

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

THE PLAN OF UNION



THE General Assembly of 1933 granted the request of the Joint Committee on Organic Union of the *Presbyterian Church in the U. S. A.* and the *United Presbyterian Church of North America* that it be permitted "to continue its study of the Plan of Union until the Fall of 1933 with the understanding that on or before January 1, 1934, the Plan of Union as amended to that date will be printed and distributed to the ministers of the negotiating Churches, to the clerks of sessions of

all the particular churches of the negotiating Churches, and to such other persons as may be willing to purchase copies of the Plan of Union at a nominal cost."

In harmony with the above action, the Joint Committee has put the "Plan of Union" in the form in which it will be presented to the 1934 Assemblies of the two Churches with the request that they submit it to their constituent presbyteries, the votes of said presbyteries to be reported to their 1935 Assemblies. If this request is granted by both Churches and the vote of the presbyteries is favorable, it is expected that the organic union of these churches will become effective in connection with the meetings of the Assemblies of 1936. In harmony with said action the Joint Committee has also sent copies of the proposed "Plan of Union" to the ministers and clerks of sessions of said churches and announced that others may obtain copies by sending twenty-five cents to 514 Witherspoon Building, Philadelphia.

The Committee states that it has received many criticisms and suggestions relative to the "Plan of Union" in the several forms in which it has been previously released and adds: "Every one of these criticisms and suggestions has received careful attention, and the 'Plan of Union' as now formulated is, in the judgment of the Joint Committee on Organic Union, as satisfactory a document as can be prepared under existing conditions. Those who study the 'Plan of Union' when it is available for examination should bear in mind that two great Churches with years of treasured history and experience are, through an officially organized committee, endeavoring to find a common ground upon which they can unitedly stand. Obviously this search requires concessions on both sides, and such concessions have been gladly and cheerfully made; but in no instance has there been any surrender of anything essential in doctrine, government, discipline, or worship."

We have not had time and opportunity to do more than glance through the 176 pages of the Committee's report and so are not prepared to say to what extent, if any, anything

that we regard as essential in doctrine, government, discipline or worship has been surrendered that the Joint Committee might present a unanimous report. This is one of the most important matters immediately before these Churches and the columns of *CHRISTIANITY TODAY* will be open, as far as the limits of our space permit, to those who care to discuss its merits. Editorial discussion of the "Plan of Union" will appear in later issues of this paper.

DR. E. STANLEY JONES' REPLY



THROUGH Dr. W. J. VAN KERSEN, of the Board of Foreign Missions of the Reformed Church in America, we have received the following communication from Dr. E. STANLEY JONES with the request that it be published in this paper:

"Some one has sent me a clipping from your paper in which it was stated that I was content that the atmosphere of India should be permeated with the Spirit of Christ. I am not content with the fact that this permeation has taken place. I can only be content when the man holds Christ as his Saviour and Lord, but I am grateful for any step toward that end however small it may be. You also quoted some one in India that I was content for people to stay in their ancient religions. The missionary must have misunderstood. I say to the Hindu that I want him to accept Christ as his Saviour and Lord and live within his own home as a Christian. It is quite another thing to say that I want him to continue to be a Hindu. Heretofore the policy has been to pull people out of their homes. My plea is that he stay right in his home and be a witness for Christ.

"In reference to saying that I believed that Jesus died only for truth. Let me say this is a very imperfect expression of my own faith. I believe that He not only died for truth, but He died for us, and this has in it the deepest content you can put there."

Yours very sincerely,

E. STANLEY JONES.

Dr. VAN KERSEN, in his accompanying letter, says: "In the light of this statement it seems to me some retractions are in order." It is by no means clear to us, however, that such is the case. It does not seem to us, in fact, that Dr. JONES' reply really meets the comments we made on his article in the *Christian Advocate* in our October issue. And in as far as he does his reply seems to us typically Modernist in its vagueness.

In our comments we did not expressly state that Dr. JONES is content if men be permeated with the Spirit of Christ. What we did was to raise the question whether that was not the more or less suppressed assumption of what he had said rela-

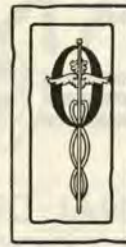
tive to Christ entering into the texture of the soul of the East. We are glad that he states that he wishes the Indians to hold Christ as their Saviour and Lord. But he leaves us uninformed as to the content he puts into those terms. As everybody knows, even confessed Modernists constantly refer to Christ as Saviour and Lord, but put a content into these terms quite other than that of the New Testament. It would seem, in view of the quotation we cited from a missionary, that Dr. JONES has not made clear to the East the exact sense in which he employs these terms. In this connection it may also be noted that the missionary in question did not say that Dr. JONES is content that people stay in their ancient religions. What he said was that Hindus stated that they got that impression from hearing him.

Neither was it stated that Dr. JONES *believes* that Jesus died only for truth. What was said was that the addresses he gave in India were fitted to convey that impression. We are glad to note that Dr. JONES states expressly that Christ "died for us" but we are unable to attach much significance to the added statement that "this has in it the deepest content you can put there" inasmuch as he has not told us what he considers its "deepest" content. In this connection it need not be overlooked that even radical Modernists speak of Christ as having "died for us" but no real Modernist speaks of Christ as having died as an expiatory sacrifice to satisfy Divine Justice and to reconcile us to God. We were not privileged to hear Dr. JONES when he spoke recently in Philadelphia but a valued correspondent writes: "Dr. JONES certainly made a typically Modernist address. He spoke of the 'redemptive ideas' of Christ; but there was no inkling of the fact that Christ never redeemed anybody by His ideas but redeemed His people by His blood."

We have no desire to be unjust to Dr. JONES. If he desires to make a fuller statement in repudiation of our representation the columns of this paper are open to him. We do not hesitate to say, however, that in our judgment Dr. JONES' influence is in the interest of Modernism rather than historic Christianity.

This judgment of Dr. JONES, originally derived from his books, seems to us to have received confirmation by the correspondence that has taken place between Dr. JONES and the editor of the *Christian Century* relative to the Laymen's Report (issues of November 1st and 15th). While he there writes, "I refuse a label of fundamentalist or modernist—I want to be a Christian" (a purely quibbling statement in our opinion) yet he states that he has "no interest in orthodoxy as such" and not only speaks of the authors of the Laymen's Report as "high-minded Christian men and women" but says he does not regard the group that supports that report as a rival group "bidding for the attention and allegiance of the Christian church" and according that he wishes them well and remembers them in his prayers. Equally significant is what the editor of the *Christian Century* (a mis-named publication in our opinion) writes about Dr. JONES. On page 1359 of the November 1st issue we read: "It seems to us that he (Dr. JONES) symbolizes in faith and deed the missionary ideal toward which our editorial pen has been consistently pointing. We know of no single matter of importance, in doctrine, or organization, or strategy, in which there exists between us any vital difference of opinion." Again on page 1433 of the issue of November 15th we read: "It is inconceivable that any member of the commission (which wrote 'Re-Thinking Missions') would hesitate to ascribe to Christ the terms saviour and redeemer. Inconceivable that they hold otherwise than Dr. JONES himself about the cross . . . Let him state what he means by saviour and redeemer, and we believe the laymen will show him the substance of his meaning in the report. Let him state what he means by the cross as a revelation of God, and we believe the laymen will show him the substance of that meaning in the report." Unless the *Christian Century* has done Dr. JONES a very grave injustice indeed there would seem to be scant grounds for accusing us of having been unjust to him in what we said in our October issue.

IRRELEVANT AND IMMATERIAL



ON January 2nd a group of forty-three men and women, who claim to have a first-hand knowledge of the foreign mission work of the Presbyterian Church, issued a statement which is alleged to be a reply to the criticisms of the Board of Foreign Missions that have been made by those who directly or indirectly are responsible for the Independent Board for Presbyterian Foreign Missions. None of its signers have official connections with the Board of Foreign Missions.

It needs but a cursory reading of this statement to apprise one of the fact that its contents are at least 99% irrelevant and immaterial as a reply to the criticisms of the Board of Foreign Missions as expressed in the Minority Report of the Committee on Foreign Missions that was rejected by the last Assembly (more fully in the pamphlet "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U. S. A.," by J. GRESHAM MACHEN, copies of which may be obtained free by addressing the author at 206 S. 13th Street, Philadelphia). Apparently the Statement has been written and signed in ignorance of the fact that these criticisms had and have to do with the acts and policies of the Board of Foreign Missions rather than of the missionaries on the field (except in individual cases, notably in that of MRS. BUCK). Moreover these criticisms of the Board itself had and have little, if any, reference to its efficient and economical administration; it has to do almost exclusively with the acts and policies of the Board relative to Modernism and modernistic tendencies.

It is noteworthy that this Statement nowhere affirms that there are no Modernists among the missionaries supported by the Presbyterian Church. It contents itself with saying that our missionaries "as a body" are "men and women of culture, ability, devotion and sincere Christian faith. They embody and proclaim the historic evangel of Christ. With fine adaptability to their environment and by a variety of methods, they proclaim to the non-Christian world the singular Saviourhood of the crucified and risen Redeemer. This message is the one comprehensive reason for their presence on the mission field. . . . The attempt to impugn their loyalty to Christ and His Gospel is an injustice to faithful, Godly and consecrated men and women." It therefore differs little in what it says about the missionaries "as a body" from what was said about them in the Minority Report of the Committee on Foreign Missions presented to the last Assembly for that report expressed its "gratitude to Almighty God for that great company of faithful, self-denying missionaries of our Church who are bringing to the unsaved in foreign lands the message of salvation through Jesus Christ and Him crucified." A statement that in substance could be signed by sponsors of the new Board has small significance in the present crisis.

No one, as far as we know, affirms that our missionaries "as a body" are unfaithful, but it is alleged (what the forty-three signers do not deny) that our missionaries include some who are unfaithful. Moreover it is alleged that if the present policy of the Board is maintained there will be a steady increase of those who are disloyal to the Bible and the Gospel it contains. That is why the Minority Report at the last Assembly declared its belief that "for a mission Board to take such actions as will in effect appeal to Bible-believing Christians on the one hand and to Modernists on the other, is ethically indefensible and unworthy of a great church that bears the sacred name of Christ."

It is also noteworthy in this connection that while the Statement defends the existing Board of Foreign Missions yet that it makes no reference to the policy of the Board in the selection and support of missionaries. It refers merely to the economy and efficiency with which the Board is administered—a matter about which there is relatively little dispute.

While we are told that the signers include "business men, military men, physicians, newspaper men and educators"—the one minister included (Dr. Charles Wood, of Washington, D. C.) being a signer of the Auburn Affirmation—we know nothing of most of them. Such knowledge as we have of a minority of them, however, does not lead us to think that the group as a whole is composed of those who are keenly concerned about the proclamation in its purity and integrity of the Gospel of Christ, as it is taught in Holy Scripture and summarized in the Westminster Standards. Be that at it may, it would be difficult to compose a Statement less relevant and material to the missionary situation in the Presbyterian Church in the U. S. A.

CHRISTIANITY'S STATUS AND PROSPECTS



WHAT is the status of Christianity at the present time? Superficial observation would seem to indicate that it is exceedingly favorable. There has never been a time when so many professed and called themselves Christians. Christianity has its witnesses in practically all parts of the earth. In America and Europe, if we except Russia, there is little professed antagonism to Christianity. Practically everyone of any importance, whatever his attitude toward the church may be, claims that his

philosophy of life is "essentially" Christian. It might seem as though the complete triumph of Christianity over the thought and life of the world were close at hand.

Such an estimate of the status and prospect of Christianity is challenged alike by the "Modernist" and the "Fundamentalist."

According to the "Modernist" historical Christianity is for the most part other than the religion founded by Jesus. He alleges that almost immediately after the death of Christ the "religion of Jesus" was transformed, refashioned by his earliest followers under the influence of their pre-Christian beliefs—a tendency that continued under the influence of the theological constructions of Paul, largely of pagan origin, and that reached its culmination in the historic creeds of the churches—with the result that real Christianity was almost completely unknown until, thanks to modern religious liberalism, it was rediscovered, dug up as it were out of the debris that had covered it for nearly nineteen centuries. We need only remember that according to the "Modernists" even such doctrines as the deity and atoning death of Jesus are of pagan origin—doctrines central to Christianity as it is generally understood in Greek, Roman and Protestant circles—to perceive how true it is in the judgment of such that the number of those who profess and call themselves Christians affords small evidence of the present status of real Christianity.

On the other hand the "Fundamentalist" — because he believes that not only in the mind of Paul but in the minds of the earliest followers of Jesus, and not only in the minds of his primitive followers, but in the mind of Jesus himself real Christianity is essentially the same as that which has found expression in the historic creeds of the churches—holds that "Modernism" is of the nature of an apostasy from, rather than a rediscovery of, Christianity; and consequently that insofar as it is accepted the status of Christianity is in a bad way. The fact that much of what is called Christianity today not only does not regard Jesus as a present object of worship, but openly rejects the cross as an expiatory sacrifice for sin compels the "Fundamentalist" to greatly discount the significance of the fact that more people than ever call themselves Christians.

In any serious estimate of the present status of Christianity much turns on the right answer to the question, What is Christianity? If all that is called Christianity is really Christianity, the status of Christianity is exceedingly favorable. But if we must distinguish between Christianity and what is merely called Christianity as both "Modernist" and "Fundamentalist" admit,

it is clear that its status is not as favorable as the number of those who call themselves Christians might indicate.

It is equally necessary to keep this distinction in mind when we consider the prospects of Christianity. It is no comfort to us at least to find men optimistic about the future of Christianity if, on investigation, we find that what they call Christianity is something other and different from what we call Christianity. That would mean that the triumph of what they call Christianity would mean the passing of what we call Christianity. If, for instance, as we scanned the future, we foresaw the universal triumph of a religion like Unitarianism, or a "Modernism" that rejects the cross as an atoning sacrifice and Christ himself as an object of worship, and denies that salvation is by grace through faith in that divine Christ who bore our sins in his own body on the tree, we would be forced to believe that the time is coming when Christianity, as we understand it, will be classed with the dead religions.

When we speak of the prospects of Christianity we mean Christianity as it was all but universally understood until the rise of "Modernism." This means, generally speaking, that Christianity, as we understand it, consists of the sum total of the saving truths taught in Holy Scripture. More particularly it means that Christianity is that redemptive religion that centers in Christ as the God-man, and that provides for men salvation from sin, felt as guilt and power and pollution, through his expiatory death—in a measure in this life, perfectly in the life to come.

So understanding Christianity, it seems to us that the immediate outlook for Christianity is far from encouraging. We do not indeed suppose that the situation warrants any weakening of our confidence in the *ultimate* triumph of Christianity. We are not of those that admit that advancing knowledge has disproved the truth of Christianity, as we have defined it. If we did, we would no longer call ourselves Christians. We must at least have a religion that we believe to be true. Our confidence in the ultimate triumph of Christianity, however, is only partly due to our conviction that it can validate its facts and doctrines in the form of the world's thought and have the superiority of its ethics admitted in the world's market places. Our confidence is also bound up with our conviction that while Christianity is a system of thought and life, it is at the same time infinitely more than a system of thought and life. If Christianity were but one system of thought and life struggling with others for the mastery of the world, we would have small confidence in its ability to gain the suffrage of mankind—because it must make its appeal to sinners, to those who are prejudiced against it both as a system of thought and a way of life. Here in a special sense the proverb holds true that those "convinced against their will remain of the same opinion still." In Christianity a redeeming activity is at work in the world. Christ not only taught, he acted; moreover he not only was, he is; and as age succeeds age, he remains the same, yesterday, today and forever. In the future as in the past those who seek to prevent the saving activities of the living Christ will be forced to confess defeat and make their own the words ascribed to Julian: "O Galilean! Thou hast conquered!"

We do not pretend to say what the immediate future has in store for Christianity. It may be that the love of more and more will wax cold. It may be that Christians are facing persecutions as bad or worse than those of the early centuries. Be this as it may, Jesus being what he is, the living Lord, clothed with the power of God, we may be sure that the religion that centers in him will, despite all opposition, make its way to ultimate victory. They reckon apart from Jesus Christ as active Lord and Saviour who suppose that Christianity, as the church of all ages has understood it, will one day be a dead religion. In Christ himself is the source of our assurance that a great future awaits the religion we profess. In this confidence let us go forward. Our labor for and with the Lord Jesus Christ will not be in vain.

Buchmanism and the Gospel¹

By The Rev. Ned Bernard Stonehouse, Th.D.

Assistant Professor of New Testament in Westminster Seminary



UST what is the so-called Oxford Group? With this question in mind many evangelical Christians attended one or more of the meetings arranged several months ago in connection with the visit of Frank Buchman and several of his European disciples, but they often went away without having received any clear cut answer simply because so much that is central to the Christian message was passed over in silence or was phrased in the vaguest possible language. And for the most part, for the same reasons, the literature of the Group has proved equally unsatisfactory. It is, therefore, with renewed anticipation that one turns to a book which purports to answer this very question as to the essence of Buchmanism.

True, it is an anonymous work, and makes no claim to be an authoritative exposition of the principles of the movement. Nevertheless, it is not a book for which any loyal member of the Group is likely to apologize. Its perusal shows that it presents, in more systematic form, the very principles that have found expression in the public meetings as well as in books like Russell's *For Sinners Only* and Allen's *He That Cometh*.

Furthermore, lest anyone should suppose that the author is disqualified as a spokesman because of possible lack of contact with the leaders of the movement, it is well to state that, in his dedication, the author claims Frank Buchman as his friend, and, in the foreword, receives for his work the recommendation of another prominent leader, Professor L. W. Grensted, of Oxford, who states it as his belief that the book may be "used very widely to help others to understand that fellowship better, and to bring home to them the challenge of the living Christ for which and for which alone the fellowship stands."

This review will not attempt a survey of the contents of the book. Nor will it seek to summarize all of the objections which might validly be brought against Buchmanism in general or in detail. The more urgent task, as the writer sees it, is to ask the simple and all-inclusive question whether the way of salvation which the Group presents is the Christian way, whether its witness is to the Gospel or to something other than the Gospel. Too often it is made to appear that the Group presents merely a new technique in evangelism, and men have failed to center their attention on the incomparably more important question whether the Gospel is presented at all. What, then, is the message of the Group to the unsaved?

If fidelity to the Gospel requires nothing more than that the unsaved be told that they are sinners and are in

need of Christ, Buchmanism will qualify as evangelical. And herein lies the deceptive character of this movement as well as of so many other voices in the church today. The readers of *CHRISTIANITY TODAY* are sufficiently discriminating, I trust, to realize that such a test is inadequate. For, in loyalty to the Scriptures, one must inquire further *what* is said to the sinner about his sin and the saving work of Christ. He is not a true evangelist who approaches the sinner with a discourse on the saving power of the living Christ but fails to point out that he is dead in trespasses and sins and utterly unable to renew his own life. And it should be even more obvious that a witness to Christ who does not set forth the cross as the only hope of deliverance from the wrath and curse of God under which he stands as a guilty sinner avoids all of the offence and foolishness of the Gospel.

What the Sinner is Told About His Sin

The Oxford Group makes the claim that when it comes to sin, there is no hedging at all but instead a blunt presentation of the reality of sin. Indeed, in this book, as in the other literature, considerable space is devoted to the portrayal of the power of sin over human lives. Sin, according to the Group, is anything that keeps us from God or from one another. And it is further described as "a disease with consequences which we cannot foretell or judge, . . . which needs antiseptics to keep it from spreading; . . . a definite disorder of the soul" (pp. 19 ff.). But how flattering to the sinner this all is compared with the testimony of the Word of God!

How Pelagian the description of sin as a disease which needs an antiseptic! And to the same effect, the writer apparently holds to the old pagan conception of the lower side of our natures as the seat of sin, which involves the denial of the Christian teaching that man's *whole* nature is corrupt. Purity is defined as "being honest to the best side of our natures" (p. 87). The same false dualism is involved in the statement that "nothing can take from us that vital invisible part of each one of us which is God's alone" (p. 105), as though the visible were somehow less God's and the invisible were somehow less subject to sin. And how like the Old Liberalism is the word of praise for Frank Buchman's "unfailing optimism and belief in the infinite spiritual possibilities of humanity" (p. 14).

Optimism of this kind with reference to what is in man hardly makes for the glorification of the grace of God as the only ground of our salvation. For if man still has "infinite spiritual possibilities," "the best side" of his

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¹ WHAT IS THE OXFORD GROUP? By The Layman With A Notebook. Oxford University Press. New York. 1933. Pp. 132. \$1.25.

The Final Form of the Plan of Union

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



THE Joint Committee on Organic Union has just made public the final form of "The Plan of Union providing for the Organic Union of the Presbyterian Church in the United States of America and the United Presbyterian Church of North America." This Plan is to be presented to the 1934 General Assemblies of the two churches with the recommendation that the Assemblies submit it to the several presbyteries with the "categorical question" whether they approve of the Union on the basis set forth in the Plan. If this vote results favorably during 1934-1935, then at the 1935 General Assemblies "each Church as represented in its General Assembly will be called upon to decide what will be its future course of action with reference to organic union with the other interested Church under the provisions of the 'Plan of Union'."

Although "the proposed organic union cannot become effective before the meetings of the General Assemblies of the interested Churches in the year 1936," yet it is proposed that the really decisive question of principle be submitted to the presbyteries this spring and that that decisive question be settled before the meetings of General Assemblies in 1935.

Evidently, therefore, that part of the Presbyterian Church in the U. S. A. which is true to the Bible and to the Reformed Faith must decide at once what its course of duty is. What should Bible-believing Presbyterians do in view of the situation just outlined?

The answer, in the opinion of the writer of the present article, ought not to be in doubt. Bible-believing Presbyterians ought to oppose with all their might the submission of the Plan of Union to the presbyteries next May; and then, if, despite such opposition, it is submitted, they ought to take steps, as was done in the somewhat similar situation in Canada, to continue a really faithful Presbyterian Church in case the presbyteries act favorably and the proposed union church be formed. If that becomes necessary, what ought particularly to be observed is that it will not be the Bible-believing Presbyterians but the advocates of the Plan of Union who will be responsible for what is sometimes called "splitting the Church."

The Joint Committee has done exactly what it was expected to do. It has included in the Plan of Union the 1925 "Confessional Statement" of the United Presbyterian Church and the "Brief Statement of the Reformed Faith" (approved by the General Assembly of the Presbyterian Church in the U. S. A. in 1902, but not hitherto a part of the constitution of the Church) as "historical interpretative statements" of the United Church, and it has made the formula of creed subscription quite different from what it now is in the Presbyterian Church of the U. S. A. These two changes involve a compromise with Modernism,

and Modernism is the deadliest enemy of the Christian religion today. The Modernist elements in the Presbyterian Church in the U. S. A. will probably welcome the Union; the Christian elements, if they are consistent and are aware of what is really being done, will continue the Presbyterian Church under its present constitution and will not enter into the proposed union church.

The 1925 Confessional Statement

The 1925 Confessional Statement—to confine our attention for the moment to that, without attending also to the exceedingly unsatisfactory "Brief Statement of the Reformed Faith" now by this Plan of Union to be raised to a new and wholly undeserved dignity—is objectionable not only (as has been shown especially by John Murray* and others in CHRISTIANITY TODAY) in its denial or omission or obscuration of necessary elements in the Reformed or Calvinistic system of doctrine, but also, underlying all that, in its wrong teaching about the Bible.

It asserts that the Scriptures are "the supreme source of authority in spiritual truth." That assertion may well be held, and certainly will be held by the Modernists in the proposed union church, to give comfort to the really central error of the present day, which is that there is such a thing as "spiritual truth," as distinguished from scientific truth or historical truth, and that it is only in the sphere of that "spiritual truth" that the Bible is infallible or supreme. Christianity, on the other hand, as distinguished from Modernism, is founded squarely upon historical facts such as the bodily resurrection of Christ; and it holds, if it be consistent, that the Bible is infallible in all spheres into which it enters at all. A really Christian creed ought to be careful to exclude that central error of the day by the greatest possible precision of statement. This 1925 Confessional Statement seems rather to be careful to give comfort to it.†

The Way in Which the Confessional Statement Is Included

It is true, the Plan of Union, as the Committee intimated at the last General Assembly, is modified in its present final form from the form in which it was originally submitted for the consideration of the Church. In the first place, the Preamble of the 1925 Confessional Statement is now omitted; and, in the second place, the 1925 Confessional Statement is no longer presented as coordinate with the Westminster Standards, but it is now stated that "in all questions of doctrine, the Westminster Confession of Faith, and the Larger and Shorter Catechisms shall be the final authority, subject to the Holy Scriptures." But neither

* See CHRISTIANITY TODAY for January or February, 1932.
† Compare CHRISTIANITY TODAY for June, 1933, p. 6.

The Great Delusion

By E. Van Deusen



BELIEF should rest on adequate evidence. But what Professor Shorey has termed the "sacred cow" of evolution is unsupported speculative assumption, counter to the dominant evidence. The abler and less bigoted holders of this dogma recognize that it is *not* a necessary induction from facts, but a creed held in spite of facts. Indeed, notwithstanding vast efforts to make out a plausible case for this pet theory of pedagogic propagandists, scientific study has tended more and more to disprove and discredit it. Yet shrewd and persistent propaganda in text-books, popular magazines, newspapers, etc., with pictures of *imaginary* pre-historic scenes and "reconstructions" has deluded the general public. That *conjectures are not evidence*, anyone competent to sit in a jury should know. So-called "scientific authorities" have no more "authority" than the logical weight of the factual evidence they may produce. Given the *facts*, truly and fully, the legitimate logical *inferences* therefrom can be drawn by anyone who will follow the laws of rational, orderly, logical thinking—essential to any *true* "scientific" knowledge. A far cry lies between what "nature" really says about the supposed "evolution" and what illogical—or dishonest—"scientists" say she says. They have no monopoly on the "interpretation" of natural facts; nor can they claim for their own inferences any exemption from the established laws of evidence and valid reasoning and the universal tests of truth. Demand real evidence and true inferences, for fancied facts.

Like the old "Tulip Craze" or the "South Sea Bubble," this delusion has spread and thrives in the soil of a few vague and hazy notions:

First: The average man mistakes ordinary growth, or development under artificial care and training, for "evolution." But, growth of an oak from an acorn, taming a pet, improving a rose is *not* "evolution," but mere mutation, changes of form or appearance, not of nature. "Evolution" means *transmutation* (change *across*) or the transformation of one distinct type of life into a quite *different* and *higher* one. "Leghorns," etc., are simply varieties of hens—*i. e.*, they are *interfertile* and breed a type having *vitality to survive and propagate themselves under natural conditions*. There's no case where hens gave rise to some higher form of life, clearly *not* a hen; if so, then you'd have "organic evolution." But from time immemorial all life has regularly reproduced *only after its kind*.

Second: He mistakes some outward or structural likeness between men and some lower animals for evidence that the former arose from the latter. This inference is unwarranted. *Inorganic* nature—where surely there's no "heredity"—also shows *likenesses* of distinctly *different*

things, *e. g.*, in the "law of the Octave," or the periodic repetition of like properties in analogous chemical elements, as Carbon and Silicon, Fluorine and Chlorine, Lithium and Sodium, etc. These are simply native likenesses, or "parallelisms."

Again, such inference is unreasonable because some *resemblance is to be expected* in different types of animal life *living under* the same or *like conditions*: birds, beasts and men breathe the same air, see the same sunlight, tread the same earth, live under the same physical and chemical laws, are alike nourished by food taken into a digestive tract, etc. So, some likeness of bone and tissue is natural and doesn't perforce imply descent, one from the other. The evolutionist's *real problem* (starting with his own "premises"), is to account for the great *diversity*—rather than *similarity*—of life under substantially the same conditions or environment—*e. g.* of marine life. *Similar Functions* also make for resemblances; one mechanical principle is often applied in entirely different machines. Such resemblances logically indicate a basic principle or standard plan applied to similar ends—not descent, one from the other. To purposely arrange museum specimens in the order of their structural similarity is *no evidence* of their genetic relationship; you can likewise arrange similar specimens that evolutionists themselves hold as entirely unrelated. By insisting that resemblances between species denote a common origin, evolutionists commit the logical fallacy of ignoring a clear, convincing alternative. If likeness necessarily meant a single origin, then the differences must have begun later. But heredity, as the *similifying* process, clearly could not be also a *diversifying* process, and at sometime suddenly begin to transmit what it had not received from earlier generations. To claim this is like trying to ride two horses going at the same time in opposite directions. On the other hand, the law of *Parallelism* seen in the *inorganic* world rationally explains organic "analogies" and "homologies" in the world of living things and beings. The basic properties inherent in all living—as in all inorganic—matter, provide a common ground for the universal forces that manifest themselves similarly in different organisms, so that in very different animals there are very similar adaptations for given ends. To quote Professor O'Toole's masterly discussion of the whole subject: "Resemblance is perfectly compatible with independence of ancestry." "Parallelisms arise in organisms of separate ancestry, which are due, not to heredity, but to the uniform action of universal morphogenetic forces." On the ground that general laws govern the development of living matter also, he further says "there is no difficulty in seeing why the problems posed by exposure to analogous environmental conditions are solved in parallel fashion by organisms, irrespective of

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The Hebrew Christian Alliance and the Presbyterian Church

By The Rev. Paul L. Berman



THIS is a reply to a paper read by the Rev. Elias Newman at the Eighteenth Annual Conference of the Hebrew Christian Alliance of America, held in Boston, Mass., May 16 to 20, 1932, printed in *The Hebrew Christian Alliance Quarterly*, in the issue of October-December, 1932, and reproduced in substance in the November issue of CHRISTIANITY TODAY.

The writer makes this reply solely in the interest of truth and fair play. He feels that Mr. Newman has perhaps unintentionally distorted the facts and has falsely discredited the work of the Presbyterian Church in its effort to evangelize the Jews.

In no way does the writer countenance any movement among Christians or Jews that would compromise in the least the Gospel of Christ. His is the position of historic Christianity which declares that the Lord Jesus Christ is the only Saviour of men. Christianity is the final religion and it alone offers to Jew and Gentile redemption from the guilt and power of sin. It was of old looked upon by the Greek as foolishness and to the Jew it has ever been a stumbling block and a rock of offence. Yet it must be preached to a world that is naturally averse to it, for the Gospel is, as the Apostle Paul declared, the "power of God unto salvation." Any attempt to tone down the message of Christ and His apostles, be it by "The Fellowship of Faiths" or any other "Good Will" movement, should be resisted to the last by all who truly love our Lord Jesus Christ. There should be no compromise in this vital matter. Christianity is at stake and it can only live as it maintains undiluted its distinctive message of redemption.

This has been the position of the Presbyterian Church in its Jewish work from the beginning, and the attempt to ally that work with modernism, as Mr. Newman does, is wholly unwarranted. The writer together with every other Jewish missionary of the Presbyterian Church, including the Rev. H. B. Centz and the Rev. A. J. Kligerman, who are both associate editors of the *Hebrew Christian Alliance Quarterly*, resent and repudiate such a bold misrepresentation of the Board of National Missions of the Presbyterian Church. The facts will not bear out his insinuations.

Mr. Newman implies that the Presbyterian Church, U. S. A., since the Budapest and Warsaw conference has committed itself to what he terms the "Christian Approach to the Jew Movement," and this movement he insinuates is "closely allied to the 'Good Will' movement." Now the writer submits that there is nothing wrong with the phrase "Christian Approach to the Jew." What is Christian missionary work among the Jews but a Christian

approach? What else can it be? To carry the Gospel to any people is to approach them with it. After all, what is meant by the phrase "The Christian Approach to the Jews?" Very evidently we should go to those who use it for an answer. Fortunately, we have the answer in the "findings" of the Atlantic City Conference. Two of these "findings" have again and again been published as an explanation of what is meant by "A Christian Approach to the Jews." "We are profoundly convinced that Jesus Christ is God's answer to the whole world's need. Having found Him to be the Way, the Truth, and the Life for ourselves, we are persuaded that what He is and does for us He can be and do for all men. We believe that, having found in Jesus Christ our Redeemer, the supreme revelation of God and having found our fellowship with Him to be our most priceless treasure and the only way to spiritual life, we should have an over-mastering desire to share Him with others, and very specially with those who are His own people according to the flesh. We, therefore, have a clear and evangelistic purpose so to present Jesus Christ, by word and deed to the Jews, that they may be attracted to His personality and recognize Him as their Christ, as in truth He was and is." Yet Mr. Newman deliberately ignores these published Statements, and either ignorantly or intentionally reads into the phrase a perverted meaning of his own and then audaciously asserts that the Jewish work carried on by the Presbyterian Church is allied in aim and method with the "Good Will" movement which has no Evangelistic purpose whatsoever and has no sympathy with such a Christian approach to the Jewish people. Such an assertion shows either a deliberate willfulness to pervert the truth or absolute ignorance of the work of the Presbyterian Church.

It is true that in recent years three missions to the Jews in the Presbyterian Church have been given up. But why were they given up? Was it because the Presbyterian Church no longer believes in Missions to the Jews? or that it no longer has a Gospel to give them? To create such an impression is an unwarranted assumption. How is it that the Presbyterian Church, at the present time, is carrying on in four centers an aggressive evangelistic work among the Jews? Why is it that the Gospel is now being preached in them in all its fullness and power against the protest of unbelief in Jew and Gentile? Why is it that the Presbyterian Church lays aside so much every year in good American dollars, to see to it that this work shall not cease? Only to ask these questions is to show the injustice of such declarations. But more can be said about the strong belief and interest of the Presbyterian Church in missions to the Jew. Beside the four mission stations which

it has to the Jews, three churches are receiving aid to do parochial work among the Jews. Over two hundred other churches are definitely trying to approach the Jews in their local outreaches of evangelism. There are thirty-three mission study classes in Presbyterian Churches studying Jewish Missions and the Jewish Question, and others are now being organized. There are 2000 prayer groups in the Presbyterian Church praying daily for the conversion of Israel and these groups range in membership from ten to one hundred. Courses of lectures have been given in every Seminary of the Church to educate young ministers in the work of Jewish evangelization and create in them a sense of obligation for its extension and support. Thirty-six Presbyterian Churches have designated gifts ranging from \$100 to \$1000 a year for Jewish Missionary Work. All this indicates that there is no Church in the whole of Protestantism which has manifested such enthusiasm for the conversion of Israel. This interest is real and spiritual. Eight days in the prayer calendar of the Presbyterian Church are devoted to prayer for Jewish Missions and Missionaries. What denomination can present a more earnest effort to win Israel to Christ?

During the past thirteen years the Presbyterian Church has made marvellous progress in its work for the Jews. This surely is not time to criticise the earnest and consecrated efforts of that Church but rather to thank God for what has been accomplished and for its courage in facing the task in spite of much indifference and many perplexing obstacles.

When the truth is known the closing of the missions was not at all because the Board of National Missions of the Presbyterian Church no longer believes in this work. One who knows anything at all about the Presbyterian Church is well aware that the Boards of the Church are only servants of the Presbyteries in the General Assembly. The Board of National Missions does not control the Presbyteries nor does it dictate to them. A mission of any kind can only exist with the approval of Presbytery in whose bounds it is to be located and the main support for the mission must come from the Presbytery.

Everyone knows that in these days of financial depression much of the mission work of Presbyteries has been curtailed, and work in various places has been given up for the time being. This has happened in every form of missionary endeavor. The \$4000 which the Presbytery of St. Louis assumed for a Jewish Mission was later on found to be more than it could bear even by those who in the first place voted for it. It was given up because of the inability of the Presbytery to meet the financial responsibility. And in the case of the missionary in that particular mission it was stated by the most evangelistic members of the Presbytery that he was "non persona grata." One should not blame the Presbytery for lack of interest when the real reasons were financial and the inability of the missionary then on the field. Any mission, even in Africa, would close tomorrow for reasons like these. In the case of the other mission its closing was due to the economic pressure of the times and tremendous local

obstacles that could not be overcome. The facts may be secured by any one interested enough to ask for them.

The problem of reaching the Jews in America with the Gospel is a tremendous one. The Board of National Missions of the Presbyterian Church has earnestly faced that problem. It has realized that if the Jewish population is to be reached with the message of the Gospel it would take more than a mission here and there to do it. That Jews live in the neighborhood of Christian Churches we all know. Now if the local church could minister to its Jewish neighbors, what a blessing it would be! Thousands and thousands could be reached in a very short time in scattered communities where Jewish Missions could not be established and which would be beyond the possibility of one mission station in a large area to serve. That has been in the mind of the Board of National Missions of the Presbyterian Church. Such an aim and procedure is nothing new as Mr. Newman admits. "It is," he says, "as old as the London Jews Society" and toward such an effort he is "Not Opposed." But he infers without any warrant whatever that since the Board of National Missions is seriously seeking to extend this phase of its work it intends to close all distinct missions to the Jews. It has never been in the thought of the Board of National Missions of the Presbyterian Church to close Jewish Missions nor does it ever look forward to closing them. It is only facing earnestly a tremendous problem and is seeking in every way to augment the work that is being carried on in Jewish Mission Centers.

The Presbyterian Church believes in Missions to the Jews. It is supporting them now and intends to support them. Right now the Board of National Missions of the Presbyterian Church is giving itself and is definitely committed in black and white to the following: "the development of interest in work for the Jews through Church publications and other literature, addresses, conferences, etc.; development of work for the Jews through neighborhood houses, community centers, local churches, etc." This does not look as though the Board has any intention to close mission stations.

The writer of this reply together with all the missionaries of the Presbyterian Church gladly put their signatures to the reply, and they feel deeply hurt over the slurs aimed at Dr. John Stuart Conning, director of the Department of Jewish Evangelization of the Board of National Missions of the Presbyterian Church. There is not a man today who has done more for the cause of Jewish Evangelization. He is now giving of his time and energy, although at a retiring age, to promote the cause which lies so close to his heart. He deserves more praise than any other man for what has been done. Here is a servant of God consecrated to the task of making Christ known to the last Jew in the world. We ought to thank God for a man like that, and all who know him love him. But Mr. Newman would identify him with movements that sponsor anti-Christian propaganda. One wonders whether Mr. Newman ever read Dr. Conning's book

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whether they are nearly, or distantly, related in the sense of morphology.”

Third: The average man is also misled by the baseless assumption that evolution “worked” in prehistoric times—where direct and primary evidence is impossible. This is a convenient refuge to dodge the embarrassing fact that beings don’t “evolve” now, nor is there any such record during the ages of human history. Three sound reasons for rejecting this question-begging conjecture—are:

(a) The *permanence* of natural laws; else you could have no “science.” *E.g.*, chemical laws, inorganic and organic, were evidently the same ages ago; physical laws also. So, if there was a natural “evolutionary” force prehistorically, it should have been—and be—seen in historic times; but it isn’t, and there’s no adequate evidence that anyone has ever witnessed it. You must then logically conclude that it didn’t operate prehistorically either.

(b) *Time* itself, however long, can neither cause nor complete a process. Time is but opportunity, not creative power, and can’t change into accomplished fact what is not even begun. Only if an actual “evolutionary” force had been found to exist, sufficient to transform one order of life into a different one, would the appeal to long ages of opportunity be valid.

(c) *Slow* transformation and adjustment to the conditions of its life would have been fatal to any creature; it would have perished in the process of “learning” *how* and *when* to do that needful to its sustenance and propagation; it would *not* survive a gradual “evolution” of instinct from experience. Instinct must act *promptly* and *perfectly*; incomplete adjustment at any time to physical environment spells early extinction. Instincts needful for food and life must be *automatic*, not empiric; witness the attack of a wasp on a tarantula.

Fourth: The average man is also deluded by the claim that men have so-called “Vestigial” parts or organs no longer useful, and that these mean a bestial origin. But ignorance of their use does not prove their disuse, nor does the fact that a man may survive and live without one mean that they have no function; later study has disclosed their importance, *e.g.*, the functions of “ductless glands,” etc. Space does not permit multiplied illustrations—here or elsewhere. Furthermore, “freaks-of-nature,” caused by some embryonic accident or injury, no more indicate genetic ancestry than do “Siamese-twins” or two-headed calves.

Fifth: Another evolutionary error is that the human embryo’s development is a “Recapitulation” or abridged repetition of the supposed stages in the race’s asserted development from lower forms of life. However, evolutionists admit that most of such supposed stages of ancestral resemblance are lacking, and the two matters especially stressed by them have been thoroughly disproved. Briefly, the “recapitulation” notion has been generally abandoned; its present use is for public propaganda among the uninformed and ignorant. “Obviously,” says O’Toole, “there cannot be any direct derivation of the *embryonic*

features of one organism from the *adult* characteristics of *another* organism.” But “things that are undeveloped and incomplete must be more or less alike” (Garbowski, quoted by O’Toole).

The Nuttall Blood Tests

Blood Reactions: A vast number of these Nuttall tests have shown practically nothing but their absurd inconsistency and meaninglessness. They neither are nor can be a test of genetic relationship; first, blood is “denatured,” so to speak, in clotting, and the residual watery fluid (“serum”)—without the blood’s cells and most of its normal chemical constituents—is not life-blood and would not support life; second, the factors of *heredity* are *not in the blood*, but in the germ-cells. Again, between human beings, and even close blood-relatives, there are found such differences of blood that a transfusion may prove fatal; the serum of one blood may destroy the red cells of the other. If these tests had meaning, bats would be akin to porpoises, and eels to baby rabbits—but not to grown up ones, etc. In short, this “proof” may be discarded as worthless.

The Palaeontological Evidence

Fossils and *Bones* are a main prop for evolutionary propaganda; yet, as supporting evidence, they have no strength. Their use as “proof” of evolution rests on two *false assumptions*: one, that resemblance means descent—a fallacy already noted; second, that each more complex form lived correspondingly later—as if a descendant. Clearly, sequence in time is no proof of genetic descent. But more! The successive-fossil-ages theory is itself a glaring case of “reasoning in a circle”; first, as Professor G. M. Price points out, evolution as a fact is *assumed*; then, fossils are used to show the relative sequence of the earth’s strata; then, the resulting assumed order of strata is taken as evidence of successive stages of development of the life represented by the fossils. In short, the fossils date the strata, and the strata date the fossils. This “proves” nothing. Further, strata with supposedly the oldest fossil forms are repeatedly found at or near the surface and *above* others said to be recent. So, to avoid the embarrassment of having the offspring antedate the ancestor, the evolutionist relabels his strata and assumes geological “faults” and utterly impossible “thrusts,” etc., to explain nature’s non-conformity to his theory. Actually, so far as the earth’s crust shows, these varied forms of life may have been contemporary. And, incidentally, it may be added that while the evolution dogma distorts and is unsupported by fossil facts, they are logically, scientifically and consistently explained by the historic fact of “The Flood.”

Another evolutionary inconsistency is that the *same* process caused *opposite* results: *e.g.*, that, in evolving, mammals increased and insects decreased in size. Surely a unique cause that can produce opposite effects at the same time! Incidentally, *devolution* agrees better with our daily observation; we don’t see the other; but degeneration is ever evident.

Again, very many fossil forms of vegetable and animal

life are seen to belong to the same species as their descendants today—unchanged through the ages. Further, *no intermediate or transitional forms* have ever been found; the classes and families of fossils are as different and distinct as their living descendants. Evolution has to find not just a “missing link,” but untold numbers of “links.” Here its devotees are again discredited; because a fossil type is found in only certain strata, it is assumed that it did not exist before, but was derived from presumed earlier types; this inference presupposes that the geological record is *complete*. On the other hand, absence of “missing links” is charged to the record’s *incompleteness*. So the evolutionist must blow hot and cold at the same time.

Here it should be noted that abnormal or diseased (pathologic) specimens and “hybrids” are *not* “missing links.” The interspecies “hybrid” is rather the largely or wholly *sterile* offspring of two species—*e. g.*, the mule. An interspecies “cross” mixes “incompatible germinal elements”; so, the offspring’s propagating power is subnormal; and—if such hybrid is not wholly sterile—instead of producing new species, or even breeding after its kind, the interspecific hybrid *reproduces a receding type that ere-long dies out*. The marks of a species is not likeness of form, etc., but *sameness of germinal constitution and interfertility*—plus “sexual incompatibility” with other organisms, so as to produce wholly or partially sterile hybrids. Obviously, *this can never be known of fossils*; similar fossil forms may have been wholly unlike genetically, and unlike forms sexually compatible. *Relationship cannot be proved by fossils.*

Pseudo-Human Fossils

The *False “Links”*: The two “links” that have been especially relied on to show man’s supposed bestial or anthropoid origin are inventions of imagination: (1) “Java Ape-Man”—said to represent the first step in a transition from brute to man. This “reconstruction” was built from two fragments of bone and two teeth, each found at a different point in an old river-bed and at different times from September, 1891, to October, 1892. In the same region were bones of many different animals. Virchow indicated that this was enough to discredit the “find”; also, it is said that all existing casts of the so-called “skull-cap” disagree with the measurements originally given out by the finder, who, since 1896, is reported to have kept these choice bits of “scientific proof” locked up; he himself is said to have come to regard the bones as those of an ordinary ape.

(2) “Piltdown” or “Dawn-Man”—another “scientific reconstruction” from a small fragment of skull found about 1908 in an English gravel-pit and amid bones of numerous different animals, two other fragments found some years later, a bit of some animal’s jaw bone found another year later by another man, and another piece of skull found by another man, and the next year a tooth by yet another man.

The other fossil remains commonly cited—the “Heidelberg Man,” the “Neanderthal Man,” etc.—are not held to be intermediate or transitional forms, but low types of

men. The former was reconstructed from a jaw bone, the latter from bones and a skull regarded by Virchow and others since as deformed by disease. Size, shape, condition depend largely on age, sex, social-customs (*e. g.*, “Flat-head Indians”), imbecility, disease, etc., all difficult or impossible to determine in fossil remains. Yet these imaginary “reconstructions” are hailed as our near ancestors, with an assurance that (as Dr. O’Toole says) “might well put to shame the account of a contemporary eyewitness”; after analyzing the “reconstructions” he concludes they are inventions and artistic creations rather than discovered specimens, that “Romance hastens to the rescue of uncertain science, with an impressive display of ‘reconstructed fossils,’ and the hesitation of critical caution is superseded by the dogmatism of arbitrary assumption; scattered fragments of fossilized bones are integrated into skeletons and clothed by the magic of creative fancy.” Again, “Anyone can combine a simian mandible with a human cranium, and, if the discovery of a ‘connecting link’ entails no more than this, then there is no reason why ‘evidence’ of human evolution should not be turned out wholesale.”

A comparatively recent and absurd “assured result” of evolutionists was “The Second Java Man,” heralded as “evidence” of a race of prehistoric ape-men. This new sensation was desensationalized by the statement of Dr. Hrdlicka, of the National Museum at Washington, who said—“A critical examination of this supposed million-year-old near-human skull has revealed beyond all doubt that it is an extinct *elephant’s knee*.”

Cytology and Genetics

Finally, modern cytology and genetics — initiated by Mendel’s epochal work on heredity — disclose biological barriers to both the fact and possibility of transformism. Space allows but brief reference to several convincing considerations advanced by students of these matters:

(1) The minute Cell — whether single or in interdependent aggregations as bodies—is the unit of animal life. The basis of cell structure is *protoplasm*—fresh supplies of which are essential to the continuance of life; plants manufacture it from the elements, animals get it through their food. Research has shown that *protoplasm differs by species—i. e.*, distinct groups of interbreeding organisms. This is fatal to the transmutation-descent dogma.

(2) Microscopic *one-cell* creatures show differences in shape, size, food-habits, and methods of locomotion and reproduction; and each kind reproduces *only after its kind*. Evidently, in their inherent nature—and analogous to the basic differences between atoms, *e. g.*, of copper and of iron—*all cells are not alike*. This again precludes transformism.

(3) This fact holds, too, in higher organisms composed of vast numbers of cells; evidently, fish have one kind of cells, birds another, animals another, mankind another. You notice the difference in meats of various kinds. So, whatever differences the microscope may or may not show, obviously the cells of organisms in each of the varied

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nature may take the initiative in the regeneration of his life.

And not a word of the awful guilt of sin! How characteristic of the modernistic approach to speak of sin as disease or disorder or as divisive but to pass over the dread word of the Scriptures to the sinner that, as a transgressor of the righteous law of God, he is subject to the curse and wrath of God, who demands the satisfaction of His justice. An omission of this kind involves a break with the Reformation, and more than the Reformation, for the doctrine of the guilt of sin is the common Christian presupposition of the great Reformation doctrine of the justification of the guilty sinner because of what Christ has done in the sinner's stead.

Such being the nature of sin, according to the Oxford Group, what approach must be made to the sinner? The first thing necessary, they tell us, is to bring his sins to light, and that end can be brought about by getting him to share his sins with the "Life Changer." Our Bibles tell us that knowledge of sin comes through the law of God (Rom. 3:20); there can be no preaching of the Gospel apart from the proclamation of the law of God. However, if sin is not transgression, but merely disorder of the soul, it is probably better to follow the Group technique of holding up one's past sins to the sinner. The resultant discovery on his part that all of his sins are also the sins of others lifts from him "the feeling of isolation and despair of Self" (p. 30). One is reminded of Allen's confession: "Never had I known the full measure of my shame till that moment, when I knew that my fears were groundless, and that for all the time I had had no cause for shame" (*He That Cometh*, p. 12).

The Witness for Christ

Having brought the sinner to this "healthy outlook" on sin, the Life Changer should next "witness for Christ." Any expectations of a more truly Biblical note at this point are soon doomed to disappointment, for witness is defined as "sharing with others the main reasons and the concrete results of our surrender to God" (p. 36). It appears that "witness for Christ" means principally a recounting *not* of all that Christ has done for the sinner but only of one's own experience. The writer goes on in words which shock the Christian who has heard the Gospel story and has come to repose all of his confidence for salvation in the cross of Christ: "The Oxford Group's joy in living and working in itself manifests Christ better than any words could do. It uses the power of Christ to change other people's lives." Not, therefore, the message of the Crucified One which is found in the Bible, but the experience of the modern individual Christian discloses Christ—how radically the witness of the humble believer in God's Word differs from that of the Life Changers of the Oxford Group!

More specifically the "assets" of the witness of the Group are described as "a conviction of the existence of

the living Christ and proof of God's forgiveness and the power of the Holy Spirit" (p. 35). It will be noted that these "assets" do not go beyond the experience of the Life Changer. "The Oxford Group witnesses have felt Christ working in their lives and the Spirit of Christ has walked beside them. They tell of what they themselves know as positive truth" (p. 37). Tell the sinner of the challenge of the living Christ to a life of absolute honesty, purity, unselfishness and love; of Christ who "came as Man, as our Example, as the personification of God's plan for each man and woman" (pp. 129 f.); who is the "Spirit of Love for all mankind" (p. 14); whose life on earth demonstrates that "His Absolute Love for mankind was, and is, an undying quality that even thousands of years cannot dim" (p. 109). Tell the sinner that he may receive from God "the peace of that quality of life He gave to the world when He gave us Jesus Christ, who understood and practiced perfectly Absolute Love among Men" (p. 116). But remember that "it is those of us who call ourselves Christians who must demonstrate what Absolute Christ Love is before the world will accept it" (p. 114).

The Call to Surrender

Having brought the sinner to a "healthy outlook" towards sin by confession, and having witnessed to that "quality of life" to which the living Christ has challenged him, the Oxford evangelist calls upon the sinner to surrender his sins and his life to God. Surrender is described by the writer, among other ways, as a "simple decision put into simple language, spoken aloud to God, in front of a witness, at any time and in any place, that we have decided to forget the past in God and to give our future into His keeping" (p. 47); it is our "complete severance from our old self and an endeavoring to live by God's guidance as one with Christ" (p. 41). In this experience of conversion, it is true, the necessity of God's help is not denied, and the necessity of the forgiveness of sins is recognized (pp. 22, 43). "Christ," it is said, "came as God to do for us what we cannot do for ourselves (p. 129). Just how much we cannot do for ourselves is not intimated, and, in general, the recognition of the need of divine aid does not conflict with the optimism of the Group concerning man's spiritual possibilities. It is not surprising to find throughout the book many expressions which refer the Life Change in conversion to the sinner's own initiative—expressions which for their crassness, outdo Pelagianism. Perhaps the most distressing of these is the statement in which the beginning of the Christian life (the life change or conversion) is described as the time "when we initially change our lives to Christ" (p. 61). The members of the Group are Life Changers, and apparently there is nothing that can impede their conquest of sin in the world. "Individual self-interest is the causation of world sin. The Oxford Group vision of a world set free from the destroying influence of that sin is not vague idealism; it is a definitely possible spiritual realization that can be

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types of animal life have the *inherent* and distinct *potency* of so agreeing and reacting on each other as to form a body characteristic of that distinct type. Such manifest inherent difference does not support the assumption of cell-likeness, on which the evolution theory rests.

(4) Cells differ also as between our *different bodily organs*—shown by the Japanese scientist Mayagawa. Older cells are ever wearing out, dying and being removed, while “new ones are being differentiated” (Bremer) to replace them; heart-cells replenish the heart, lung the lungs, liver the liver, etc. Each organ is renewed with its own constituent elements. If cells of one organ are injected into another, it will promptly expel them. In this *persistent distinction* between different kinds of cells is further ground for the *fixity of species*.

(5) Weismann predicated two kinds of cells in sexually-reproduced animals—*body cells* and *germ cells*. The former may be affected by use or disuse or their interaction with the body's environment; but physical features that are *only* so acquired disappear with the cause, and are *not* transmitted to the germ or reproductive cells—these being unaffected by what may happen to the body. Germ-cells divide and give rise to body-cells, and these divide to make other body-cells; but these differentiated and specialized body-cells can yield only their own kind—never germ-cells, which are the only means of hereditary transmission. Hence it is recognized that *acquired* physical characteristics are *not transmitted*. So, a bodily adjustment to living conditions would not promote evolution. Alcohol and certain chemicals may directly attack the parent germ-cells and cause an inheritable *impairment* in both body and germ-cells; but such change does *not add new* and improved characteristics—as is required for evolution.

(6) Cells of different species are held to be distinguished by their characteristic number of “chromosomes”—which carry the so-called “genes” or hereditary factors, of which new ones are held to repeatedly appear or come to expression, thus producing varieties. The chromosome number for mankind is said to be 48, dogs 22, some insects 58, and some others 6, mouse 40, horse 38, monkey 54, etc.; but the *total amount or length of chromosome material is the same in all members of a species*. As with the “blood reactions,” these characteristic numbers or amounts are most *irregular*, and there is *no serial relation between them and the different species* as arranged by evolutionists—in the order of supposed

descent. Were evolution a fact, they should show some determinable agreement.

(7) The continuance in offspring of the same chromosome count that characterizes a certain species is *assured by the automatic halving* in the germ-cells—in connection with the process of reproduction—of that number in the body-cells of that species: e. g., if the latter is 20, then the reproductive cells will each have but 10, so the new cell resulting from the union of two germ-cells will again have the characteristic 20 chromosomes. This constancy, and the content of the chromosomes, makes for *fixity of a species*.

(8) In the process of cell-division to form the new cell, the chromosomes of sperm and ovum join to blend together the germ plasm of both ancestors. In doing this, the chromosomes form what is termed a “mitotic pattern,” which also *differs as between species—and at their very beginning*.

(9) Within the cell biologists have distinguished a minute mass or “organelle” named the “Apparatus Golgi.” This speck of matter is in constant motion so long as the cell lives. Its fluctuations are held to follow *different definite patterns for different species*; in one the pattern is like the figure 8, in another the diamond, in another the parallelogram or other geometrical figures, etc., the possible number of different patterns being seemingly as many as the number of species. Such identification marks further emphasize the separateness and dividing gulf between the different species.

(10) *Mendelian heredity*: The work of the great Austrian Abbot Mendel clinched the evidence that species reproduce *only after their kind*. Today it is recognized that while Mendel's law as formally stated may not cover every known aspect of heredity, there is *no kind of inheritance which, rightly taken, is inconsistent with it*. His findings have been summarized substantially as follows: (a) The physical traits that may appear in offspring must first have been inherent in the hereditary elements in the chromosomes—the so-called “genes,” the seat and source of inheritability. (b) *Within natural species* there may be as many inheritable differences of characteristics as a given species has different “genes” in its germinal cells. The variations or varieties are due simply to *recombinations of characteristics*—(like a kaleidoscope)—already present in the species. (c) No such differences, however, extend beyond the bounds of any particular species in question, for no extra-species characteristics could ever be added without adding a new and *different kind of “gene.”* But the germplasm—in which is the mechanism of heredity—is (quoting Hamilton) “set apart at

the *very beginning* of cell-division in the new life”; and, “without the addition of a (genuinely) *new* characteristic there can be no evolution.”

Conclusion

In fine, the transmutation theory is not only contrary to reason, but against the facts of experience and sound scientific observation. It is an illogical but bold attempt to extend the familiar principle of inheritance within species “far beyond the barriers of interspecific sterility to remote applications that exceed all possibility of experimental verification” (O'Toole). It constantly violates a first principle of inductive reasoning by making enormous inferences from insignificant facts and postulates. As Dr. L. T. More points out, “*Laws*” are in essence *predictions of the future*; so, to talk of “laws” of heredity or evolution, when “no biologist can predict what even the next generation of man or the character of any individual in the next generation will be,” is arrant nonsense. In physics you can predetermine by physical laws the future path of a projectile; but you can't rightly speak of “laws of heredity” or “laws of evolution” when you are quite unable to predict biological futures with any shade of definiteness or certainty. One after another, from “natural selection” as accounting for the different species—but which, incidentally, would prevent rather than promote “evolution” or transformism—onward, these superficial theories have been repeatedly discredited. Yet it is this dogma that underlies and is the premise for multitudes of crude and radical pronouncements and programs, from the refuted “higher criticism” of so-called “modernism” to the godless barbarities of Bolshevism. This great delusion has—in the words of Tuccimei (quoted by O'Toole) writing on its social effects—“invaded every branch of knowledge and walk of life, and has seeped down among the ignorant and turbulent masses.” Its logical “consequences are known as socialism and anarchy.” “Socialistic doctrines are based exclusively upon” “this perverse determination to place man and brutes in the same category.” With such ancestry and kinship taught in very many of our schools and colleges, “experimental murders” by a Loeb and Leopold are understandable; with moral restraints removed and spiritual sanctions destroyed, ultimate anarchy looms ahead, and you will have (again in Tuccimei's words) “society reduced to an inferno of desperados and suicides.” A theory of human progress that naturally results in human decadence and demoralization is obviously false.

Buchmanism and the Gospel —Concluded

brought about by an army of Life Changers" (p. 24). And to confirm the impression that the Life Change, in the last analysis, is not conceived of as due to the supernatural operation of the Spirit of God, one only need observe that restitution is regarded as "an indispensable condition for the birth of a new spiritual life" (p. 58). If the new birth is conditioned upon what man must do first, salvation is no longer of grace but of works.

Silence on the Cross of Christ

The sum of all our objections to the witness of the Oxford Group to the sinner is that it fails to point him to the cross of Christ as the only ground of the forgiveness of sins. The very heart of the Christian message is the cross of Christ (cf. Gal. 3:1; I Cor. 1:23, 2:2). Even naturalistic historians like Harnack recognize that "the Gospel," as Paul understood it, "meant the good news of the Divine plan of salvation, proclaimed by the prophets, and now accomplished through the death and resurrection of Christ" (*Origin of the New Testament*, p. 9). But apparently the Christ of Calvary is too far away for those who wish to present the challenge of the living Christ. Indeed, the death of Christ is alluded to two or three times in the book, but then only as demonstrating a certain quality of life. For example, it is said that one of the purposes of the Group is "to keep alive the Faith for which Christ came on earth, suffered and died, so that every man, woman and child in this world might see and understand that Perfection of Life to which all of us would attain if we, too, would be Christ-like" (p. 9). And it is related how Frank Buchman "poured contempt on all his pride" when, at the turning point of his career, he pondered the cross of Christ (p. 60). There is not a single statement concerning the blood of Christ in the whole book, least of all as that without which there could be no remission of sins.*

Will anyone suppose that the omission of the cross from the message which is addressed to the unsaved is due to the fact, mentioned in the foreword, that the book was written in the "heat of conviction" and is "rather a living document than a carefully guarded treatise"? How could the "heat of conviction" possibly excuse the omission of the very heart of the Gospel? The recounting of a brief conversation with the Rev. S. Shoemaker, as he left one of the public meetings of the Group in Philadelphia, will prove, I think, that the position of the book is essentially the same as that of at least one of the outstanding leaders of the movement. In reply to my question how the experience of the living Christ, of

which one heard so much in the public meetings, was related to the atonement, of which one heard so little, Mr. Shoemaker stated that the experience presupposed the fact of the atonement. Immediately, however, he added the startling imperative, "But don't talk about the atonement to the unsaved! That would be like trying to explain the binomial theorem to a young child." In other words, according to the Group, one can become a true Christian without ever having heard of the cross of Christ; later on there will be time enough to study the meaning of His death.

The Hebrew Christian Alliance —Continued

"Our Jewish Neighbors." It is permeated through and through with a yearning desire to show the meaning of Christianity to the Jews who are about us. Mr. Newman overlooks this and catches upon page 146 from which he draws the hasty and unwarranted conclusion that Dr. Conning is a sponsor of the "Fellowship of Faiths" idea. Nothing could be farther from the truth. The fact is Dr. Conning doubts whether any good can come from the practice of the interchange of pulpits between Christian ministers and Jewish rabbis.

Dr. John Stuart Conning is the editor of the magazine, "Our Jewish Neighbors," which is devoted to the promotion of Jewish Evangelization. In this magazine in the December, 1931, issue, Mr. Newman states that there is an article contributed by Rabbi Lazon, which attacks the cause of Jewish Evangelization and the sincerity of Hebrew Christians. Dr. Conning's reply is characterized as weak and compromising by Mr. Newman. But with characteristic unfairness, Mr. Newman does not explain that Rabbi Lazon is addressing himself to a group of Christians "who are trying to convert him," and that Dr. Conning addresses himself to a group of Jews, seeking to convince them of the obligations of Christians to give them the Gospel. As a Christian gentleman Dr. Conning approaches them with sympathy and courtesy, yet with firmness, giving them without qualification reasons which a Jew would understand, why Christians seek to share with them the Gospel. Instead of being weak and compromising, it is an example of that fairness, truthfulness, and directness in argument and testimony which it would be to the great advantage of Mr. Newman to copy. A weak and compromising person is one who surrenders principle. And is there to be found in Dr. Conning's reply, the writer asks, any trace of the surrender of the Christian Message and is there any implication that he will no longer seek to win the Jews to the Christ of the Cross? Again and again, Dr. Conning, in the face of the definite organized opposition, has maintained the right and duty of Christians to

give the Gospel to the Jews and has never faltered in his allegiance to Christ as Saviour and Lord.

Mr. Newman is stating nothing new when he declares that Christian Missions to the Jews are being attacked. They have always been attacked not only by Rabbis but by some in the Church who are not in sympathy with Jewish Evangelization. But it is not only Jewish Missions that are being attacked. All missions both home and foreign are being assailed at the present moment. Mr. Newman states that at recent meetings of "The Home Missions Council" Jewish missions have been attacked, but he says nothing of how these attacks were victoriously met and the cause of Jewish Evangelization triumphantly vindicated. When one reads the following statement of Rev. John McDowell, D.D., president of the Home Missions Council and a secretary of the Board of National Missions of the Presbyterian Church, which conveys the attitude of the Home Missions Council toward Jewish Evangelization, one marvels at the ignorance and temerity of one who dares to affirm that the Home Missions Council is antagonistic to real mission work among the Jews. Dr. McDowell says: "Every Church and every denomination bearing the name of Jesus Christ is under inescapable obligation to proclaim the Gospel of Christ to the Jews with humility and love and self-sacrificing service so that the Jews may be awakened from the mere expectancy of a Messiah or a dependency on self-righteousness to true repentance and confession of sin, praying for regeneration, receiving pardon through the sacrifice of the Lord Jesus Christ and becoming His sincere disciples.

"At least four reasons should lead the Church to render an earnest and effective service to the Jews. These reasons are as follows: (1) Gratitude for all that has come from the Jewish people into the Christian religion; (2) the desperate condition of the Jews today; (3) the spiritual gain which Jewish zeal would bring into the Christian Church; (4) the direct and definite command of Jesus Christ to His Church to give the Gospel to all people.

"These reasons constitute a direct and definite call of God to his Church today to give the Gospel of Christ in all its fullness and the service of Christ in all of its implications to the Jews as well as the Gentiles. For the Christian Church to do less than this is for it to be untrue to Christ and unfair to the Jews."

The writer and the undersigned missionaries of the Presbyterian Church protest against the publication of such an article as that appearing in the Hebrew Christian Alliance Quarterly and CHRISTIANITY TODAY by the Rev. Elias Newman, as unjust and unfair, and submit this reply to be published in the columns of the official organ of the Hebrew Christian Alliance

Continued on Page 15

* I John 1:7 is quoted at the head of the last chapter, but since there is no reference to the blood of Christ in that chapter or in the rest of the book, I can only suppose that this passage is cited for its reference to fellowship.

The Final Form of the Plan of Union —Concluded

of these two modifications really removes the destructive character of the proposed Plan of Union.

The Preamble to the 1925 Confessional Statement was, indeed, particularly offensive to consistent believers in the Bible and in the Reformed Faith. But it represented quite correctly the temper that underlies the whole Confessional Statement, and the body of the Confessional Statement is retained in the Plan of Union.

Although the Plan of Union asserts that "in all questions of doctrine, the Westminster Confession of Faith, and the Larger and Shorter Catechisms shall be the final authority, subject to the Holy Scriptures," yet the 1925 Confessional Statement and the "Brief Statement of the Reformed Faith" are embodied in the Plan of Union "as historical interpretative statements of the United Church, as aids to the faith and witness of the United Church." It should be noted particularly that these documents are to be included not merely as "historical interpretative statements," but as "historical interpretative statements of the United Church." That clearly means far more than that they are merely retained as part of the historical record of the churches constituting the union. On the contrary, they are to be regarded as statements which are put forth by the *United Church* in the present tense. Moreover they are declared to be "aids to the faith and witness of the United Church," although every consistent Christian man ought to hold that far from being aids to the faith and witness of the Church they

constitute serious obscurations of that faith and witness. There can be no doubt whatever but that if they are adopted in this form as parts of the Plan of Union they will be held — certainly by the Modernists — to be authoritative interpretations of the Westminster Standards. Already the Westminster Standards are being nullified in the Presbyterian Church in the U. S. A. by an "interpretation" which makes them say almost the diametrical opposite of what they really mean. Enormous official impetus, to say the least, will be given to this nullification if this miserable 1925 Confessional Statement is made a part of the Plan of Union.

The Proposed Formula of Subscription

The proposed "Formula of Subscription" to be required of candidates for ordination in the proposed union church, while it is almost ridiculously long and descends into trivial details such as attendance upon Presbytery meetings, yet obscures what is really quite central in the present formula of creed subscription in the Presbyterian Church in the U. S. A.—namely, that there is only one system of doctrine taught in the Bible and that system is the Reformed or "Calvinistic" system of doctrine contained in the Confession of Faith and Catechisms of the Church. The second paragraph of the Formula of Subscription is so ridiculously involved and obscure that it is rather difficult to determine what it does mean, but certainly it does not state in any clear and unambiguous fashion what is taught in the present formula of the Presbyterian Church in the U. S. A.

Sunday School Lessons for February

(International Uniform Series)

Lesson for February 4, 1934

PUTTING GOD'S KINGDOM FIRST

(Lesson Text—Matt. 6:1-34. Also study Romans 21:19-21. Golden Text—Matt. 6:33.)

THIS is the second of three lessons on the text of what is usually called "The Sermon on the Mount." It is the record of a portion of the discourse of our Lord to His disciples. It is exceedingly important to remember this, for here, as in other parts of Scripture, people often assume that what is said is addressed to all men indiscriminately. Not so. In order to understand any Scripture it is necessary that we know whether it is addressed to the redeemed or to the natural man. The Sermon on the Mount is addressed to the former, and even they may only live according to its precepts in the grace and strength of God.

Our Lord was here contrasting for His disciples two contrary ways of living. The first way is the way of the natural man carried over into the redeemed life. This life is characterized by: (1) Ostentatious alms-giving; (2) Prayer offered only to be seen of men; (3) Fasting for public no-

tority; (4) Having the whole ambition of life centered upon the things of this world. The way of the redeemed man is the direct opposite of all these. Why? Not merely because he is told that he "ought to be different," but because of what the great Chalmers so aptly called "The expulsive power of a new affection." When Christ comes into the heart, His presence expels loves that cannot be cherished along with His. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added." He who spared not His own Son, but freely delivered Him up for us all, how shall He not with Him also freely give us all things? You can't en throne the kingdom in any real sense in your heart until at the blood-sprinkled mercy seat you have yielded to the Saviour-King and become His vassal forever.

Lesson for February 11, 1934

TIMELY WARNINGS (TEMPERANCE LESSON)

(Lesson Text—Matt. 7:1-29. Also study Matt. 3:1-12. Golden Text—Matt. 7:19.)

How the disciples must have squirmed

under the lashing, probing tongue of our Lord! He was not delivering an oration: in a small, intimate group, and probably in a quiet low voice He was stripping the tinsel and pretense from the souls before Him. These were their besetting tendencies and sins that He was so mercilessly cataloguing. He was holding up a mirror to them that they might see themselves as they were. And the silver on the mirror was the holiness and the will of God. Again and again He makes it plain that not outward rules merely, but an inward state, determines the outward acts of a man. Acts are an expression of the inner disposition. "Do men gather grapes of thorns, or figs of thistles?" The method of our Lord from that day until this has been to change men's hearts inwardly, rather than merely setting up a code of rules by which the natural man may attempt to live. But be this noted: such inward changes cannot be made "in the mass." They demand a rebirth by the Spirit in the individual. This is of necessity. The new birth is a solitary matter, even if it takes place in the midst of a great crowd of people. Nor may society as a whole be "lifted" or "Christianized" apart from the process by which the individuals who compose it are "born again" of the Spirit.

Lesson for February 18, 1934

JESUS' POWER TO HELP

(Lesson Text—Matt. 8:1 to 9:34. Also study Luke 5:27, 28; Mark 2:13-22; Isaiah 55:1-7. Golden Text—Matt. 9:13.)

Had the writer of these notes been given the task of naming this lesson he would have called it "Love in Action." For there is here more to be contemplated than mere power. It is not our Lord's power that is so striking here—that ability of His does not seem incongruous to those who understand His deity—but His pity, His mercy. His willingness to make unstinted use of that power.

The mountain retreat was over. Now followed days of action. Doubtless our Lord did many other deeds and miracles of kindness that are not recorded here. But of the acts recorded let us make a list: (1) the cleansed leper, (2) the centurion who believed and prayed for his servant, (3) Peter's wife's mother, (4) "many possessed with demons," (5) the stilling of the sea, (6) the Gadarene demoniacs, (7) the healing of the man sick with the palsy, (8) the calling of Matthew, (9) the woman with the issue of blood, (10) the ruler's little daughter, (11) the two blind men, (12) the dumb man possessed of a demon.

In each of these cases we see our Lord either (1) responding to the cry of faith, or (2) rebuking those of little faith by a loving exercise of His divine abilities.

Lesson for February 25, 1934

THE TWELVE SENT FORTH

(Lesson Text—Matt. 9:35 to 11:1. Also study Matt. 10; Isaiah 40:1-11. Golden Text—Matt. 9:37, 38.)

Our Lord continued His gracious ministry of preaching and healing "about all the cities and villages." Then He said to His disciples that the harvest was plenteous, but the laborers few. Therefore He commissioned the twelve (the apostolic list is found in Matt. 10:2-4) to go out, not to the gentiles or Samaritans but to the Jews. They were to do what their Lord had been doing: (1) preach the imminent coming of the kingdom and (2) heal the sick, raise the dead, and cast out demons. Why did He send them forth now? There were undoubtedly several reasons.

First, He wanted a wider testimony made to the lost sheep of the house of Israel.

Second, He desired that more be healed and helped than He, in His voluntary humiliation, could ordinarily heal and help.

Third, He desired that the disciples might suffer the experience of rejection as He was being rejected, that through this they might be prepared for their work after His crucifixion, resurrection and ascension. Some of His discourse to the disciples before they set forth is doubtless prophetic of that after-time. Some of the discourse is even

today difficult to understand. But there is no mistaking the solemn warnings given by our Lord concerning the effects of the preaching of the gospel. It would, inevitably, He told them, lead to strife and trouble and tumult and division. Would that our "peace at any price" ecclesiastics would read and ponder these words. The preaching of the Gospel has always led to division and controversy inside as well as outside the church. Why? Because the natural man incorrigibly sets up some other way of salvation that does without the blood of the Cross, and between that denial of the blood and the true gospel there can never be anything other than struggle and conflict. Which is more important—truth or tranquillity? The answer of our Lord is found in this lesson.

The Comfort of the Scriptures

A Devotional Meditation

By the Rev. David Freeman, Th.M.

"In all thy ways acknowledge Him, and He shall direct thy paths." Proverbs 3:6.

WHEN the Scriptures say, "Trust in the Lord" they mean that we are not to lean upon anything human. Not on the arm of flesh or on human wisdom, but entirely upon God we are to rely.

And when the Scriptures say, "Fear the Lord" they mean that His commandments are to be for us above all else. Hence we are to shun evil and walk uprightly.

All this is involved in acknowledging God in all our ways. In everything God is to be regarded. He is to be the first and last consideration in every activity. What does this mean but that to glorify God and to enjoy Him forever is to be the primary goal of life? God in every consideration is to be given first place. Nothing short of this pleases God. He will have all of us. The Apostle's prayer for us is that our whole man, our entire being be "preserved blameless unto the coming of our Lord Jesus Christ."

God does not direct the paths of the sinful. To fear the Lord is to depart from evil. To be forgiven is to go and sin no more. If we continue in sin we show that our ways are not of God.

We are told, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Sin has so distorted us that we may call what is wrong, right. We dare not trust our own understanding.

If we seek to know God and His will as He has declared that will in His Holy Word He will lead us right. This is God's promise. What does it mean but that the days ahead will be safe and secure no matter what may befall.

Men speak of the struggle for existence. Let the struggle of life be only to please

God. That is the only struggle the soldier of Christ should know. In that conflict all is on the side of the Christian. The future holds nothing for the child of God but victory.

The future belongs to God. There is nothing ahead but what is good and gracious toward us. "All things are yours." "Ye are Christ's and Christ is God's." For those whom God calls His own He will make the world, the things present and to come, and life and death, to minister a "far more exceeding and eternal weight of glory."

With the gift of Christ we have been promised all things. Nothing can harm or destroy us. What can prevail against the elect? "Fear not: for they that be with us are more than they that be with them."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil." That is the confidence granted to those who acknowledge God in all their ways.

God's love once vouchsafed to us and declared by us in a holy walk knows nothing strong enough to separate us from it.

Shall we ever cease to thank God for what we have in the all prevailing name of Christ Jesus?

"Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven forever mine."

The Hebrew Christian Alliance—Concluded

of America and CHRISTIANITY TODAY, so that all may be informed of the truth about the Presbyterian Church in its relation to Jewish Missions.

Instead of criticizing unjustly, we believe that the Alliance should glory in the work of the Board of National Missions of the Presbyterian Church for its loyalty to Christ and His Gospel and for its obedience to His Command to preach the Gospel to every creature, including the Jews.

The Rev. Paul L. Berman, Field Director, New York.

The Rev. A. J. Kligerman, Missionary, Baltimore.

The Rev. David Bronstein, Missionary, Chicago.

The Rev. Immanuel Gittel, Missionary, Los Angeles.

The Rev. Morris Zutrau, Missionary, San Francisco.

Correction

In the November issue of CHRISTIANITY TODAY a review of "With Christ in Soviet Russia" stated that the book could be purchased for \$1.00 (cloth bound) or 75 cents (paper bound). The Russian Missionary Society, which is promoting its sale, is forced to charge \$1.25 for the book (cloth bound) in order to cover the cost of duty. Postage is extra. The paper bound copies are no longer available. The book can be secured by writing to the Russian Missionary Society, P. O. Box 216, Philadelphia, Pa.

News of the Church

Correspondence, General

California Letter

By the Rev. Stanley H. Bailes

THE Western Branch of the Southern California League of the Faith is holding regular monthly meetings in Los Angeles. The re-election of its officers resulted in the Rev. Dr. Isaac Ward, former associate of Billy Sunday, being made president. Dr. Ward has put new life into the organization and some splendid programs have been forthcoming.

Los Angeles Presbytery will hold a devotional conference for its active ministers at the Surf and Sand Club, Hermosa Beach, January 9th and 10th. Speakers are being selected who are not modernist nor fundamental in the extreme, the purpose being for every minister to unite on a spiritual basis.

Churches throughout the Western States are feeling a definite spirit of revival and many churches have reported large gatherings in recent months. The prayer meeting, which is usually the barometer of the church, is well filled in many churches and a deep realization of our dependence upon God is increasingly felt.

Dr. Arthur L. Odell relinquishes his pastorate at Beverly Hills for the House of Hope Church of Saint Paul, Minnesota, formerly served by Dr. H. C. Swearingen. Dr. Odell will begin his new ministry February 1st.

The Rev. Milo Jamison and the Rev. Mr. Sutherland, the two young ministers ousted from Los Angeles Presbytery for asserted insubordination, continue to do a great work among the 7,000 students of U. C. L. A. at Westwood. Mr. Jamison is pastor of the University Presbyterian Church, Independent, and has also a great radio ministry daily which carries his word into thousands of homes. Mr. Sutherland continues with the Bible clubs, an organization for the training of students in definite Bible study. This is a work of faith and God is richly blessing it.

Dr. W. E. Edmonds of Glendale, regarded as the most stalwart fundamentalist on the Pacific Coast, continues to draw capacity congregations at every service at his great church. His ministry is an inspiration to us younger men who, having set our hands to the plow, are determined not to look back. There is an increasing desire on the part of all of us, for greater emphasis on the fundamental doctrines, and greater fidelity to the teaching of God's Infallible Book.

LOS ANGELES, CALIFORNIA

Washington-Oregon-Idaho Notes

By Dr. Roy Talmage Brumbaugh

THE Rev. L. Wendell Taylor, D.D., of Seattle (Wn.), has been called to the Federated (Presbyterian and Congregational) Church of Olympia, Wn., succeeding the Rev. Sherman L. Divine, D.D. Dr. Taylor began his work in the new charge January 1st. Dr. Divine was called to the Mount Baker Park Community Church of Seattle (Wn.) last month.

The machine, of course, hears nothing, but the voices raised against the Board of Foreign Missions increase both in number and volume.

The First Church of Tacoma (Wn.) raised two thousand dollars to meet the emergency building indebtedness in November. New members are received at almost every service. The evening attendance was increased by four hundred in two months. The pastor is preaching a series of sermons on the Book of The Revelation.

We read in a magazine article that Dr. Harold L. Bowman, who recently left Portland, Oregon, for Chicago, is a member of the National Committee for the Presentation of the Laymen's Foreign Missionary Inquiry, or, as the *Sunday School Times* puts it, "The Laymen's Betrayal Commission." The names of other well-known ministers appear on the list and these, almost without exception, seem to be numbered among the pets of the ecclesiastical machine. The moderator rants against what he calls "Extreme Fundamentalists." What will he say about the Presbyterians whose names appear on the National Committee for the Presentation of the Laymen's Foreign Mission Inquiry? Will the next General Assembly take action against those who believe in the Bible and the Westminster Standards, or against those who, by their presence on the above-mentioned Committee, declare themselves to be against the Bible and the Westminster Standards?

The Presbytery of Olympia will meet in the Westminster Presbyterian Church of Tacoma (Wn.) on January 16th.

TACOMA, WASHINGTON.

Denver and Vicinity

By the Rev. H. Clare Welker

THE Littleton Church, the Rev. Lewis S. Hall, pastor, recently observed the fiftieth anniversary of its organization with appropriate services. On Sunday, November 5th, three services were held in which the Presbyterian congregations from Louviers, Sedalia and Elizabeth joined. The preachers at these services were the Rev. George F. Sevier, D.D., pastor of the Lou-

viers Church; the Rev. George R. Edmundson, D.D., former pastor of the Littleton Church, and the Right Rev. Irving P. Johnson, Episcopal Bishop of Colorado.

The Rev. Frank March, formerly pastor at Elizabeth, who has been totally disabled by sickness, has moved with his family to Denver and is worshipping in the First Avenue Church; the Rev. Thomas Murray, pastor. This church on a recent Sunday received fifty-eight new members, thirty-one of whom were heads of families.

The Committee on Christian Education of Denver Presbytery has set a number of goals for its Vacation Church Schools for the coming summer. These include the holding of at least fifty-five schools, with a total attendance of four thousand and benevolent gifts to the total of four hundred dollars.

The Highland Park Church, the Rev. Elmer J. Larson, pastor, reports more than one hundred new students enrolled in its Sunday School in a recent six weeks' campaign.

The Rev. John MacDonald recently assumed the pastorate of the Aurora Church made vacant by the removal of the former pastor, the Rev. B. F. Freye, to the Clayton Church, Denver.

Christmas musical programs were the order of the day in all of our churches on December 24th. It was not the privilege of the writer to enjoy any one of these services, but he is of the opinion that all were conducted in such a spirit as to have been of great profit spiritually both to those who heard them and to those who participated in their presentation.

Central Church, Denver, the Rev. Martin E. Anderson, D.D., pastor, recently organized a "Junior Church," under the direction of Mrs. Helene J. McKay, Sunday school secretary.

The Rev. P. R. Keplinger, pastor of the Westminster Church, is taking a somewhat extended vacation in the East.

A few weeks ago the Rev. J. L. Weaver, D.D., Pastor of the First Presbyterian Church of Rocky Ford, Colorado, celebrated the fiftieth anniversary of his ordination to the gospel ministry on November 6, 1883. In his sermon on Sabbath, November 5th, "Fifty Years an Ordained Minister," he gave a sketch of his life, and his work in the several churches he had served. At the close of the service he resigned the pastorate of the church in Rocky Ford where he has served for twenty-four years and two months, the resignation to be effective March 31st.

Ministers and laymen from this part of the State honored Dr. Weaver at an informal service Sabbath afternoon.

Monday evening, members of the congregation honored Dr. and Mrs. Weaver at a supper prepared by the ladies of the church. A program consisting of musical numbers and short felicitous speeches, and the principal address by the Rev. Geo. F. Steintz,

Chaplain of the Fort Lyons Hospital at Las Animas, concluded the program.

Many expressions of regret came from the members of the congregation because of the announced resignation of their pastor who has endeared himself to all by his many years of faithful service.

BRIGHTON, COL.

Minnesota-Wisconsin Letter

By the Rev. H. Warren Allen

THE past month has been the usual busy time for all the churches with their Christmas, Sunday School, Watch Night and New Year services. The weather in this section of the country has been unusually severe for December but services in general have been well attended.

Elder George Dayton of Minneapolis entertained the Twin City Presbyterian ministers at luncheon on November 23rd, to meet Dr. L. S. Mudge of Philadelphia, stated clerk of the General Assembly. The Luverne Church, the Rev. Otto Brascamp, D.D., pastor, celebrated its 55th anniversary on November 12th. The Rev. William Miller, pastor of the church from 1885-1887, preached the sermon. Dr. James Speer of Minneapolis spoke to the ministers and elders of St. Paul at their annual church extension board meeting, on December 5th.

The writer suffered the loss of his father on December 8th and the Rev. Adolph Broman of Bethany Church, Minneapolis, lost his little daughter very suddenly through an unusual accident of choking to death by a cough. Several members of the Appraisal Committee of the Laymen's Foreign Missionary Report were entertained at the Westminster Presbyterian Church of Minneapolis, Dr. William H. Boddy, pastor, on December 18th and 19th. The majority of the conservative ministers did not attend, but from reports no further enlightenment as to why the New Testament had become obsolete, was given.

At a pro-renata meeting of the Minneapolis Presbytery on December 14th the resolution passed by the Presbytery regarding the entertaining of members of the Laymen's Missionary Report, and published in this column last month, was reconsidered. The net result of the reconsideration was that the resolution still stands. Another resolution was offered in connection with the New Board of Foreign Missions. After a long discussion and a considerable revising of the proposed resolution it was adopted by a majority. Space does not permit its being printed here. But its substance was, deploring the action taken by the creators of the new Board as being un-Presbyterian and urging churches to contribute mission funds through the regular channels. On an out-and-out theological issue Minneapolis Presbytery is conservative in a good majority. But as in many other places, in matters of policy, conservative forces become divided. The matter of candidates and

allegiance to the Foreign Board was placed in the hands of a committee to report at the next regular meeting.

MINNEAPOLIS, MINN.

The Southern Presbyterian Church

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

Teaching the Westminster Standards

DR. J. B. GREEN uses the Westminster Confession and Catechisms as his final course in systematic theology. The teachings of the two catechisms are dovetailed into the Confession and a carefully formulated outline of the consensus presented. A number of the recent graduates of Columbia Seminary are using these outlines for their mid-week services. This direct teaching of the Presbyterian standards is provoking a most enthusiastic response on the part of the congregations. This method is being successfully used by the Rev. J. B. Nelson, of Hartwell, Ga.; the Rev. Peter Marshall, of Westminster Church, Atlanta; the Rev. H. E. Russell (a brother of Senator Richard P. Russell) at McDonough, Ga. It is hoped that Dr. Green will publish his outlines of the Standards. With Dr. Hodge's *Commentary on the Confession of Faith*, Dr. Beattie's *Presbyterian Standards* and Dr. Warfield's volume on *The Westminster Assembly* this will provide ample material for useful presentations of our Faith.

The Bibliotheca Sacra

The *Bibliotheca Sacra*, after a long and useful career has been transferred to the Evangelical Theological Seminary, Dallas, Texas. The location of this school, as well as the fact that a number of its Faculty are members of the Southern Presbyterian Church, makes the time-honored quarterly an addition to the periodicals published in our Church. The January, 1934, number will be the first number edited by the new management. The late Dr. M. G. Kyle was, until his death, editor of this quarterly.

Presbyterians—Let's Go!

A New Year's message under the above caption has been issued by the Rev. Ernest Thompson, D.D., Moderator of the 1933 General Assembly. Dr. Thompson urges that the Church stop retrenching and go forward, praying, paying, pledging and preaching.

No Strange Fire!

A recent visit to Charleston, S. C., brought many pleasant contacts and the gift of a Centennial volume of the First (Scotch) Presbyterian Church. A sermon delivered by the Rev. W. T. Thompson, D.D., for twenty years pastor of this Church, contains the following notable paragraph:

"Through all of these years no strange fire has been offered here to God. Its pastors have held firmly to the plenary inspiration of the Holy Scriptures, to the Sovereignty of God, to the three cardinal 'R's' — ruin by the fall, redemption by

Christ, regeneration by the Spirit. They have believed in the reality of the miracles, in the personality of the Father, and the Son, and the Holy Spirit. In the virgin birth, the sinless nature, the true Deity, the atoning sacrifice, the glorious resurrection and ascension of Jesus, in the second coming of our Lord in the clouds of heaven with power and great glory to judge the world, in an everlasting Heaven of inconceivable splendor as to its contents, and rapture as to its service for the righteous, and in an everlasting hell, where the wicked receive the just reward of their impious defiance of their Creator."

The Old First, the Second, and Westminster—the three Presbyterian Churches of the City by the Sea—are to be congratulated on such a heritage; and on the fact that this great statement may be made today of each of the three Charleston pastors, Dr. Sprunt, the Rev. H. Kerr Taylor, the Rev. G. A. Nickles.

DECATUR, GA.

Eastern Pennsylvania Letter

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

MUCH publicity has recently been given to the utterances of Dr. J. Gresham Machen in Eastern newspapers. Keen interest is felt concerning both the new Mission Board and the possibility of a continuing Presbyterian Church in the case of action favorable to the church union overture by the 1934 Assembly. Charges by Dr. William M. Curry, pastor emeritus of Ninth Church, Philadelphia, that Dr. Machen, the Rev. H. McA. Griffiths and others "assume to have a more certain knowledge of the Scripture than the rest of us" and "inflame the minds of the uninformed" were published in leading papers on December 2nd, and five weeks later an interview with Dr. Machen received nearly a column in the Philadelphia Evening Bulletin. Dr. Curry had suggested that the "Machen wing" should "follow the example of my mother's forbears and secede." Dr. Machen, pointing out the weaknesses of the proposed plan of union, said: "If it is adopted, the time will probably have come for the separation between the Christian and the Modernist elements" . . . in the church. "The Modernist elements will welcome the Union; the Christian elements, if aware of what is really being done, will continue the Presbyterian Church under its present constitution, and will not enter into the proposed church union."

That sentiment against the union and for the new Board of Missions is widespread is indicated daily. Such good publicity reveals to the public both the solid basis of reason and fact of the conservative element, and the fallacy of the position of those who must resort to vituperation and unsupported assertion, and gains converts among those who know little of the issues. It seems to the plain man that the secession should be

on the part of the ones who wish to overthrow the church's Constitution, not those who wish to uphold it.

The drafting of **Dr. Harold S. Laird**, pastor of the First and Central Church of Wilmington, Del., as a candidate for Moderator of the General Assembly has also strengthened the cause of conservatism. Well known as a speaker, successful in marked degree in the pastorate, **Dr. Laird** is perhaps the strongest conservative candidate of the past decade.

Philadelphia Presbytery on January 8th voted not to concur in the overture to adopt a new book of discipline. The vote was a close one, 37 to 36, with some not voting. A telling speech was made by **Dr. J. N. McDowell** showing the abuses which might arise under the new book. Action on the plan of union with the United Presbyterian Church was deferred until the March meeting, when an overture presented by the **Rev. H. McA. Griffiths** will be acted upon. This overture asks the rejection of the plan because of its elevation of the 1925 U. P. statement to the rank of a "historic interpretative statement," and because of the changes in the formula of subscription.

Dr. O. G. McDowell, after 50 years of service, and at the age of 75, was placed on the roll of Honorably Retired members, and will reside in Kentucky. **Dr. McDowell** built two of the prominent churches of Philadelphia Presbytery, and quietly brings to a close a rich and worthy ministry. **J. Charles McKirachan** of Tioga Church was licensed, **James F. MacNutt**, **Charles H. Dunn** and **Paul D. Wells** were received as candidates under care of Philadelphia Presbytery, and **G. W. Jung** was dismissed to Hudson Presbytery.

The first Communion of the New Year was celebrated in the Forks of Brandywine Church (the **Rev. N. H. Kurtz**, pastor) on the first Sabbath. The service was one of especial interest and of peculiar blessing. Notwithstanding the severe storm of the morning, the attendance was large. Five persons were received into the fellowship of the church—a youth of the Sabbath School, and two mothers, each with her twelve year old son beside her—a scene to stir the heart. One child, a little son of the covenant, was presented by his young parents for baptism.

It was a remarkable feature of this baptismal service, that the elder assisting therein had been received into the fellowship of this church precisely fifty-one years ago; and that the pastor had entered into saving relations with the Lord Jesus on the very same day—January 8, 1883. Elder and minister, warm friends for many years past, realized an added bond of love in this unusual condition.

The congregation always looks forward to the Communion season with holy anticipation; and the Holy Spirit never fails to fulfill the expectation of Christ's people.
PHILADELPHIA.

Delaware-Maryland Notes

By the Rev. Henry G. Welbon

THE Rev. Robert Graham, who has been stated supply of the Forest Presbyterian Church, Middletown, Del., was installed the pastor on December 17th. The **Rev. J. Gresham Machen, D.D.**, preached the sermon.

The annual convention of the New Castle County Sunday School Association met at the Methodist Episcopal Church in Newark, Del., November 23rd. **Mr. John C. Hersey** of Wallingford, Pa., spoke in the afternoon and gave a very practical message. At the evening session **Mr. Harry E. Paisley**, president of the Pennsylvania State Sabbath School Association, was a speaker. The **Rev. Harold S. Laird**, pastor of the First and Central Presbyterian Church, Wilmington, gave the closing message. The tone of the whole convention was thoroughly Biblical and spiritual. The officers of this association should be commended and supported in their efforts to stem the tide of "modernism" in this section.

A new church service which is being broadcast by Station WDEL is that of the First and Central Presbyterian Church. The **Rev. Harold S. Laird** is in charge of this service which begins at 8 P. M. every Sunday.

The **Rev. William E. Werfelman** has requested Presbytery to dissolve his pastoral relations with the Rock and Zion Churches near North East, Md. The resignation is to take effect on or before the April meeting of Presbytery.
NEWARK, DEL.

New York and New England Synods

By the Rev. L. Craig Long

THE Plan of Union providing for the Organic Union of the Presbyterian Church in the United States of America and the United Presbyterian Church of North America" prepared by the spiritually dis-jointed committee on organic union, has been duly received. It is probably like a "blue book" of "Things Which Will Come to Pass" at the next Assembly. We had occasion to speak of such a union with the minister of one of the largest Presbyterian Churches in the New England Synod (a man who ought to believe otherwise), and he stated that he would consider it an honor to be married to the United Presbyterian Church. "What price glory!" There are several ministers on the rolls of New England Synod who will no doubt feel otherwise inclined. The Westminster Seminary Alumni Annals reveal the following news from the pen of the **Rev. W. Harlee Bordeaux**, formerly the minister of the Old Greenwich Presbyterian Church and about whom the writer has received many requests for information from interested Christian friends: "CHRISTIANITY TODAY was accurate, as she always is, in her New England notes. It is true that loyalty to

Christ and the verities of His Word demanded my leaving The Community Presbyterian Church of Old Greenwich. In a community so pagan permeated and modernistically immersed, the preaching of the cross of Christ seemed to put the 'ich' in Old Greenwich. But praise God, faith in the hearts of many—intelligent, fact-founded as well as a glowingly warm relationship to Jesus Christ. Never have I been happier in the Lord, or more blessed of Him, than since 'shaking off the dust' in July. Following a six weeks' vacation with my parents in our home at the seashore, Wilmington, N. C., the Lord has been using me in the states of New York and New Jersey. Splendid revival in Beemerville, N. J., and in Ringoes, N. J. Yes, God really gave a revival. No church yet, but not a bit of anxiety; He is still and ever will be, 'Jehovah-Jireh.'" (Signed) **Harlee Bordeaux**.
Rev. Paul Price, who was ordained by the Connecticut Valley Presbytery last Spring, has received a unanimous call to the pastorate of the churches of Cocheton and Lake Huntington, New York. That means one more evangelical minister in the Hudson Presbytery. We, who preach the Gospel in Connecticut, praise God for the fact that there is one other soundly evangelical witness in New England in the person of the **Rev. John H. Skilton**, who graduated from Westminster Seminary in the Class of 1933 and is now minister of the Second Parish Presbyterian Church, Portland, Maine. His testimony is typical of what any thoroughly trained evangelical person would say of his surroundings in any part of this vast desert land: "God has been inexpressibly good to me in calling me to serve in the Second Parish Presbyterian Church of Portland, Maine. Unitarianism and Universalism, including much confusion in thought have ravaged many of the churches of Portland and Maine, and have, in an exceptional way, lowered the spiritual vitality of the city and state. For me to be permitted to carry the 'Lamp of Life' here is a privilege of which I am unworthy and for which I shall not be able even in eternity to thank God with sufficient gratitude." Although the number of Westminster and New Board of Missions supporters in New England is limited, there are a goodly number located in New York Synod and in addition to older ministers there are the following Westminster graduates: the **Rev. William S. Hawks**, minister of the First Presbyterian Church of Windsor; the **Rev. Leslie W. Sloat**, minister of the First Presbyterian Church of Ridgebury, N. Y.; the **Rev. Raymon Pinch**, minister of the Presbyterian Church at Bethel, N. Y.; the **Rev. E. Lynne Wade**, minister of the church in Windham, N. Y. The **Rev. John T. Reeve** reports that fourteen new members were received into the South Presbytrian Church of Syracuse at the last Communion.
NEW HAVEN, CONN.

Scottish Letter

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

IN the General Assembly of the Church of Scotland, in 1931, a petition, presented by a number of women of rank and influence, craved the Assembly to allow women to enter the ministry, eldership and diaconate on the same terms as men. That Assembly found the usual refuge from an embarrassing request in the appointment of a committee to consider the matter and report. That committee having failed to reach a unanimous decision, except on the desirability of admitting women to the diaconate, reported to last Assembly the situation created by the irreconcilable views of the membership of the committee. So sharp and deep was the cleavage of opinion in the committee on the question of admission to the eldership that the admission to the ministry was not approached.

Last General Assembly sent down to Presbyteries for their opinion the whole matter, except that of women in the ministry. At the present time a speech battle is raging in the Presbyteries, and it is waging chiefly round the question of the eldership. The large Presbytery of Glasgow rejected the proposal to admit women to the eldership by the large majority of 173 votes to 94. On the other hand, the influential Presbytery of Edinburgh approved of the proposal by the substantial majority of 73 votes to 45. Other important Presbyteries have voted for and against in almost equal numbers. It would seem that next Assembly will be faced with a delicate problem that must be handled with the best tact and skill of its statesmen, if threatened disintegration is to be averted.

In the Presbytery of Edinburgh the Rev. D. A. P. Sym, a retired evangelical minister, known to members of the Presbyterian Alliance, moved against admission. He was seconded by a layman of good standing. Both based their arguments on Scripture. The Rev. Dr. James Black, widely known in America, moved for admission, and in an impassioned speech he vigorously attacked in familiar fashion the "obscurantists" and "mediaevalist" arguments of his opponents. "It was absurd," Dr. Black is reported to have said, "that because Jesus did not in the first century choose women as apostles, therefore we in the twentieth should not have them as elders." "Thank God," he exclaimed, "this is the twentieth century, not the first! . . ." "They could not separate the *ecclesia* from the world. All their order in the Church was from the world." Modernism even behind rhetorical artifices cannot shed itself of contempt for Scriptural authority. For in fact, even although the Scriptures are still professedly the supreme standard of the Church of Scotland, appeal to that standard is singularly rare in these Presbyterian discussions.

The Church of Scotland claims to be com-

prehensive, and as comprehension can only be secured by compromise, it is suffering in its corporate witness from this quality. There are within it a High Church element that leans heavily on "tradition," a Broad Church section that acclaims liberty of indefinite change, and an evangelical portion, still happily the most numerous, that clings to Scripture as the source of evangelizing power. All these parties are true to their type, the first two being the most vocal in the Church's judicatories, and the last the faintest and the least influential in these. In a political society the interplay of such conflicting beliefs might be beneficial, but in the Church of Christ they are only feeding the pride of the scoffer.

EDINBURGH

Irish Letter

By S. W. Murray

TWO notable testimonies were borne at recent ordinations in the Irish Presbyterian Church. The Rev. T. R. Johnstone, B.A., at his installation in Donegal Presbyterian Church paid a high tribute to Professor John Murray (now of Westminster), under whom he studied in Princeton. The Rev. James Dunlap, M.A., at a reception held at Oldpark Presbyterian Church, Belfast, told of his conversion under the ministry of the well-known evangelist, W. P. Nicholson, more than ten years ago.

Mr. Alexander Smyth, B.A., of Derry, was on December 7th ordained to the pastorate of Dromore Presbyterian Church, Co. Tyrone. Mr. Smyth was educated at McCrea Magee College, Trinity College (Dublin), and Assembly's College.

A branch of the new Irish Presbyterian Church Union has recently formed in Sloan Street Church, Lisburn (the Rev. A. Fullerton, B.A., pastor). The objects of this organization are *inter alia*—

"To maintain the evangelical witness of the Irish Presbyterian Church in accordance with the Word of God, as set forth in the Scriptures of the Old and New Testaments which is the only infallible rule of faith and practice and the Supreme Standard of the Church, and the Confession of Faith with the Larger and Shorter Catechisms, which are the subordinate standards, as defined in the Rule of Faith.

"To avoid any and every innovation likely to lead to a departure from the Christian Faith as declared in the standards indicated and accepted by Irish Presbyterians, principally from belief in The Trinity, The Deity of Christ, and His redemptive work consummated and perfected by His resurrection and ascension."

On December 17th the Rev. Morris Sigel departed for the Jewish Mission in Damascus. Mr. Sigel, who had been pursuing a course of study at Assembly's College, is the editor of "Tikvat Zion," a quarterly Gospel magazine, written in Hebrew and

circulating widely in Palestine and Syria. Mr. Sigel is successor to the Rev. Elias Newman who wrote the article on the Modernist betrayal of Jewish Missions which appeared in the November issue of CHRISTIANITY TODAY.

At the annual meeting of the Presbyterian Bible Standards League, Dr. Samuel Hanna paid a high tribute to the late Mr. J. C. Graham, their former chairman. Mr. David Wilson, T. P., was elected chairman of the League.

Sir William Whitla, the well-known Methodist layman, passed away on December 11th. Sir William was one of the most eminent medical authorities and yet was a man of simple Evangelical faith. Some years ago he made an effective reply to strictures on "religious conversion" by Dean Inge and on Missionary work in China by Lord Inchcape.

BELFAST, IRELAND

Where Is French Protestantism?

By Pastor A. Cruvellier, of the Eglise réformée évangélique (A translation)

WHERE is French Protestantism in these opening days of 1934? Let us make a brief survey.

Doctrinal Question. The year 1933 saw an important return to the traditional doctrines of evangelical Protestantism. Calvin is the order of the day and young pastors are appealing to him more and more. It is quite possible that although taking the authority of the Word and of the Spirit of God many place the Spirit, which, in the last analysis, would not be for them more than the spirit of man, above the Bible which is the book of the Spirit. And that would hardly be conformable to the great Calvinist doctrine of the sovereignty of God. But it is permissible to hope that the future will dissipate all the equivocation on these essential points. Let us thank God that on all sides today people are returning to the Bible. It is a good augury for the future.

Ecclesiastical Question. The year 1933 was marked by the unexpected request from the liberal Reformed Synod, meeting at the Oratoire in Paris, to the Evangelical Reformed Synod, meeting at Auteuil, Paris, for a joint examination of the question of the true conditions of unity in the Reformed church in France. The discussions have begun. Unfortunately the directing committees of the two Reformed Unions are conducting them in deepest silence, with the thought of thus avoiding possible controversies.

When the time has come, Protestant opinion will be informed and the matter will be referred to the Synods. One might, at the worst, accept this method, although it is hardly Protestant, if the official organs of the two Unions both kept silence. Such is not the case. After having, in making their request, laid down their conditions, the liberals have not hesitated in the name of

humanity and Christian love, strangely interpreted, to acclaim the benefits of the unity which they favor, in spite of the opposed character of the fundamental principles of the two Unions. Faithful, however, to the method designated, the official organ and the directors of the Evangelical Reformed Church are actually maintaining silence. However, independent Evangelical Reformed Christians consider it their duty to speak concerning the vital questions that are the order of the day. *The Evangelical Pastoral Conferences of the South*, which in the past have exercised a very great influence on the destinies of evangelical Protestantism, will meet on the 16th and 17th of January at Lunel (Hérault) to examine the question of the *Unity of the Church*. It seems probable that their decisions will not be without influence on the solution of the question. Here again, confidence.

Financial Question. The doctrinal and ecclesiastical disarray adds to the economic crisis, which is constantly very grave and which is abundantly manifest in the sizeable financial deficits for 1933 of the church Unions and of the evangelistic and missionary societies. One hears financial appeals from all sides. Material distress will certainly be a means which God will use to bring French Protestantism to greater doctrinal and ecclesiastical fidelity. If faith without works is dead, works without faith decline and die.

In every way French Protestantism is being called by God to return to the Biblical and heroic faith of its beginnings. It will return. It is returning. God be thanked.
VAUVERT, GARD.

German Letter

By Pastor H. Jochums
(A translation)

ON November 13, 1933, the general convention of the so-called movement of "German Christians" was held in the Sportpalast in Berlin. Some twenty thousand people were present. The outstanding feature of the assembly was a speech by Dr. Krause, district-leader of the "German Christians" of Berlin and vicinity. In his address, Dr. Krause demanded "freedom from everything non-German in the church service and in its confessional statements, freedom from the Old Testament with its Jewish morality of rewards, from these stories of cattle-traders and low characters." He said that "this book has been rightly designated as one of the most questionable books of the world's history. It is inconsistent that 'German-Christian' pastors should declare, 'We continue to stand on the foundation of the Old Testament,' while the principles of the German-Christian movement call for a liberated Christianity. Either of these excludes the other."

"But it will also be necessary," he continued, "that our national church undertake the removal of all clearly erroneous

and superstitious statements of the New Testament, and publicly declare a thoroughgoing denial of the entire theology of sin-atonement and human inferiority taught by the Rabbi Paul."

The assemblage loudly applauded the address, and some resolutions of similar tenor. No public protest was made by any one of the high officials of the new ecclesiastical hierarchy of the "German Christians." Among the membership of the German church and within its evangelical circles widespread protest was aroused by these facts, and the opposition reached so high a pitch that the National Bishop found himself under the necessity of removing Dr. Krause from his ecclesiastical offices.

Men of clear vision and sound orthodoxy, who had long feared something such as this occurrence in the Sportpalast, now demanded a purification of the church situation. They were not satisfied with the deposition of Dr. Krause, but demanded that those others who were of similar attitude should be dealt with, including the high church officials who had failed to protest publicly in the convention or to give any statement of disagreement on that occasion. Among others, these demands were pressed by the three thousand members of the "Pfarrer-Notbund" (Emergency League of Ministers), which has been established to contend for the authority of the entire Holy Scriptures of the Old and New Testaments and of the confessional statements.

Most of those members of the "German-Christians" who had previously thought their membership compatible with belief in the Holy Scriptures and their confessional statements now declared their withdrawal from the organization; among those taking this step were the following widely-known professors of theology, Fezer, Schumann, Kittel, Bornkamm, and Gogarten, Bishop Thom, of Pomerania, nearly all the pastors of Bavaria and Wurtemberg, and a large number in other sections of Germany.

The ecclesiastical cabinet was compelled to resign, and the National Bishop, if he wished to remain in that office was obliged to give up honorary leadership over the "German Christians."

Since his deposition Dr. Krause has founded a new movement, the so-called "Glaubens-bewegung Deutsche Volkskirche" (Faith movement of German popular churches), to which, among others, the Thuringian branch of the "German Christians" has declared its allegiance.

Among the few remaining groups of the "German Christians" a new division has recently occurred, between their national leader, Bishop Hossenfelder, and Ministerialdirektor Jaeger. Jaeger has also undertaken to start a new national movement of his own.

DELLING, POST CÜRTEN,
RHEINLAND, GERMANY.

China Letter

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

DELEGATES to the autumn meeting of the Kiangpei Presbytery of the out-and-out evangelical Presbyterian Church of Christ in China are enthusiastic over the meeting. With its membership of between six and seven thousand communicants and more than twenty ministers, it is next to the largest Presbytery in the denomination and comprises nearly one-third of its members. This presbytery is the outgrowth of work inaugurated by the Southern Presbyterian Mission to whom it largely owes the praiseworthy strictness of its administration and discipline.

Before the executive sessions began, two days were given over to earnest prayer meetings for the deepening of the spiritual life of its members and for guidance concerning its various plans and problems. The church at Suchien in which presbytery met was dedicated during the meeting after a six years' wait for the complete cancellation of its building debt. After three hours spent in the examination of two candidates for licensure, one of the two, a theological graduate of several years' standing, was refused license for the sole reason that his wife had so recently become a believer. The evident blessing of God has been upon the work of this loyal presbytery. With a marked increase in contributions in spite of financial depression, it has been able to push its work out into unevangelized territory. It has also established a Presbyterian Summer Conference at the seaside near Haichow whose first meeting last summer was attended by over one hundred. A large growth in membership was reported.

Shankiang Presbytery, belonging to the same denomination as the above, likewise reported a good year of marked growth. Of its present membership of 3366, four hundred ninety-four were received during the year on profession. Bible-believing givers to work within its bounds will be delighted to know that this presbytery by unanimous vote continued the requirement called for by Synod that all representatives on the local councils in control of the use of mission and church funds give an affirmative answer to the doctrinal questions asked by the Presbyterian Church in the U. S. A. of its ministers and elders, or at least affirm belief in the five articles of faith repeatedly declared by the General Assembly of that Church to be essential.

Weih sien, the largest presbytery, rejoices in the gain of over a thousand new members and a notable advance in spiritual life and self-support.

Dr. French Oliver's evangelistic campaigns in North China have brought great blessing to many places. He gives a powerful testimony for the truth and against the present day apostasy and many are being led to accept Christ as their Redeemer and Lord. We also rejoice to hear, through a

Finnish missionary, of a mighty revival among the Lutherans of Central China.

TENGHSIEN, SHANTUNG PROVINCE, CHINA.

South Africa Letter

By the Rev. P. S. Latsky, B.A., Th.M.

JUDGMENT has now been given in the Supreme Court of South Africa at Capetown in a sequel to the decision given by that Court in a dispute between the Church of England (in South Africa) and the Church of the Province of South Africa.

Much interest has been aroused by this case which has been going on for many, many months now, especially as the Anglican community in South Africa is very strong among English-speaking South Africans.

Hitherto the Archbishop of Capetown has been a man ordained by the Archbishop of Canterbury and could thus preside over not only the Church of the Province of South Africa, but also the Church of England in South Africa.

These two churches have an interesting history insofar that, though both Anglican churches, they have a separate identity. Some time after the Cape had been taken over by England the Anglican Church was established here and ministers and bishops were sent out from England. Later on an independent Church was established which was rather a daughter of the Mother Church instead of part of it. A few churches, however, preferred to remain branches of the Church of England (in England).

This state of affairs presented no grave difficulties while the Archbishop of Capetown was ordained as Bishop in England and was thus able to assume the highest office in both churches. Serious difficulties, however, arose a little while ago when the Church of England (in South Africa) refused to recognize the newly-elected Archbishop of the Church of the Province of South Africa as Bishop of Capetown and therefore also ipso facto their Archbishop. Moreover the Church of England—in South Africa—did not wish to be identified with the Church of the Province which had, they considered, in the course of time gradually departed from the principles of true Protestantism.

When the matter came before the Supreme Court Mr. Justice Watermeyer declared that the present Archbishop was not the legal successor to the title of Bishop of Capetown and also that the Church of the Province is a different religious organization from the Church of England. As a sequel to this judgment the court has now been asked to decide about the trusteeship of certain valuable properties: and it has been decided that the Colonial Bishops' fund is to be sued and therefore all the documents are to go to England. In February the case will be resumed here.

CAPETOWN, SOUTH AFRICA

Foreign Missions Issue Continues Acute

SEVERAL developments of December, 1933, and early January, 1934, served to keep the issues concerning the official Board of Foreign Missions of the Presbyterian Church, U. S. A., alive and before the Church.

Resignation of L. S. B. Hadley

The Rev. L. S. B. Hadley, Auburn Affirmationist Candidate Secretary of the Official Board, resigned to take the pastorate of the First Presbyterian Church of Cortland, N. Y. Opponents of the policies of the Official Board were quick to point out that this resignation did not clear the Board of guilt in having entrusted the candidate secretaryship to an "Affirmationist," that the employment of Mr. Hadley was a symptom of a state of mind of the Board, that this state of mind was obviously unchanged, since Mr. Hadley's resignation was voluntary, and the Board was apparently as satisfied with him as ever. The necessity of working hard to prove this point, however, was lessened when at a meeting held in defense of the Official Board in Philadelphia (see below) representatives of the Board stated unequivocally that the resignation of Mr. Hadley did not mean that he had forfeited their confidence.

Philadelphia Meeting

In Philadelphia, in December, a meeting ostensibly "in the interests of foreign missions" but actually to "white-wash" the Official Board, was held in the Chambers-Wylie Church, downtown. Various speakers took up the cudgels for the Official Board, later throwing the meeting open for questions and discussion. Chief among the speakers were Secretary Schell of the Official Board, and Board-member the Rev. P. K. Emmons of Scranton, Pa., noted for years as a violent opponent of conservatives in the Church. Dr. Emmons maintained that dissatisfaction with the Board was local, being confined mostly to Philadelphia and vicinity. (This was later denied by several persons in the open meeting. It also appeared that this same type of meeting had been held in various parts of the country, the Board even going so far, in the face of a million dollar deficit, as to pay the expenses of Dr. Emmons on an expedition to the Pacific Coast, doubtless to quiet local Philadelphia unrest from three thousand miles away.) He also is reported as having told Conservatives that they really had nothing to complain about since the Board had missionaries who were conservative, and others who "have more advanced theological views." The implication seemed to be that either evangelicals or modernists could send out their type of missionaries. Then why be dissatisfied? Dr. Emmons is reported to have made the remark mentioned above, that newly-resigned Auburn Affirmationist

Hadley was not retiring because the Board was dissatisfied with him doctrinally. The Board had absolute confidence in him. This was confirmed by Board Secretary C. B. McAfee, also present.

To many conservatives the meeting, in spite of a flood of fervid oratory, was an eye-opener. It showed (1) a Board apparently not yet aware of the serious position in which it has been placed by the charges against it, (2) a Board that so far as can be seen has no intention of meeting the factual issues raised in the charges, (3) a Board quite without a sense of repentance, even at this late date assuming that pleas for "loyalty" would take the place of a housecleaning.

Dr. Machen Speaks at Central North Broad Church

On the Sunday morning following the meeting which had been held during the week before at the Chambers-Wylie Church, Dr. J. Gresham Machen, President of the Independent Board, delivered a sermon in the Central-North Board Street Presbyterian Church. The pastor is the Rev. M. T. MacPherson, Vice-President of the Board. Before a large and attentive congregation, Dr. Machen presented the Biblical foundation of the case for the Independent Board. He showed that the standard by which the Official Board or any Board must be judged is the Holy Scriptures. It was necessary to understand plainly, he said, that we are trying to take the official acts of the Board and compare them with the things contained in this Book. Those present who disagree with us, we hope, will understand our purpose and will see how our action follows inevitably from our convictions.

After an impressive and cumulative marshalling of the facts concerning the rise of Modernism throughout the world and in the Presbyterian Church as evidenced by facts he cited, he observed that these were facts—not pleasant, but facts nevertheless which must be faced by truly Christian men. Asking for mere reversals on the part of the Board, such as the withdrawal of unsound and dangerous mission study books, would be as futile as rubbing a little vaseline on a man afflicted with the smallpox. The actions of the Board were symptomatic and declaratory of its own deep state of mind. Sweet water does not come from a bitter fountain.

After showing how inevitable the establishment of the Independent Board had become in view of these conditions, and explaining for what it would stand, he referred to phrases found in an address by Dr. E. Stanley Jones in Philadelphia the preceding week. Dr. Jones had referred to the "redemptive ideas" and "regnant redemptive personality" of Christ. But India would not be so redeemed! Only one thing can redeem

in India or anywhere else—His precious blood. Those bought with His precious blood have an obligation, a burden on their hearts to tell people that they are lost—lost in sin unless redeemed by the precious blood of the Lord Jesus Christ.

Queer Manifesto

Early in January journalist William T. Ellis issued from Swarthmore, Pa., via Philadelphia, a manifesto signed by himself and a number of other more-or-less prominent Presbyterians and their wives, "defending" the missionaries of the Church. (See the editorial in this issue entitled "Irrelevant and Immaterial"). The framers of this unique document apparently either (1) had not acquainted themselves with the facts at issue and hence ignorantly supposed that the missionaries were the object of attack, or (2) were in possession of the facts but laid down a smoke screen to confuse the issues. It was not supposed, however, that the Official Board would be particularly grateful for the "help" given by its new allies, especially since the only ministerial signature was that of Dr. Charles Wood of Washington, who also signed the "Auburn Affirmation."

Dr. Downs Speaks Out in Meeting

Perhaps the sensation of the month, however, was the appearance in the *Missionary Review of the World* for January, of an article by ex-Secretary Francis Shunk Downs, now pastor of the First Church of Berkeley, California. To a number of missionary leaders of various denominations, the editor of the *Review* had sent a list of frank questions concerning missions, prepared by a missionary of the United Church of Canada in India. Dr. Downs' article was in answer to these queries. The significance of what he says is not that Dr. Downs has as yet come "all the way" in seeing the radical action that is necessary in regard to the Official Board, but in the fact that he, or anyone formerly so close to the Board, would say such things at all.

Significant excerpts:

"Modern 'liberalism' has taken away the faith of many and has cut the nerve of missionary giving in many lives. The undermining has gone on for years. Some theological seminaries have contributed to the deadly work, some Presbyteries have preferred to be polite rather than to tell the truth; the 'buck has been passed' from court to court, from Boards to National Assemblies and back again. We have made decisions but when we came to execute the decisions, the hearts of men have failed them. So the poison of disloyalty to God's Word, the use of evangelical terminology to cover entirely different meanings, has continued; another gospel has been substituted for the redeeming Gospel of Christ and His cross. . . .

"Is the decrease in gifts due to lack of confidence in the Boards? Yes, undoubtedly

so. It pains me to say this. It is difficult to write about it and be just and fair to everything and everybody. It is easy here for a loyal churchman to be polite and not to tell the truth. But, sorrowfully and regretfully, I am convinced that an important element in the lack of funds in recent years has been a growing lack of confidence in our Boards. The reasons for this are not one, but many. The constant criticism of certain groups within the church has unsettled or destroyed the faith of not a few in their administrative agencies. The publication of the Laymen's Missionary Report added fuel to the flame and deepened the lack of confidence. While the Boards insisted that this investigation was independent and not under their auspices, nevertheless the impression persisted that it had their 'moral support,' that they could have stopped it or cleared their skirts of it in the beginning if they had been so minded and that the personnel had the tacit if not official approval of the Boards.

"Another cause of the growing lack of confidence has been the Church's belief that in recent years some Boards have expressed their loyalty to the Church's creed, or constitution, yet at the same time have called into their councils and have worked together with those who apparently hold other beliefs. Likewise, there are many who feel that, in the selection of their personnel, the 'Modernistic' as well as evangelical group have been represented, and that oftentimes the controlling influences at work on our agencies have not been in harmony with the declared position of the Church whose representatives they are. Union with other agencies has led some Boards to compromise their position, or soft-pedal their convictions, and for the sake of going along with others, they have not clearly and courageously stood for what their own Church stands.

"There has been an increasing belief among that army of devoted supporters of our Boards, that the policy and practice of the Boards has been to balance Evangelicals with Modernists—to say 'yes' to both, to have their own personnel thus represented, rather than to stand squarely and openly for the Church's creed and constitution and to see that all who serve the Board as members and secretaries, or who serve under it as missionaries, are unmistakably sound in the faith as held by the Church to which their loyalty is given. The effort seems to have been to maintain a balance of power rather than to express clear, unmistakable loyalty to the declared beliefs of the Church itself. I know the arguments for catering to both sides and realize the difficulties involved in representing the whole Church, but I maintain nevertheless that this policy and practice has done as much gradually to destroy confidence, and to lead to hesitancy and withholding of support as much as any other one cause."

Answering the question "What shall we do about it?" Dr. Downs says in part,

"Let every Board appoint on its directorate or to its secretaryships only those who are in thorough sympathy, intellectually and spiritually, with the creed or standards of their Church; with missionary policy, program, personnel and practice to be in harmony therewith, who not only say so but in their addresses and writings, in their decisions at the council table within and in their witness in the religious world without, are known to be such and what is most important, actually have the confidence of their Church constituency. Until some of our Boards have the courage and the frankness to see that part of the present trouble is with them, and that 'judgment must begin at administrative headquarters,' confidence will not be regained or restored.

"We face not a theory but a condition—a situation. We must recognize what large areas of the Church are thinking. We must no longer, like ostriches, hide our heads in the sand, and believe that there is no storm on the way; Boards must no longer be suave and polite to hear criticism and then just keep on in the same old way, going on the principle that the administrative agency must protect itself, that the Board must always appear as right and never as wrong. It will help to restore confidence when Boards will stop trying to please or curry favor with groups or parties within the Church and will be known as only loyal to Christ, regardless of consequences."

While cautiously expressing himself that corrections should be made "within the family" he says "But I am also of those who believe that fearlessly and lovingly and immediately, we should address ourselves to the matters that need correction and thus do our part to invite and re-establish the confidence that, under God, will issue in renewed support."

Time only will tell whether this standard now raised by a former Board Secretary who left the Board apparently in perfect harmony with it, will be lowered by the passage of a few pious resolutions, or whether Dr. Downs, in calling for fearless and immediate correction, really means business.

Dr. Cleland McAfee Unperturbed

Dr. Cleland McAfee, Board Secretary, was also a recipient of the same set of questions sent to Dr. Downs. He, however, was unperturbed, possibly would be regarded by Dr. Downs as like the ostrich with his head in the sand. Said Dr. McAfee in the same issue of the *Review*, "I do not think it [the decrease in income] indicates a lack of faith among those who give and, so far as we can tell, the lack of confidence in Boards is not great. The largest explanation I can find is simply lack of attention." Naïvely he added near the end of his short contribution, "It seems to me of great importance that the Mission Boards be in-

stantly ready to deal frankly with any criticism that is offered or any question that is asked." The appearance of these two so contradictory articles in the *Review* is regarded by many as a highly significant straw in the wind.

West Hanover Presbytery Ousts the Rev. D. H. Stewart

WEST HANOVER PRESBYTERY (U. S.) met in Maysville Church, Buckingham Court House, Va., December 12th, for the transaction of three items of business: (1) the examination of the Rev. W. V. Gardner, having a letter of transfer from the Presbytery of North Alabama, and upon his reception, the placing in his hands of the call of the Farmville Church and the arrangement for his installation as pastor; (2) the re-examination of the Rev. Donald H. Stewart with a view to receiving him from the Presbytery of Birmingham; (3) answering a petition from the First Presbyterian Church of Covington, Va., which requested "appropriate action to terminate the student pastorate of the Rev. Donald H. Stewart insofar as the relationship involves moral and financial participation by this church."

Mr. Gardner's examination was sustained as satisfactory, and upon his signifying his acceptance of the call placed in his hands, a commission was appointed to install him pastor of the Farmville Church, January 14, 1934, the commission being composed of the Rev. J. B. Masey, of Lexington Presbytery (by invitation); the Rev. R. C. Hutcheson, the Rev. W. Twyman Williams, and Elders D. M. Allan and C. W. Blanton.

The re-examination of Mr. Stewart was not sustained as satisfactory, six voting to sustain and thirty not to sustain. The Presbytery directed the Moderator and the Stated Clerk (the Rev. C. M. Jones and the Rev. W. Twyman Williams) to supplement the minutes as written by the Permanent Clerk with "a minute in explanation of the vote of the Presbytery," and to send this minute to the church papers for publication. Accordingly, the following minute was prepared:

"Mr. Stewart's statement concerning the atonement stressed the manward effect and value in reconciliation, so apparently to the exclusion of the Godward effect and value in propitiation, that the Presbytery could not consider him in harmony with the Scriptural teaching of the vicarious atonement, as set forth in our Standards. He could not subscribe to the virgin birth, and in stating his reasons alleged a number of contradictions and inaccuracies in the gospel accounts. This was quite in keeping with what he later stated as his view of inspiration, which the Presbytery considered not in agreement with Scripture. His statements on the deity and the resurrection of our Lord were satisfactory to the majority of the Presbytery, but on account of his divergences on inspiration, the virgin birth, and the atonement,

the Presbytery could not consider him in 'accord with the fundamentals of this system of doctrine' contained in our Standards." (Form of Government, chapter 24, second Question for Ordination.)

Presbytery then reconsidered its action at the fall meeting, by which permission was granted to the Charlottesville Church to retain Mr. Stewart as stated supply, acting as student pastor for the current University session, and the following resolution was adopted:

"Resolved, that the permission given the Rev. Donald H. Stewart to labor within our bounds be recalled; that the Committee on University Work and Presbytery's Home Missions Committee be advised to make equitable financial adjustment with him; and that his work as student pastor at Charlottesville terminate January 1, 1934."

Presbytery directed that a copy of this resolution be sent to the Session of the First Church, Covington, Va., in answer to its petition, and also to the Sessions of the Second Church, Petersburg, Va., and the Rivermont Avenue Church, Lynchburg, Va., both of which had sent similar petitions.

Moody Monthly Speaks Concerning Independent Board

THE January issue of *The Moody Monthly*, edited by the Rev. James M. Gray, D.D., contains a forceful and significant editorial paragraph entitled "Presbyterian Foreign Missions." It is as follows:

"We are thinking just now of the recently organized Independent Board of Presbyterian Foreign Missions, which seems to be rapidly gathering strength and from among the younger men of the Church. When successful pastors like Brumbaugh, of Tacoma; Buchanan, of New York; Laird, of Wilmington; Philips, of Baltimore; Smith, of Coatesville, and others are coming out boldly in its favor and putting their strong influence back of it, the older board can hardly afford to ignore it. These brethren are soul winners, they are Bible lovers, and unless we are seriously misinformed, they have their laity with them, which means money, business acumen, organization, and other instrumentalities for divine appropriation in carrying forward the real work of the Church. It looks to us like a heaven-sent revival, and while we have unqualified respect for others leaders in the denomination who are as yet withholding their endorsement of the movement, we can but wonder how much longer they may be able to do so and still retain their loyalty to a higher responsibility.

"We are led to speak thus because our attention has been called to more of the poisonous literature of the time which is being put in the hands of the young people of the denomination with the imprimatur of its Board of National Missions. We have especially in mind a book entitled *The Never Failing Light*, written, we believe, by the foreign secretary of the American Baptist

Foreign Missionary Society, and which in the language of a careful reader of its pages 'is a frightful perversion of evangelical Christian truth.' It is a book that makes our divine sonship rest not on the redemption which Christ accomplished for us, not upon the life we live, a book which speaks of the Cross as 'naught but an incident' in Christ's life.

"One is driven to ask in surprise, where is Dr. Robert E. Speer these days? Is he not still secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.? Is he aware of these things? Has his voice been silenced? Is his influence *nil*? Within the memory of some of us his name was once a synonym for the Christian warrior. Has he permanently sheathed his sword? Speak out, honored brother, and by so doing halt the onrush of this wickedness and stimulate the courage of the contenders for the faith."

Reformed Church in U. S. and Evangelical Church to Unite

THE organic union of two large denominations, the Reformed Church in the United States (The German Reformed Church) and the Evangelical Synod of North America, will be effected next June. Arrangements for consummating the union at Cleveland, Ohio, June 26 and 27, 1934, are now being made by the Commissions on Union of the two Churches of which the Rev. Dr. George W. Richards, President of the Theological Seminary of the Reformed Church at Lancaster, Pennsylvania, and the Rev. Dr. L. W. Goebel, pastor of an Evangelical Church in Chicago, are the respective chairmen.

The General Synod of the Reformed Church in the United States, meeting at Akron, Ohio, in June, 1932, by unanimous vote submitted the Plan of Union to its Classes. Almost every one of the Classes voted in favor of the union, most of them unanimously. The Plan of Union was approved by all but one of the district conferences of the Evangelical Synod and at a meeting of the General Conference held at Cincinnati, Ohio, in October of last year, was unanimously approved. A joint meeting of the Commissions has just been held at St. Louis, Missouri, at which Committees were appointed and arrangements made for the final step in the union at Cleveland next June.

The Reformed Church in the United States has 350,000 members in more than 1700 churches, largely in Pennsylvania and Ohio, but it has congregations throughout the West as far as the Pacific Coast. The Evangelical Synod of North America, with 325,000 members in nearly 1300 congregations, has its largest membership in Illinois and Indiana and in the Southwest. The new denomination will be known as "The Evangelical and Reformed Church."

British Purchase Codex Sinaiticus

THE Codex Sinaiticus, generally regarded as one of the three most important Biblical Manuscripts in the world, formerly owned by the Russian Czars, has been purchased from the Soviet Government for more than \$500,000 for the British Museum. Prime Minister MacDonald made this announcement to the House of Commons on December 20th.

The government will share in the cost of this great treasure of antiquity and has agreed to contribute a pound for every pound subscribed by the public. The museum trustees had appealed to the government to guarantee the purchase price of 100,000 pounds, a record for a single book or manuscript.

"In due course Parliament will be asked to vote the share in the purchase price falling on the Exchequer," Mr. MacDonald explained, whereupon the Laborite, James Maxton, asked whether there would be opportunity for debate on this "important matter when the vote is before the House."

The Prime Minister said there would.

The sale, however, has already been signed and sealed, and the Biblical manuscript, which Sir Frederic Kenyon, director of the museum, describes as "one of the greatest books in the world"; if not already in London, will be delivered to the museum very soon, whether or not the acquisition receives governmental approval.

The Codex Sinaiticus was discovered in 1844 by the German Biblical scholar, Constantine von Tischendorf, who picked it out of a waste-basket in St. Catherine's Monastery on Mount Sinai.

Dr. H. H. McQuilkin Dies at 61

THE Rev. Harmon H. McQuilkin, D.D., pastor of the 215-year-old First Church of Orange, noted evangelical leader, died suddenly on January 7th, of a heart attack in his home on his 61st birthday.

Active in religious and civic work in the Oranges, he was instrumental in doubling the congregation of his church since 1915, when he assumed the pastorate. The church now has 1,292 members.

Born in Homeworth, Ohio, he attended Wooster College for three years and then went to the University of Wyoming, where he was graduated in 1895. He obtained his Divinity degree at Western Theological Seminary, Pittsburgh, in 1898 and was ordained the same year.

From 1898 to 1900, Dr. McQuilkin served as student pastor for Presbyterian students at the University of Colorado. In 1900, he became pastor of the First Presbyterian Church in Cheyenne, Wyo., where he served until 1905, leaving to become pastor of the First Presbyterian Church at San José, Calif. He was pastor there until he accepted a call to the Orange church. He was a director of Westminster Theological Seminary and was a member of the Orange Masonic Lodge.

In 1914 he was awarded a Doctorate degree by Washington and Jefferson University.

Outstanding in Dr. McQuilkin's work in Orange was his successful effort to erect a \$500,000 edifice to replace the Second Church building, a 115-year-old structure, which was destroyed by fire in 1928.

Surviving are a widow, three sons, James H., William L. and Walter McQuilkin, and a daughter, Mrs. Frances Hulett, all of Orange.

A funeral service was conducted on Wednesday night, January 10th, in the church by the Rev. W. H. Foulkes, of Newark, N. J. A delegation from Westminster Seminary, of which Dr. McQuilkin was a strong supporter, attended the service. Burial took place Thursday morning in the First Church of Orange Cemetery.

Westminster Seminary Notes

THE record of the Seminary year which the new catalogue always presents has just appeared with the publication of that document. Copies are available upon application to the registrar, and the photograph of this year's student body, which is an integral part of the catalogue, will interest the friends of the institution.

During the Christmas vacation two members of the middle class conducted a series of evangelistic services in one of the Presbyterian churches in Philadelphia and we believe that the results have been registered in heaven.

Applications for admission to the junior class, which will enter next September, are already reaching the Seminary in considerable numbers.

The mid-year examinations will occupy the period from January 15th to 20th. Not long after that time the annual alumni home-coming day will take place. It has been set by the Alumni Association for Thursday, February 15th.

Dr. Munhall, Methodist Conservative, Dies at 91

THE Rev. Leander Whitcomb Munhall, D.D., noted Methodist editor and evangelist, died January 7th in his 91st year at his home in Germantown, Philadelphia.

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Dr. Munhall was born in Zanesville, O., June 7, 1843, served as a boy of 18 with Company C, Seventy-ninth Indiana Volunteer Infantry, in the Civil War, and at its close was adjutant of his regiment. He participated in thirty-three battles. He was largely self-educated. He won a degree of Master of Arts at Chattanooga University and later was made a Doctor of Divinity by the University of New Orleans and Taylor University.

His career as an evangelist in the Methodist Church began in 1874, and for half a century he preached throughout the United States, averaging two sermons a day. He often declared that during his career he had preached to 17,000,000 people, and traveled more than a million and a quarter miles.

Coming to Philadelphia as editor of the Methodist, Northern Methodism's only conservative weekly, he was very active in affairs of the church. Six times between 1904 and 1928 he represented Philadelphia at the general conferences of the Methodist Episcopal Church. He was recognized as the outstanding advocate of the older theological position of the Methodist Church.

Founder's Week Speakers at Moody Institute

THE Founder's Week Conference, that has been a part of the Moody Bible Institute program in Chicago for so many years, is announced for February 4 to 8, 1934. A mass meeting on Sunday afternoon will be addressed by notable speakers. February 5th (Monday) is always set aside as Alumni Day, celebrating the birth of the honored founder of the Institute, D. L. Moody. Thursday, the last day of the conference, will be given over to missionary interest, both home and foreign, and representative speakers will be heard.

Among the names appearing on the program, as announced by Dr. James M. Gray, president of the Institute, are the following: Prof. Oswald T. Allis, Ph.D., former editor of the *Princeton Theological Review*; now Professor of Old Testament at Westminster Seminary; the Rev. M. E. Dodd, D.D., president of the Southern Baptist Convention; the Rev. Gustaf F. Johnson, outstanding Swedish pastor of Minneapolis; H. A. Ironside, Litt.D., pastor of Moody Memorial Church, Chicago. Other names are Howard C. Ferrin, president, Providence Bible Institute; Charles P. Meeker, superintendent, Chicago Hebrew Mission; R. L. Moyer, dean of the Northwestern Bible and Missionary Training School, Minneapolis; Max I. Reich, Hebrew Christian Bible teacher; Harlin J. Roper, pastor, Schofield Memorial Church, Dallas, Tex., and of missionaries, the Rev. Raphael C. Thomas, M.D., from the Philippines, and the Rev. Charles J. Woodbridge, son of the famous missionary to China, himself having served in Africa for a number of years, newly elected secretary of the Independent Board for Presbyterian Foreign Missions.