatories it also makes uncertain that foundation stone of protection and confidence upon which the Ambassador of Christ goes forth to proclaim the message of his Lord.

Fourth. This proposed discipline lifts the moorings of Presbyterianism. It aids the drift of control from the Presbytery to the Synod, to the General Assembly. If considered in its relation to the "Proposed Form of Government for the Organic Union of the Presbyterian Church, U. S. A., and the United Presbyterian Church of North America," it may indicate that another shift is at hand and hereafter the control of the Church will be no longer invested in Presbytery, Synod and General Assembly, but in Councils, special and judicial commissions of these judicatories. Are we ready for such a transition? God forbid!

The New Hymnal—Continued

expressed in the last line as it appears in the old book; but in the new book the climax is destroyed by a non-distinctive closing line.

So in the hymn of Charles Wesley, "O for a thousand tongues to sing My dear Redeemer's praise" (147) the new book (199) has "My great Redeemer" instead of "My dear Redeemer"; and in the line "His blood can make the foulest clean," it has "the sinful" instead of "the foulest"—to the ruin of what is distinctive in the stanza.

Sometimes the changes, in their removal of what is distinctive, display the tendency, so marked in this book, to turn attention away from the cross of Christ and essential things of the Bible. So in the hymn, "Thou didst leave Thy throne And Thy kingly crown When Thou camest to earth for me"—a beautiful hymn, by the way, sadly marred by this objectionable opening, which teaches a wrong, "kenotic" view of the incarnation—the old book (193) has at the end of the fourth stanza, which deals with Calvary, the words:

O come to my heart, Lord Jesus,
Thy cross is my only plea;

whereas the new book (231) simply inserts the same refrain as that which appears in other verses:

O come to my heart, Lord Jesus,
There is room in my heart for Thee!

Again the distinctiveness of the line is destroyed; and this time it is destroyed in a particularly unfortunate way. Many are the places in this new book where mention of the Cross of Christ, in its true Christian meaning, is removed.

Omissions of Stanzas

This tendency toward removal of passages that set forth the death of Christ as a sacrifice to satisfy divine justice and reconcile us to God, and toward removal of passages presenting other basic things of the Faith, particularly references to sin and judgment to come, appears with special clearness in the choice of stanzas to be omitted from those hymns of the old book which in part are retained.

Thus in "Light of light, enlighten me" (37 in the old book, 21 in the new), the stanza is characteristically omitted which prays that the sinner may be led to fly from every error. In the hymn of Heber, "Hosanna to the living Lord!" (55 in the old book, 53 in the new) the climax stanza which deals with the last judgment is omitted. Without that last stanza, the central emphasis of the hymn is changed. Similarly, in John Newton's hymn, "Now may He who from the dead Brought the Shepherd of the sheep" (73 in the old book, Response 41 in the new), the last stanza is omitted, which speaks of "that dear Redeemer's praise, Who the covenant sealed with blood."

In "All hail the power of Jesus' Name!" (157 in the old book, 192 in the new) three stanzas are omitted, including (very characteristically) the one which mentions the fall of man and the grace of God:

Ye seed of Israel's chosen race,
Ye ransomed of the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all.

In "O could I speak the matchless worth" (159 in the old book, 203 in the new), in addition to changes in the first and last stanzas, the second stanza is omitted, which speaks of the blood of Jesus as a "ransom from the dreadful guilt":

I'd sing the precious blood He spilt,
My ransom from the dreadful guilt
Of sin, and wrath Divine:
I'd sing His glorious righteousness,
In which all-perfect, heavenly dress
My soul shall ever shine.

That stanza should have been the very last one to be omitted.

In a Communion hymn by Horatius Bonar (334 in the old book, 352 in the new) the last stanza, which is the climax and gives point to all the rest, is omitted:

Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing blood;
Here is my robe, my refuge, and my peace,
Thy blood, Thy righteousness, O Lord my God.

In what clear form we find celebrated in that omitted stanza the imputed righteousness of Christ and the cleansing by His blood—the things that are the very heart and core of the gospel!

In "Who is on the Lord's side?" (369 in the old book, 272 in the new), one of the two stanzas chosen for omission begins thus:

Jesus, Thou hast bought us,
Not with gold or gem,
But with Thine own life-blood,
For Thy diadem.

That is the only stanza in this fine hymn that deals with the blood of Christ. A hymnal deeply Christian in its tendency would have omitted any other stanza sooner than that.

In the hymn of Frederick W. Faber, "Was there ever kindest shepherd" (435 in the old book, 93 in the new), which begins, in the new book, perhaps better, with "There's a wideness in God's mercy," those halves of the old stanzas 2 and 4 are omitted which mention the blood of Christ, so that the hymn as it now appears contains no clear reference to Christ at all!

In "Come, Thou Fount of every blessing" (589 in the old book, 235 in the new), the stanzas beginning "Here I raise my Ebenezer" and "Prone to wander, Lord, I feel it" are omitted. Surely that hymn, at least, might have been spared mutilation.

A particularly clear example of the removal of the gospel which has been brought about by omissions in this book is found in the treatment of the beautiful children's hymn, "Around the throne of God in heaven Thousands of children stand" (702 in the old book, 450 in the new). The third stanza of that hymn asks the question about those children whose "sins are all forgiven" (we are here omitting the refrain: "Singing, Glory be to God on high," which occurs after each stanza):

What brought them to that world above,
That heaven so bright and fair,
Where all is peace, and joy, and love;
How came those children there?

Then the next stanza in the old book gives the answer to that question as follows:

Because the Saviour shed His blood
To wash away their sin;
Bathed in that pure and precious flood,
Behold them white and clean.

That stanza is omitted in the new Hymnal; and the answer to the question appears merely in what is said in the last stanza, which now comes immediately after the question:

On earth they sought the Saviour's grace,
On earth they loved His Name;
So now they see His blessed face,
And stand before the Lamb.

Here, in a very characteristic way, the grounding of salvation in the work of Christ is removed, and the true character of saving faith is obscured.

The Added Hymns

When we come now to the (approximately) 214 hymns which have been added in the new Hymnal to those which appeared in the old book, it should be said in commendation that among these hymns are included a series of Psalms from the Scottish Psalter of 1650 and from certain other sources, which, if they were not balanced by other things, would constitute a valuable enrichment of the devotional life of the Church. We may mention also by way of commendation, for example, the inclusion of a beautiful Christmas hymn by Martin Luther (126), and also—to take a more modern example—the hymn "I am trusting

Thee, Lord Jesus, Trusting only Thee" (287), which has come to be very familiar and very dear to many Christian people.

There are, moreover, among the added hymns a few that do, in some specific fashion, touch upon the heart of the gospel in the Cross of Christ. As examples may be mentioned the hymn of Horatius Bonar, "Glory be to God the Father" (60), which contains the stanza:

Glory be to Him who loved us,
Washed us from each spot and stain,
Glory be to Him who bought us,
Made us kings with Him to reign!
Glory, glory, glory, glory,
To the Lamb that once was slain!

and the hymn by the same author, "Blessing and honor and glory and power" (196), and "Behold the Lamb of God!" (153) by Matthew Bridges, and a good Communion hymn (360, by John Morison as in "Scottish Paraphrases"). Others might be mentioned, too; and we do not mean to convey the impression that there is nothing at all that is good in the hymns included in this book.

But these are very distinctly exceptions; and in general it may be said that the added hymns contain little specific reference to the atoning blood of Christ—certainly that they contain little in comparison with the wealth that was found in the hymns, and stanzas of hymns, that have been removed.

What characterizes the new hymns above anything else is their deadly vagueness. Such vagueness cannot, of course, be exhibited in any review; it can be appreciated only when a man reads the new hymns through for himself. This vagueness is altogether attractive to the non-doctrinal Modernism that now dominates the visible Church; but to the Christian heart it is almost as depressing as definitely and clearly unscriptural teaching would be. Let it be clearly understood, therefore, that what we shall now say in criticism of individual hymns is only supplementary to the central indictment that they ignore the great central verities of the Faith and particularly the heart and core of the Bible which is found in the shed blood of Christ our Sacrifice.

How, for example, can a Christian congregation sing the hymn by Ozora Stearns Davis (179), the third stanza of which reads:

The common hopes that make us men
Were His in Galilee;
The tasks He gives are those He gave
Beside the restless sea.

It is difficult to see what room there is here for the central redeeming purpose that caused our blessed Lord to assume our nature and die in our stead on the Cross.

How can a believer in the unique authority of the written Word of God sing the hymn, "One holy Church of God appears" (335), by Samuel Longfellow, which in its third stanza says, regarding the "living Church":

The truth is her prophetic gift,
The soul her sacred page;
And feet on mercy's errands swift
Do make her pilgrimage.

In fairness, however, it ought to be said that the new book contains fewer hymns by this Unitarian writer than the old book did, and that it is to be commended especially for the omission of the hymn "Beneath the shadow of the cross" (542 in the old book), which is far indeed from celebrating the Cross of Christ in the Christian sense.

What believer in the new birth, however, and in the sonship which comes to man only through that supernatural act of the Holy Ghost can possibly sing the hymn, "In Christ there is no East or West" (341 in the new book), which ends with the words

All Christly souls are one in Him
Throughout the whole wide earth

without any indication whatever that men dead in trespasses and sins can become "Christly" only when they are made alive by God's grace?

The true end of Church-union propaganda is rather clearly indicated in the hymn (344) by the New England Quaker writer, John Greenleaf Whittier, which begins with the stanza:

Forgive, O Lord, our severing ways,
The rival altars that we raise,
The wrangling tongues that mar Thy praise,

and in which the hope is expressed that there may be "one Church for all humanity." What kind of Church will that one Church be? No one who knows Whittier's hymn, I think, can possibly doubt but that it will be the same kind of church as that which was spoken of in my hearing (if I may quote his words roughly as I remember them) by the Unitarian presiding officer at a recent meeting of the American Academy of Political and Social Science in Philadelphia. "Rabbi Fineshriber and I," said he, speaking of the leading "Liberal" rabbi of the city, who was one of the speakers, "are in the same church."

Some of the worst of the new hymns appear under the general heading, "The Kingdom of God on Earth" (363-426). Thus in "O Lord of life, Thy Kingdom is at hand" (370), by Marion Franklin Ham, a Unitarian minister, it appears in the course of the hymn that the Kingdom will be here when "man shall rule the world with equity"! Even worse, if anything, from the Christian point of view, is the hymn, "Once to every man and nation" (373) by another writer of Unitarian background, James Russell Lowell, where, in a way that can hardly be regarded as anything other than blasphemous, the poet speaks of "Some great cause, God's new Messiah," and says of himself:

By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back.

But it is reserved to a Presbyterian minister, Dr. William P. Merrill, a signer of the Modernist "Auburn Affirmation," to contribute to this book the hymn which perhaps more definitely and clearly than any other indicates the trend of the Church. It is the hymn, "Not alone for mighty empire" (416), where the closing stanza reads:

God of justice, save the people
From the clash of race and creed,
From the strife of class and faction:
Make our nation free indeed.
Keep her faith in simple manhood
Strong as when her life began,
Till it find its full fruition
In the brotherhood of man.

The inclusion of that stanza in a hymn of the Presbyterian Church in the U. S. A. certainly raises with particular clearness the issue between Christianity and Modernism. If it be true that "faith in simple manhood" will find "its full fruition in the brotherhood of man," then the Bible is false from beginning to end: all its solemn warnings, all its rebukes to human pride, all its promises of the sovereign grace of God are but idle words; and we have been utterly mistaken in our reliance for salvation simply and solely upon the atoning blood of Christ.

Which shall it be—"faith in simple manhood" or faith in Christ crucified? Shall we regard the Cross of Christ merely as an example for us to imitate, a cross upon which we ourselves can die, or shall we regard it as a Sacrifice which alone can satisfy divine justice and reconcile us to God? Shall we say, with Dr. Merrill, in another of the added hymns (401):

Lift high the cross of Christ!
Tread where His feet have trod,

or shall we say with the writer of one of the rejected hymns:

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load:
I bring my guilt to Jesus,
To wash my crimson stains
White in His blood most precious,
Till not a spot remains.

The time has come, in the Presbyterian Church and in other churches, when we must choose.

Have the Organizers of the Independent Board Violated the Law?—Continued

purposes, or for the purpose of instruction in religion and development in Christian nurture." It provides, among other things, that such bodies, if formed in a particular church, shall be responsible to the session, and if formed to function in territories covered by a presbytery or a synod or by General Assembly, shall be responsible to those judicatories, respectively. This chapter refers to organizations purporting to have standing because of their relation to church judicatories. Certainly it does not contemplate an association such as the Independent Board, which so far from claiming official standing in the Presbyterian Church in the U. S. A. disclaims any relation to General Assembly.

One looks in vain for any provision in our Constitution forbidding the action taken by the organizers of the Independent Board, or requiring officers and members of the Church to support the Boards and Agencies established by General Assembly. The Confession of Faith declares that "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith or worship" (Chapter XX, Section II). If the Constitution contained such restrictions it would be contrary to principles of Christian liberty and freedom of conscience set forth in the Holy Scriptures. Let it not be forgotten that the organizers and supporters of the Independent Board, while they are outnumbered in the Church, are in agreement with, and loyal to, the Standards which rest upon the Word of God.

If the organization of the Independent Board does not violate any provision of the subordinate Standards, can it be said to be contrary to the Word of God? An "offense" is defined in Chapter I, Section 3, of the Book of Discipline as "anything, in the doctrine, principles, or practice of a Church member, officers, or judicatory which is contrary to the Word of God; or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification." It is obvious to anyone familiar with the doctrinal basis of the Church and with the evidence presented to the last General Assembly (but not considered by that body) that the present Board of Foreign Missions is not loyal to the Standards of the Church. Is it then contrary to the Word of God to take a definite stand against Modernism in the Church and to establish an independent agency which undertakes to maintain and encourage the propagation of the gospel of salvation only through faith in the atoning substitutionary death of the Lord Jesus Christ—the New Testament gospel which is so gloriously summarized in the Confession of Faith? It should also be borne in mind that that Confession was sincerely received and adopted "as containing the system of doctrine taught in the Holy Scriptures" not only by those ministers and office bearers in the Church who are loyal to God and to His Christ, but also by those who either tolerate or encourage disloyalty to this supernatural gospel. If it be treason to take a stand against the official Board, it is treason to men and loyalty to the Lord Jesus Christ, and the Modernist-Indifferentist bureaucracy may make the most of it.

The issue of the *Presbyterian Banner*, dated December 7, 1933, carries a leading editorial entitled "What Moderator McDowell Meant." The writer explains that the statement of Dr. McDowell, from which I have quoted, refers to the organizers of the Independent Board. Among other things the editor says, "It is held that these brethren are starting an outlaw organization in opposition to our General Assembly, and, therefore, are violating their ordination obligations to render loyalty to our polity and to study and promote the unity and peace of the Church." We presume these words refer to the ordination vows taken by those of the organizers of the Independent Board who are ministers and office-bearers in the Presbyterian Church in the U. S. A. The vows of bishops or pastors are found in

Chapter XV, Section XII, and those of ruling elders in Chapter XIII, Section IV, of the Form of Government. The former promise, among other things, "to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the Church; whatever persecution or opposition may arise unto [them] on that account." Ruling elders, like pastors, at ordination state that they "believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice," and that they "sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures." Ruling elders are also required to promise "to study the peace, unity and purity of the Church."

It is significant that the editorial in the *Presbyterian Banner* makes no reference to the doctrinal aspect of the vows: faithfulness in maintaining "the truths of the gospel," and the "purity" as well as the peace of the Church. It is obvious that these vows do not oblige ministers and elders to maintain peace at the price of purity. The very reverse is true. No Church can have peace in the true Biblical sense of the term unless it is also pure, unless it is loyal to the God whose peace "which passeth all understanding, shall keep [our] hearts and minds through Christ Jesus." Finally, it is to be noted that the minister's vow requires him to maintain the truths of the gospel and the purity of the Church "whatever persecution or opposition may arise * * * on that account." If the peace referred to in the vow were a mere absence of controversy, those words would mean nothing. No minister of Christ suffers persecution because he avoids controversy and insists on peace at any price. He suffers persecution because he preaches the offense of the Cross and because he would rather die defending the purity of the Church than live in outward peace in a Church which had ceased to testify to the "truths of the gospel."

May Church Judicatories Legislate Against the New Board?

Someone may say, "Although it is true that the law of the Church does not now prohibit the organization of the Independent Board, may not the General Assembly or other judicatories pass laws penalizing those who have organized the Board or those who support it?" The answer happily is clear. The opening chapter of the Form of Government (Section VII) declares,

"That all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws, to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now, though it will easily be admitted, that all synods and councils may err, through the frailty inseparable from humanity; yet there is much greater danger from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel; although this right, as necessity requires in the present state, be lodged with fallible men."

Here we find carried into the government of the Church the priceless Presbyterian heritage of Liberty of Conscience which is set forth in Chapter XX of the Confession of Faith. Church judicatories, whose power is only "ministerial and declarative" obviously have no authority to legislate. "No church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority." (Italics are ours.) Their power is restricted to "judging upon laws already made" since "there is much greater danger from the usurped claim of making laws." The purpose of having a Constitution is to provide a restraint upon majorities. Certainly no one will seriously contend that whatever a temporary majority decrees is constitutional. If

majorities were always right, there would be no need for the check afforded by a Constitution.

What Is the Law of the Church Regarding Compulsory Support of Official Boards and Agencies?

This question is in some degree related to the right of Church judicatories to legislate against the Independent Board for Presbyterian Foreign Missions. There is no doubt, in view of the Constitutional provisions just referred to, that church courts have no authority to pass laws requiring support of the official Boards and Agencies. Does the Constitution itself impose such obligation on members, officers and Churches?

In Chapter VI, Section III, of the Directory for Worship, regarding the disposition of Church offerings, we read,

"The offerings received may be apportioned among the Boards of the Church and among other benevolent and Christian objects, under the supervision of the Church session, in such proportion and on such general plan as may from time to time be determined; but the specific designation by the giver of any offering to any cause or causes shall always be respected and the will of the donor carefully carried out."

At least three propositions are implied in this provision: (1) Offerings *may*, but *are not required to be*, apportioned among the Boards of the Church; (2) Offerings may be used for *other* benevolent and Christian objects; (3) The designation of contributions *must* be respected.

Section IV of the same chapter of the Directory for Worship provides,

"The offerings of the Sabbath school and of the various societies or agencies of the church shall be reported regularly to the session of the church for approval, and no offerings or collections shall be made by them for objects other than those connected with the Presbyterian Church in the U. S. A., without the approval of the session."

Obviously such a provision is a proper one, because presumptively the objects connected with the Church are worthy of support, and societies or Sunday Schools in particular churches should not be allowed to take offerings for purposes not approved by the session. However, this section does not *require* support of the agencies of the Church. It expressly recognizes the power of the session to approve gifts for other objects. Let no one confuse the issue. The question is not whether members of the Presbyterian Church in the U. S. A. ought *prima facie* to support its Boards and Agencies. The question is whether members may decide what objects deserve their contributions. Conservatives would be only too happy to support the work of the Church if their consciences could approve such action.

The propositions implied in the foregoing provisions of the Directory for Worship, of course, are consistent with the principles of Christian liberty and freedom of conscience to which I have already referred. Our Church standards recognize that a Christian in the matter of his service and giving is responsible only to God, who delights in the *willing* obedience and the *cheerful* gifts of His children.

While the organization of the Independent Board can be justified squarely upon the basis of the Constitution and the Holy Scriptures, it is instructive and inspiring to read certain pronouncements of General Assembly. Although these declarations have no legal force, as we have seen, they are significant as interpretations placed upon the Standards by Assemblies in years when Modernists and Indifferentists had not come into power and no one would have seriously contended that loyalty to the Standards must be identified with loyalty to a current majority in the councils of the Church.

In 1869, at the time of the reunion of the New School and Old School branches of the Presbyterian Church in the U. S. A., the Old School possessed a Board of Foreign Missions. The

New School had been using as its agency the American Board of Commissioners for Foreign Missions. Before merging, the two assemblies adopted concurrent resolutions. These were not adopted as covenants since the basis of the reunion was simply the *Standards*. Nevertheless the resolutions possess a tremendous moral force and indicate the view taken regarding freedom in Christian service. Resolution 6 reads as follows: "There should be one set of committees or Boards for Home and Foreign Missions, and the other religious enterprises of the Church; which the Churches should be encouraged to sustain, *though free to cast their contributions into other channels if they desire to do so.*" (Digest, 1930, Vol. II, p. 38.) (Italics are ours.)

It will be observed that this freedom was not merely something the Assemblies thought advisable *until* a unified Board should be set up, but that it was specifically contemplated that this liberty was to continue *after* the establishment of the unified Board.

A significant passage also occurs in the report of the Joint Committee on Foreign Missions, appointed by the Assemblies of 1869, reporting to the United Assembly of 1870, which report was adopted by the Assembly and is found on pages 44-46 of the Minutes of 1870. After expressing the hope that missionaries of the American Board would serve under the Presbyterian Board, the Report continued, "Especially is it to be kept in mind, that these brethren and sisters are, first of all, missionaries of Christ; that their relations to Him are personal and direct; and that, unquestionably, the liberty and responsibility are their own, of deciding in what relations to Boards and Churches they will spend their consecrated lives. Equally free and responsible directly to Christ are all Christian people, in deciding through what agencies they will do their share of His work of Missions."

In the Minutes of 1870, page 39, in the Report of the Committee on Conference with the American Board, it is said, "That the time has now come when an effort should be made, *as far as may be consistent with the fullest liberty of individual contributors and churches*, to concentrate the counsels, the energies, and the contributions of the whole United Church in the work about to be carried on by our Foreign Missionary Board." (Italics are ours.)

In 1878 General Assembly declared that it did not have power to impose an obligatory assessment even for a thing like mileage for commissioners to General Assembly. The Assembly admitted that "None of our Church courts are clothed with the power to assess a tax upon the churches." (Digest, 1930, Vol. I, pages 477-479.)

In view of the provisions I have cited from the Confession, the Form of Government and the Directory for Worship, there is no doubt that the foregoing pronouncements of General Assemblies are consistent with the Standards of the Church. All Christian people are responsible only to God in deciding through what agencies they will contribute to the Lord's work. It is a principle of liberty taught in the Word of God and guaranteed to all members by the Constitution of the Church.

In conclusion, I submit that the following propositions are clear: (1) The law to which Dr. McDowell appeals is found in the Standards of the Church: The Holy Scriptures and the Constitution; (2) there is nothing in this law forbidding the establishment of an Independent Board, which as a faithful steward will maintain Missions to which Bible-believing Christians can contribute; (3) church judicatories have no power to pass laws "binding the conscience" and penalizing those who conduct or support the Independent Board; and, (4) the law of the Church expressly permits members to designate their gifts for Christian benevolences other than those controlled by Boards and Agencies of the Church.

Those who pass judgment upon the organizers of the Independent Board must bear in mind that evidence was presented

to the Committee on Foreign Missions of the last General Assembly substantiating the charge that the Board of Foreign Missions was not taking a firm stand against Modernism. General Assembly was requested to make certain changes in the personnel of the Board, and to give it definite instructions regarding its policies. The majority of the Committee (one of whom was a member of the "Appraisal Commission" which produced the anti-doctrinal Laymen's Report "Re-Thinking Missions") reported to the Assembly that such action should not be taken. The Assembly, without really considering the issue on its merits and without adequate debate on the questions raised by the minority report of the Committee, rejected the proposals of the Conservatives, who had placed their objections before the proper judicatory by Overtures from two Presbyteries. The Independent Board was not organized until General Assembly had refused to rectify the conditions which made it impossible for Evangelicals to continue to support the official Board.

While doubtless many missionaries now serving under the Board of Foreign Missions are sound in the faith, unquestionably the missionary program of the Church as a whole is shot through and crippled by Modernism. Missions which are true to the Bible must continue. The Independent Board for Presbyterian Foreign Missions has been formed to obey the command of our Lord. The Great Commission must be faithfully executed. The Lord Jesus Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." Let us remember that the real issue is not one of loyalty to men or to church judicatories, but one of loyalty to the Holy Scriptures which declare that if "our gospel be hid, it is hid to them that are lost."

Why I Believe in the Virgin Birth—Continued

12. Joseph, the espoused husband of Mary, is visited by the angel and is told to "fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." The second chapter, verses 1-12, gives us the record of the visit of the Magi, who, being guided by the star, come to the place where the Son of God lay "and fell down and worshipped Him."

Sometimes the question is asked: "Why did not the Christ come in some other way?" One of my Professors in the Seminary tried to make it clear to us that Christ could have come in some other way. I do not believe that. I believe with all my heart that the only possible way in which Christ could have come into this world to be the Saviour of all who would believe in Him is by the way of the Virgin Birth. Of course, there is mystery connected with it, but I should think that it would not be considered a reflection upon your mental genius if you find that you cannot understand all the details of this great mystery. If a man starts out to discredit all mystery and all miracles he will find himself soon walled in on every side, for there are every day mysteries concerning your own body and life that you are unable to explain. Who can really explain the biological mystery of mitosis? It will not surprise me if some of these wiseacres of our day will suddenly discover that they cannot explain the mystery of their own birth and loudly deny the fact of it. However, most of us are glad to believe that we have here an inspired record from God and rejoice to believe in the Virgin Birth because it is explicitly recorded in this inspired Record.

II. I believe in the Virgin Birth of Christ because when I examine the Scriptures more closely I find that we were told hundreds of years prior to His birth that He was to be born of a virgin, in the town of Bethlehem.

In Genesis 3:15, after man had fallen into sin, God appears and rebukes him for his sin, but He immediately promises that "the seed of the woman shall bruise the serpent's head." I am

not surprised, therefore, that there should be a controversy raging down through the ages and that this conflict should exist between the *Seed* of the woman and the *seed* of the serpent. Yet every step of the way Satan has endeavored to overcome the Seed of the woman. Both Adam and Eve understood that God had promised them a Saviour. Sin entered into their family; Abel was murdered, the line of Cain was stained with blood, but another son was given unto them and it was down through this line of Seth that the seed was to come and that line in God's own gracious way even survived the Flood; and, after the nations had been scattered, God called Abraham from Ur of the Chaldees and promised that "in thee shall all the families of the earth be blessed." This promise is renewed to Isaac and to Jacob and, when we come to the 49th chapter of Genesis and the 10th verse, we read: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Here, amidst all the nations and tribes upon the earth, God is centering the Messianic hope and the promise of the Saviour through the tribe of Judah.

In the 7th chapter of II Samuel, God enters into a covenant with David and promises that "thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." Although there had been some conditional promises made to David, this Messianic promise was absolutely unconditional.

God Gives a Sign

We come now to a very important verse in Isaiah 7. The situation is something like this. Ahaz is king of Judah. He has learned of a confederation between the king of Syria and the king of Israel and he is worried because of their united efforts to make war against him in Judah. God comes to him through the prophet Isaiah and in substance says: I wish to strengthen your faith in Me and in My power and, even though there shall be two nations come up against you, just believe that I am God and that if you will put your trust in Me, no harm shall come to you or to the people of Judah. He was then asked to choose a sign but this he refused to do and God said: Whether or not you choose it, I will give you a sign. And what is this sign? It is stated in the 14th verse: "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son and shall call his name Emmanuel." I know that there are those who hold that the virgin here spoken of is none other than the prophet's wife; but it is also a fact that the word "virgin" here used signifies in every other part of the Old Testament "a woman who has not known man." Therefore, it could not apply to Isaiah's wife. It is also given in the prophetic tense, which expresses future certainties as though they were already past or present to the eye. See such other passages as Isaiah 9:6 and 53:3-7. When Isaiah here addresses the "house of David," is the sign given so insignificant as the prophet's son? No! A sign or miracle is promised to arrest the attention and give hope. The miracle is the Virgin-born Son—Emmanuel—God with us. We cannot further go into this particular prophecy at this time, but we do have the record of the promise given more than seven hundred years before Christ was born, that when He did come into this world it would be by way of the Virgin Birth.

Look at the 9th chapter of Isaiah, and surely no one would be foolish enough to say that the 6th verse is a description of Isaiah's son, or of any other son but the Son of God Himself: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever." And we are inclined to ask: How can this ever be brought to pass?

and the Word answers it for us: "The zeal of the Lord of hosts will perform this."

Here we find the prophecy, as before mentioned, given in the prophetic tense, and now we know that not only shall a child be virgin-born but He shall be a Divine Child. Turn now, please, to Micah 5:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Here we have the record not only that the child is to be born, but the very place of his birth is given. It can be thus clearly seen that God wanted the world to know that the Saviour was to come, that he would be Davidic in his lineage, that he would be a divine child and that they could expect him to be born, not in Nazareth, not in Jerusalem, but in Bethlehem. And now we can see more clearly than ever the significance of the decree by Cæsar Augustus for the taxing which brought Joseph and Mary out of the city of Nazareth into Judea unto the city of David which was called Bethlehem, Luke 2:4. Matthew 1:23 gives to us the fulfillment of Isaiah 7:14: "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us." Matthew 2:5 gives the fulfillment of Micah 5:2. Herod gathered all the chief priests and scribes of the people together and demanded of them where Christ should be born and they said unto him, "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judea, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." It was a well-known fact that the Messiah was to be virgin-born and that he would be born in Bethlehem. It was this fact that caused Mary so beautifully to resign herself into God's hands when the announcement was made by the angel Gabriel. It was also the knowledge of this fact that caused the chief priests and scribes, when questioned by Herod, to turn immediately to the inspired Word of God which foretold the place where the Messiah was to be born. How anyone can look at the inspired record of the Virgin Birth of our Lord, which we have already examined, and then follow the prophetic utterances concerning that birth and see the glorious fulfillment of these utterances in the birth of the Lord Jesus Christ in Bethlehem, and then ignore the fact or disbelieve the fact, is more than I can understand. These facts, for you and for me, are satisfactory and we humbly and reverently make our way to the Virgin-born Son and, with the wise men of old, bow down and worship Him.

III. I believe in the Virgin Birth of Christ because when I examine the Scriptures more minutely, I discover it to be the record of a supernatural birth.

It is well known to every student of the Word that there are two genealogies of our Lord. In Matthew, the first chapter, we have the genealogy of Joseph, where it is stated that Joseph is the son of Jacob. Luke 3:23 says that Joseph "... was the son of Heli." If he was, as stated in Matthew, the son of Jacob, how could he also be the son of Heli? This problem is easily cleared when we recognize the fact that Luke is giving the genealogy of Mary, the mother of Jesus. Heli was the father of Mary and therefore the father-in-law of Joseph. Luke does not say that Heli begat Joseph, but it does say in Matthew that Jacob begat Joseph, the husband of Mary. Now look at the record of this supernatural birth as given in Luke 3:23: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." That little parenthetical statement is of tremendous importance. It states, not that Jesus was the son of Joseph, but "as was supposed," the son of Joseph. Now turn to Matthew 1:18, which reads: "Now the birth of Jesus Christ was on this wise." Immediately, when we read these words "on this wise," we are confronted with the fact that here was an unusual birth, an extraordinary birth, and the whole context illuminates why it was "on this wise." As we said before, Matthew is giving

the genealogy of Joseph, tracing the lineage right down from Abraham to Christ. In the 16th verse it reads: "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ." Please notice that it does not say that Jacob begat Joseph and that Joseph begat Jesus, but it does say that "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ." In other words, the Holy Spirit is explicitly stating in both the record of Luke and in Matthew that man had nothing to do with the birth of Jesus, but that here is the promised Seed of the woman finding its fulfillment in the Virgin-born Son of Mary, who is called the Christ.

In John 1:1 and 14 we read: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Marvel of marvels, it is now brought out clearly in the Holy Scripture that the Son that was born of the Virgin Mary is called the Word of God, who throughout all eternity was with God and "was God." This Word was made flesh and dwelt among us. Here we have the eternal Son of God taking upon Himself a human body and our human nature and dwelling among us. If this passage of Scripture is true, and I am convinced that it is, we must admit of a tremendous miracle, for "the Word was made flesh and dwelt among us."

Please look now at Isaiah 9:6, which reads: "For unto us a child is born, unto us a son is given." Even as is brought out so clearly in John 3:16, *the Son of God is a gift*—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." The child was "born" but the Son was "given." As is stated by John, "the Word was with God, and the Word was God," and as somewhere in time He was made flesh, then it is an obvious fact that His personality could not be born. What then was born? The angel said unto Mary: "That holy thing which shall be born of thee shall be called the Son of God." It is here put in the neuter because it was not the Divine personality but the body and the human nature that came into being through the Virgin Birth. The same truth is brought out in Micah 5:2, the last phrase of which states: "whose goings forth have been from of old, from everlasting." The child was born in Bethlehem, but the Son was without beginning or ending and therefore, was as here stated, "from everlasting." That is why Jesus, when confronted by the Pharisees during the days of His ministry, said: "Before Abraham was I AM."

My friends, we are brought face to face with the greatest fact of life, the Virgin-born Son of Man and Son of God, and the greatest question that comes to each one of us is: "What shall I do then with Jesus which is called the Christ?" After all that we have said, and so much more could be said, now "what think ye of Christ, whose son is He?"

I trust that the glad answer of your heart will be, "Thou art the Christ, the Son of the living God," and that you will rejoice with me that God became incarnate, lived a sinless and matchless life and went to Calvary's Cross as the Lamb of God without spot and without blemish, to be crucified, and to pour out His own precious blood to redeem us from sin. Not only could Paul say concerning the bodily resurrection of our Lord Jesus Christ: "And if Christ be not raised, your faith is vain; ye are yet in your sins," but we can say with equal force, that if Jesus Christ is not the eternal Son of God, born of the Virgin Mary, we are yet in our sins, without God and without hope in the world. The one and only hope of our fallen race is that the One Who was crucified on Calvary's Cross was the Virgin-born Son of God. The Scriptural record clearly states the fact; and the Spirit of God clearly reveals this great fact to every person who has been "born again." I believe the record of God, which not only sets forth the fact of the Virgin Birth of Christ, but also the fact of the inability of the natural man,

no matter how highly cultured or moral he may appear to be, to understand spiritual things: "But 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." Let unregenerate human beings deny the fact of the Virgin Birth, deny the Deity of Christ, deny His Substitutionary Sacrifice, deny His Resurrection from the grave and His Coming again, if they will, but I am sure that every "born again" person on earth will rejoice in the whole Record of Holy Scripture concerning God's own Son. May God cause us all to rejoice anew that He has, through His Son, called us from darkness into His marvelous light, and may there be many at this Advent season who will have it revealed to them by the Holy Spirit that the grace of our Lord Jesus Christ was such that "though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

May many accept Jesus Christ as personal Saviour and Lord and sing that great Christmas anthem with the Apostle Paul, "Thanks be unto God for His unspeakable Gift."

Sunday School Lessons for January

(International Uniform Series)

Lesson for January 7, 1934

BIRTH AND INFANCY OF JESUS

(Lesson Text—Matthew 1:1 to 2:23. Also study Luke 2:1-7; John 3:16-21; Isaiah 9:6, 7. Golden Text—Matthew 2:21.)

The first six months of the year 1934 will be devoted to a study of the life of Christ, from the birth at Bethlehem to the ascension from the Mount of Olives. Of course, if one thought of the life of Christ as beginning and ending at these places, he would, of necessity, miss entirely the whole point of the Gospel. For the life of our Lord upon earth was the culmination of a foresight exercised and a decision decreed before the world was. He came "in the determinate counsel and foreknowledge of God."

In Bethlehem, then, we see not the beginning as God sees it,—but rather the beginning of an end or consummation which is itself but a prelude to the final consummation when the redeemed are gathered about the throne of God, when the universe is freed from the curse.

Christ came to save. That salvation could only be accomplished through an atonement. That atonement must be a substitution of the innocent for the guilty. That substitution involved death. But in order to die as representative man, He had to be born as man. Therefore Bethlehem. If this is not clear to our view the repetition of the facts,—the mother, the angels, the shepherds, the heavenly glory, the Magi, the stable, will be only an over-familiar and threadbare repetition to weary the mind. But when one realizes the mission of this child lying in the manger,—born to die, born to save—it is as though a button had been touched to

throw a whole flood of revealing light upon the scene. Then, and only then, may the soul exult.

Lesson for January 14, 1934

BAPTISM AND TEMPTATION OF JESUS

(Lesson Text—Matthew 3:1 to 4:11. Also study Luke 3:1-22. Golden Text—Hebrews 2:17.)

Why did Jesus need to be baptized? Here is food for meditation. Was it, perhaps, because He wanted to identify Himself completely with those He came to save, except for their sin? One should be very careful not to leap to premature conclusions. Our blessed Lord needed, of course, no cleansing for the soul, either in reality or symbol. Further, the baptism of John was, as appeared later, different from Christian baptism in the name of the Trinity. And in one particular there is a complete lack of analogy between Jesus' baptism and ours. The Spirit descended upon Him as a dove. Certainly this was no regenerative coming of the Spirit—for He, of all men alone, never needed to be born again. The full meaning of the coming of the Spirit to Him is lost in the veil hung to mortal eyes before the relations of the members of the Godhead to each other. This much is certain: that at once our Lord entered upon His ministry. This is said with full realization that His temptation followed immediately after. It was the first act of His ministry to be led of the Spirit into the wilderness.

Why must He be tempted at all? That He might be as we are, in all points, yet without sin. That is the teaching of the Word. To take man's place He must live

Dormitantius—Concluded

on the part of denominational officers and courts is directed also against the faith missions. Evidence of that fact has been laid before these people by the recent action of the Presbytery of West Jersey, in criticizing the First Church of Wildwood for sending missionary contributions to the Sudan Interior Mission, a well-known faith mission.

In the history of the church there have been men who saw the way in which the wind was blowing in similar times of crisis in the past and who took measures to prevent the complete eclipse of the church's testimony to the gospel of salvation and to restore that testimony to an honored and prominent place. Such, for example, were the great reformers of the sixteenth century. Such have been other individuals before and since that day. We plead for another such awakening to a full realization of the meaning of the attack on evangelicalism, just now going forward in the name of church organization and cooperation.

man's life, sinlessly, and thus as man win the right to die for man. So far as His Deity is concerned, He needed never win the right so to die. His determination as God to give Himself for man was an act of boundless and stupendous condescension. But as man, as the God-man, He must come to the Cross without stain. Had He yielded there could never have been redemption for us, but even worse, the holiness of the Godhead would have been violated, and the whole cosmos have collapsed and dissolved into moral chaos. For God, the source and ground of all goodness, would have abdicated His throne.

Lesson for January 21, 1934

JESUS BEGINS HIS MINISTRY

(Lesson Text — Matthew 4:12-25. Also study Isaiah 61. Golden Text — Matthew 4:17.)

After John (the Baptist) had been imprisoned by Herod, Jesus prudently left Judaea for Galilee. He was not afraid to die, but His time was not yet come. He yet had work to do.

First, He proclaimed the Kingdom of God. What did He mean? Was He offering a temporal Kingdom to the Jews then and there? If they had accepted Him, then what of the plan of the Cross? It is well to remember that in God's plan of redemption there have never been any "ifs." To try to say what might have happened had the Jews accepted Him as King would be only a wasting of precious time. He came to make atonement and He did what He came to do.

Second, He began to call His disciples. He selected them in the most unlikely places—that is, unlikely as judged by men. We would have expected Him to go to synagogues, schools, to the Temple, for His inner circle. But no—He passed the professional religionists of His day entirely by.

From His sermons denouncing them it is not hard to find His reason. Organized religion was only a dead, hollow shell. This was equally true of the unitarian Sadducees and the liberal, progressive Pharisees. Our Lord in choosing His own went to the common people and out of them molded the nucleus of a peculiar people.

The ministry of our Lord, in the third place, was exercised, as we are told in Matthew 4:23, in three ways: He taught, He preached, He healed. Perhaps the "preaching" is intended by Matthew to show the subject of the teaching,—for all the recorded preaching of our Lord is *teaching*. He never wasted time on what some people call "eloquence." And His teaching was not merely of matters too high for ordinary comprehension: and His words were accompanied by the miracles that showed His love in action.

Lesson for January 28, 1934

STANDARDS OF THE KINGDOM

(Lesson Text — Matthew 5:1-48. Also study Luke 6:19-26; John 8:2-11; Psalm 24:1-6. Golden Text—Matthew 5:8.)

This lesson text is part of what is popularly called "the sermon on the mount." It

is a record of a discourse of our Lord to His disciples, when they had withdrawn from the press of the curious crowds.

The standards set forth in this sermon are absolutely impossible to the "natural man." They are too impossibly high for him. And yet one hears so often solemn dunces who say "I order my life according to the sermon on the mount." Only ignorance or egotism could make such a claim. One person alone—our Lord—has ever lived up to that standard, perfectly, and Him they crucified.

But if this is an "impossible" standard why set it up? I did not say absolutely impossible,—but *impossible to the "natural man."* It is *not* impossible to the redeemed man who, born again, lives in the grace of God by the power of the Spirit. The forty-eighth verse of the lesson text sets forth the ultimate end of our redeemed natures,—that, and also the standard by which all right and wrong is to be judged. Perfection absolute is not to be expected upon earth, only in glory,—but that does not relieve the Christian from yearning and longing for it with his whole heart, for only as he longs to be pure as God is pure, will his heart be purified constantly by Divine grace.

histories of moderate length, but it is available only in Swedish and, thanks to Professor Jens Nørregaard of Copenhagen, in a revised edition in Danish. It is a great advance to have some of this material at the disposal of the American student who is not acquainted with the Scandinavian languages.

One of the virtues of the book results from the fact that the author, in presenting the early history of ecclesiastical bodies or documents, has constantly considered the questions which arise in the mind of the student about corresponding conditions in the church at the present time. Qualben often makes most gratifying use of the opportunity thus presented, either by a brief word in the text or by an appropriate note.

The need for condensation results occasionally in an over-simplification of the subject under discussion, which produces an inaccurate impression. Even apart from this, there are instances where a wrong idea is liable to be given currency. For example, the remarks about Calvin's teaching on election on page 257 do not accurately summarize the latter's view as presented in his *Institutes of the Christian Religion* (Book III, chaps. 21-24). I am glad to say, however, that such instances are few.

One feature of the book in its present form makes it impossible to recommend it wholeheartedly, namely, the inexcusably large number of typographical errors by which the book is marred. This is probably not the place to attempt to catalogue them. In several instances the same mistake occurs again and again. To judge from a remark in the preface, the author entrusted the proof-reading to other hands. Because of its many virtues, it is earnestly to be hoped that a second printing of the book will be necessary and that before this is undertaken the author himself, or some other thoroughly competent person, will correct the multiplied errors of spelling in which the book abounds.

Although the author is a Lutheran, his work is not so unduly overweighted with matter concerning specifically Lutheran developments as to make it acceptable only to members of that communion. The author has made an attempt to preserve the balance in the American section as between the various denominations.

I hope that the volume may bring to a large circle greater knowledge of the history of the church and, consequently, greater interest in maintaining in these critical days the valuable heritage of truth which the church is commissioned to proclaim.

PAUL WOOLLEY.

A Significant Book

THE HISTORY OF THE CHRISTIAN CHURCH. Lars P. Qualben. Thomas Nelson & Sons, New York. 1933. pp. xxii, 590. \$2.50.

THOSE of us who are engaged in teaching church history are constantly asked to recommend a short history of the Christian Church which is reliable, up-to-date and interesting. A volume has recently appeared which will be of some assistance in answering this perennial question. It is from the pen of Professor Lars P. Qualben of St. Olaf College in Northfield, Minnesota.

Within the limits of a book of moderate compass Qualben has succeeded in presenting the history of the church in a way that is marked both by clarity and the power of holding interest. Further, the book is not hampered by unwarranted concessions to the modernistic point of view.

Of course, condensation and selection are inevitable in producing such a work and there will never be agreement as to just where the greatest condensation should take place and as to what features should be most prominent. In this case, the treatment of the Protestant Reformation is probably the most satisfactory part of the book. In

the allotment of space, the middle ages fare worst. It would have been particularly advantageous, in connection with the history of the early church, to have had a fuller treatment of the trinitarian and christological controversies, and the slight attention given to Marcion is perhaps surprising. The volume is of comparatively even quality throughout.

One of the unusual features of the book is the large amount of attention which is given to the history of the church in the new world. Although necessarily condensed, much valuable information about American church history is brought together within these pages. The diagrams, which illustrate the volume throughout, are particularly helpful in tracing American denominational history. Some of those in the earlier part of the work seem to be less useful, presenting a point that is obvious without the assistance of the drawing.

One of the most valuable features of the book is the use which Qualben has made of the able church history of Professor Hjalmar Holmquist of the University of Lund in Sweden. Holmquist's work is one of the most useful and helpful of recent church

News of the Church

Correspondence, General

New York and New England Synods

By the Rev. L. Craig Long

MR. JAMES BENNETT, of New York City, is teaching a Teacher's Training Class in the Y. M. C. A. of Bridgeport, Conn., each Saturday evening. This series of meetings is under the auspices of the young men's interdenominational prayer group. On Thursday and Friday evenings, December 7th and 8th, **Dr. Robert Glover**, of the China Inland Mission, spoke in the Westminster Presbyterian Church of that same city. The "Radio-Vesper" services conducted by **Rev. L. Craig Long** in the Barnum Hotel of Bridgeport each Sunday afternoon are evidencing conversions each Sunday. The guest preacher on Sunday, December 3rd, was **Dr. J. Oliver Buswell**, President of Wheaton College. **Dr. Buswell** preached that same evening in the Calvin Presbyterian Church of New Haven in the closing service of the Third Annual Eastern Bible Conference directed by **Mr. Long** in that city. Other speakers included **Rev. John McComb**, of the Forest Park Presbyterian Church of Baltimore, and **Professor Merrill C. Tenney**, of Boston, and **Rev. George Rhoad**, of the Sudan Interior Mission. **Mr. Oliver W. Hurst**, a graduate of Wheaton College and of National Bible Institute and now a Midler in Eastern Baptist Seminary, a young man with a splendid voice and talent to direct evangelistic singing, consecrated to Jesus Christ, has been secured as an assistant to the Minister of the New Haven Calvin Church. The Bible Conference held in November in Poughkeepsie was directed by **Dr. Howard Moody Morgan**, son of the internationally known and honoured Bible teacher, **Dr. G. Campbell Morgan**. **Rev. John A. Erickson**, Pastor of the First Presbyterian Church of Canton, N. Y., preached on Sunday, October 29th, in the First Church of Gouverneur, **Rev. Joseph Schofield**, Pastor. *The Spencer Bulletin*, published by the Spencer Memorial Presbyterian Church of Brooklyn, has a beautiful picture on the front cover, entitled "Thanksgiving in New England." One is almost led to cry out: "Vas you dere, Charlie?" for the picture shows the father of the house standing in solemn prayer at the head of the dinner table covered with food and surrounded by his family. Thanksgiving in New England this year was no more like the pictures which we have all seen of old New England and no more like the days that we have read about as having taken place in old New England than is a corpse like a living man. In fact, the same contrast holds true. Nothing is so cold and devastating as the unitarianism which has supplanted the old time evangelistic teachings which alone are

able to lead a father to engage in prayer and honour the Father of our Lord Jesus Christ. If more of the Presbyterians now residing in New England realized the true power of the Gospel of Jesus Christ they would preach it. If more Presbyterians residing outside of New England would enter New England and search for an evangelical Church, they would do more praying for evangelistic national Mission work in New England, for he would scarcely find many Churches preaching trinitarian calvinistic Christianity. However, it is nice to know how New England once looked in the days of the pilgrims. God help America if every State becomes as devoid of evangelical testimony as is New England. Considering the number of young people who are regularly sent to New England for their education and who then take up their residence in all parts of the United States, we have reason to believe that all states will become more unitarian unless more evangelistic work is attempted in New England. Continue praying for New England.

NEW HAVEN, CONN.

Eastern Pennsylvania Letter

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

THE Rev. John W. Fulton, a nephew of **Dr. William P. Fulton**, and a student in Westminster Seminary, was received as a candidate by Philadelphia Presbytery on November 6th. At this meeting the **Rev. James Dougherty** resigned from the pastorate of the Susquehanna Avenue Church because of protracted illness. The **Rev. H. L. Frame**, of Horsham, Pa., has accepted the call of the Olivet-Covenant Church, Philadelphia.

The **Rev. Percy B. Crawford** was received on certificate from the Baptist Church and enrolled as a member of Philadelphia Presbytery. The Denver overture was answered in the negative. **Carl Woll**, a member of Tenth Church, was ordained there on November 7th. The **Revs. W. R. Ward, Donald G. Barnhouse, Hilko de Beer, C. F. Ball** and **George Rhoad** participated.

The **Rev. William A. Sunday** conducted three weeks of evangelistic services in the Non-Sectarian Tabernacle, Broad and Master Streets, ending December 3rd, to large audiences. "Billy" was 71 on November 26th, but has lost neither his punch nor his old-fashioned beliefs. He will conduct campaigns in the near future in Cape Girardeau, near Kansas City; in Los Angeles, Calif., and in the Calvary Baptist Church, New York. Later he plans to go to Alaska as its first evangelist.

PHILADELPHIA

News Letter from Western Pennsylvania

By the Rev. Harold John Ockenga

DR. ROBERT E. SPEER spoke in Pittsburgh on Monday, November 27th, at the Foreign Missions Committee of the Presbytery. The Committee is composed of the **Rev. W. O. Yates, Dr. Wm. A. McRoberts,** and **Mr. Robert Gibson**. The chapel of the First Church was filled, representing about four hundred people.

The subject dealt with the "Future of Missions." It is hardly a Christian comfort, said **Dr. Speer**, to console ourselves with the thought that our Board of Foreign Missions has not been compelled to reduce its staff, when some other denominations have reduced almost fifty percent. Our board did begin this year with a \$347,000 deficit, which was carried over because it was assumed that the last eight-year declension would be arrested. But this has not been done. Instead, a greater declension by 25 per cent has taken place over last year. Add to this a drop in the purchasing power of the dollar and the Board faces a deficit this spring of three quarters of a million dollars.

Dr. Speer asked, "What do you think ought to be done?" Then he answered his question by telling of four things that could be done, but of one that must be done.

First, it is possible to reduce by curtailing the overhead in administration and promotion. This would be done. **Dr. Speer** announced that his resignation was in the hands of the Board. But if the complete overhead were wiped out, the problem would not be solved.

Second, the number of foreign missionaries can be reduced. Those on furlough can be kept home, but they would have to be cared for until relocated in some work. By this the core and cream would be taken out of the missionary enterprise. It would take years and years to replace them. The work of choosing whom we would retire would be brutal, a work of anguish. Who could say to them, "Your work is done"?

Third, we can say to young people, "The door is closed." There are many highly qualified young people who must be refused. Only two out of twelve medical students now ready can be sent. This is the proportion in other fields. The church presented them with the call; doesn't it now intend to send them? The price we will pay for this will be a chill on the way all future pleas are received. It will be a tragedy for youth and will grieve our Lord.

Fourth, we can discontinue projects, stations, or missions. But who shall make that decision? It is heart-breaking. Every field is exceedingly needy.

Fifth, and the thing which we should do and which is Christian, we can return to the scale of giving of 1931. Then there would be no need of sacrifice to the missionary work. It can be done. **Dr. Speer** mentioned a great

New York church which gave just \$5.95 to missions this year. He mentioned the amount we spend on other unnecessary items and challenged us to respond to the missionary call.

Then the Laymen's Report on Missions was mentioned. Its criticism that the missionary enterprise is drawing to its close is based on two views: first, that the old motives had died; second, that the need is gone. Those who hold the latter view simply do not know the missionary field, which has vast untouched areas. The former view is refuted by the work and teaching of Paul. As against the Laymen's Report, Dr. Speer claimed that the church holds to the central rich truth of Christianity as to who Christ is, that its work is founded on the blood of its Saviour, and that the missionary enterprise is going on.

A conference on Christian Education in the Local Church was held in the Second Presbyterian Church, Pittsburgh, November 16th and 17th. The leaders were Florence E. Norton, Frank D. Getty, and William Ralph Hall.

PITTSBURGH

Ohio Letter

By the Rev. Gerard H. Snell

Cincinnati Presbytery

DECEMBER 17th marked the close of a special Spiritual Emphasis program in the Cincinnati Presbytery. Increased Sunday attendance, the gaining of many former members of churches whose interest had declined, and other benefits were reported from many sources. The program was initiated on October 29th with a general exchange of pulpits. The visiting minister met with the host session for a period of prayer and conference. From November 5th to the closing Sunday a week of Sundays was observed. During that period people were asked to do but one special thing, namely, to attend the worship services of the church. A reconsecration service was held December 17th, and in many churches pledges of a renewal of vows were signed.

Professor R. Worth Frank, of the Seminary of Chicago, brought to Presbyterian ministers two lectures on "A Philosophy of Religion," Monday, November 6th. The discussion dealt largely with modern developments on the question of freedom and determinism.

Westminster Church, the Rev. H. C. Rogers, minister, celebrated its fiftieth anniversary with appropriate services during the week of November 5th-11th.

Moderator McDowell addressed Presbyterians of Cincinnati at the annual Moderator's Dinner sponsored by the Presbyterian

Laymen's organization, Friday, December 8th.

It was discovered in a recent investigation that while Presbytery should have the same number of ministers and elders the ratio is usually three to one. Eleven churches are named as having high ratings in respect to their elders' attendance, during the past five years. A real effort is being made to bring the layman more into the councils of his church.

North Church is doubling its evening attendance through the introduction of a Sunday evening song service featured by the gathering of the men's class in the center of the church. The men choose the hymns.

Covenant-First Church, the Rev. Frank R. Elder, minister, the new organization resulting from the merger of Covenant and First Churches last October, is settling down to its active program after the stir of the union process. The union was cordial and felicitous, and the resulting church in all its departments is the stronger for it. Covenant-First with its sister church, West Cincinnati, are now carrying on Presbyterianism's program of evangelism and social service in the congested and problem-filled area of down-town Cincinnati.

Dayton Presbytery

Moderator McDowell was the guest of Presbytery on Monday, December 4th.

Hamilton Church has borrowed the plan of a "Week of Sundays" from Cincinnati Presbytery, calling it a "Feast of Weeks" and has asked that members promise to study the Great Prophets, and to attend at least one service on Sunday or Wednesday during the seven-week period.

Cleveland Presbytery

At the meeting of the Cleveland Ministerial Association Monday, December 11th, the main speaker was Superintendent of Schools Charles H. Lake, whose subject was "Problems Confronting the Public Schools."

The January meeting will be held with the Jewish Rabbis of the city. The principal address will be delivered by Dr. Julius Morgenstern, President of the Hebrew Union Seminary, Cincinnati, on the subject, "The Rise of Judaism." After a fellowship luncheon Rabbi Albert Bettan, of the faculty of the Seminary, will speak on "The Rise of the Sermon" and Rabbi Barnett R. Brickner, Euclid Avenue Temple, will discuss "The Present State of Judaism."

Minnesota and Wisconsin Letter

By the Rev. H. Warren Allen

DR. H. A. LICHTWARDT, missionary from Meshed, Persia, has been filling speaking engagements in various parts of

Minnesota and Wisconsin. He is a dynamic speaker, with a special appeal to young people. He is a medical missionary. The Loyalty Crusade is going over big in Minnesota. Transformations of all kinds have been reported in various churches throughout the State.

The Rev. Alvin O. Carlson, of First Presbyterian Church, Superior, was re-elected president of the Alumni of the Northwestern Bible School. The Rev. H. Warren Allen, of First Presbyterian Church, Minneapolis, gave the address at the annual banquet. The Churches of Coleraine and Bovey, Minn., have extended a call to the Rev. Leonard Whittles, of Ashby, Maine. Dr. Arthur Odell, of the Beverly Hills Presbyterian Church, of Beverly Hills, Los Angeles, has accepted the call of the House of Hope Presbyterian Church of St. Paul. The late Dr. Sweringen was pastor. Dr. Odell is a graduate of Union Theological Seminary.

The Glenn Avon Church of Duluth celebrated its fortieth anniversary on October 26th. Rev. O. M. Jones is pastor. Dr. Acheson, president of McAlister College, gave the opening address of the Wisconsin Synod at Hudson, Wisconsin.

The Presbytery of Minneapolis, at its regular meeting on November 27th, passed the following resolution to be sent to every pastor of the Presbytery and sessions of the various churches.

Whereas: It has become evident from most reliable sources, including our own Church paper, *The Presbyterian*, that a series of public meetings in many American cities has been arranged for the presentation of the Laymen's Foreign Missions Report by certain members of the Appraisal Committee; and

Whereas: The General Assembly of the Presbyterian Church, U. S. A., 1933, and the Board of Foreign Missions of the same have examined this report and have disclaimed all recognition or support of it as valid Christian Missionary polity, and as out of harmony with the Foreign Missionary polity of the Presbyterian Church, U. S. A.,

Therefore, be it resolved for the sake of loyalty to our Gospel and the constituted agencies of our Church, the Presbytery of Minneapolis hereby expresses unqualified disapproval of such meetings, and that a copy of this resolution be sent to every minister or session of Minneapolis Presbytery.

Some fireworks are evidently due for the modernists of the Presbytery have called a *pro re nata* meeting to discuss this resolution and to consider the resolution of New Brunswick Presbytery regarding the requiring of candidates for the ministry pledging support to our Boards and, thirdly, to forbid special giving to outside agencies.

MINNEAPOLIS, MINN.

Denver and Vicinity

By the Rev. H. Clare Welker

DURING October a committee of seven ministers accompanied by Miss Marie Wright, acting director of Christian Education for Denver Presbytery, conducted a series of three "institutes" in various parts of the presbytery. The purpose of these institutes was to stimulate the interest of all the churches of presbytery in the whole work of the denomination and to enlist their most active support. At each of the points visited a round table conference was conducted in the afternoon followed by an inspirational meeting in the evening. Practically all the rural churches where work is now being carried on were represented in some one of the institutes. Those assisting with the work were the Rev. George R. Edmundson, D.D., chairman of the committee on National Missions; the Rev. E. J. Hendrix, Foreign Missions; the Rev. G. Henry Green, Christian Education and the writer, Evangelism. The effort was very ably directed by the Rev. Garret S. Taminga, chairman of Presbytery's Committee on Program and Field Activities, assisted by the Rev. Thomas Murray, D.D., president of the Church Extension Board; the Rev. J. S. Dapp, Sunday School missionary, and Miss Marie Wright, acting director of Christian Education. Favorable reports regarding the results of these institutes are already being received.

The First Presbyterian Church of Golden, the Rev. Garret S. Taminga, pastor, recently completed a very suitable memorial to Miss Anna Patterson, who died September 3, 1930, and who for over forty years was a member of the Golden Church and a vigorous spiritual leader in all its activities. The memorial is in the form of a complete renovation of the interior of the church, the installation of a pipe organ, new pews and carpet.

The Rev. L. M. Witherspoon who for the past twelve years has been a missionary in Syria under our Foreign Board has been called to the pastorate of the Berkley Church of Denver, made vacant in April by the resignation of the Rev. George R. Edmundson, D.D.

The Rev. J. S. Dapp, Sunday School missionary of Denver Presbytery, is engaged in a tour on which he is visiting all the churches of the Presbytery and presenting a program of motion pictures in the interests of the Board of National Missions. At the last report twenty-two churches had already been visited. Unfortunately the Board recalled one of the films which he has been using very effectively and which had been widely advertised in the churches yet to be visited.

Under the auspices of the Church Extension Board of Denver Presbytery a circulating library of books especially interesting to our ministers, is being built up. Mrs. J. Mont Travis donated to this new library quite a number of books and book cases

from the library of the late Dr. Travis. The regular November meeting of the Board was held Tuesday, the 8th and was very well attended.

BRIGHTON, COL.

The Southern Presbyterian Church

By the Rev. Prof. Wm. C. Robinson, Th.D. (Harv.), D.D.

MISSISSIPPI

A MOST timely message has just arrived in the form of the moderatorial sermon preached by the Rev. Dr. A. A. Little, distinguished pastor of the First Presbyterian Church of Meridian, to the Synod of Mississippi on September 12, 1933. Dr. Little calls upon the Southern Presbyterian Church to meet the challenge of unbelief. "We must contend or surrender our Faith." "The only thing worth while in this world is the truth." "The salvation of the world depends upon it (the Gospel)." "The crown rights of our Lord and King are involved." A revival of religious living must be preceded by a revival of the preaching of the Faith.

ALABAMA

Presbytery of North Alabama met at the Eastside Presbyterian Church of Gadsden, October 31st and November 1st. Presbytery was opened with a sermon by the retiring moderator, Dr. Wm. C. Robinson, on the theme, "The Greater Confession" (Mark 14: 62). The Rev. M. C. MacQueen of the Goodwater group was elected moderator. The Rev. Mr. Tom Nelson was received from the A. R. P. denomination and installed as pastor of the host church. Presbytery expressed itself as opposed at this time to re-entering the Federal Council of Churches.

Dr. George Lang, Moderator of the Synod, is continuing his good custom of visiting churches and institutions connected with the court of which he is moderator. Columbia Theological Seminary was the recipient of a delightful visit by Dr. Lang on November 18th-19th.

The Rev. Donald H. Stewart who was denied admission to West Hanover Presbytery because he could not accept the statements of the Confession on the Virgin Birth and the bodily resurrection of Christ, or the statement of his return given in Acts 1:11 is a member of Birmingham Presbytery.

GEORGIA

Evangelistic services were held in the Berry Schools near Rome during the week of November 12th-18th, by the Rev. Dr. Wm. Huck of Atlanta, and President J. McD. Richards of Columbia Seminary. There were five professions of faith reported in the boys' high group to which Dr. Huck was preaching, and thirty professions in the college and girls' high group to which Dr. Richards ministered.

Reports from local groups indicate a much better interest in Foreign Missions

and heavily increased givings during the self-denial week held the last part of November.

NORTH CAROLINA

At a regular adjourned meeting of Mecklenburg Presbytery held in Charlotte, December 4th, Presbytery protested to the Board of Trustees of Davidson College against the utterances of Professor Kenneth Foreman as published in the *Presbyterian of the South*, February-March, 1933, under the caption, "Can the Voice of Yesterday Speak to the Needs of To-Day?" and as published in the *Union Seminary Review*, April, 1930, under the caption, "The Composition of Scripture." Presbytery held that these articles were contrary to the system of doctrine held by the Southern Presbyterian Church and to the Rev. Dr. Foreman's ordination vows. It is reported that every ruling elder in the presbytery supported the action and all but about six ministers, among which opponents of this action the Reverend D. P. McGeachey, Jr., gave notice of protest.

UNION SEMINARY REVIEW

The feature article in the October number of the Union Seminary Review is a psychological study of the Oxford Group movement by Professor Lewis J. Sherrill, Ph.D., of Louisville, Ky. On the whole the review is sympathetic. Nevertheless it raises many questions both from the psychological and the theological side. A further discussion from this latter angle will be found in the April issue of *The Evangelical Quarterly*. It is singular that both of these scholarly reviews of the same movement have used the *textus receptus* instead of the critical text as a basis for translating James 5:16. In the *Quarterly*, the Rev. Mr. Collins simply quotes the King James, "Confess your faults one to another." Dr. Sherrill quotes the American Revision, "Confess your sins," and corrects it to "faults" by the word paraptoma. The word in the critical text, however, is harmartia. The American Revisers have properly rendered it "sins."

Dr. W. T. Riviere of Victoria, Texas, has an interesting review of *The Book of Common Worship* which the General Assembly of the Southern Presbyterian Church has just authorized. This is the book which has been in use in the U. S. A. Assembly for many years. Dr. Riviere commends the invitation in the Communion service as "the most appropriate that I have ever seen or heard." Adversely he writes, "a very grievous fault with this Book of Common Worship is the absolute lack, in the Baptism of Infants, of any confession of the child's need of the Saviour." This lack ought to be remedied by overtures in each Assembly.

SHALL WE REVISE THE CONFESSION?

A proposal is pending in the Presbytery of East Hanover to revise the Westminster Confession of Faith in order to remove cer-

tain alleged "overstatements" and "exaggerations." If this move is only aimed to remove false impressions conveyed to the casual reader by certain of the statements on election and predestination this end could be accomplished by adding the chapter on *the Love of God and Missions* which the U. S. A. Church had adopted. But when the effort is made to change the historic statement of the Biblical Faith one wishes to know how far the revision or series of revisions is to proceed—to whom is the Confession to be made satisfactory?

In considering this question great significance attaches to the recent action of a very prominent representative of East Hanover Presbytery in sharing in the installation of Mr. D. H. Stewart as student pastor after the Presbytery in which the pastor is located had refused to receive him on account of his doctrinal views, and the declaration by this representative, Dr. W. L. Carson, 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 statement of the Pastor of the First Presbyterian Church of Richmond seems to indicate that he would have revisions extended far enough to satisfy Mr. Stewart who has refused his assent to such doctrines as the Virgin Birth, the bodily resurrection and the second coming of Jesus Christ.

Not less radical revisions will be necessary if those who have used their influence to prevent Dr. Hay Watson Smith's being tried for heresy insist on making the Confession satisfactory to Dr. Smith or his advisors in Union Seminary, N. Y. The gravity of the issue in the Smith case is seen in the following excerpt from an official letter which Dr. Smith wrote to the Commission of his Presbytery, March 21, 1930:

"In your letter you ask about my views of the Deity of Christ. I have never had any doubt, nor have I ever expressed any about the divinity of Christ. . . . However, I would probably not interpret divinity by some of the old categories. I think it is qualitative rather than quantitative. My view is pretty well expressed by Dr. Baillie in his book, *The Place of Jesus in Modern Christianity*."

In this book Dr. John Baillie, professor of theology in Union Seminary (N. Y.), sets forth a purely human (psyllanthropist) view of Christ in line with Ritschlianism of the left. Discriminating scholars recognize that the Ritschlian ("liberal") school teaches that Christ is (merely) a godlike man, not that He is God, so e. g. Paterson, W. P., *The Rule of Faith*, 1932, pp. 381-385; Schaefer, Erich, *Theozentrische Theologie*, 1925, p. 124; Frank, H. R.-Grutzmacher, R. H., *Geschichte und Kritik der neueren Theologie*, 1908, p. 347; Warfield, B. B., *Christology and Criticism*, pp. 386-387; Orr, J., *The Ritschlian Theology*, p. 130.

Modifications of the Westminster Con-

fession radical enough to satisfy a modernism of the Smith-Stewart type would eviscerate the Southern Presbyterian Church's testimony to historic Christianity. It is no time to reform the lines when Modernism is upon us. Rather in the place where each conservative Christian finds himself: "Be of good courage; play the man, and Jehovah do that which seemeth him good."

DECATUR, GA.

The Presbyterian Church in Canada

By T. G. M. B.

EACH month in this column reference will be made to the strength of the Presbyterian Church in some city, town or county. In the western city of Saskatoon the Rev. W. G. Brown, partially restored in health, is back at work in St. Andrew's basement church. There are six hundred members and five hundred in the Sunday schools. Instead of completing their building, the people give at least eighteen hundred dollars a year to Missions. Thus the Gospel of Christ when preached in its entirety by scholarly ministers still finds hearers.

"Brown of Red Deer" is both a forceful preacher and a convincing upholder of Presbyterianism. In Parkview Church, Saskatoon, Mr. David Gowdy has done good work during the last two summers in spite of difficulties. The Rev. W. J. Pellow is there now on a student's stipend and we expect that Parkview will soon be ready to call. Any who know about this New Zealander's record at Wilkie, Sask., after going there from Princeton in 1931, hope for great things from him. There is also the Mayfair Student Mission in Saskatoon.

On July 2nd, Zion Church, Jobat, India, was dedicated by the Bhil Presbytery, the Rev. Gangji Bhai being in charge. "This church is unique in the Bhil Mission, being the first to be erected with congregational funds (\$1200), and the first to be self-sustaining with a native minister." The Rev. John Buchanan, M.D., D.D., missionary since 1888, did not arrive in time for the dedication, but presided at the ordination and induction of the Rev. Jigiyo Master as pastor and of Dr. Thos. Draper and Nanji Bhai as elders.

Principal Emeritus D. J. Fraser, D.D., LL.D., has returned to the Presbyterian College, Montreal, from Huntingdon, L. I., N. Y., to lecture in New Testament and Pastoral Theology. Thirty ministers have resigned on account of ill health or other reasons since March. The Rev. A. R. Uren, Ph.D. (Edin.), an avowed Modernist from Australia, has volunteered his resignation from Rosedale Church, Toronto. The Rev. Ross K. Cameron, Knox, 1932, has come to Rogers Church, Toronto, after a short but fruitful ministry in Streetsville. He is a son of the late the Rev. R. F. Cameron of Georgetown. Mr. G. M. Jamieson, son of the Rev. S. D. Jamieson, has been called to Richmond Hill, Ont., and the Rev. H. I. Fell,

Th.M., from Princeton, has been inducted at River John, N. S. Dr. Geo. E. Ross, Erskine, Ottawa, has been called to Fredericton, N. B., and the Rev. J. O. Ralston to Parry Sound, Ont.

TORONTO

Scottish Letter

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

THE Baptist Union of Scotland had recently the moral courage to bring one of the ministers in the Union under discipline. This young minister had decided Unitarian leanings which he did not seem inclined to suppress even after warnings. The Union found themselves therefore obliged to remove his name off their list of accredited ministers. Heresy cases are now so infrequent in Scotland that this particular instance of disciplinary treatment may be regarded as indicative of a growing seriousness on the part of churches claiming to be evangelical.

About the same time a young minister of the Church of Scotland made a bold attack on the Old Testament in an address which he delivered to a Sunday School Union in Glasgow. Some of the Old Testament, he unhesitatingly declared to be "out of date," "unintelligible," "morally pernicious," and "nearly always dangerous for the child." As if that were not enough to vaunt his borrowed sentiments and disrespect for the traditional faith of his Church, he added that "the conception of God in the Old Testament was that of a jealous, vindictive, and bloodthirsty tyrant." There is nothing new in this scornful outburst of a self-conscious iconoclast, but its emphatic warning against a relaxed formula, such as obtains in his Church, and which would render disciplinary measures utterly futile even although the vast body of its constituent members are of an entirely different opinion.

While a hot newspaper controversy was raging for and against this iconoclasm a most brilliant address on Law and Religion was delivered to the Philosophical Institution, Edinburgh, by Lord Macmillan, who is regarded as one of the most distinguished exponents of law in our time. This eminent jurist is the son of a former Free Church Moderator of Assembly, the Rev. Dr. Hugh Macmillan, Greenock, whose fine religious writings are still read. The burden of the lecture was to show how biblical laws and enactments have been woven into Scots Law, and that the laws and ordinances of the Pentateuch have still their bearing in the most minute detail on all branches of human activity. In showing that the conception of law was a conception of a series of divine ordinances, he had no difficulty in quoting in support, "the words of Moses—'Behold, I have taught you statutes and judgments even as the Lord my God commanded me.'" After pointing out how the Commandments

are now part of the criminal law, and how all the law that protects our civilization is fundamentally biblical, he showed how the instinctive love of principle inherent in the Scottish race welcomed the certainty and coherence of Calvinistic principles. "Although," he concluded, "law and religion have severed their original conjunction, on which I have dwelt with so much insistence tonight, we cannot by our arbitrary divisions destroy the essential unity of human nature. So long as we believe that man is spirit as well as matter, so long as we believe that peace, order, and good government concern our souls as well as our bodies and our estates, the law will continue to possess for us a certain divinity, and certain authority derived from higher sources than the statute book or the volumes of the law reports. Justice can never shed her majestic and God-like attributes no matter to what humble details she may condescend in the regulation of the affairs of our daily lives, for justice is never trivial."

On the question of the abiding authority and value of the Old Testament, nobody need have any hesitation in accepting the considered judgment of the famous lawyer and rejecting the crude statements of the obscure theologian.

EDINBURGH

Irish Letter

By S. W. Murray

A. J. RUSSELL, whose books have done much to popularize the Oxford Group Movement, paid a brief visit to Belfast, November 11th-14th. On Sunday, November 12th, he preached to "full houses" in Elmwood, which is probably the most liberal "pulpit" in the Irish Presbyterian Church. On the Monday **Mr. Russell** addressed a large gathering in the Assembly Hall, presided over by the Moderator, **Dr. Wm. Corkey**. He also spoke at a minister's luncheon and at a meeting of students. This visit of **Mr. Russell's** is to be followed by another in about a couple of months of a number of leading "Groupers," including the editors of the new magazine, "Groups."

An outburst against the Old Testament by the **Rev. Hamish C. Mackenzie, M.A.**, in Glasgow on October 18th has had repercussions in the local press as in the Press in Scotland. **Mr. Mackenzie**, speaking under the auspices of the Glasgow Provincial Sunday School Union, said *inter alia* "must we fill the mind of the child with a conception of God as a jealous vindictive, blood-thirsty tyrant?"

One hundred years ago, at a special meeting of the Synod of Ulster, meeting in Dublin, it was decided to establish a Foreign Mission. The first missionaries were dedicated by the first General Assembly of the Irish Presbyterian Church in 1840, the Ulster Synod and the Secession Synod uniting in that year.

Two missionaries of the Irish Presbyterian Mission recently passed away, the **Rev. J. C. Blair, M.A.** (India) and the **Rev. Andrew Weir, B.A.** (Manchuria). **Mr. Blair** was a delegate to the recent Pan-Presbyterian Alliance Council which met in Belfast.

Bushvale Presbyterian Church (Route Presbytery) has made out a call in favour of **Mr. John G. Leitch, B.A.**, who is a grand-nephew of the late **Rev. Professor Leitch, D.D.**, of Assembly's College.

BELFAST

Netherlands Letter

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

THE old Dutch Reformed Churches had a purely Presbyterian-Synodical organization. This organization remained until the French Revolution, at which time the affairs of the Church became greatly confused. After the Revolution came the Restoration of the House of Orange. William the First became the first king of the realm of the Netherlands. He was considered to be the father of the people. So, though according to his own will not an absolute but a constitutional king, he was really an absolute ruler.

He extended his paternal care also to the Church. Indeed something had to be done for the church and the church itself had not the energy to do it. So it was the king who gave a new organization to the church. Alas, it was not the old Presbyterian, but a "collegiaistical" one. The church did not receive its old classical and synodical assemblies (presbyteries and assemblies) but mainly a set of boards, while the old ecclesiastical assemblies were but partly restored and, in every case, received but a shadow of their old competency. Generally speaking, eyes were not opened to this great mistake of the king. There was but little opposition, which was soon suppressed. But as time passed the fault came to light. At first the church had not the power to alter its organization. But as soon as it became free to do so, the struggle broke out, and one can say that the greater part of the nineteenth century was filled with endeavors to give a better organization to the church. Several proposals were made to the General Synod, but one after another was rejected. The Synod could not resolve to renounce its own rights.

Hitherto the proposals to reorganize the church government all came from the purely reformed element in the Dutch Reformed Church. But the topic of the day is that now there is a proposal of the middle party, the "ethicals," as we call them, who are orthodox, but nevertheless do not hold to the old standards of the church. Their proposal has two features. It is a remarkable fact, that it, indeed, will return to an organization which is more Presbyterian than the existing one. But, on the other side, it proposes to permit the founding of so-called

"house-churches," the meaning of which is to allow to modernists in orthodox congregations and to orthodox in liberal ones to have their own meetings. Perhaps this seems to be of little interest, but indeed it is of great importance. The Dutch Reformed Church still has the old standards as its official confession although forsaking of the standards is tolerated. But in this new project the forsaking of the standards is not merely tolerated but officially approved and a "way out" of the difficulties is suggested. Here the standards of the church officially are given up and therefore the new overture is a deteriorating of the now existing situation. One cannot say what destiny of this overture will be. In the General Synod the middle party has about a majority. But perhaps the liberals and the orthodox will not give their votes to the overture. In every case the orthodox in their papers have made great objections, as could be expected.

AMSTERDAM

Social Christianity in France

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

(A Translation)

SOcial Christianity has been propagated in France for about forty years. In this short letter it is hardly possible to review the history of this period, full, like all histories, of successes and failures. We shall confine ourselves to speaking briefly of the present situation as it appears from the report of the Congress of Social Christianity, held at Chambon (Haute-Loire) in September last.

Two hundred and sixty delegates were present and this number is considered gratifying. Merely a listing of the subjects studied shows what the pre-occupation of the congress was:

- The Church and social action
- The social claims of the Bible
- The child
- The worker
- The League of Nations and its action
- The movements of Lausanne and Stockholm
- Economic problems and peace
- The crisis in agriculture and its remedies
- Rural schools in Denmark
- A directed economy
- The prolongation of the period of compulsory education.

In the course of the congress a dozen conference campaigns were made and twenty-five churches are now requesting equipment for advance along these lines. The president of the *Association des chrétiens sociaux* predicted that the Association was about to enter upon an era of progress.

The progress of a movement is never a proof of the validity of its principles, any more than failure is a proof of the contrary. However, we must recognize that the results

obtained by social Christianity are very meagre in comparison with the sizeable efforts which have been made during the past forty years to draw after it the protestant churches of France. Further, we must add that the present circumstances are far from being favorable for its cause. At the moment it has a brilliant General Staff, composed of men for the most part outstanding by virtue of their knowledge, eloquence, generous and lofty spirit, and even piety, but it is a General Staff almost without troops. By and large the churches of France are not following. On the contrary, they indicate a firm desire to remain outside of the political *terrain* toward which the social Christians would conduct them. Are they then insensible to the presence of social iniquities in the world? By no means, no more than Christ was insensible to the iniquities of His time, and God knows whether they were not sufficiently numerous and crying. Christ, who was neither blind nor unfeeling, saw them and suffered from them. But in order to remove them he did not combat successively one after the other. He attacked the generating cause of those iniquities, sin. He did not make the attack on the social or moral ground, but on the religious one. By His expiatory death he reconciled men to God, the best means of reconciling them with one another. It was in doing religious work (which did not prevent Him from alleviating the individual maladies which He met along His way) that Christ, by a thoroughly natural consequence, accomplished a notable moral and social work, just as extensive, profound and lasting as that of the greatest political or social reformers. It is in following the example of this divine leader, it is in doing the religious work which is its sole reason for existence, that the Church will accomplish its social task. By religious action to social action, this is the method which it should follow. Its mission is to train men capable of accomplishing in the world political and social results flowing from Christian inspiration; but this mission itself should not, any more than the church, be mingled with politics, as is the case in the Roman church and in too many protestant churches which are acting contrary to the teaching and the example of Christ. Without doubt, although it is not of this world, the kingdom of God will one day be realized here below, but this will only be at the glorious return of Christ, the king of this kingdom. It is by working for the salvation of souls, by preaching the cross, that the church will prepare for and hasten this return, which alone will bring the triumph of social justice to the earth.

These are the principles which are spreading more and more in our churches in France, while those of social Christianity find there less and less of an echo.

VAUVERT, GARD.

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German Letter

By Pastor H. Jochums

(A Translation)

THE discussion of ecclesiastical conditions in Germany which Mr. Ockenga presented in your October number did not give a true impression of the situation. It is not true that the Hitler Government in Germany tried to nationalize the Church and make it an instrument of the State. As a matter of fact, the true situation, as I have already suggested in my last letter, is that a small group of dissatisfied ministers managed by the use of rather clever methods to lead the government and the great mass of the people to believe that the Church had declared itself in political opposition; that it was filled with socialistic, communistic and reactionary religious leaders and to this extent required a substantial reform. By means of these untrue declarations a small group of ministers, the so-called "German Christians" succeeded in arousing support for their ecclesiastical party, and thus in overturning control of the church. I have already pointed out that recently understanding of the true situation has been constantly becoming more widespread, and that the government itself has given up its former close relationship with this ecclesiastical group, so that religious freedom in Germany has been reestablished. Unfortunately before this occurred the German Christians had already secured possession of all leading Church offices, and now they evince an unwillingness to relinquish them.

The Rev. Mr. Ockenga is correct in his statement that Karl Barth was one of the few who had the courage to protest most sharply against putting the church under this type of control. However, Karl Barth did not make himself unpopular by this act,

as the Rev. Mr. Ockenga maintains. The "German Christians" would find it extremely difficult to destroy the conviction—so deeply rooted in the German consciousness—that religion and politics must be kept irrevocably separate. As a matter of fact, Karl Barth's first pronouncement against the "German Christians"—"Theologische Existenz heute!" (*Shall Religion Survive?*)* has, in a few months attained a circulation of more than 30,000 copies. Such success has scarcely come to another theological publication in recent times. The thing that has become unpopular, however, and that will remain unpopular is the new German Church government, for the German people has little sympathy for the newly-introduced system of Bishops with their titles and offices.

Following the booklet of Karl Barth, "Theologische Existenz heute"—the Munich publishing house of Kaiser will issue quite a series of pamphlets including some by Karl Barth's friend, Edward Thurneysen. The present writer is glad to commend this series to the attention of the readers of this letter. Any one who is interested in the sharp contrast between the "German Christians" and Karl Barth can scarcely afford not to read this series. The second pamphlet of the series has just appeared, with the title, "For the Freedom of the Gospel." In its pages, Barth shows clearly and convincingly that if the freedom of the Gospel is impaired, the Gospel itself will thereby be destroyed.

*Published by Kaiser, in Munich.
DELLING, POST CURTEN, RHEINLAND.

China Letter

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

THE third triennial General Assembly of the large inclusive Church of Christ in China was held in Amoy the latter part of October. The Rev. Mr. Y. S. Tom of Kwangtung was elected Moderator to succeed the Rev. Mr. Ch'eng Ching Yi, D.D., who has been Moderator since the organization of that Church six years ago, as well as being at the head of the National Christian Council from the time of its inception in 1922.

Dr. Ch'eng's training for these high positions included a course at Union Theological Seminary at New York and years of experience in the China Continuation Committee, the predecessor of the National Christian Council. To show their appreciation of his services, the new office of General Secretary was created for him upon his retirement from the Moderatorship. As the headquarters of the General Assembly of the Church of Christ are being moved from Shanghai to Peiping, his acceptance of this office would doubtless involve his resignation from his present position in the National Christian Council. While the two bodies will probably no longer have the same head, the Church of Christ in China, comprising at least two-fifths of the constituency of the

N. C. C. will doubtless continue to exert a predominating influence on that body.

The Rev. Mr. Y. S. Tom who succeeds Dr. Ch'eng as moderator of General Assembly is a recognized leader of outstanding ability, not only in his own Synod but throughout his denomination. It is to be hoped that his influence will be in the direction of a positive stand on the great essentials and of emphasis upon the supreme task of evangelizing China.

The vote of the General Assembly favorable to lending their support to the Christian Intelligencer, interdenominational and leading Church paper in China, instead of starting another church paper of their own, seems a step in the right direction. We hope, however, that the Intelligencer will strictly adhere to its evangelical character and become an ever-increasing power for good in the Chinese Church as a whole.

TENGHSIEN, SHANTUNG PROVINCE, CHINA

Korea Letter

By the Rev. Bruce F. Hunt

THE Fourth Quadrennial Sunday School Convention of the Korea Sunday School Association opened in Taiku on October 6th, in the newly-built Nam Sung Chung Church. Over 2,000 delegates from all over Korea and Japan and Manchuria, as well, filled the church to overflowing.

Fire broke out in the drug room of the Mission Hospital (Southern Presbyterian) at Kwangju on October 26th. The fire lasted for 7 hours, spreading to the rest of the building. The eighteen patients were all rescued and no lives lost but the building loss is estimated at Y300,000 (\$100,000). The building was insured.

A new operating suite, the fitting out of which was made possible by a gift of Y5,000, received from the Rev. A. A. Pieters, on behalf of his sons Reuben and Richard, as a loving memorial to their mother, Dr. Eva H. Field Pieters, "a Christian woman, a physician, and a wife and mother," was dedicated in Severance Hospital, Seoul, on September 3, 1933.

Word has just come of the death of Pastor Kim Yung Hak of the Korean Methodist Church. For over ten years he had served as a pastor to Koreans in Siberia. When the Communists came into control of Siberia he was told to leave the country. Many Christians left the country at that time, and Pastor Kim sent his family back to Korea to remove them from danger, but he himself refused to leave as long as there was a Christian flock left for him to tend. Finally in 1930, after repeated warnings from the authorities, he was imprisoned. Last year he was moved to a prison camp in the northern part of Siberia. It was while working in this camp that he was caught in a snow slide and killed, a martyr for Christ.

Some of the statistics for the Korean Presbyterian Church, year ending May 31, 1933, are as follows:

Places of meeting (organized and unorganized churches)	2,551
Pastors	456
Elders	2,420
Baptized members	82,500
Sunday School pupils	286,921
Money spent in Foreign Missions (\$1.00 equals Y3.00)	Y8,158
Money spent in Home Missions (\$1.00 equals Y3.00)	Y3,247

CHUNGJU, KOREA

Dr. McCluer Inaugurated in Westminster College, Missouri

A NOTABLE event at Westminster College, Mo., this fall was the inauguration of Franc Lewis McCluer, A.M., Ph.D., as the eleventh president. In attendance were representatives from 81 colleges and universities throughout the country, beginning with the two oldest, Harvard, and William and Mary.

There were also delegates from seminaries, the State of Missouri, and a number of representatives from learned societies and churches.

Benjamin H. Charles, Esq., president of the board of trustees, presided. Chancellor George Reeves Throop, of Washington University, gave a scholarly address on the place of the small church college in the scheme of American education. The Rev. Robert E. Robinson, Moderator of the Northern Synod, delivered the Charge of the Church to the president. The Hon. North Todd Gentry, Moderator of the Southern Synod, delivered the Charge to the College.

The address of President McCluer was a statement of his ideal of Westminster College—as a permanently small college, and a community of real scholars in an atmosphere of freedom, abundant life, high faith and devotion.

The degree of Doctor of Laws was conferred upon Mr. A. P. Green and the Doctorate of Divinity upon the Rev. D. Coe Love. Dr. Love is pastor of the Eblowa Church in the Cameroon Province of Central Africa; it has the largest Presbyterian congregation in the world.

Greetings were brought by the Rev. Arthur V. Boand, San Antonio, Texas, in behalf of the class of 1916; by President Cockrell of William Woods College in behalf of the community; and from Dean F. M. Tisdell for the University of Missouri, the Missouri College Union, and the North Central Association of Universities and Colleges.

The College began the eighty-first year of her service, under favorable circumstances, with the largest fall enrollment in her history. Westminster is one of the few colleges west of the Mississippi for men only. Enrollment of the freshman class is limited each year to one hundred and thirty men. The college two years ago announced a new departure in athletics, abandoning the game of football and establishing a system of intramural and intercollegiate games providing sport and recreation for every student. The new system is said to be taking root with many admirable results.

The League of Evangelical Students

"MARVELOUS was the way in which the Spirit of God ushered in the Fall work of the League of Evangelical Students," declares Wm. J. Jones, General Secretary of the League. "Chapters had met for several weeks, and the ground-work had begun, but the real spirit and fire of the League's new school year came at the Regional Conference in Philadelphia, November 10th and 11th. This Conference measured up to the usual high standard of Biblical learning and spirituality which has marked these Eastern Conferences. But the stirring of the depths of spiritual power was felt by the scores of delegates. Ninety students registered; an average of 150 attended the sessions—all from at least 18 different institutions in the East."

Not far behind the East, is a new but strong group of Chapters in the Northwest. The Twin Cities Chapters are planning a Regional Conference for December 8th-10th. Students and others interested are requested to get in touch with Mr. Joseph Pleva, 924 Essex Street, S. E., Minneapolis, Minnesota.

Of major importance is the news of the Annual Convention. The Ninth National Conference will meet in Boston, with Gordon College of Theology and Missions leading the sister Chapters of Greater Boston in the gathering. The dates are February 23rd-25th. The program now being prepared includes a fine selection of missionary speakers, as well as men more familiar to students in the home-lands. Information and registrations may be requested of the Convention Officer, David W. Buzzell, 30 Evans Way, Boston, Mass.

Besides touching New England in this fashion, and other parts of the land through the conferences of the League, it is the ardent hope of the League that the South will be reached in a new way through the General Secretary who has recently taken his residence in South Carolina. The League continues to cherish the help of God's stewards everywhere. The General Secretary may be reached at Box 455, Columbia, South Carolina.

Dr. Macartney Flays Lynch Law

THE brutal and barbaric lynching of the Hart kidnapers and murderers at San Jose has disgraced California before the States of the Union and humiliated America in the face of the whole earth. Let us throw no more anathemas and stones at Germany for the pressure she has put upon the Jews, but reserve our righteous indignation for native, home-made, 100 per cent. American atrocities."

So spoke Dr. Clarence Edward Macartney in his Thanksgiving Day Sermon at the First Presbyterian Church, Pittsburgh, Pa.

"The crime," he said, "for which these wretched men were done to death by the San Jose mob, was brutal and revolting in the extreme, revealing the depths of Satan

which still reside in human nature, despite the plentiful whitewashing which modern philosophy and modern theology have given it.

"But terrible as that crime was, the crime of the mob is more revolting and terrible—and more ominous, too. The stealing and murdering of the unfortunate young man was the crime of two degenerate humans, while the lynching of the two men was the crime of thousands, those who actually took part in it, and those who stood by to shout and cheer the hideous proceedings. Led by a callow youth, who confesses that he recruited his associates from the speakeasies of the town, this mob takes from the jail and from the hands of the officers of the law two criminals, sure of swift and severe justice, and does them to death like wild animals, while the mob shouts its approval and the thousands congregate as if for a fair or a carnival.

"Ignorant persons have likened this barbarous proceeding at San Jose to the work of the Vigilance Committee, who in 1851 and in 1856 rid San Francisco of its criminals and murderers. But the Vigilance Committee was far removed from the San Jose mob. The Committee was organized when the ordinary processes of law and justice had broken down. It was an extra-legal, rather than illegal, body, and put no man to death without a trial.

"When a roaring mob breaks into a jail to seize prisoners and put them to death, the men innocent of the crime which has aroused indignation, as well as those guilty of it, may be the subjects of the mob's fury. The crime of lynching strikes at the very foundations of organized life and government. Kidnapping and murder, and all the crimes of the decalogue, are bad enough; but worse than all is the crime of punishing crime with another crime.

"The worst feature of this whole ghastly business was the attitude of the governor of the Commonwealth of California, who, apprised of the situation at San Jose, did nothing to avert it; and who, after the barbarous deed was accomplished, rejoiced over it, praised the perpetrators of it, and declared that he would pardon any who might be convicted of taking part in the ghastly proceedings when the two men were hanged.

"America needs to repent. The shouts of the San Jose mob reveal a situation more dangerous than any of those economic and financial crises, about which we are hearing so much. In years of unprecedented affluence and prosperity, the nation turned away from God. Then came the heavy hand of His judgment, which is still upon us. Yet, as a nation, we have not repented; but on the contrary, have hardened our hearts. There can be no true national Thanksgiving until there has been national repentance; and there are those who are beginning to think that there will be no national prosperity again until there has been national repentance."

American Tract Society Reports Progress

ON Friday, November the 10th, a Fellowship Luncheon was held by the Executive Committee of the American Tract Society, at the George Washington Hotel, New York, N. Y., to celebrate the anniversaries of the Secretaries and the 81st birthday of the senior member of the Executive Committee, Mr. S. V. V. Huntington. Dr. Edwin Noah Hardy, the present Executive Secretary, has served the Society for a period of 15 years. Dr. William H. Matthews, the present General Secretary, came to the Society in November, 1922. Mr. Huntington has served on the Executive and Finance Committee for a period of 15 years. Mr. William Phillips Hall, the President of the Society, introduced as Toastmaster, Dr. Silas F. Hallock. Greetings in five-minute addresses were then given by Mrs. Finley J. Shephard, Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.; Dr. Malcolm J. MacLeod, Pastor of the St. Nicholas' Collegiate Church; Dr. J. Stanley Durkee, Pastor of the Plymouth Congregational Church, Brooklyn, N. Y.; Dr. Henry Darlington, Rector of the Church of the Heavenly Rest; Dr. George W. Brown, General Secretary of the American Bible Society; Dr. Elliot B. Parkhill, Secretary of the American Sunday School Union; Dr. Will H. Houghton, Pastor of Calvary Baptist Church, and others.

The American Tract Society is one of the oldest organizations of its kind in the United States. It was incorporated in 1825. During its history it has circulated nearly a billion pieces of Christian literature and has given away 5,712,000,000 pages of its output. The total value of grants of Christian literature during its history is \$3,000,000. Last year it gave away literature to the value of \$46,000. Literature has been printed in 181 languages and dialects. Colporteur work is one of the chief activities of the Society, and throughout the 108 years since the Society was organized, colporteurs have visited two and a half million homes and have held 650,000 religious meetings. These colporteurs have sold 18,000,000 volumes of religious books during this period. Recently free literature has been printed by the Society for the Blind, and volumes of Braille have been circulated very widely.

The Society is one of a few religious organizations that has been able to carry on its work since the financial collapse in 1929 without curtailment of its activities. The Society's Trust Funds have been increased materially during the years of the depression. Its resources are over a quarter of a million dollars more at the present time than eleven years ago, and its force of colporteurs has been more than doubled during that period. It has increased its output of Christian literature during the past eleven years from 2,170,925 pieces to 5,529,826 volumes, tracts and periodicals.

The Name Above Every Name by Perry Wayland Sinks, S. T. D.

MY opportunities for hearing sermons have been rather limited for the last few years, offsetting, thus, a four years' pastorate in the city of Boston, during which all my pulpit duties on the Lord's Day came in the afternoons, thus leaving me free to avail of the privileges of the regular ministers and visiting clergymen, of the various communions of that city. Among other resident ministers, I often heard Phillips Brooks, James Freeman Clark, A. J. Gordon, Edward Everett Hale, and among visiting clergymen, Henry Ward Beecher, T. DeWitt Talmage, George Muller (Bristol, Eng.), Joseph Parker (London), Pere Hyacinth (Paris), and others. On looking back by memory, recently, as to the prominence given in the sermons I have heard in last five years, to what, as I conceive, is both the center and the circumference of evangelical preaching—the Lord Jesus Christ—I have been somewhat surprised at the small place given in the sermons heard latterly to a recognition of the Divine Christ. It is not that the sermons have not been interesting and able, or that they have not contained truth, and been sound, theologically, according to the type of doctrine held by the preacher, though not always that which was in agreement with my own conception of the truth. Some of these sermons gave evidence of great study of certain phases of prophecy, not so clear that "a wayfaring man," not even to be classed as "a fool," might not "err" in his apprehension of the truth expressed. Some were instructive and intellectual rather than constructive and spiritual. Some were most practical and had to do with man's relation to his fellow man in human and social affairs. Some of these sermons never once mentioned the Name of Christ or referred to the great object for which He came, suffered and died, and rose from the dead. But, oh how few of these sermons lifted up the Christ of the Gospel, who assured His apostles and His disciples, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

The train of reflections suggested by personal observation and experience sent me forthwith to the great Apostle to the Gentiles to ascertain the prominence he gave in his written ministry to individuals and churches to the Lord Jesus Christ—His nature, mission, and work, and the hopes and expectations centering in Him. In Paul's epistles, Christ is designated in person, nature, relation, character, work, and achievements, as follows:

Romans	111 times
I Corinthians	120 times
II Corinthians	82 times
Galatians	48 times
Ephesians	62 times
Philippians	50 times
Colossians	37 times
I Thessalonians	31 times
II Thessalonians	23 times
I Timothy	21 times
II Timothy	30 times
Titus	8 times
Philemon	11 times

In the thirteen epistles of Paul, 632 times.

League of Faith Endorses Dr. Harold Laird for Moderatorship

THE Presbyterian League of Faith, whose rolls comprise almost 1100 ministers of the Presbyterian Church in the U. S. A., at a meeting held in the Broadway Presbyterian Church of New York, N. Y., decided by a hearty and unanimous vote of the members present to commend to the Church the name of **Dr. Harold S. Laird**, minister of the First and Central Church of Wilmington, Delaware, as moderator of the 1934 Assembly. In putting forth an avowedly conservative standard-bearer the League took the first step in a new, vigorous policy in the church. It was the sense of those present that the church should understand that **Dr. Laird** was being "drafted," that the desire of the League came as a surprise to him, and that he was in no way seeking preferment or honors in the church.

The meeting of the League was presided over by its president, the **Rev. Walter D. Buchanan, D.D., LL.D.**, of the Broadway Church. Among those taking part in the meeting were **Prof. O. T. Allis, Ph.D.**, of Philadelphia; the **Rev. A. D. Gantz**, of New York; **Prof. J. Gresham Machen, D.D.**, of Philadelphia; **President J. O. Buswell**, of Wheaton College, Wheaton, Ill.; the **Rev. J. H. Thompson**, of Montgomery, New York; and others.

The action of the League in presenting a name for the Moderatorship this early in the year will, it is generally predicted, serve to bring out in relief before the church the difference in aims between the Conservatives and the Modernist-Indifferentist coalition.

Dr. Laird is a graduate of Lafayette College, and Princeton Seminary. Before taking the large First and Central Church of Wilmington he was pastor of the important and flourishing First Church of Collingswood, N. J. The Conservative standard-bearer is married and has two children.

Founder's Week at Moody Bible Institute

AN interdenominational rally on Sunday afternoon, February 4th, will open the Founder's Week Conference of 1934 at the Moody Bible Institute, Chicago. The historic

Auditorium of Moody's day will be the meeting place. Amplifiers will provide overflow meetings with chief addresses.

The founder's birthday, February 5th, will be observed as Alumni Day—the home-coming for former students—**President Ferrin** of the Providence (R. I.) Bible Institute, and **Dean Moyer** of Northwestern Bible and Missionary Training School (Minneapolis), appearing on the program.

Pastoral evangelism will be emphasized by **Dr. M. E. Dodd**, President of the Southern Baptist Convention, and the **Rev. Gustav F. Johnson**, of the Swedish Gospel Tabernacle, Minneapolis. Bible study will center about Prophecy as bearing upon current and coming events.

As usual, the last day of the assembly, Thursday the 8th, will be Missionary Day, when moving addresses, the recounting of missionary experiences, and testimonies by workers from many lands will bring blessing to the multitudes. Throughout the conference the great Institute Chorus will make its inspirational contribution in anthems and hymns.

Religious Education Council Meets

By the *Rev. Walter Vail Watson*

THE joint convention, planned by those who desired a union of the New York State Council of Churches and the New York State Council of Religious Education (the old state Sunday School organization's successor), was held at the Park-Central Presbyterian Church, Syracuse, November 8th-10th, and attended by possibly 300 delegates, including those from the local area. Although the number attending was not large, it represents the present-day interest in the Sunday School in this state, which has one of the lowest percentages of enrollment to church membership in the country. One of the most significant things in this successor to the old-time annual State Bible School convention was the almost total lack of the use of the Bible, or direct reference to or employment of the Scriptures themselves in the meetings. In none of the sessions which

your correspondent attended was the Bible read or directly quoted as authority.

One purpose of the joint convention was the contemplated merger of the two meeting organizations, which was effected in its initial phase by a rising vote of the delegates in the evening meeting on the 9th. The new organization is to be known as The New York State Council of Churches and Religious Education; a constitution is being drawn up and will be later adopted. When the organization is completed offices will be located at Albany.

Speakers and conference leaders were almost without exception of the organization type or definitely modernistic in their views. The opening address was delivered by the **Rev. C. B. McAfee**, Secretary of the Presbyterian Board of Foreign Missions, who spoke with great ability in his usual irenic way on *Christ and a Thinking Church*, the convention theme. **Professor Halford E. Luccock** of Yale spoke with great brilliance, and achieved the unusual accomplishment of talking in the lecture style for one hour and ten minutes and holding his audience. One covets a mind like **Dr. Luccock's** for the cause of evangelical Christianity. The **Rev. Gaius Glenn Atkins** of Auburn Theological Seminary made the third principal address of the convention on the subject: *Today's Challenge to the Church*. Worship services were led by **H. Augustine Smith**, Boston University professor, who also conducted several tours through a gallery of religious art.

The writer has never seen, within the brief compass of time, a greater agglutination of subjects. There was "something for everybody"! The speed with which the conference touched upon most of the great problems of the machinery of the church, and the superficial treatment which inquiry reveals many of them had in the special sessions, was bewildering, and apparently typical of the way in which Christians who feel the impulsion to "bring in the kingdom" by brilliant and superficial methodology feel accomplishes the desired results. The supernatural Saviour, whom we have always believed to be the Church's only adequate dynamic, was almost forgotten in the presentation of the needs that we were to meet through the rededication of ourselves to man-made programs. Prayer was notably lacking, or when engaged in, was of the liturgical type; apparently a psychological exercise by which we were to lift our faith by its own boot-straps, and hardly a walking and a talking with the King.

In connection with a youth dinner one of the features was a fashion show in which girls wore costumes depicting styles of the last century! The conference on evangelism, conducted by the **Rev. John Snape, D.D.**, formerly of Los Angeles, one of the best items of the program, was attended by a handful in the first session, a bare dozen in the second; which may be significant. SYRACUSE, N. Y.

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