

# 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

STATEMENTS BY DRS. STEVENSON AND McNAUGHER



WHILE reserving discussion of the proposed merger of the Presbyterian and the United Presbyterian Churches for future issues, a word should perhaps be said now about statements that have recently been issued by two of the most prominent members of the Joint Committee on Organic Union.

The significance of DR. McNAUGHER's statement—he is president of the Faculty of the United Presbyterian Theological Seminary at Pittsburgh—lies in the interpretation he places on the retention

in the Plan of Union of *The Confessional Statement* as "an historical interpretative" statement of the United Church. "Its clear recognition," he writes, "as having interpretative character scarcely lessens its influential value as an exponent of Reformed theology. . . . It will remain permanently in the foreground as a teaching symbol." This statement by DR. McNAUGHER, it will be seen, is in full harmony with the view expressed by DR. MACHEN in the last issue of CHRISTIANITY TODAY as to the place that this far-from-sound Confessional Statement will have in the United Church, if the merger is accomplished.

DR. STEVENSON's statement, while informing, is characterized by a looseness of expression that is surprising on the part of the chairman of the Committee that represents the Presbyterian Church in the U. S. A. in this matter. We refer especially to what he writes about the "Brief Statement of the Reformed Faith," adopted by the General Assembly of 1902, and the Confessional Statement of the United Presbyterian Church adopted by its presbyteries in 1925. His allusions to these are certainly confusing if not flatly misleading. After stating that the purpose of the United Presbyterians in adopting the "Confessional Statement" was the same as that which led our Church to adopt the "Brief Statement," viz., "to instruct the people and to give a better understanding of our doctrinal beliefs," he goes on to say that the difficulty occasioned by the fact that the "Confessional Statement" had been adopted by the presbyteries of the United Presbyterian Church "was happily solved by the willingness on the part of the United Presbyterian members to give to their Confessional Statement the same status as our Brief Statement of the Reformed Faith." Such is not the case. As a matter of fact, what the Plan of Union does is rather to give the "Brief Statement" the same status as the "Confessional Statement," i.e., the status of a document that has been adopted by the presbyteries. As matters now stand, the "Brief Statement" merely has the standing of a deliverance of the General Assembly. If, however, the Plan of Union goes through, it will have a status similar to the amend-

ments that were made to the Westminster Confession of Faith in 1903 and the Declaratory Statement adopted at the same time. In that case, both the "Confessional Statement" and the "Brief Statement" will have the status of "Historical Interpretative Statement," formally adopted as such by the presbyteries; and this will mean, if DRS. McNAUGHER and MACHEN are right—we think they are—that they will be more or less authoritative interpretations of the Westminster Standards in the United Church. Before we can judge as to the wisdom or unwisdom of the Plan of Union, it is imperative that we know what it involves. DR. STEVENSON's statement scarcely furthers such an understanding.

### "A FRIENDLY STATEMENT"



THE Presbytery of Chester recently adopted, by a unanimous vote, what it terms "a friendly statement" to the Board of Foreign Missions of the Presbyterian Church in the U. S. A. That statement may be found in our news columns.

While called a "friendly statement," we are not sure that the Board of Foreign Missions was particularly elated by its arrival. It proceeds throughout on the assumption that many have lost confidence in the Board's loyalty to the gospel and that it is imperative that the existing situation be remedied if there is to be that "restoration of confidence" that will lead "many" Presbyterians again to turn their missionary gifts into Presbyterian channels. The things which are mentioned as necessary before confidence can be restored to "the minds, the hearts and the purses" of many of the members of the churches of Chester Presbytery—no doubt the same holds good of most other presbyteries—are not things of minor importance; rather they are all things of major importance.

What we are at a loss to understand is how the members of Chester Presbytery can suppose that the mere removal of what it calls "the principal obstacles" in the way of restoring full confidence in the Board will accomplish that result as long as the present personnel of the Board is retained. In our judgment there must be a house-cleaning in the Board before anything like full confidence in the Board on the part of thousands of Presbyterians can be restored. A board under which the things complained of by Chester Presbytery could take place is hardly a Board that can be trusted to carry on the foreign missionary enterprise of the Church with clear and strong emphasis on "the final, all-sufficient, revealed, and exclusive Gospel of salvation through the redemptive work of Jesus Christ, the Son of God." Something more is needed than a mere acknowledgment of wrong in the past and a promise to be good in the future. Such proposal reminds us of a passage in the radio speech that MR. LAGUARDIA, Mayor of New York City, made on the evening of February 1st, to wit: "The head of

a department with a record of inefficiency and irregularity appeals to the new head of a department to be retained in the service because he attempted to go straight since election. And added that this attempt to go straight had caused him a great deal of anxiety because of threats of himself and family by the evil but powerful political influences that control him and his institution."

What is needed is a change of personnel in the Board of Foreign Missions. Place on that Board only those who will employ secretaries and send out missionaries who are out-and-out in their loyalty to the Bible and the Gospel it contains. Then need of a new Board or the necessity of sending missionary gifts through non-Presbyterian channels will disappear overnight. Until something of that sort is done, however, it is going to be impossible to restore confidence in the Board on the part of a great multitude of Presbyterians.

### IN BEHALF OF WESTMINSTER SEMINARY



On other pages of this issue will be found a reprint of a letter that Dr. Frank H. Stevenson, President of the Board of Trustees of Westminster Seminary, recently sent to a selected list of men and women whom he had reason to think were interested in the things for which this institution stands so unflinchingly. We are giving it a wider circulation through the pages of CHRISTIANITY TODAY (1) because of the admirable manner in which it sets forth the needs of Westminster Seminary in the

Presbyterianism of today and (2) in the hope that there may be those among our readers who, through reading this letter, may be led both to offer prayers to God in behalf of the Seminary and to give as God has prospered them for its financial support. It should be said that we are giving this publicity to this letter without consulting Dr. Stevenson, any member of the faculty of the Seminary or any of the members of its Board of Trustees. We hope they will approve, but at any rate the responsibility for this action rests wholly upon us.

While Dr. Stevenson's letter is frankly an appeal for financial support it is not to be supposed that it is at the same time a confession that the Seminary's financial condition is desperate. We are in a position to know that the Seminary is free of indebtedness and that all its bills are paid to date. It is true, however, as the letter indicates, that the Seminary is in need of additional income if it is adequately to carry on the work which in the providence of God has been assigned to it. In fact, as Dr. Stevenson says, the Seminary is dependent upon "gifts from new sources" to meet its financial needs during the next few months. This finds its explanation, as we happen to know, not in the fact that any considerable number of its supporters have withdrawn their support—apart from those whom the Lord hath taken the number of those who have withdrawn support are negligible—but because so many on account of the continued business depression have not been able to give as much as they first gave and as they would like to have continued to give. This is why the Seminary must "count upon unknown friends during the rest of the winter and for the coming spring." No doubt our readers are all aware that Westminster Seminary has practically no endowment and hence that it is dependent on the gifts of God's people to meet its bills from month to month.

In about three months Westminster Theological Seminary will have completed its fifth year. That this institution has been able to carry on for this period, wholly dependent on the free will offerings of God's people, in the midst of the worst business depression that our country has ever known, seems to us an indication of the fact that God's blessing rests upon the institution.

We urge our readers to consider Dr. Stevenson's letter with care. If after "considering carefully and prayerfully both the

cause and your resources, to say nothing of your responsibility" you are led to feel that it is both your privilege and your duty to associate yourselves with that group of men and women who are supporting Westminster Seminary, get in touch at once with Dr. Stevenson. Whether your gift be small or large, it will be greatly appreciated and we are sure used to forward the cause of Christ. If any further information is desired we are sure that Dr. Stevenson will be glad to supply it.

### "THE BASIS OF CHRISTIAN FAITH"



WHEN some time ago, in these columns, we commended the book entitled *The Basis of Evolutionary Faith* by Professor Floyd E. Hamilton of Pyongyang, Korea, as the best critique of the theory of evolution, fitted to meet the needs of non-technical but intelligent readers, of which we had knowledge, we stated that he had also written the best comprehensive defense of the Christian religion, fitted to meet the needs of the same group of persons.

Under the title of *The Basis of Christian Faith* that book was published in 1927 by the George H. Doran Company.

We are now pleased to advise our readers that the demand for this able defense of Christianity has been such as to warrant a new and revised edition. This new edition is published by the well-known firm of Harper & Brothers of New York City and retails at \$2.25. It is not simply a reprint of the previous edition. It has not only been revised throughout but several sections of the first edition have been deleted and new and up-to-date ones put in their places. The fact that the book has been used as a textbook in the Bible departments of several colleges and as a reference book in several theological seminaries has led the author to add a bibliography for each chapter—a feature that will prove especially valuable to students. A good index adds much to the value of the book.

The immediate occasion of this book, as the author tells us in his preface, was the lack of a book "suitable for use in college classes with students who had little or no familiarity with theological terms and controversies, but who were encountering doubts and difficulties as they came into contact with modern knowledge." The book, however, has its roots in the author's own experience. While a student he lost his faith in the Bible, in Jesus Christ and even in a personal God. Later through the instrumentality of the man to whom the book is dedicated he was led to realize that his disbelief was unwarranted and that belief in the living God, in Jesus Christ as the Eternal Son of God, and in the Bible as God's Word rests on a firm and rational basis. This experience has led its author to seek to present his arguments in a way that would have been convincing to him at the time when the foundations of his own faith were crumbling away.

The scope of the book can perhaps be best indicated by citing the headings of its eighteen chapters. In the order named they are as follows: The Human Reason; The External Universe; The Reasons why we must Believe in God; The World To-Day and its Origin; The Reasonableness of Supernaturalism; The Cause and Growth of the Great Religions of the World; The Cause of the Early Growth of Christianity; The Most Remarkable Book in the World; The Unity of the Bible; The Historical Trustworthiness of the Bible; The Integrity, Genuineness and Authenticity of the Bible; Historical and Literary Criticism of the Old Testament; Historical and Literary Criticism of the New Testament; The Alleged Discrepancies in the Bible; Doctrinal Difficulties in the Bible; The Resurrection of Jesus Christ; The Fulfillment of Prophecy; The Argument from Christian Experience.

The outstanding characteristic of this book is its grasp and comprehensiveness combined with its sound scholarship and readability. About the only point at which we are disposed

to take exception to its author's position is where he maintains (pp. 40-42) that "either Christian realism or personal pluralistic idealism is in harmony with the Bible" as we are of the opinion that idealism even in its least objectionable form tends to blur that distinction between the natural and the supernatural that is involved even if not expressly taught in the Bible. However, as Professor Hamilton affirms that the vast majority of Christians either consciously or unconsciously take the view of Christian realism and inasmuch as his arguments for theism apply equally to that conception of the relation between God and nature that the Christian realist holds, this cannot be considered a very serious objection. Professor Hamilton does not allege that Christian realism involves a false conception of the relation between God and nature. He merely expresses, within the limits of three pages, the opinion that Christianity can find a home within either Christian realism or personal pluralistic idealism.

It is not often that we read a book of 322 pages that we can commend as unreservedly as this book. It seems to us that with conspicuous success Professor Hamilton has accomplished his aim to produce a book that would be of assistance: (1) to college students either as a textbook or as an antidote to doubts about the validity of the Christian religion which may arise in their minds; (2) to Sunday School teachers and other Christian workers who have not had a technical, theological education; (3) to pastors who desire a book defending Christianity to place in the hands of young people and others to meet the doubts that rise in their minds in view of the anti-Christian attitude so prevalent in so many educational institutions and the world at large; (4) to sincere Christians in general who often find themselves at a loss for arguments with which to defend their faith as against the attacks made upon it in the present-day flood of anti-Christian literature, whether in books, pamphlets, magazines or newspapers. It is especially gratifying that this book is published under the auspices of a great publishing firm like Harper & Brothers and hence may be obtained through any book store.

### PRINCETON SEMINARY STUDENTS



THE occasion of this comment is a communication received from a member of the senior class of Princeton Seminary and printed on page 13. Mr. Cannen writes in the interest of a specific group of his fellow students whom he believes to be suffering unjustly because of the reputation that institution has received in the last few years—as a result of which orthodox churches are disposed to look askance at its recent graduates or even to refuse them a fair hearing.

Mr. Cannen neither affirms nor denies that Princeton Seminary's present reputation is deserved. What he is concerned to point out is that whether this reputation is deserved or undeserved it is working an injustice to a "specific group of Princeton Seminary students."

It is a source of satisfaction to be assured by one who is in a position to know that there is so considerable a group of students at Princeton who hold the convictions and take the attitude commended in this communication. It can hardly escape the reader's notice, however, that, by implication at least, the communication tells us that there are a considerable number of Princeton Seminary students who do not hold these convictions. In view of the size of the student-body at Princeton Seminary the fact that the writer contents himself with saying that there are "as many" students in Princeton Seminary who hold these convictions and take this attitude as in many other seminaries would seem to indicate that the number of those of different convictions and attitudes is rather large. But while this fact may well warn churches against supposing that a man is sound in the faith merely because he is a recent graduate of Princeton

Seminary we do not think it justifies them in assuming that a man is unsound for that reason. In fact, we would go further and say that while we are confident that a much larger proportion of the graduates of some seminaries are sound in the faith than those of others—Westminster for instance—yet that there is no seminary of whose graduates it is safe to assume that they are sound or unsound merely because they are graduates of that Seminary. While we are disposed to think that the number of sound men graduated by Princeton Seminary today is relatively smaller than formerly we are not forgetful of the fact that some of the most liberal men in the Church of today are graduates of old Princeton.

While we think it inevitable that churches will be attracted or repelled by the reputation of the institution from which a man graduates, yet we think that in every instance a man should be judged on his individual merits. After all, the main thing is not the seminary from which a man graduates as the convictions he holds and the attitude he takes when he is graduated. If it be true, as is alleged, that certain churches are discriminating unfairly against Princeton Seminary students it is also true, for instance, that other churches—a much larger number, we are sure—are discriminating unjustly against Westminster Seminary students. Such a prejudice exists against Westminster students that at least one presbytery—New Brunswick Presbytery, within the bounds of which Princeton Seminary is located and which is largely controlled, directly or indirectly by Princeton Seminary—has before it a proposed amendment apparently aimed expressly at Westminster students, that reads thus: "The session of a vacant church desiring student supplies shall not fill its pulpit for more than four Sundays in a year with students who are not taking a regular theological course in a Seminary directly under the supervision of our General Assembly, or under the supervision of other Presbyterian and Reformed Synods or Assemblies."

In our judgment students for the ministry should be allowed to attend the seminary of their choice, but churches and presbyteries should be exceedingly exacting in judging the qualifications of those who present themselves as candidates for the ministry—and that in the light of the teachings of God's Word and the system of doctrine it contains.

### "THE PRESBYTERIAN'S" POLL



THE PRESBYTERIAN has sent a questionnaire to the approximately ten thousand ministers of the Presbyterian Church in the U. S. A. Its alleged purpose is to ascertain what they think about the proposed merger with the United Presbyterian Church. While this poll is being conducted in the name of THE PRESBYTERIAN yet in view of the fact that DR. STEWART M. ROBINSON, who is merely its acting-editor pending the election of a permanent editor, took this step without consulting the Board of Directors of the Presbyterian Publishing Company and without the knowledge of most of them, it would perhaps be more accurate to speak of it as DR. ROBINSON'S poll rather than THE PRESBYTERIAN'S. Be that as it may we are not of the opinion that anything of much worth will be the outcome of such a poll at this time.

While we believe that any organization or individual has a perfect right to do what is being done, it seems to us that the present poll, to say the least, is premature. In view of the fact that apart from those ministers of the Presbyterian Church, who may be chosen as commissioners to the next Assembly, none will have an opportunity to vote on this matter until after the next General Assembly (and then only in case the Assemblies of both churches approve) it is hardly likely that very many of them have as yet given it that measure of study and thought that will be required before much weight will

(Continued on page 12)

# Westminster Seminary After Five Years!

By the Rev. Oswald T. Allis, Ph.D., D.D.

Professor of Old Testament in Westminster Theological Seminary



WHEN Westminster Seminary was started in the summer of 1929 grave misgivings were expressed with regard to the advisability and practicability of the step which was then taken. Even some of those who were fully aware of the significance of the reorganization of Princeton Seminary, who understood that it meant the muzzling of its witness by the ecclesiastical machine, doubted whether the starting of such a seminary as was proposed could or should be undertaken. Union Seminary had broken away from ecclesiastic control a generation ago for the purpose of being definitely modernist; and it had been eminently successful in its aim. But could a seminary organized independently of such control for the purpose of remaining conservative, of holding faithfully and boldly to the historic faith of the Presbyterian Church in the face of the present modernist drift,—could such an institution prosper? Was so hazardous an undertaking really necessary?

A tentative answer to this question was given when the new Seminary was organized in the summer of 1929 and began its work with a faculty of eight members, four of whom had been teaching at Princeton at the time of the reorganization, and with fifty students, half of whom had followed their professors into the new school.

A more convincing answer is given by the record of the years that followed. In the spring of 1930 the new Seminary was incorporated with a governing board of thirty-three men, the majority of whom belonged to the Presbyterian Church in the U. S. A., although the Southern Presbyterian Church and the Christian Reformed Church were also represented. The first class was graduated with thirteen men. The three classes which have been graduated since bring the total of graduates up to forty-nine. In addition to the regular three-year course, a graduate year of study was provided at the beginning of the second year of the Seminary's life and twelve students have received the graduate certificate. When all those who have studied at the Seminary for a longer or shorter period are included, the alumni of Westminster now number about a hundred. The increasing influence of the Seminary is further shown

by the fact that while in its first year thirty colleges and thirteen states were represented, the present student body comes from forty-three colleges and twenty-three states.

Of the graduates of the Seminary all but two are in the pastorate or in missionary work: thirty-three are in the Presbyterian Church (U. S. A.), seven in the Presbyterian Church in Canada, two each in the Southern Presbyterian Church, and the Northern Baptist, one each in several other evangelical denominations, and eight on the foreign field.

Several have large churches, with about a thousand members. Most of them have made modest beginnings. But whether it be to small or large congregations they are preaching the Word and winning souls for Christ. The enrollment of the Seminary for the current year is eighty-four; twenty-two of these are seniors and four are graduate students.

This simple statement constitutes an impressive demonstration of the fact that there are students who want to study at Westminster and that there are churches which want pastors who have done so. This is most gratifying.

The reasons that students come to Westminster are various, but the most important is this: they believe in the stand which the Seminary is making for intelligent and aggressive orthodoxy in an age of intellectual indolence and cowardly compromise in matters of Christian faith and practice. They know that

Westminster Seminary stands for a Bible-believing, Bible-knowing and Bible-proclaiming ministry—for intelligent, informed and enthusiastic contending for the faith once for all delivered to the saints. They are men of conviction when they come and they leave with their convictions deepened and their "faith of childhood" not destroyed, but strengthened, matured and informed, the faith of men of Christian stature and experience. They know that creedless Christianity is no Christianity at all, and while some of them are not members of the Presbyterian and Reformed family when they come, those who enter the Presbyterian ministry, as most of them do, are convinced and prepared to maintain that the Westminster Confession of Faith sets forth the system of doctrine taught in Holy Scripture.

Some of these students make no small sacrifice in order to come to Westminster and their enthusiastic loyalty is a



The Rev. Oswald T. Allis, Ph.D., D.D.

constant inspiration to their teachers. For after all is said the final test of the worth of a theological seminary is the kind of men that it sends forth into the Lord's vineyard. Westminster Seminary is ready to stand or fall by that test. She is preparing men to enter the Presbyterian ministry who are loyal to the Standards and loyal to the Word. Whether they are and will be loyal to ecclesiastical authority depends and will depend upon the loyalty of that authority to the Standards and the Word, to which it and they are alike committed.

As to the needs of the Seminary, they are few and simple.

From the ecclesiastical machinery of the Church, its boards, agencies and courts, the Seminary asks no favors, only fair play. It is willing, more than willing, to have its graduates stand on their merits; and unless unfair and unlawful means are taken to exclude them from Presbyteries and pastorates within the Presbyterian Church, the record of the past four years indicates that they will win their way and that the Lord will own and bless their labors and make them fruitful in His service. To all lovers of true liberty, of the freedom of the Gospel, Westminster Seminary appeals against the tyranny of organized authority, whether it be that of a majority or of a minority, over the hearts and consciences of men, in violation of the Standards of Presbyterianism and the teachings of the Word.

To all those who believe in the things for which Westminster Seminary stands, for which she is loved and for which she is hated, Westminster appeals today for continued and cordial support. She is encouraged to do so by the response which has been made to past appeals. Like many far older and richer institutions she is carrying on in a period of great depression and uncertainty. One of the clearest signs of God's hand in her affairs, is the fact that the Seminary was started, when it should have been started, if it was to be started at all, immediately after the reorganization of Princeton. Had cautious counsels prevailed the Seminary would not have been started before the depression; and, humanly speaking, it would have been impossible to start it after the depression got really under way. Through the generous support of its loyal friends the Seminary has not merely existed, it has grown: fifty—fifty-five—sixty-three—seventy-five—eighty-four, the increase in enrollment is the most obvious measure of that growth. The Seminary is also out of the "red": it has never been in the red. This is remarkable. It gives reason for thanksgiving and praise to God for His abundant mercies. But if the Seminary is to keep out of the red; far better stated, if it is to grow, if it is to do to the full the work that ought to be done, it needs not only to keep the support of all its present friends but to add to their number. Money is needed for endowment and equipment. But the most urgent need is for current expenses. These are kept as low as is compatible with good work. But no educational institution can run of itself, least of all a theological seminary. A few large gifts would ease the burden greatly. But more important are the many small ones by individuals

or by churches, gifts which are the expression of prayerful, ardent devotion to a great cause.

What the future may have in store we do not know. If, as many hope and as we would all fain believe, the Presbyterian Church in the U. S. A. and other denominations whose standards commit them to loyalty to God's Word, can yet be brought back to that loyalty which is in many instances an empty word, the larger the number of men who go forth from Westminster, the surer and the speedier will be the realization of this hope. If the time is near at hand when division will prove to be the only escape from unworthy and sinful compromise, then the conservatives in the Church will have in Westminster Seminary, in its alumni, its students, its faculty, its friends, a great rallying centre, the nucleus of a continuing Presbyterian Church.

The future is in the hand of God. It is not for us to solve its problems in advance. It is for us to maintain and proclaim, and to aid to the utmost those who are maintaining and proclaiming, the pure Gospel of the grace of God, that this priceless heritage, which has been preserved for us even at the cost of blood and tears by the faithful who have gone before us, may be kept by us and handed on, uncorrupted and unimpaired, to the generations that may come after us until He comes.

## Laymen's Missionary Report, 60 A.D.

By the Rev. Charles Granville Hamilton  
Rector of St. John's Church, Aberdeen, Miss.

[This arresting and original satire was first published in *The Living Church* and is reprinted by permission. When it appeared in that publication it was signed "The Laymen's Committee." The author, the Rev. C. G. Hamilton, has sent us the list of names appended to the letter.]

The Laymen's Committee, sponsored and financed by the generosity of the Church of Laodicea, has just released its far-reaching findings. All first-century minded thinkers who are not in bondage to the remote past and to literalistic conceptions of religion will find solace and strength in its stirring words. To rethink missions is the supreme task of all who would meet the problems of today.

The report strongly emphasizes the poor quality of personnel which so hinders progressive work.

"The idea of sending ignorant Galilean fishermen as messengers in this intellectual age is absurd," said the report. "These men of no scholarship, scarcely literate, lacking in grace of manners and person, prone to petty bickerings, are totally unequipped to face the intelligentsia.

"They are very credulous peasants with no special background and are utterly scorned by the rich, powerful, and learned citizens and scholars through whom alone our message can be extended.

"And a 'convert,' with all the implications thereof, who calls himself by the nickname of 'Paulos' is probably the worst of these products of indiscriminating selection. A

good physical examination would have debarred him (this is an age of *mens sana in corpore sano*); and so would a psychological test, as he exhibits a persecution mania, and numerous inhibitions and complexes. A proselyte Jew is naturally offensive to Jews, yet he continually preaches to them.

"To let a man of such physical ugliness work with such admirers of beauty as the Greeks is folly, only surpassed by the sending of such a denominationally trained man with only Tarsus and Gamaliel education, both unaccredited schools, and no degrees, to reason with Stoics and Epicureans. And this hook-nosed Jew even undertakes to speak to Romans as though they were not the rulers, but merely some of his own class and race. Tact and diplomacy seem to be absent from his personality. He is even said to have quarreled with the original leader of the Church in an Antioch street. Yet non-Christians must form their impressions of our faith from such!"

The final section of the report deals with the basic purposes of the average missionary.

"Today we are menaced by the possibility of barbarian invasion and servile uprisings. A lower class movement for communism is growing. And instead of resisting this revolutionary tendency, many of these missionaries teach the possession of all things in common. And two specifically, Matthew and Brother James, have written documents arousing class hatred and manifesting anything but love for the rich. An upheaval in the social structure would destroy the efficient, prosperous, and liberal benevolence-giving Church of Laodicea, and all other Churches which

represent modern thought and the people to whom God in His infinite wisdom has given the riches of the world.

"To preserve modern society from communists, radical plebeian and agrarian demagogues requires a united front. *We should disregard non-essentials and walk together in love.* Jews and Mithraites, Pythagoreans and Stoics—all who believe in any form of religion—must stand together against the red tide of irreligion.

"Instead of cooperation, though, we find these missionaries still harping on Jesus as the Messiah. His death, His resurrection, and similar concepts which even if historical are unimportant. By insisting on His impossible ethics, when not liberally interpreted by scholars of the scientific mind set, they are doing nothing to aid the cause of universal religion.

"If these Christians of this type do not join in a syncretistic movement to share with all other religions and fight with them the common foe of materialism, we predict the Christian movement will die out in a century.

"Facing the future bravely, we, on re-thinking the whole subject of missions, insist the Church must continue to support missions, but with radically changed personnel, program, and purpose, and keep as its goal the brotherhood of all faiths and all creeds."

DEMAS,  
HYMENÆUS,  
PHILETUS,  
ALEXANDER,  
DIOTREPES,  
GALLIO.

## In Behalf of Westminster Theological Seminary

By the Rev. Frank H. Stevenson, D.D.

[The following appeal in the interest of Westminster Theological Seminary is an exact duplicate of a letter that Dr. Stevenson as President of its Board of Trustees recently sent to a selected list of men and women who had not previously contributed to the support of this institution. The name and address given below is of course fictitious. See "Editorial Notes and Comments" for explanation of its publication in CHRISTIANITY TODAY.]

Mr. Charles Edward Miller  
45 West 87th Street  
New York City

WESTMINSTER THEOLOGICAL SEMINARY  
1528 Pine Street  
Philadelphia, Pa.

My dear Mr. Miller:



YOU are among the company of Presbyterians who are accounted as still standing squarely for the Old Book and the Old Faith. I hope the accounting is true. If it is you will have more than an ordinary interest in this letter. What is essential, you may be persuaded to help a great cause. If you are unable to help with money it may be that you will the more earnestly give your effectual, fervent prayer.

I shall not begin what ought to be a reasonably restricted letter by appealing to your memory of recent Presbyterian history. Most of us cannot forget this history even when we try. The marked weakness of the Presbyterian Church

today is a persistent reminder of events of 1924, 1925, 1926, 1927, 1928 and 1929. You know, I think, why Westminster Seminary was started, and why it was necessary. The decision of the General Assembly in 1929 on the case of Princeton Theological Seminary, which was as wrong as it could be, of course, was the event which altogether compelled the organization, if not of Westminster Seminary, then of an institution of similar purpose.

Assuming the knowledge of these things, the fact to consider now is that an agency actually has been raised up in these bewildering times, an agency that is set, to use Paul's strong word, for the restoration of our Presbyterian heritage of faith.

Westminster Seminary, with plenty of difficulty, but with considerable success also, has developed into an enterprise through which the Lord's people, we hope, may be able to achieve a substantial part of the results for which they have long prayed and worked and given what they could of their means.

Formidable obstacles are in the way. The Presbyterian Church now has grown into a communion of nearly 2,000,000 members and about 10,000 ministers; its activities extend fairly well around the globe. To make even a faint impression on so vast a Church is a tremendous undertaking. We must acknowledge, too, that Presbyterians who are disposed to help are noticeably fewer than those in the mood to oppose everything we are trying to do.

But Westminster Seminary offers its plan with confidence. First, because it is a Scriptural plan. And, second, because the Presbyterian Church will have to come to such a plan or the spiritual loss is going to be appalling. We need not explore deep waters to verify these assertions; a surface glance will prove them.

Ours is a Church whose fidelity to the Gospel of Christ largely depends upon its ministers. Presbyterians must not lose sight of this commonplace observation and its meaning for a moment. It is the key to the present situation and the only key to future developments.

Some great Christian denominations are being carried along by fixed forms of worship that Presbyterians do not approve or use. In a period of ministerial compromise, doubt, and unbelief their advantage is obvious. They are able to disregard the vagaries of ministers; their Order of Service is sufficient to sustain and encourage the people's faith.

Every Sabbath Day congregations can rely upon hearing Scripture lessons assigned by calendar rule for pulpit reading, and in the course of a year they will be sure to have heard the main facts of God's Word. When they pray they repeat together the printed and unchangeable, but soul-satisfying prayers written by believing men in a day of vigorous faith. They recite a true Christian creed and sing hymns of salvation and praise that have not been tinkered with for the sake of current theological opinions. If their minister insists upon preaching more like Plato than Paul, the congregation is not affected seriously. His sermon, poor as it may be, is a minor detail in the midst of definitely Christian riches of instruction and devotion.

With us conditions are emphatically different. A minister usually makes a Presbyterian Church whatever he wishes—wholly Christian, near Christian, or remotely Christian—and his congregation can be trusted to accept his guidance with thorough-going Presbyterian submission.

His pulpit prayers are the people's petitions to God and he determines what shall be said and what omitted. He may read or consistently neglect to read any portion of the Bible. He decides if the congregation is to memorize and recite the Apostles' Creed or any creed. From a book that has been revised and re-revised he selects the hymns of his choice. The sermon is the conspicuous feature in Presbyterian services, but whether the glorious gospel of Christ

rings out, or some transient philosophy of man is preached, is left entirely with him.

This is in complete accord with the New Testament. No one can find fault with the arrangement itself. Assuming, as we like to assume, that ministers are competent and faithful, the tides of spiritual power would rise high in every Presbyterian Church, from Fifth Avenue in New York to the foreign mission station on the farthest frontier. Adequate ministers would be a fairly safe guarantee of the integrity of the Church's testimony.

The tragedy is, ministers are faltering—frequently they are failing utterly—and we are witnessing the terrible result of their failure on a sweeping scale throughout the Presbyterian Church. Exceptional ministers here and there are stalwart defenders of the faith, but they *are* exceptional. Congregations, as a rule, instead of being built up in the faith, are losing the basic convictions of Christianity. The Presbyterian Church is steadily declining (see, for example, Dr. Charles Stelzle's report issued in December, 1933) and is making a feeble impact upon the world. We know it, our brethren know it. Once we led the hosts of the Lord. Now we are just another religious organization struggling hard for existence. We may regret the fact, but there it is, and nothing will be gained by minimizing the consequences, especially as they will affect our children.

Westminster Seminary's plan begins with protest—honest, forthright protest. The Presbyterian Church has a Constitution and the heart of the Constitution is what is called the Westminster Confession of Faith—"a noble compact between the dead, the living, and the unborn." It is old, but we need not blush on that account; our Confession of Faith probably is the clearest and most accurate statement in existence of the facts and teaching of God's Word.

Very well; let us resolutely protest against the conduct of every official in the Presbyterian Church, in high position or low, who condones the departure from the Confession of Faith of any pastor, or missionary, or Board secretary or theological professor. They subscribed to the Confession and they are under solemn obligation to keep their vow. It indeed may be useless to bring charges before the Presbyteries or the General Assembly; but powerful, telling protests are available to men bold enough to use them. Loyal Presbyterians must somewhere be found who will have this boldness.

The Apostles did not hesitate to protest when Christian truth in the early Church was being dyed in the vat of Greek and Jewish thought. It looked as if Christianity would be dissolved before the little flock of Christ could establish the Church. But the Apostles trumpeted forth such peals of reproof and exhortation, and so effectively protested "the yoke of bondage" and "spurious knowledge" and "old wives' fables" and "profane and vain babblings" that despoilers of the Gospel were checked and finally stopped.

When Luther and Calvin rescued the truth of God's redeeming grace from Roman Catholic oblivion, they dealt hammer-blows of protest. They had to; they were few

against many, and it was their only recourse. Complacent or bewildered Churches are not aroused by lullabies.

Westminster Seminary advocates definite, plain-spoken protests as the first step toward recovery, and urges Bible-believing Presbyterians to share in their manifest dangers and rewards. "Let the Redeemed of the Lord," cried the Psalmist, "say so!" Unpleasant as the duty is, there is no alternative today.

But protest can be followed up by solid achievement. The principal work of Westminster Seminary certainly is not protest, but the constructive work of preparing the right kind of Presbyterian ministers. Fifty graduates already have gone out to preach. In May, 22 more will be ready. The following year the graduating class will number 31. Student enrollment at this date is 83. These increasing numbers signify many things that are encouraging. The one fact that 83 college men of the highest type are risking every worldly preferment in order to make known their attitude, as they do when they attend Westminster Seminary, comes close to being the most hopeful sign of spiritual health in the Presbyterian Church that this generation has seen.

To prepare them for their holy calling; to make them masters of the Bible; to send them to Presbyterian pulpits in America and to Presbyterian mission stations in foreign lands with thorough ability to preach and teach and with hearts God has touched with burning zeal for the Gospel of Christ, is the real purpose of Westminster Seminary. They face difficult times, but marvelous are the ways of God. He is able to employ to incomparable advantage even a few leaders of His people when they are willing to be used wholly for Him. Westminster offers them to the Presbyterian Church.

The question has arisen in some quarters as to Westminster Seminary's right to qualify as a school of the Church. The question can be answered readily by citations of Presbyterian law but perhaps quite as satisfactorily in another way.

On the Seminary's Board of Trustees are two former Moderators of the General Assembly, fourteen active pastors of Presbyterian Churches, and twelve Presbyterian ruling elders. All of its Faculty were educated at Princeton Theological Seminary when that institution was the Gibraltar of Presbyterian orthodoxy. Of the teachers who have given their lives to Westminster, the late Dr. Robert Dick Wilson and Drs. J. Gresham Machen, Oswald T. Allis, Cornelius Van Til and Mr. John Murray, voluntarily left honored and secure teaching positions at Princeton to cast their lot with the hazardous new enterprise. The students are Presbyterians and under the care of Presbyteries without many exceptions, although non-Presbyterian students are a strong group of men at Westminster Seminary.

The teachers just named, together with their colleagues, Professors Kuiper, Stonehouse, Woolley and MacRae, constitute what we believe to be the ablest, as they assuredly are the most indefatigable and devoted Faculty, in any Presbyterian Seminary anywhere.

This, then, is the agency God has raised up in these sad

and perplexing days. Its opportunity is immeasurable. We can, if we will, project Westminster Seminary—its fidelity to the Bible, its loyalty to the Gospel, its enthusiasm, its sound learning—across the entire Presbyterian Church, at home and in every mission field. We can strengthen the Presbyterian Church's witness to God's Word and to Christ's life and death and resurrection and coming again, until America and the world shall once more hear the truth. God has set before us an open door.

In the name of Christ I ask for your prayers for Westminster Seminary, and I ask you frankly for your financial support. The work in Philadelphia is going ahead by trust. We are trusting, as we have from the first tumultuous months in the fall of 1929, that funds to pay each month's bills will be provided by the Lord's people, before the bills are due. That trust never has been disappointed. We have tried to make the facts known, and then we have walked by faith, as God expects us to do. We have written letters to Christian men and women, as I am writing to you, and the response has been prompt, always.

Associated with us are many hundreds of people whose generosity has been remarkable, year after year. Cooperating with us are teachers and students whose sacrifice has extended to actual imprudence. We have depended upon them, heavily. Now that we need and must find new friends, and gifts from new sources, we are counting upon you just as confidently. We are absolutely compelled to count upon unknown friends during the rest of the winter and for the coming spring.

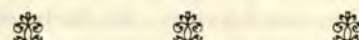
I know that you will consider carefully and prayerfully both the cause and your own resources, to say nothing of your responsibility. The cause is Christ's; the privilege of advancing the cause is ours. If the price is costly, the results are of infinite value.

God grant that you will join us, not only in our hopes and plans for the Presbyterian Church of the future, but in giving money directly to Westminster Seminary. Through this Seminary, please God, our hopes and plans eventually but surely can be realized.

Will you please write me? And may I, if it is not too late, wish a Happy New Year for yourself and your home.

For the Board of Trustees of Westminster Theological Seminary

FRANK H. STEVENSON,  
President.



*The article by Murray Forst Thompson, Esq., "Have the Organizers of the Independent Board for Presbyterian Foreign Missions Violated the Constitution of the Presbyterian Church in the U. S. A.," has been reprinted in pamphlet form, and is available for free distribution, single or in quantities. Address the Rev. C. J. Woodbridge, General Secretary, at 1531 Philadelphia Saving Fund Society Building, 12 South Twelfth Street, Philadelphia.*



# "Christianity—The Paradox of God"

By the Rev. Cornelius Van Til, Ph.D.

Professor of Apologetics in Westminster Theological Seminary



THE James Sprunt Lectures for 1933 were delivered at Union Theological Seminary, Richmond, Virginia, by Professor Donald Mackenzie and have been published by the Fleming H. Revell Co., under the title "Christianity—The Paradox of God." Professor Mackenzie has succeeded Dr. Geerhardus Vos in the chair of Biblical Theology at Princeton Theological Seminary. Since these lectures speak, as the title given above indicates, of Christianity as the paradox of God, they are of more than passing significance.

The term paradox, as quite commonly employed in recent times, fits into a non-Christian scheme of thought. The term paradox, more particularly, is easily made to bear the idea of modern Irrationalism.

Modern thought, generally speaking, says that Reality is ultimately mysterious. Facts, it is said, may fit about equally well into two apparently contradictory interpretations. According to this view it seems most reasonable that those who hold to such seemingly contradictory interpretations should humbly allow that it is likely they have each seen only one side of the truth. Together they should stand in reverent awe within the ultimate mystery that enshrouds both the interpreters and the facts they interpret. Paradox should end in praise.

Obviously, then, a Christian theologian, if he uses the term paradox with reference to Christianity at all, should wish to make it very clear that his usage of the term has nothing to do with modern evolutionism and Irrationalism. The paradox idea all too easily covers up the basic difference between the Christian concept of an absolutely rational God and the modern notion of a God who is Himself surrounded by mystery.

Unfortunately, Professor Mackenzie's book, so far from stressing the basic difference between the Christian position and modern Irrationalism, ignores this difference. The net result is that it appears as though Christianity and evolutionary Irrationalism are but opposite sides of the same truth.

## "Chance and Grace"

So, for instance, Professor Mackenzie speaks as though "chance" were a simple fact which we must accept as such. He reasons as though Calvin's doctrine of secondary causes and the modern notion of "contingency" are interchangeable (p. 128). He even maintains that Jesus "admits the unexpected, the unpredictable and incalculable, the capricious and casual element in the life of the spirit" (p. 130). This, Jesus is alleged to teach in the parable of the hidden treasure.

Now the classical meaning of the word chance, to which Professor Mackenzie refers (p. 131), is derived from Aristotle. Aristotle's conception of "tuche" is the polar opposite of the Biblical doctrines of creation and providence. Jesus of course, built His redemptive work upon the Old Testament doctrine of creation. He was Himself the Mediator of creation, the Word through Whom the world was made. Jesus, to be sure, did allow that there is the unpredictable *for man*, but He never allowed that there is anything unpredictable *for God*. A world not created by God could not be redeemed by Christ, the Son of God.

But Professor Mackenzie seems to have the courage of his convictions on this point. He is even willing to change the meaning of "redemption" in order to make room for the chance idea. He reasons as though Christ's work consisted in doing something with a situa-

tion that, to some extent at least, existed independently of Himself and the Father. He says of Scripture that it "evangelizes the inevitable" (p. 132). He says we cannot ascribe our salvation "to chance alone" (p. 137). He says that our Lord appears at one time as "an evangelical Stoic," and at another as "an evangelical Sceptic" (p. 141). His whole attitude is summed up when he says: "Chance evangelized becomes grace and grace is the paradox of God" (p. 139).

That Professor Mackenzie has modified the New Testament doctrine of redemption appears most clearly from his notion of grace. To quote: "Perhaps the day may come also when the scientific view of natural selection and the New Testament doctrine of an election of grace may be



The Rev. Cornelius Van Til, Ph.D.

seen to be both sides of God's activity, and not the horns of an inescapable dilemma. Not 'either—or,' but 'both—and' (p. 80). Now he who says that "election of grace" and "natural selection" may some day be seen to be "both sides of God's activity," can as well say that both Christianity and paganism may yet be seen to be equally true. The New Testament doctrine of grace presupposes the fall of man and the creation of man in God's image, neither of which can be held if "natural selection" is to be maintained.

### "Miracle"

Professor Mackenzie's remarks on the miracles of Scripture corroborate what we have said so far. He makes the general statement that: "Miracle in Scripture is a religious, not a scientific or anti-scientific concept" (p. 194). This statement means nothing less than that it is a matter of indifference whether Christ actually rose from the grave with the same body with which He suffered or not. But surely the bodily resurrection is a fact of history and he who deals with it certainly deals with a "scientific concept."

With respect to the Old Testament miracles Professor Mackenzie makes it very plain that, as far as he is concerned, they need not have happened as physical and historical events at all. He says: "Miracles in the Old Testament are not to be explained physically or historically at all; they are to be explained theologically and redemptively" (p. 194). A little later he adds: "A miracle or paradox, in the Biblical sense, therefore, may be as ordinary a thing as a harvest, if only we see God at work in it, and if it calls forth His praise, or it may be as startling as the raising of the dead" (p. 196).

Now if Christianity is true the contrasts made in these quotations are false. In all of his desire to reduce "either—or" contrasts to "both—and" supplementations, Professor Mackenzie has raised a false "either—or" after all. If Christianity is true the miracles of Scripture are physical and historical facts and *as such* can and must be interpreted "theologically and redemptively." If miracles were not physical and historical facts, they could have no redemptive significance. Only a happy,—and yet unhappy—inconsistency on this point can keep Professor Mackenzie from the ranks of the Auburn Affirmationists, who hold that we can get all the religious benefit we need from the *idea* of the resurrection of Christ, no matter what the *fact* may have been.

### The Changing God

What is true of Professor Mackenzie's discussion of chance and miracle is once more true of his remarks about Christ and about God. To quote: "Above all, He changed for man the Unchangeable God, so that what sages would have died to learn is now known to cottage dames" (p. 57). One is at a loss to know what this may mean. We do not see how it can possibly be fitted into the Christian position. According to the Christian position, God remained changeless not only when He created the world, but also when the second Person of the Trinity became incarnate. The non-Christian position frankly denies the doctrine of a

changeless God. Professor Mackenzie seems to want both a changeless God and a God who has been changed.

We now understand more clearly how Professor Mackenzie could visualize the time when natural selection and grace should appear as aspects of the activity of the same God. In fact, if God has really been changed already we need not wait for a future union of grace and natural selection; in that case they have been joined long ago. If by the method of paradox we can believe both in a changeless and a changing God we may believe anything else that is flatly contradictory.

Still further, if Christ changed the "unchangeable God" He Himself is changeable, too, and that not only in His human nature but in His divine nature as well, for Christ is God. We, then, never know who Christ is. He becomes the "dear Anonymous" (p. 138). Then, too, we are sure of Christ "not in possession but in paradox" (p. 32). This Barthian distinction between possession and paradox employed by Professor Mackenzie implies that there is no system of Christian truth at all.

### The Unknown God

Here we have the heart of the matter. Professor Mackenzie, intentionally or unintentionally, utterly confuses the church's doctrine of the incomprehensibility of God with the modern Mystery-religion which is hopelessly agnostic. Speaking of those who have in their "foible of pretended omniscience" attempted to exhaust the attributes of God he says that they ought to learn from the "chastened scientist" to "stand in awe before God, saying, 'O God of Israel, the Saviour! Thou art in very Truth the Mysterious God'" (p. 31).

But the "chastened scientist" does not worship the God of Israel. Neither does he worship the God of Christianity. He worships the *Mysterious Universe*. The Christian Church, to be sure, has embedded in the very heart of its confession the doctrine of the incomprehensibility of God (Westminster Confession, Chapter II, 1). But to say that God is incomprehensible is not to say that God is wholly unknowable; it is only to say that God is not comprehensively knowable.

Professor Mackenzie has equated the Christian conception of God as absolute rationality with the modern non-Christian concept of absolute irrationality. To say that absolute rationality and absolute irrationality are equally ultimate is to say that human language has ceased to have any meaning. It is to say that the changeless and the changing, the eternal and the temporal are but aspects of the same Universe. It is possible to "roll Huxley and Wordsworth into one" and to "add the psalmist" (p. 18); it is possible to bring Spencer and Paul into harmony by saying that Paul was sure of "God the unknowable" (p. 28), but it is possible to do these things only if one has first forsaken the Scriptural doctrine of God and embraced modern agnosticism.

### Reverence

Finally, we note that Professor Mackenzie expects a return of the spirit of reverence if only we think of God as equally unknown and known (p. 36). There is a constant

emphasis in the book on the contention that paradox must end in praise. Dr. Hugh Thomson Kerr, in his review of Professor Mackenzie's book (*The Presbyterian Banner*, January 4, 1934), rejoices in this victorious spirit. He says: "The same note is struck in each of the eight all-too-short chapters and when one comes to the end he finds his heart echoing the words 'Sing unto the Lord for he hath triumphed gloriously.'" In a similar spirit, Professor Wieman, the Chicago pragmatic theologian, insists that we can be reverent no matter what our disbeliefs may be. He seeks to have us bow in reverence before the Mysterious aspect of the Universe. We should remember, however, that if two enemies are at war they cannot very well both be victorious. We cannot be sure from Professor Mackenzie's book whether he would worship a mysterious aspect of the Universe with Professor Wieman, the pragmatist, or the God of Christianity with the people of God.

So far, then, from agreeing with the judgment of Dr. Kerr that Professor Mackenzie is "following in the footsteps of Doctors Hodge, Warfield and Purves," we hold that he has departed far from what these men have taught. These men taught Reformed theology. Professor Mackenzie has, as far as his published writings show, always been an opponent of Reformed theology. Even a single quotation proves this. In an article on "Free Will" in the *Encyclopedia of Religion and Ethics*, he says: "The defect of Augustinianism and Calvinism is that they start from a

knowledge of God's absoluteness above experience, deduce logically from this eternal decrees, and so explain individual experience. We must start from experience, however, and, doing so, the problem is to reconcile God's absoluteness in grace with man's freedom." This experience-theology has now, we believe, led Professor Mackenzie far beyond Arminianism. Professor Mackenzie is now ready to modify the Biblical conception of the changeless God till it be but a correlative of the non-Christian conception of a changing God. His earlier Arminianism seems to have been the bridge by which he has arrived at his present paradox-theology.

Naturally we must disagree with Dr. Samuel M. Zwemer's contention that Professor Mackenzie "leaves no doubt regarding his Pauline and Augustinian views of sin and salvation" (*The Presbyterian*, January 11, 1934). So also we cannot agree with Dr. Lewis Sperry Chafer when he says: "The one chapter on *The Chief Evangelical Paradox* presents a burst of evangelical truth and depth of appreciation of the plan of salvation by and through Christ alone, which surpasses any statement we have seen in modern literature" (*Bibliotheca Sacra*, January, 1934, p. 101). Augustinianism and Calvinism have never given Professor Mackenzie sufficient elbow-room; his paradox-theology seems now to be bursting the very bonds of evangelicalism.

## Sunday School Lessons for March

(International Uniform Series)

### Lesson for March 4, 1934

**JESUS' TESTIMONY CONCERNING HIMSELF**  
(Lesson Text—Matt. 11:2 to 12:50. Also study Isaiah 53:1-6. Golden Text—Matt. 11:28.)

HERE we are come to a consideration of what is the very crux of the history of our Lord's ministry. What did he claim for Himself? His self-disclosures were made upon many other occasions than the one treated in the text, yet the incidents recorded in Matthew 11 are clearly outstanding as showing Jesus' lofty claims. John the Baptist was in prison. He sent to Jesus to find out surely whether the One whom he had baptized at the Jordan were really the promised Messiah. To some it appears strange that John should seem to need confirmation of his faith after the great confession of Jesus as the Lamb of God. But poor John was human. Doubtless the tides of faith in his heart both ebbed and flowed. Perhaps he took this means of calling Jesus' attention to his lot in prison, hoping for the early establishment of an order in which his persecutors should occupy their own jails.

John's disciples arrived just while Jesus was in the midst of one of His great periods of miracle-working. They were no doubt already overwhelmed by what Jesus was doing before they received His reply to John. In that reply he simply pointed to what

they themselves had seen. "Tell John," He said. But let us note particularly that Jesus did not appeal to signs and wonders simply as such, but as signs which were, according to prophecy of long before, to be marks of the Messiah, God's Anointed One. (Look up Isaiah 35:5, 6; 42:6, 7; 61:1-3.) His own claim was presented as grounded upon and one with the Word of God written. And that involved not merely a claim of Jesus to be a meek master, or a perfect teacher or a spotless example, but it meant that Jesus presented Himself to men as the eternal Son of the Father, come to be the Lamb of God who should wash the sins of time away in His precious blood. How can Modernists praise the character of Jesus and yet ignore His solemn central claim about Himself and the purpose of His incarnation?

### Lesson for March 11, 1934

**PARABLES OF THE KINGDOM**  
(Lesson Text—Matt. 13:1-52. Study also Isaiah 60. Golden Text—Isaiah 9:7.)

It should be confessed at once that it is hard for us to understand exactly why our Lord spoke His parables. If we read the text carefully we find that in each case the parable was spoken to the multitude and the explanation was given later in private to the disciples. Why? The disciples them-

selves wondered why and the answer of Our Lord is recorded. To the disciples it was given to know the mysteries of the Kingdom, but not to the others. A parable is more literally a "dark saying," that is, a saying or story whose meaning is veiled. The multitude evidently was not prepared for teaching because it was not prepared to receive. Yet Jesus did not cease to speak to them in parables. And they listened. Why? Perhaps it was because the parables were bound to make them try to think. Doubtless the disciples themselves were more anxious to hear the interpretation simply because the meaning was first veiled.

Passing over the content of each of these parables, to which far more space would be necessary than can be taken here, we see that our Lord ended with a parable-like injunction to the disciples themselves. Doubtless He left this one to them to think out for themselves. To us as we read the New Testament the meaning seems clear. God had given the truth of the Gospel to the disciples. They were thus possessed of a treasure. That treasure was not to hoard, but to use. The well-instructed man will want to impart what he knows to others who are capable of receiving it.

The story of the Gospel is always a "dark saying" to those who will not see.

### Lesson for March 18, 1934

**JESUS RESPONDS TO FAITH**  
(Lesson Text—Matt. 15:53 to 16:12. Also

study Mark 7:24-30; Matt. 9:1-13. Golden Text—Matt. 7:7.)

If the events recorded in the lesson text can teach us anything at all, they show us the absolute necessity of faith. They picture faith not as some superior attainment of man with all his powers matured and developed, but faith simply as the only attitude through which grace may come. Faith presupposes a clear, truthful, recognition of the powerlessness of man, and of the all mighty ability of God. Faith is not a virtue, but rather involves a recognition that the suppliant lacks virtue, and hangs alone upon the free mercy of God. When our Lord dealt with the woman of Canaan he refused to grant her plea on the basis of any relation to her as Son of David. She was not a member of the people who were historically the covenant nation. But the faith which she expressed in our Lord showed clearly that she had abandoned all claim or thought of merit and depended alone upon His free grace. She did not come under the covenant to the Jew, but her faith showed that she was under the covenant of grace as one of those whom God had graciously elected to bring out of the estate of, sin and misery through a Redeemer.

"When you want assurance of salvation, think not about your faith, but about the Person who is the object of your faith. Faith is not a force that does something, but it is a channel by which something is received. Once let that channel be opened, and salvation comes in never to depart. It is a great mistake to suppose that Christians win through to salvation because they maintain themselves by their own efforts in an attitude of faith. On the contrary, saving faith means putting one's trust once for all in Christ. He will never desert those who are committed to Him, but will keep them safe both in this world and in that which is to come." So speaks one of the simplest, profoundest and most soul-warming books of modern times.<sup>1</sup>

#### Lesson for March 25, 1934

##### REVIEW

These lesson studies themselves, if taken as a whole for the first quarter, will give suggestive review treatment. The topics are really a rapid-fire view of the whole life and ministry of our Lord up to the year 29. If readers do not have the December and January numbers in which the first lessons were treated, they will be furnished free upon request.

## This Changing World

By  
"Calvinist"

IT is with pleasure that your columnist reports a certain degree of annoyance during and after the recent reading, in a magazine of the "quality group" of an article on "The Struggle for Intellectual Integrity." It is found in *Harpers Magazine* for December, 1933, and is from the pen of P. W. Bridgeman, who professes Mathematics and Natural Philosophy in Harvard University. After reading it, one finds difficulty in resisting a perfectly natural human impulse to generalize caustically concerning the intelligence of professors. But that temptation must be vigorously subdued, since unwarranted generalizing has become the vice of so much modern reasoning.

\* \* \*

This professor who writes on intellectual integrity has made a startling discovery. Compared with him, "Columbus was a piker, Balboa was a punk," to paraphrase the "Song of the Automotive Pilgrims." For he has discovered, here, now, in the twentieth century, that human evolution has progressed to such a point that intellectual honesty is actually possible! (Extra! Extra!) To this arrival at mental honesty he links the inescapable result that a man

will sharply break with whatever he has hitherto believed, especially in religion and in human relations. To this sudden appearance of intellectual integrity he ascribes much of the unrest of our time.

\* \* \*

If the naive and rather simple ideas of this article were found in the notebook or theme paper of some high school sophomore, it would be easier to recognize them for the ego-centric drivel that they are. In the form in which they come, however, it is not so simple. Three barriers serve to obscure the poverty of thought contained in the article: (1) Its appearance in the usually-at-least alert *Harpers*, whose editors speak of "surpassing brilliance"; (2) Its signature as the work of a member of the faculty of Harvard University; (3) the almost impenetrable jungle of high-sounding and neoscholastic words in which its few simple ideas are artfully concealed.

\* \* \*

The most particularly offensive general assumption lying implicit in the reasoning of the professor is that somehow it has never occurred to anyone, or at least to a very few, until recently, to be honest in thinking. He seems to take it for granted that men in the past who were honest in every other part of their lives, became fur-

tive traitors to truth whenever they started to *think*. But anyone who has even as much as a spark of historical or psychological insight knows how absurd this is. Childish, might be a better description. It may make the professor happy to march affectingly up and down with his tin sword and cocked hat as the champion of the newly-discovered ability to think honestly—but men have been giving themselves to the truth whenever that truth led them, for millenniums before the professor first peeped out at an anxiously waiting world. And men will still give themselves to truth and to the God of Sovereign Truth, whose service is perfect freedom, long, long after they have ceased to chuckle at the founder of intellectual integrity, A. D. 1933.

\* \* \*

As a sample of bare-faced conceit (impersonal, of course), the windy kind of semi-reasoning so popular in modernist circles and the calm assumption that no one of intelligence would ever even dream of taking an opposite position, this article is superb. I wish that it were possible for someone more competent than I to give a fuller exposition of it, for the result would be bound to be entertaining. Yet it is sobering to remember that without doubt many poor folk who are under the delusion that they are "intellectuals" will read such "stuff" and in the end feel that they have been intellectually stimulated and liberated. There ought to be a law. Dear readers, there is a law.

#### Editorial Notes and Comments—Continued

attach to their opinions. Most of them, we imagine, are holding the matter in reserve until there has been something like an adequate discussion of it in the religious press. No doubt there are a few who have already reached the conviction that the proposed merger is ill-advised. We do not doubt, however, that there is a much larger number who are suffering from "unionitis" and so are "out for union with all kinds of Christians"—we are quoting DR. C. B. McAFEE if our memory serves us right. Naturally such will be in favor of union with such a body of Christians as the United Presbyterians. There are also a great many indifferentists who will be "agreeable to a decision either way." But as far as the great mass of the more thoughtful of our ministers are concerned we are disposed to think that if they answer the questionnaire at all they will indicate that they are "undecided as yet and studying the Merger." We will be surprised if any large proportion of those to whom the questionnaire has been sent make any response, but if such should be the case we are of the opinion that at least the early returns will not be unfavorable to the Merger.

It may not be very kind to say it but we are not alone in thinking that the main mo-

<sup>1</sup> What is Faith? by J. Gresham Machen. The Macmillan Co., New York.

tive back of this questionnaire finds expression in the accompanying letter not so much in the words, "*The Presbyterian* respectfully asks for an expression of your opinion by the attached card" as in the words, "Week by week *The Presbyterian* will carry the returns of this important canvass of opinion, together with other interesting material. . . . You are invited (if not now a subscriber) to send under separate cover your order . . . for a special seven months' subscription."

We would be much more interested if some one would conduct a poll among the ministers of the United Presbyterian Church, since, as matters now stand, we are of the opinion that the fate of this proposed merger will be determined by the United Presbyterians. While we think a large number of Presbyterians will vigorously oppose the merger, because they think it involves a serious weakening of our doctrinal standards, yet Modernism has

intruded itself to such an extent into the Presbyterian Church that we fear the majority will not be influenced by this consideration. While we think the United Presbyterian creed (not adopted until 1925) decidedly inferior to the Westminster Standards yet we are of the opinion that, as a body, they are more soundly evangelical than are the Presbyterians. The ultimate fate of this proposed merger will, if we mistake not, hinge on the question whether the United Presbyterians, as a body, are willing to be swallowed up by a Church that is largely dominated by modernistic influences. Even if all the United Presbyterians were soundly evangelical—they are not—so that the conservative group in the Presbyterian Church would be strengthened to the extent of the whole number of the United Presbyterians, we think the conservative group would still be a decided minority in the Presbyterian Church in the U. S. A.

defend Christianity against attack, and to go a step farther by propagating the Gospel message that paganism, the ism-cults and the schisms of the Church might be eradicated, that Satan might be dethroned and that Christ might be victorious in His work.

You will find represented in this group the belief that it is only through the power of the Holy Spirit that man is able to be fruitful in the service of God, and that in man's futile and vain efforts there is failure, distress and destruction.

What a real privilege it is for these men to serve God in whatever capacity He needs them, and they are not concerned about the place, prestige or the salary, but they are whole-heartedly interested in saving souls that the Kingdom might come to them that wait eagerly and patiently.

These men are interested in truth as revealed by God through the Lord Jesus Christ, and they are not interested in the petty problems which man is trying in vain to solve.

The men of Princeton are worthy of the office of the Christian minister, and so be fair and kind in judging them.

THOMAS G. CANNEN,  
Senior at Princeton Seminary.

## Letters to the Editor

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

### I Am Not Ashamed

To the Editor of CHRISTIANITY TODAY:

Sir: I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes, and I am ready to give a reason for the faith that is in me. This is the attitude of a specific group of the Princeton Seminary students, and it is an attitude which they are not afraid to express to the pagan and to the Christian who asks them their beliefs. I as a member of the student body of the Princeton Seminary wish to clarify the minds of some of the readers in this paper in respect to the attitude of the Princeton Seminary men. I feel that the men of Princeton Seminary are falsely and prejudiciously condemned because of the reputation which the school has received during the last few years of its existence. I believe that there are as many conscientious men in Princeton Seminary as there are in many other evangelical schools and seminaries throughout the country. In fact, I would go so far to say that the man at Princeton has just as much interest in the Gospel of Jesus Christ as men who are always speaking about defending the faith, preaching the Gospel and fighting paganism. There are men in our seminary who are militantly defending the Gospel against all forms of modernism and paganism, and they are striving in their humble way and with their small efforts to evangelize the world that the people might know Christ and that the Kingdom might come to its own.

These same men have a very vital interest in theology and philosophy, and they believe that without this equipment that ministers do not have a complete understanding of the various systems of doctrines, and they are not able to interpret the meaning of the True Faith. They feel that the minister cannot preach with much certainty and with much authority, unless he has studied the history of man in respect to his theology and his philosophy. They believe that every minister who has a definite and a firm attitude toward God, Jesus Christ and the Holy Spirit, has a definite philosophy of Christian ethics and a well defined system of theology, which he must hold fast to, in order that he might be consistent and logical.

The men of this group place the strongest and greatest emphasis on the Word of God, for without this Word they would not have a task to perform in this world of sin and corruption. It is their belief that the Word of God will always spread seed for the extension of the Kingdom, and that it shall never return void unto God at any time wherever it may be preached.

These students have a very deep love for Christ and His Cross, and they have a very real understanding of Christ's death upon the Cross, His Sacrifice, His vicarious and substitutionary atonement, and His exaltation in the Godhead.

As I have already stated before and which I am eager to emphasize and stress again, these same men have the enthusiasm and the power through the Holy Spirit to

### Unappreciated Evangelism

To the Editor of CHRISTIANITY TODAY:

Sir: Pardon this intrusion. This letter is the outgrowth of an experience of disappointment in the findings in announcing the writer's availability for revival work, the announcement having been made in some four hundred letters sent to as many Presbyterian Pastors—in two States, only about one-fifth of the letters bringing any reply—though stamp for reply was sent in every case—and of the replies received *only one* expressed a desire for an Evangelistic Campaign, that pastor expressing, in earnest language, his sense of great need for a series of sound Gospel messages; his elders *objected* for financial reasons, saying, "We have hard work to balance the budget without this adding to the burden."

During my ministry I have never "commercialized" the Gospel, have always had adequate support without talking money, whether as pastor or evangelist . . . and believe no congregation felt it a burden to have had a revival. The failure to find an interest in soul-winning among these four hundred churches led me to make a survey of the conditions, religiously, in the country generally: Reading Home Missionary Reports of the leading Denominations, consulting pastors and evangelists, personally and through correspondence, I found that the *enrolled* Protestant Church membership is matched with forty million adult non-churchgoers, and the Sunday School enrollment is lost to the church about 50-50.

Being left alone by death of my wife, I decided to use my energies in evangelistic

work—but the indifference of many of our churches leaves but little chance. Is it because *Modernism* has de-spiritualized ministers and laymen to the extent that there is no concern for lost souls?

In my work there is no fanaticism, no sensationalism, no Modernism. The Bible is God's inspired Word to me, and as men unregenerated are lost, I preach John 3:3 as rested on the Blood atonement and the conscious witness of the Spirit to regeneration when the sinner fully repents.

My heart is deeply moved to see so much effort to destroy the faith of God's children, and to see the un-churched neglected. . . .

Sincerely for our Master,

CORNELIUS E. WALKER.

MARIETTA, OHIO.

### John's Baptism

To the Editor of CHRISTIANITY TODAY,

Sir: Permit me to say that we have greatly enjoyed reading your excellent paper of Mid-December. The articles are good, and the reports from the field are very good and of great value.

In this part of the country we have modernism in full force. Our Church here is not strong but is doing good work; but the Congregational Church is dominant and is quite liberal. "The Jesus way of life" is the chief theme of the preaching, along

with denouncing all creeds, and all "intolerance," which is usually denounced intolerantly!

Permit me to add a note on your report on the S. S. lessons. You speak of the baptism of Jesus in rather uncertain terms. In my book, "The Mystery of Baptism," the account of John's baptism includes the following items:

John was a priest and was legally authorized to administer the ceremony of purification, which was then called baptism (Greek, Mark 7:4, 8; Heb. 9:10).

John was a prophet, sent to "prepare the way of the Lord." This he did by preaching repentance, and then by the ceremony of purification, inducting them into a state of preparation for the Lord.

When Jesus came to him, he refused to administer the ceremony, but Jesus reminded him that the law required that any one entering into a great religious work should receive the washing, as Aaron and his sons did when they were consecrated (Ex. 40:10). This baptism was, therefore, strictly a legal induction of Jesus into His holy office of Prophet, Priest and King, as the Anointed One, the Messiah; and this ceremony was completed by the coming down of the Holy Spirit upon Him.

I offer this note as a suggestion only.

Yours respectfully,

JOHN S. AXTELL.

LORAIN, OHIO.

We note an increasing desire in all of the churches for the fundamental doctrines and the teaching of God's Word.

LOS ANGELES, CALIFORNIA.

### Washington-Oregon-Idaho Notes

By the Rev. Roy Talmage Brumbaugh, D.D.

THE Moderator of the General Assembly visited Tacoma and Seattle January 24th, as the guest of Dr. Mark A. Matthews.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2:22). And yet the worship of man increases.

The Synod of Idaho reports the following news items:

The Buhl Church has called the Rev. G. Gordon Goldthwaite to be its pastor. Mr. Goldthwaite was recently married to Miss Elizabeth Steen of Chicago. The Rev. George L. Clark is stated supply of the First Church of Twin Falls. The Jerome Church of which the Rev. Louis Bultena is pastor, celebrated its twenty-fifth anniversary recently. Dr. J. H. Barton of the College of Idaho, the founder of this church, was one of the speakers. The Rev. E. W. Hollowell, the faithful Sunday School missionary for Twin Falls and Boise Presbyteries, is recovering from a serious automobile accident. Mr. Hollowell has been suffering since last summer. The Rev. Wm. Westwood, D.D., of the Sandpoint Church was elected Moderator of the Synod of Idaho.

There was a large attendance at the joint meeting of the Presbytery of Olympia (Wn.) and the Presbyterial held in the Westminster Church of Tacoma in January. The Rev. L. Wendall Taylor was received from the Presbytery of Seattle. He was recently installed as pastor of the Federated Church at Olympia. The order of service of the Congregational Church predominated in the installation service.

Among the many items of interest which might be reported from the First Church of Tacoma we pass on the following:

Eight hundred and fifty-five more persons attended the Sunday Church services from December 31, 1933, to January 21, 1934, than the corresponding period last year.

Two hundred and three more persons attended the first three Thursday night services this year than the same period last year.

One hundred and sixteen more persons attended the Bible School December 31, 1933, to January 21, 1934, than the corresponding period last year.

We congratulate the Bible Christians of the denomination in the selection of the Rev. Harold Samuel Laird of Wilmington, Del., as their candidate for the office of Moderator of the General Assembly. This Christian gentleman would truly represent Bible Christianity and true Presbyterianism in this high office.

TACOMA, WASHINGTON.

## News of the Church

### Correspondence, General

#### California Column

By the Rev. Stanley H. Bailes

THE Presbytery of Los Angeles had its midwinter meeting at the Lincoln Avenue Church in Pasadena on January 23rd. About three hundred ministers attended. Dr. Herbert Booth Smith was elected first commissioner to the General Assembly.

The outstanding feature of the meeting was the report of the Hermosa Beach Prayer Conference, enjoyed by the active pastors a few weeks previously. It is a great pity the spirit of this devotional conference could not carry through Presbytery. Much harshness and bitterness of feeling is caused by a constant injection of technicalities on the part of a few retired brethren.

The Breakfast Club for the hundred active pastors of the Presbytery is arranged to keep alive the spirit of fellowship and brotherhood, engendered quite separately from Presbytery's regular meeting.

Dr. Isaac Ward, former associate of Billy Sunday, began his pastorate at the Hollenbeck Church a month ago, and already the church is filling up for all services. Dr.

Ward is thoroughly sound in the faith, and his evangelical messages are much to be desired in these days of church coldness.

Dr. John McDowell, Moderator, Dr. Blair, missionary from Korea, and several others from Presbyterian headquarters, are in Southern California just now, bringing messages to the various churches.

Vermont Avenue Church of Los Angeles continues in capacity congregations at both Sabbath services, as well as the midweek prayer service. Sixteen new members were received January 28th, many of them adults on confession of faith. The writer began the fourth year of his pastorate February 4th, and is building on a definitely Bible teaching program.

The Western branch of the Presbyterian League of Faith holds regional conference every three months in different sections of Southern California. This month's meeting is to be held in our Glendale church, Dr. W. E. Edmonds, Pastor, and doctrinal messages will be given by Doctors Prichard, Bailes, Ward, MacLennan, Nelson and Edmonds.

## Denver and Vicinity

By the Rev. H. Clare Welker

THE moderator of the 1933 General Assembly visited Denver on January 28th, preaching in the Central Church (the Rev. Martin E. Anderson, D.D., pastor) in the morning, and in the North Church (the Rev. Benj. F. Judd, pastor) in the evening. The subject matter of the evening address was much the same as of that delivered by the moderator at our Synod meeting in October, with two notable exceptions: first, the omission of any argument against the Independent Board for Presbyterian Foreign Missions and, second, the omission of any statement regarding the right of any minister, elder, deacon or communicant to "get out" of the Presbyterian Church in the U. S. A. Certainly these omissions represent much better strategy on the part of the moderator in behalf of the element in the church with which he is recognized as being most closely identified.

On January 24th the Program and Field Activities Committee of Denver Presbytery, in cooperation with the presbyteries of Boulder, Gunnison and Denver, conducted a "Spiritual Recovery Rally" in the Central Church, Denver. In the opinion of the writer the general arrangements for this rally could hardly have been improved upon and great credit is due to the Rev. Garrett S. Tamminga, pastor of our church at Golden and chairman of the committee, together with his associates, for the complete success of their part of the effort. The rally opened with a fellowship supper at which brief addresses were made by **Doctors Leon Stewart** of Fort Collins, **Ray B. Norton** of Colorado Springs, and **Wallace H. Carver** of Colorado Springs, speaking for the presbyteries of Boulder, Gunnison and Pueblo, respectively, and also by the **Rev. Dr. Ivan O. Wilson**, representing the Board of Foreign Missions. The address at the worship service following was made by the **Rev. Roy Ewing Vale, D.D.**, of Detroit. In the opinion of the writer this address was lacking in three particulars: first, a clear definition of terms, especially of the word, spiritual, which at the present time is most widely used in an unscriptural sense; second, a searching diagnosis of our denominational disabilities and, third, adequate counsel regarding the only certain way of recovery from them.

The Presbytery of Denver held its regular mid-winter meeting in the Highland Park Church, Denver, the **Rev. Elmer J. Larson**, pastor, on January 16th. The sessions were unusually crowded. Among the many items of business transacted were the following: favorable action on the call of the Berkeley Church, Denver, for the pastoral services of the **Rev. L. M. Witherspoon**, formerly a missionary of our church in Syria; similar action on the resignation of the **Rev. Wm. E. Fry** as pastor of the Valverde Church, Denver, and also on his request for honor-

able retirement; approval of the plans for the installation of the **Rev. Benj. H. Freye** as pastor of the Clayton Church, Denver, and of the **Rev. Grey Dashen** as pastor of the Akron Church; acceptance of the resignation of the **Rev. Wm. E. Rutledge** of the People's Church (colored), Denver, to take effect April 1st.

In keeping with a practice of long standing, a special communion service for the ministers, elders, deacons and other church officers of Denver Presbytery was held in the First Avenue Church, Denver, on New Year's Day. The sermon was preached by the **Rev. E. J. Hendrix**, pastor of the Capitol Heights Church and a former missionary of our church in India.

The **Rev. Orville A. Petty** and **Miss Ruth Woodsmall** of the Laymen's Foreign Missions Inquiry visited Denver on January 11th. The former was one of the "fact-finders" and the latter one of the "Fifteen." Aside from the advance announcement of their appearance, the writer saw no words regarding the meeting in the daily press. Neither did he note the name of any of our Presbyterian ministers mentioned in any connection with the meeting.

BRIGHTON, COLORADO

## The Southern Presbyterian Church

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

### "The Illiberal Hand" of "Liberalism"

COMMENTING on the acute financial shortage in the support of Home Missions, **Dean Edward Mack** of the Union Theological Seminary, Richmond, writes:

"The increasing liberal mind, now all too evident in our Southern Church, has in this case, as in all others, led to increasingly illiberal hand in gifts to Christ. If we could have a renewal of evangelical faith there would be an immediate renewal in sacrificial giving. Liberal theology has never led to liberal giving, having dwarfed the sacrificial element."

### Modernism and the Confession

The case of **Mr. Donald Stewart** continues to be revelatory of the aims of those anxious to revise the Westminster Confession of Faith.

The **Rev. A. J. McKelway, Jr.**, a contributing editor, has run a series of articles in the January *Presbyterian of the South* insisting that **Mr. Stewart** is "eminently qualified" for the University of Virginia work. In contradistinction to the ordination vows **Mr. McKelway** insists on making the religious experience of a twentieth century candidate for the ministry the rule of faith.

In the light of these articles it is eminently clear that either by modifying the Confession or its ordination vows Southern Presbyterian Modernism is determined to so

broaden the Church as to allow in its ministry men who do not accept the Inspiration of the Scriptures, the objective atonement, or the Virgin Birth. Indeed **Mr. McKelway's** third article indicates that they are willing to accept men who are not sound on the Deity of Christ or the Incarnation. **Mr. McKelway** writes that **Mr. Stewart** "clearly stated that he believed Jesus to be the Incarnation of Loving Goodness, so intense, so mighty, that when we deal with Him we deal with God." **McKelway** assumes that this is "a ringing and clear confession of the Incarnation." On the contrary, it is a ringing and clear confession that the Contributing Editor and those whom he represents are determined to open the doors of ministerial ordination to men who need affirm no higher doctrine of Jesus Christ than could properly be affirmed of, say, the Good Bishop in *Les Miserables!*

This effort to establish in the Southern Church the Ritschlian rule of faith comes at the very time when this form of "liberalism" is everywhere being outmoded. Volumes at hand by Professors **Karl Heussi**, **Friedrich Gogarten**, **Erich Schaefer**, **Barth** and **Thurneysen** show that the turn in post-war theology has been towards a theocentric theology. The theocentric approach of the Westminster Confession is more modern than the empirical approach advocated by **Mr. McKelway**. However, a Presbyterian Minister does not accept the Confession because it is in the mode of the newest theology, but because it is "the system of doctrine taught in the Holy Scriptures."

In distinction from such Modernism, **Dr. W. M. Anderson**, pastor of the largest congregation in the Southern Assembly, recently offered to this changing world the unchanging verities of the Bible. Speaking in the North Avenue Presbyterian Church of Atlanta, the Dallas pastor insisted with the Psalmist:

"For ever, O Lord,  
Thy Word is settled in heaven."

### Atlanta Presbytery

The regular winter meeting of Presbytery was held at Villa Rica, January 16th. **Dr. S. L. Morris**, who boasts the longest record of ministerial service of any minister in the Synod, was elected moderator. A report on Buchmanism was received as information. The fact that the recommendations were not adopted nor the committee continued marked a rebuff for the movement. Special Committee on Presbytery's Work reported and was continued.

A strong commission was elected for the ensuing Assembly consisting of **Ministers James E. Hannah** of Newnan, **Peter Marshall**, **Wm. E. Crane**, **Chas. Smith** of Atlanta; **Elders J. Ross McCain**, **Decatur**, **J. A. Addy**, **Newnan**, **W. B. Candler**, **Villa Rica**, **John Carter Robertson**, **Pine Grove**.

The Covington Presbyterian Church at a congregational meeting held January 28th

extended a call for the pastoral services of **Mr. Allen Fleece** of the Senior Class of Columbia Theological Seminary. **Mr. Fleece** is a native of Louisville, Ky., and a graduate of Washington & Lee University. He is expected to accept the call.

DECATUR, GA.

### News Letter from Western Pennsylvania

By the Rev. H. J. Ockenga.

THESE are the months for special meetings, evangelistic campaigns, weeks of prayer, preaching missions, and gospel services. They are being conducted in various churches of this district. **Dr. W. N. Blair** of Chosen conducted a week of meetings in the First Presbyterian Church early in January. The fervent evangelism of this rare soul was contagious, and many Christians found strength and inspiration in the meetings. In the foreign field, **Dr. Blair's** efforts have been attended by numerous conversions. The story of that church is thrilling to a Bible-believer. The Second Church of Wilkesburg observed a week of special meetings at the same time, using the services of local ministers. **Dr. J. F. Troupe** of that church is weeding out all unchurchly organizations. The writer preached for one week in the First Presbyterian Church of Coshocton, Ohio, where the people are becoming thoroughly stirred over the unbelief in the general church. **Dr. Roy Kiskaddon**, the pastor, felt that his testimony was greatly strengthened. At the Point Breeze Church, Pittsburgh, a campaign, under the leadership of evangelical men of Pittsburgh as **Dr. C. E. Macartney**, **Dr. R. J. McKnight** and **Dr. A. G. MacLennan**, was undertaken. Careful observance of these and other special efforts in this district leads the writer to conclude that very little is being done for the non-Christians. These services have only touched the church and there was no indication of a revival or great refreshing. Mercy drops are falling, but where are the showers? Is it true in our age as it was in days gone by that a revival will have to come outside the church? Is the Holy Spirit so grieved with what is progressing in the church that He has withdrawn himself? So it appears. It is time to clean house. Judgment will begin at the house of God.

**Sherwood Eddy** stopped for a few days in early January to give some of his typical lectures at the University and for the Council for Peace and Social Action. What an influence he could have if he would preach the gospel! **Dr. Donald Mackenzie** was honored at a luncheon at the Pittsburgh Athletic Club attended by his former colleagues and ministerial friends. He left Western Theological Seminary to become professor in Princeton Seminary. On January 22d, **Dr. W. C. Covert** addressed the Pittsburgh ministerial body meeting in the First

Church. He stated, among other things, that 25,000 copies of the new hymnal have been sold, and that it is being enthusiastically received in many places. (Writer—not so enthusiastically in other places.) Yet another important figure will speak here soon, **Dr. H. C. Weber**. At the suggestion of the Presbytery, sectional meetings will be held in different parts of the district to inspire faithful support of the church enterprises in financial matters. These meetings will be attended by trustees, elders and pastors. The Laymen's Report on Missions probably revealed the greatest impediment to confidence, that is, the change in the theological outlook. Over against this comes a word from **William T. Blackstone**, a graduate of Westminster, serving in China. He says, "Pray for us, we can survive salary cuts, but not prayer cuts. God bless you." That spirit would solve the financial problems in our churches.

The **Rev. J. K. McDivitt** has resigned as pastor of the Manchester Presbyterian Church, Pittsburgh. Presbytery authorized the formation of a new church called the Paul Presbyterian in West Liberty and Brookline. It is a growing community. The petition for the church was signed by two hundred and sixty-five residents. It was decided to employ the services of **Mr. W. S. Wise** as Director of Young People's Work in the Presbytery. **Mr. Wise** has been prominent in Pittsburgh Young People's work for some time. The Christian Endeavor conducts a special young people's service at 6 o'clock each Sunday evening over radio Station WWSW. Both young people and local ministers participate. Christian Endeavor Sunday will be celebrated on February 4th.

PITTSBURGH, PA.

### Eastern Pennsylvania Letter

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

**DR. JOHN B. LAIRD** of the Frankford Church is slowly recovering from a serious illness. The **Rev. C. P. Lewis**, recently released from the Perkiomen Avenue Church of Reading, has been asked to supply the Horsham Church, while the **Rev. Harvey Klaer** of Carlisle has received a unanimous call from the Olney Church, Philadelphia. **Dr. Klaer** was a close friend of the late pastor, **Dr. Wells**.

The **Rev. Melville B. Gurley** has resigned from the Market Square Church of Germantown, effective March 12th, ending a seven years' pastorate. His espousal of Buchmanism led to the resignation, which was offered once before and later retracted upon a vote of confidence of 64 to 60. Market Square is a splendid old conservative church, the roll of whose former pastors includes such men as **Dr. Harold McAfee Robinson**, of the Board of Christian Education, and **Dr. Francis Shunk Downs**, pastor of the influential First Church of Berkeley, California. **West Park Church**, Philadelphia, on Jan-

uary 31st issued a unanimous call to the **Rev. Fred. S. Piper**, who will commence his duties immediately, succeeding the late **Dr. Charles Grant Hopper**.

**Dr. Albert Barnes Henry**, pastor emeritus of the First Kensington Church, Philadelphia, is slowly improving in health, but still confined to his room.

A devotional meeting under the auspices of the Presbytery of Philadelphia was held February 5th in the Arch Street Church; speakers included **Drs. Robert Littell**, **Warren R. Ward**, **Howard M. Morgan** and **I. Sturjer Shultz**, and the **Revs. V. D. Beery** and **James R. Jackson**. At the forthcoming meeting of the presbytery on March 5th, the overture relating to church union, sponsored by the **Rev. H. McA. Griffiths**, postponed in January, will be acted upon.

The **Rev. Joseph M. Woods** of Phoenixville has been elected chairman of Chester Presbytery's Committee on Foreign Missions to succeed the **Rev. S. H. Leeper**, so long active in that capacity. The action of Chester Presbytery on January 23rd, by which it submits a "friendly statement" supplementing its former limited endorsement of the Foreign Board, will be found elsewhere in CHRISTIANITY TODAY. The Program and Field Activities Committee plans a celebration of the Lord's Supper to precede the next regular meeting of the presbytery. Your correspondent is among that number who feel that this growing tendency to regard the holy communion as a special feature of a meeting like "special music," rather than a profound act of holy and unhurried worship in itself and by itself, is an unhealthy sign of the state of the church, indicating that the human, not the divine, fellowship involved is apt to be regarded as the end in view.

PHILADELPHIA

### New York and New England Synods

By the Rev. L. Craig Long

TIMES are changing! When we first came to New Haven we were told that on one occasion **Prof. Wm. Lyon Phelps** had remarked that he believed even in the inspiration of the King James version. This noted English Professor holds the position of Honorary Pastor of the Calvary Baptist Church of New Haven,—a Church where we once heard the minister remark: "We used to believe that Jeremiah wrote Lamentations, but now we know better." We often wondered about the true theological creed of **Prof. Phelps**, but we had to wait for developments. The developments came gradually. First we learned of his invitations to preach in the Pulpit of **Dr. Fosdick** in New York City. This was a strong indictment against his orthodoxy. Then recently it is said that in one of his newspaper articles he reviewed one of **John Bunyan's** books and remarked that the theology of the book was out of date. So we know now where he stands. So it goes



in New England! All who claim to be evangelical are not always found to be able to stand the test.

One of the treats which the local, Bridgeport, and radio congregations of the Calvin Presbyterian Church of New Haven received during February was the first appearance of **Dr. R. B. Kuiper** of Westminster Seminary in the Calvin Church pulpit. **Dr. Kuiper's** visit was especially on the occasion of the closing evangelistic sermon in the series of "Radio-Vesper" services which the **Rev. L. Craig Long** of the Calvin Church has been conducting in the Barnum Hotel of Bridgeport during the past six months. The series closed after six months of Sunday afternoon meetings at which scores were converted and also caused to take a firm stand against modernism. The services were broadcasted without cost by WICC, each Sunday afternoon, in addition to the regular Sunday evening hour from New Haven, which is also freely donated by WICC. Floods of radio letters followed **Dr. Kuiper's** radio sermon.

A new evangelistic effort will begin, under the auspices of the Calvin Church, in the Elton Hotel of Waterbury, Conn., on Sunday, February 18th, when the Church will begin another series of "Radio-Vesper" services in that city where there is no Presbyterian Church. The prayer is being made that God will bless the evangelistic preaching there as He did in Bridgeport at the series just terminated. The work is carried on by faith. Any persons interested can communicate with the correspondent of this column. Prayer is being made for a set of about five hundred copies of the old Presbyterian Hymnal to help in the work.

The idea of Organic Union with the United Presbyterian Church was first placed in concrete form by the overture which the Synod of New England sent to the General Assembly in 1924 requesting just such a Union. The present work of the Joint Committee is, therefore, nothing but the blossom of such seeds as are to be found in any of the Presbyteries within the boundaries of the New England Synod. Seeds which are more than ten years old!

The League of Evangelical Students is scheduled to hold its ninth annual Convention in Boston from February 23rd to 25th. I wish that I might not have to add that the meetings will be held in Gordon College of Missions and Theology; but I must add that, too. My regret is due to the sad fact that when the student association representing the ten Theological Schools of New England met at Yale Divinity School during the first week of February, Gordon College of Theology and Missions was one of those nine Theological Schools which had delegates present. The other Schools included Yale Divinity, Berkeley Divinity, Tufts School of Religion, Bangor Theological Seminary, Episcopal Theological Seminary, Andover Newton Seminary, Boston University School of Theology and the Hartford

Seminary Foundation. We believe that a Theological School which can stomach the fellowship of such Schools as Yale Divinity, Andover Newton and Hartford, is no fit place for the League of Evangelical Students to lend her noble reputation for an history to date of unswerving fidelity to God. Perhaps that Convention will be called off! or held in a hotel in Boston!

NEW HAVEN, CONN.

## The Presbyterian Church in Canada

By T. G. M. B.

**T**HE Presbyterian Church is suffering losses annually in the Presbytery of Quebec in spite of evangelical preaching in practically every church. There are men such as the **Rev. C. N. M. MacKay, B.D.**, in Levis, and the **Rev. Geo. Murray** in Scotstown. The former's father was a Free Church minister in the Hebrides who sent his son to Princeton rather than to a Scottish Divinity Hall. **Mr. Murray** was active in Christian Fellowship in Montreal until graduating in 1931. In this letter we will not consider the four congregations on the North Shore, in Quebec City, Valcartier, Rivière aux Pins and Stoneham. The other twenty-two churches are south of the St. Lawrence in a district 300 miles long. The presbytery meets twice a year. In this region the Protestant population has decreased from 43,000 to 38,000 in ten years. About 13,000 are United Church people and 3,800 Presbyterians, 1,400 of whom are communicants. Some Presbyterians live in communities where there is no Protestant Church.

Almost half of these 3,800 live in the city of Sherbrooke where many mills are still closed. With the membership of St. Andrew's, Sherbrooke, 140 less than in 1925 after the Disruption, is it any wonder that the whole presbytery has lost year after year? But there have been removals also in the rural congregations. Jersey Mills and Marlow Churches have been closed at least two years, except for occasional supply. Eight families cannot support even a student. And next spring Kinnear's Mills and Reid's Church will have to give up their catechist and be linked up with Inverness and Adderly under an ordained man. The Gaelic-speaking congregations of Scotstown, Lingwick, Lake Magantic, Hampden, Milan and Marsboro are not growing either, except Milan. When the Protestants move out, the French-Canadian habitants buy their farms and move in with ten or more of a family. However, Danville and Asbestos Churches are better off because the latter is a growing mining town; they have called the **Rev. A. H. Sproule**. And the **Rev. J. Lloyd Hughes**, called to Melbourne and Flodden a year ago, has opened a third preaching point in the town of Richmond. It is with shame that I add that nowhere in Canada is the Presbyterian Church preaching the Gospel to the French Canadians in their own

tongue. They are good Roman Catholics but know not Jesus Christ. There may be one priest in a thousand preaching that salvation is through faith in Him alone, but we doubt it. The Anglicans, Baptist and United Church carry on French evangelization work.

LONDON, ONT.

## Scottish Letter

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

**A**N event of more than local interest took place on the 7th January, when the Greyfriars Church, Edinburgh, was rededicated, after partial restoration, by the **Rev. Dr. Lauchlan MacLean Watt**, moderator of the General Assembly of the Church of Scotland. The scheme of restoration includes the setting up of the pillars in their original position, the remodeling of the roof and the extension of the part of the building used for public worship to correspond in length to the original building. Among the most generous contributors to the re-building scheme was the Pilgrim Trust of America.

Lord Sands, chairman of the Restoration Committee, a judge of the Court Session, a zealous Christian layman, honored with a D.D. degree, gave an interesting account of this historic building. Much of what is heroic and poignant in the vivid pages of Scottish ecclesiastical history gathers round this sacred edifice.

The Church of Greyfriars was first opened for public worship on Christmas day, 1620. It was built by the Magistrates of Edinburgh to meet the growing needs of the growing population of the city. There were three historical events associated with this Church in the century in which it was built, which had far-reaching and widespread effects.

In 1638 the National Covenant was signed and adopted within that Church. Scotland's heart throbbed more vigorously at that critical hour to the appeal of spiritual aspiration than at any other time in Scottish history. The enthusiasm and zeal of the nobility found expression in signatures of blood and in later noble service for the crown rights of the Redeemer. Forty-one years after this, following on the sorrowful battle of Boothwell Bridge, 1200 Covenanting prisoners were confined for five months in the churchyard of Greyfriars. These prisoners for conscience sake endured indescribable sufferings from which death or transportation to far-off America was a welcome release. The third and less known historical association is connected with the name of General Monck. In 1638 the die was cast here, but another die was cast by Monck and his officers within this building which had profound influences on English history. It was on the death of Cromwell, when all was confusion in England. There was no

military dictator to direct a military dictatorship. Monck, along with his officers, summoned from all parts of Scotland, resolved within this historic building to subdue this military domination and endeavor to "make the military power subservient to the civil." With this resolve he and his army began their historic march on London.

In the Jacobite commotions in the 18th century the building did not escape consequences incidental to these. In 1718 the tower of the church, which was used as a powder magazine, was blown up. Instead of restoring the tower, the Magistrates of the time divided the Church into two churches, and the two Churches are there still.

As was befitting in a Church so closely connected with the Covenanters, a rally of youth was held on Saturday, January 5th, and replicas of banners used in the Covenanting struggles were placed in this sacred shrine. They shall remain there as silent witnesses, to be seen by visitors from all over the world, to remind old, and young in particular, of Scotland's contribution in blood in suffering to the world's slowly acquired liberty of conscience.

Many ministers of eminence filled the pulpit of this church during the long and troubled years its hoary walls have stood in the storms. Of the many who sat in its pews to hear the Evangel, perhaps none has attained to the world distinction which Sir Walter Scott holds. He worshipped there, and in the porch of the old building he "first met the girl who was to unlock in his heart the chamber of romance."

EDINBURGH.

### Irish Letter

By S. W. Murray

AT the New Year, Belfast was favoured with a visit from the Rev. Wm. Evans, Ph.D., D.D., of Los Angeles, who addressed a five days' Bible Conference in the city Y. M. C. A. Dr. Evans took as his general theme, "The Christ in whom Christians believe," and spoke on the Virgin Birth, the Person and Cross of Christ, and the Resurrection. Apart from the opening Sunday, Dr. Evans spoke to steadily increasing audiences until the hall was filled for the closing address. His addresses brought joy and encouragement to his audiences and should prove to check unbelief and confirm faith. On the afternoons, devotional addresses were given.

Of recent months there have been discussions on church re-union, both on the platform and in the public press. The discussions have largely been prompted by the difficulty of manning the Protestant churches in the South and West of Ireland where the Protestant population is decreasing. Many unofficial arrangements have been made between the various churches, but now there is more of a feeling of organic union in the air. On Sunday, January 22d, Canon T. W. E. Drury of Dublin preaching in Belfast

Cathedral, made a strong plea for the healing of denominational divisions. He said that this would not necessarily involve absorption of one body in another, but rather the conserving of the best in different systems. To use the statement of one of the Lambeth bishops, what they wanted was "not compromise for the sake of peace, but comprehension for the sake of truth."

Warning notes have been sounded by a number including the Rev. W. Armstrong Jones, M.A., Rector of Newcastle (Co. Down). In the course of a sermon Mr. Jones refers to the controversy over a Unitarian minister preaching in Liverpool Cathedral and asks the question "are we prepared to sacrifice some of our dearest principles for the sake of an apparent unity?" Evidently it is felt by many that doctrinal inclusiveness is too large a price to pay for Union. Perhaps the history of church union in Canada may cause thinking people to consider the cost before committing themselves to organic union.

BELFAST

### Netherlands Letter

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

ECCLESIASTICAL life is remarkably quiet in the Netherlands at the present time. In my former letter I spoke of the project, sponsored by the middle party in the Dutch Reformed Church, to alter its ecclesiastical government. There has since been some discussion of the proposal, but the Synod resolved not to convoke an extraordinary session to deal with it. So the matter will await decision at the next annual Synod. In the papers I saw a single article on this subject, but apparently there is not any widespread popular interest in it.

In the Reformed Churches everything is calm, too. The new hymnal has not yet appeared. Some congregations have decided to introduce the new hymns immediately, others declared against using them, while the majority keeps silent. There continues to be some interest in church union. At the last Synod of the Reformed Churches, meeting in Middelburg, a telegram was sent to the Synod of the Christian Reformed Church, gathered at Zwolle, and there was a response. A second step was the resolution of the Synod at Middelburg to issue a communication inviting to ecclesiastical unity all true confessors of the old Reformed Faith, a special invitation being sent to the Christian Reformed Church. In the Reformed Churches there is a general agreement with the measures of the Synod and a hope that their end will be accomplished. I think that I am not unjust to the Christian Reformed Church in my observation that the discussion of the proposal has failed to reveal one common opinion in that church. Nevertheless the prognostics are hopeful.

I have not time to speak about public

affairs in the Netherlands. But I cannot fail to mention the fact that the necessary reduction of the cost of government, which is being sought in connection with the preparation of the budget for next year, has also its consequences for ecclesiastical life.

Although the chair of ecclesiastical history at the old state University of Leiden has been vacant for several months, due to the death of the incumbent, no successor has been named. People fear the government will be obliged not to supply the vacancy or to combine the chair with one at another university, which is not quite impossible because two of the state universities are not very remote. But it is not yet possible to say what the government will do. The theological faculties at the state universities have no official relations with any church, but the ministers of several churches are instructed there.

AMSTERDAM

### German Letter

By Pastor H. Jochums

(A Translation)

THE controversies within the German Evangelical Church have been repeatedly viewed by foreign observers from the political standpoint. Especially has it been maintained that the Pastors' Emergency League is standing in opposition to the National Socialist movement. This judgment is incorrect. With such statements the foreign correspondents simply repeat the despicable misrepresentations which are made against the Pastors' Emergency League by the "German Christians," and to this extent give support to the cause of our opponents.

Since the organization of the "German Christians" has been badly shattered, they now see no other method remaining to them by which to try to uphold their position in the Evangelical Church—than an attempt in this way to calumniate us in the hope of bringing to their assistance new support from the State. The fact of the matter is that the Pastors' Emergency League, which now includes seven thousand ministers, is at least as staunch in its support of Adolf Hitler as the "German Christians," and probably more so. At any rate, up to the present the German Christians have done the National Socialist State no service, but on the contrary have greatly disturbed the desired unity of the national spirit. Our fight in the Church is entirely and only a fight for the supreme unabbreviated and unrivalled authority of Holy Scripture in the German Evangelical Church. The controversy is purely one within the church, and has no political connection whatever. Adolf Hitler has recognized this fact and has so stated. For this reason, he has forbidden governmental authorities to take any part in the struggle in the Church.

In the present ecclesiastical conflict all those who are in earnest about the authority of the Holy Scriptures are standing solidly

together; Lutherans and Reformed are joining hands in this emergency.

On January third and fourth, an Independent Reformed Synod was held in Wuppertal-Barmen. The central feature of the meeting was a declaration by Professor Karl Barth regarding the correct understanding of the Confessions of the Reformation in the Evangelical Church of today. He stated that in view of the present crisis, Lutherans, adherents of the Reformed Church, and other congregations, regardless of their origin, are called upon to render united testimony against the false teaching of the German Christian movement.

This declaration of Professor Karl Barth (published in the "Reformierten Kirchenzeitung" 1934, No. 1) is itself a declaration of faith. The Independent Reformed Synod came with great unanimity to the conclusion that it would declare the declaration of Karl Barth to be true to the teaching of the Holy Scripture and issue it upon its own responsibility.

Following the Synod, a general assembly of the Reformed Union was held on January 5th. This organization also, to which nearly all the Reformed congregations of Germany belong, adopted the declaration of Dr. Barth as its own. In addition, this significant resolution was adopted: "The General Assemblage of the Reformed Union holds membership in the 'German Christians' to be irreconcilable with the Confessional fundamentals of the Union. Members of the 'German Christians' have automatically severed themselves from the Union." DELLING, POST CURTEN, RHEINLAND

## The Unity of the Reformed Church of France

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

THE question of the unity of the Reformed Church of France, made the order of the day by the national synods of June 1933 of the two Reformed Unions, is at present the subject of conversation between the directing committees of these Unions. The conversations are being carried on in secret and the journals which are the official organs of the two Unions were requested to keep silence in order to avoid a controversy. However, the two committees held a plenary session on the fifth of December last, and were not able to avoid publishing a brief account of their deliberations. It appears from this official document that, any idea of fusion between the two Reformed groups being for the present out of the question, each group will retain its Declaration of Faith. One cannot better be made to realize the impossibility for the present of attaining the only desirable and possible unity, viz., unity in the faith, in fidelity to the tradition and fundamental principles of the Reformed Church of France as they were expressed in the Dec-

laration of Faith of 1872. Lacking this unity the inter-ecclesiastical commission declares that it is "seeking a unity for the whole of the protestantism of reformed inspiration." What indeed may this special and much enlarged unity be since it no longer concerns exclusively the two Reformed groups? The future will tell. But the story of the last twenty years leads one to fear that, although maintaining the two Reformed groups, the inter-ecclesiastical commission is disposed to encourage the many suggestions of the protestant Federation which desires to group on religious grounds the most disparate protestant elements in order that they may labor together at the work of revival and evangelization. This would give a lesson in doctrinal skepticism. Here lies the mortal danger which menaces our churches. But God is protecting them. Our confidence is great. The revival is on the march.

*The Evangelical Pastoral Conferences of the South*, held on January 23 and 24, 1934, at Lunel (Hérault), their annual assembly. The question of the unity of the church was the subject of three remarkable addresses.\*

**Pastor Jean Cadier:** *How does the problem of unity present itself at the present moment in our churches?*

**Pastor Ponsoye:** *The problem of unity in the nineteenth century.*

**Pastor Pierre Guelfucci:** *The Bible and the great Christian facts.*

Some sixty pastors were present at Lunel. They adopted unanimously the following "order of the day," which will be transmitted to the Directing Committee of the Union of Evangelical Reformed Churches.

"The Evangelical Pastoral Conferences of the South, meeting at Lunel, January 23 and 24, 1934;

"Greet with emotion and thanksgiving the work which God is accomplishing in our days in our churches by a revival of faith and a renewed emphasis upon the eternal doctrine of salvation by grace;

"Extend the hand of brotherhood to all those who in whatever union of churches or whatever denomination are placed by God in obedience to the Word of God in a position to bring to souls the message of salvation;

"Demand that the delegates of our national synods now engage, pursuant to the decision of our synods, in ascertaining the true conditions of unity, remembering that the vow of the pastors of La Drôme states these absolutely necessary conditions:

"A common obedience to the sovereign authority of the Word of God;

"A common profession of the Christian faith;

"A common recognition of the true nature of the church and of its message.

"They are unanimous in believing that

\* These addresses will appear in the "Cahiers du Matin Vient," a quarterly review which we heartily recommend and which is published by "The Missionary Brigade." Subscription: 15 frs. in France, 25 frs. in the Universal Postal Union. Editor: Pastor Jean Cadier, Valdrome (Drome). Business address: "Le Matin Vient," Dieulefit, (Drome), France.

the unity of the Reformed Church cannot be accomplished except in fidelity to the fundamental principles of the Reformation which have approved themselves through the past centuries and which were affirmed in the declaration of faith of 1872, viz.: *The sovereign authority of the Holy Scriptures in matters of faith; and salvation by faith in Jesus Christ, the only Son of God, who died for our offences and was raised again for our justification.*

"Consequently they believe: first, that to realize true unity, personal adhesion to this declaration of faith must continue to be required of those who are charged with teaching in the church; second, that no other new organization which may infringe upon the autonomy of the national synod, which is the only regular body representative of the churches, can be contemplated." VAUVERT, GARD.

## News Letter from the Union of South Africa

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

THE last 20 years have seen a great change take place in South Africa from an industrial and therefore social point of view. Whereas our country used to produce chiefly raw materials like wool and corn and we had to import most of our manufactured goods, factories have been built and many of our commodities are now produced by South African labor. This has meant a great influx to the cities from the land. A large section of the Dutch people who have hitherto been for the most part rural are being urbanized and this has naturally increased the problems of the Dutch Reformed Churches in the cities.

The City of Port Elizabeth which is predominantly an English centre affords a good example: about twenty years ago there was one Dutch Reformed Church; just recently a fourth has been established! I believe none of these has a membership of fewer than 500! Apart from coping with an increase of members, the churches have had to face the fact that thousands of people who were used to the simple life of the country have had to adapt themselves to all the intricacies of city life. Such a radical change naturally brings with it a change of outlook and very often religion is the first thing to be discarded. Although the Dutch in South Africa are known to be inherently religious, many in the cities have abandoned the Church of the Fathers.

This state of affairs made a deep impression on the Rev. P. V. D. Merwe, an emeritus minister who had for some time been locum in the Mother Church in Capetown. He and another active emeritus minister, the Rev. A. A. Weich, set the ball rolling for a big drive to bring the people back to the Churches of the Cape Peninsula. General enthusiasm prevailed amongst both

ministers and members in many of the congregations. Copies of a leaflet by the oldest Dutch Reformed Minister living in the Cape Peninsula, Prof. A. Moorrees, urging people to come to church on a certain date were distributed by thousands. Invitation cards to the young people were disseminated by the mothers. Dutch people were looked up all over the city and suburbs and there was every hope that the appointed day would bring back many a stray sheep into the fold.

Large congregations marked the day. In some cases people who had not seen the inside of a church for many a long year appeared to hear the Eternal Word. In one case a woman who had not been in church for a long time asked the minister after the service whether she might not remain in the church a little longer! Humanly speaking, the drive was a great success and very definite results have been obtained.

The event had repercussions far inland and there is reason to believe that the Dutch Reformed Church has been strengthened and the Kingdom of God enriched by this movement.

CAPETOWN.

### Korea Letter

By the Rev. Bruce F. Hunt

THE Forward Evangelistic Movement which the Korean Church has been carrying on is now in its third year. For various reasons the plans for this year have been rather slow in being put into execution. Two pamphlets prepared by the Rev. T. S. Soltau, one for use in training new believers and the other for use in preparing catechumens for baptism, are off the press. The plan this year is to try to follow up the special effort of last year in reaching non-Christians, by training those who have been added to the church into intelligent Christians.

A wave of Sunday School conventions is sweeping over Korea. Every month, for the last few months, there have been several conventions varying in size from a conference of the leaders and teachers in any particular city to conventions for a whole Presbytery or a whole province.

The church building fever seems to be upon Korea and several very large churches have been erected recently, among them a y18,000 building in Taiku.

The Korean congregation in Nagoya, Japan, recently invited the Rev. Kim Ik Tu, the Billy Sunday of Korea, for a series of special services. During the meetings 250 decisions were made for Christ; the church decided to call a regular evangelist and a collection of y900 was taken up towards the erection of a new church home to replace the present already crowded building.

A donation of y10,000 was made by a Korean Christian, Mr. Lee Chang Suk, to the Presbyterian Boys' Academy in Syenchun. This Academy was started by missionaries but the Korean Presbytery is

gradually taking over its support. This will be a great help.

CHUNGJU, KOREA

### China Letter

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

WE are indebted to our dear friend, Dr. F. F. Tucker, of Wutingfu, Shantung, for the following unbiased testimony to the worth of medical mission work in China, a work which has been so cruelly slandered of late by the so-called Laymen's Appraisal Commission. Dr. Tucker writes, "The Chinese editor of an important Shanghai daily paper recently published an article containing the following: 'The larger the number of missionary physicians, the stronger the proof that they are rendering China a service which alone seems adequate to justify the existence of the Christian religion'."

The first Protestant church building in China and one of the first in eastern Asia, is now being torn down to be rebuilt, and a brick from it has been presented to the North China Theological Seminary. This church was erected in Amoy in 1848. Although but six years before that date, there were only six baptized Christians in all China to show for 35 years of marvelously patient seed-sowing, and even the year that it was built there were but two Chinese communicants among its small congregation, the missionaries were bold enough in their faith to erect a building large enough to seat several hundred worshippers, and that boldness has been fully justified; for soon the church was filled and has steadily prospered under the four long Chinese pastors of its history, until now, notwithstanding the fact that a number of other large churches have grown up in the city, a still larger building is required. It is encouraging, moreover, to recall that the six professing Christians of 1842 have multiplied over 70,000-fold within these ninety-one years, and it is interesting to think that this venerable church has witnessed almost all of this wonderful growth.

It should be a matter of deep concern to Bible-believing Christians that the publication of "Morning Light," the useful Chinese organ of the League of Christian Churches, has had to be suspended until the Lord provides the means for its continuance. In the meantime, outside the League, perverters of the Gospel and their associates, in certain mission and other circles, are extending their activities, and there is imminent danger that mission funds be diverted in increasing amounts to the Christian Literature Society, the publication of a rural paper for Christians and other projects which are largely under control of "Modernistic" and "Inclusive" elements. Your earnest prayers are asked for the "Morning Light" magazine that it soon may be able to continue its very important witness for the truth at this critical period.

TENGHSIEN, SHANTUNG PROVINCE, CHINA.

### Sunday School Times Observes 75th Anniversary

THE *Sunday School Times*, without doubt the widest circulated interdenominational journal of its kind in the world, on December 30, 1933, completed seventy-five years of continuous publication. In celebration of the anniversary a special number of the *Times* appeared, containing an Editorial "After Seventy-Five Years"; "A Publisher Looks at the Past," by Publisher Philip E. Howard, and several pages of greetings by distinguished friends, including Howard A. Kelly, James M. Gray, J. D. Eggleston, Lewis Sperry Chafer, Curtis Lee Laws, John R. Sampey, J. Oliver Buswell, Robert N. Glover, Donald G. Barnhouse, Clarence E. Macartney, Samuel G. Craig, A. T. Robertson, A. C. Gaebelein, Stewart P. MacLennan, and others.

The *Sunday School Times* was founded January 1, 1859, by the American Sunday School Union. Its first Editor was Prof. John A. Hart, President of the Philadelphia High School. In the sixties the paper passed into private hands, and was published for more than ten years by J. C. Garrigues & Co. of Philadelphia. On January 6, 1872, it was taken over by John Wanamaker. Shortly thereafter, Dr. Henry Clay Trumbull, father of the present Editor, took over the editorial helm, bringing with him John D. Wattles, a friend, as publisher. It was a happy combination. Under Dr. Trumbull's brilliant editorship and Mr. Wattles' genius as publisher, the paper grew mightily, both in influence and in circulation. By the early nineties it had gained a subscription list of over 150,000 weekly. Dr. Trumbull knew how to surround himself with men of scholarship who could also write.

Mr. Wattles died early in the nineties, and was succeeded by Mr. Philip E. Howard, who has been the successful publisher of the paper from that date until the present time.

Charles Gallaudet Trumbull, son of the Editor, joined the editorial staff in 1903, upon his graduation from Yale University, and, upon the death of his father on December 8th of that same year, became Editor. The younger Dr. Trumbull has in his turn made a brilliant record as an Editor. In recent years, when changes in the religions would have moved or altered the testimony of many famous institutions, the *Sunday School Times* has stood like a Gibraltar for the inspired Word of God. Those who love that Word wish for the *Times* another seventy-five years of devoted, loyal, spiritual service to our Lord.

### Evangelical Association of Victoria Formed

By the Rev. G. F. Cox, President

A NEW Fundamental Society was launched in the Capital city of British Columbia, under the name of the Victoria Evangelical

Association, on December 8th, the objects of which are: aggressive personal and mass evangelism; the presentation and defence of the evangelical faith; the holding of meetings, circulation of literature, and especially the securing of central halls to give proper public prominence to the visits of outstanding accredited evangelists and defenders of the faith.

The doctrinal basis of the association embraces: The full Divine inspiration, authority and sufficiency of the Bible as the Word of God; the doctrine of the Trinity; the Personality of God the Father, God the Son, and God the Holy Ghost; the Virgin Birth and Deity of the Lord Jesus Christ; the Fall of man; his consequent moral depravity and the necessity of regeneration for salvation; the substitutionary Atonement of the Lord Jesus Christ upon the Cross, and His physical resurrection; election by sovereign grace; justification by faith alone; redemption through faith in the blood of our Lord Jesus Christ; the regenerating and sanctifying work of the Holy Spirit; the priesthood of all believers; the second coming of our Lord and Saviour Jesus Christ; the resurrection of the body—of the just to eternal life and of the unjust to eternal punishment.

There was a fairly representative gathering of ministers and evangelicals on the platform, and a good attendance of the public. The President, the Rev. G. F. Cox, outlined the aims and objects of association, and asked for membership, to which a number responded. Two fine addresses were heard from Dr. W. M. Robertson, the fighting - fundamentalist of Metropolitan Tabernacle, Vancouver, and from Dr. A. S. Imrie, late of Toronto and Calgary, now of Emmanuel Church, Victoria. The secretary of the Association, Mr. R. N. Grubb, 1051 Victoria Avenue, Victoria, B. C., will be glad to hear from evangelists and defenders of the faith visiting the West Coast, with a view to arranging meetings.

VICTORIA, B. C.

### New "Union" Overture Offered in Presbytery of Philadelphia

A NEW overture on the subject of union with the United Presbyterian Church was offered on January 8th by the Rev. H. McAllister Griffiths. He had formerly given notice of an overture concerning the possible basis of union with other churches, but the appearance of the Plan of Union with the United Presbyterian Church had outdated the earlier form of the overture. In presenting the new text, Mr. Griffiths said that he wished to make it clear that he was not objecting to union with the United Presbyterians as such, but simply to the plan of union which carried features that were undeniably dangerous. The notice having been given, the overture will be voted upon at

the March meeting of Presbytery. It is as follows:

"The Presbytery of Philadelphia respectfully overtures the 146th General Assembly not to approve or send down to the Presbyteries the proposed plan of union with the United Presbyterian Church, since that plan

(1) By appending the Confessional Statement of the United Presbyterian Church to the basis of union as an "historical interpretative statement"; and

(2) By making certain changes in the present formula of subscription for ministers and licentiates;

weakens the witness of the Church to the system of doctrine of the Confession of Faith and threatens the historical doctrinal continuity of the Presbyterian Church in the U. S. A."

### "Bibliotheca Sacra" Goes to Texas

THE Evangelical Theological College of Dallas, Texas, has recently purchased the century-old theological quarterly, *The Bibliotheca Sacra*, from the Pittsburgh-Xenia Seminary. The new management plans to continue the reverent and scholarly presentation of evangelical Christianity which has distinguished the quarterly. In addition to the usual technical treatises there will be included articles of a more practical nature, such as Bible exposition, to commend the magazine to laymen as well as to ministers.

Dr. Lewis Sperry Chafer, president of the seminary and brother of Prof. Rollin T. Chafer, the new managing editor, has written an article which appeared in the January number entitled, "Unabridged Systematic Theology," which sets forth the scope of the subject matter to be treated by the quarterly as well as the ground covered in the courses in Systematic Theology at the seminary.

The *Bibliotheca Sacra* is the oldest theological quarterly in America. It was first published by Andover Seminary, then by Oberlin, and until recently by the Pittsburgh-Xenia Seminary under the able leadership of the late Dr. Melvin Grove Kyle, famous archaeologist.

The editor is Mr. R. T. Chafer, Evangelical Theological College, 3909 Swiss Avenue, Dallas, Texas.

### Dr. and Mrs. Hayes Still Active

FRIENDS of the North China Theological Seminary, Tenghsien, Shantung, China, will be interested to know that while the Year-Book of Prayer for Missions, issued at 156 Fifth Avenue, New York, lists Dr. and Mrs. W. M. Hayes as Honorably Retired, they still continue their former activities without diminution.

Mrs. Hayes teaches a class daily in the Women's Bible School, while Dr. Hayes is

president of the North China Theological Seminary with a weekly schedule of ten classes there, and is also an active member of the Christian Literature Society for China, revising at present his *Evolution Contested* and *Commentary on Ephesians*, also preparing a commentary on the Epistles of St. John which finishes the series of exegetical and expository commentaries on the New Testament of which he and the late Dr. Donald MacGillivray were the co-editors.

The inference implied by the Prayer-Book that Dr. and Mrs. Hayes are not in active service is misleading.

### Death of Dr. A. M. Fraser

DR. A. M. FRASER, D.D., LL.D., for thirty-seven years pastor of the First Presbyterian Church (U. S.) of Staunton, Va., died on November 11, 1933. At the time of his death he was pastor emeritus. He was Moderator of the Southern Assembly of 1919, held in New Orleans. Said Dr. W. C. White, Stated Clerk of the Presbytery of Lexington since 1893, "a prince and a great man is fallen in Israel. . . . An honored life, a peaceful death, and Heaven to crown it all."

### "Covenanter" Anniversary Used to Spur "Every Member Canvass"

THE anniversary of the foundation of the Covenanters in Scotland is to be celebrated in the Presbyterian Church, U. S. A., on Sunday, February 25th, in connection with the "Every Member Canvass."

This canvass will ask from the nearly 2,000,000 communicant members a total of \$8,000,000 for Foreign Missions, National Missions, Christian Education and Pensions. This is approximately \$2,000,000 more than the amount actually received last year by the official boards and agencies.

The date, February 25th, is the nearest Sunday in 1934 to the actual anniversary of the significant date for the Covenanters which was February 28, 1643.

Dr. H. C. Weber, of New York, Every Member executive for the Presbyterian Church, states that this Covenanters' anniversary was launched by the Presbytery of Erie, Pa. This Presbytery planned a Five Months' Crusade to revive its churches, beginning with Reformation Sunday, October 29th. The suggestion that this Crusade might climax in a covenanting ceremony justified the Erie Presbyterians to check up on the 1643 rebellion in Scotland. They found that the significant date for the Covenanters and all their children was February 28, 1643, and they figured that the nearest Sunday might well be observed in Presbyterian Churches. So now the noble and death-risking example of the signers of the Covenants is to be used in stirring up interest in—a budget!

## Foreign Missions

### Mr. Woodbridge Arrives

CHIEF development in the Foreign Missions situation was the arrival on February 1st of the Rev. Charles J. Woodbridge, new secretary of the Independent Board, from Africa. Coincidentally with his arrival began a growing activity at the headquarters of the new Board. The new General Secretary soon demonstrated his broad grasp of the situation and moved energetically to meet the great labors before him. On his arrival he found numerous invitations to address meetings before churches, church organizations, and conferences. On February 5th he left for Chicago where he spoke at Moody Bible Institute "Founder's Week."

The first public statement issued by Mr. Woodbridge said: "I regard the establishment of the Independent Board for Presbyterian Foreign Missions as so necessary and so vital to the missionary cause in the Presbyterian Church that I left Africa, the country to which I had dedicated my life, and returned to America. The founding of this Board was the only course open for loyal Presbyterians. Even though I, as a missionary, was able to preach the gospel under the old Board, I could not conscientiously serve under the banner of an organization which I regard as disloyal to the Word of God."

### Dr. Robert E. Speer Speaks in Philadelphia

In the Gaston Presbyterian Church of Philadelphia, late in January, Dr. R. E. Speer delivered a characteristic defense of the Board, much the same as the address he has delivered recently in many centers. Significant positions taken: (1) That the whole Presbyterian Church in the U. S. A. itself was a "missionary society," that every one belonging to that church is therefore obligated to support its official Board of Foreign Missions; (2) that the Presbyterian Church is as a church sound in the faith, its heart beating in unison with that of Christ; (3) that the Evangelical Churches the world over hold more firmly to the deity of Christ than ever before. Observers were quick to point out that Dr. Speer showed what could, at the least, be described as an astounding lack of knowledge concerning the deeply divided state of Christendom and the Presbyterian Church, which almost everyone but Dr. Speer seems to take for granted. Allowing Dr. Speer's presuppositions as true, his argument in favor of continued support of the Official Board, as it is, was logical. But his presupposition that the Church is in no doctrinal danger was only likely to be conceded by those who think Modernism no peril.

### Dr. Downs Welcomes Moderator McDowell

Moderator McDowell and various mem-

bers of the Secretariat of the official Foreign Board have recently been touring the country making complimentary speeches about each other, thus drumming up support for official agencies. On January 19th the Moderator was tendered a dinner in the commodious and beautiful gothic edifice of the First Presbyterian Church of Oakland, California. Presiding was Dr. Francis Shunk Downs, of Berkeley, Calif., whose recent criticisms of Boards aroused so much interest. (See CHRISTIANITY TODAY for January, 1934). In making his address, Dr. Downs took care to stress the essentials of the Christian faith; also took care to laud Dr. R. E. Speer, Dr. C. B. McAfee, Dr. McDowell and the Church in general. Thus he appeared to some listeners to be making his peace with the official bureaucracy. After his eloquence the speech of the moderator, according to an observer, "sounded flat." Later in the auditorium of the church, at a public meeting, Dr. Downs introduced Dr. McDowell as a man of "unflinching loyalty to our Lord Jesus Christ."

Dr. McDowell praised Drs. Speer and C. B. McAfee, saying that it would be a real disaster to the Church if they were not with the official Board of Foreign Missions. This was no time, said he, for a "new gospel, a new organization, or a new board of missions." From these words the hearers might have gained the inference that the organizers of the new Board wanted a new gospel, instead of being opposed to the Modernist-Indifferentist coalition, of which Dr. McDowell himself is such a distinguished leader.

### James M. Speers Again Commends "Re-thinking Missions"

Mr. James M. Speers, vice-president of the official Presbyterian Board (not to be confused with Senior Secretary Robert E. Speer) has again, in a public statement, revealed that he is in favor of the Laymen's Report. Mr. Speers was a member of the "Laymen's Inquiry" which financed and sent out the "Appraisal Commission," while still retaining membership and office on the official Presbyterian Board without protest from that body. Mr. Speers' latest pronouncement was in the form of a statement signed by himself as treasurer, Albert L. Scott as chairman, and Frank M. Barrows as secretary, "winding up" the affairs of the "Laymen's Committee" and commending the report of the Appraisal Commission to the Church. Excerpts:

"The Committee is gratified at the reception given by an ever-increasing group of those interested in missions to the great principles which the report advocates. It is aware of the determination which is steadily growing on the part of many people to try to make the Report effective in missionary programs.

"Our earnest hope is that the Report will become more and more effective as the inevitability of its major recommendations is recognized by an enlightened Christian public. The Committee perceives clearly the rising tide of interest in the new viewpoint on missions, and is profoundly grateful for the part the Report has played in arousing such interest . . . the Committee wishes to express its deep conviction that the truth in the Report will ultimately prevail . . ."

Thus the vice-president of the official Board, probably its most influential non-minister member, gives his blessing to a Report which strikes at the heart of the Christian faith. In his former statement in the May, 1933, issue of the Missionary Review of the World, Mr. Speers had said: "The meaning of the Presbyterian statement and the meaning of the Laymen's Inquiry statement seems to me to run parallel a good part of the way . . . as stated by the Commission, the views expressed in the first four chapters of the Report and the Presbyterian point of view are not mutually exclusive. . . . While I was not troubled by its theology, I was tremendously impressed by its Christianity . . ."

### Chester Presbytery Restates Grievances

At a meeting of the Presbytery of Chester, held on January 23rd, a cautious, ironic statement to the official Board was adopted by a unanimous vote of all who voted (some did not vote). Of those voting for it; some, the Modernist group, voted for it presumably because of its mildness, others voted for it as a last friendly attempt to reform the Board, before more drastic action should be taken. It is not expected that this group will be satisfied with a few "pious" resolutions by the Board. The "friendly statement" did not, however, ask for changes in Board personnel, the heart of the matter.

#### Excerpts:

"The Presbytery of Chester desires to call the attention of the Board to a distressing situation. . . ."

"Accordingly, we venture to suggest that, in our judgment, a satisfactory solution must be found to the problems enumerated below, before full confidence is likely to be restored to the minds, the hearts, and the purses of many of our members:

"(1) There is an urgent demand for a stronger and clearer emphasis upon the supreme mission of the missionary enterprise—the proclamation and teaching of the final, all-sufficient, revealed, and exclusive Gospel of salvation through the redemptive work of Jesus Christ, the Son of God. Rightly or wrongly, the feeling prevails in many quarters that our Board has spoken feebly when the occasion demanded a thunder tone. The relationship of Mrs. Pearl Buck to the Board seemed to many to demand firmer treatment. Many regard the Board's official pronouncement of November 21, 1932, with reference to the Report of the Laymen's

Appraisal Commission as a weak statement; especially, when viewed in the light of the mutually contradictory opinions of men prominent in the superintendence of the Board's work, as shown in the articles appearing in the January, 1933, and May, 1933, issues of the *Missionary Review of the World*.

"(2) The Board's Candidate Department, so influential in determining the character of the reinforcements sent to the field, should be above suspicion in the matter of its loyalty to the doctrinal standards of our church. . . .

"(3) We believe that there is urgent need of improvement in mission study books recommended to our people. These, too, ought to be positively loyal to our church's conception of the character of the missionary enterprise. Severe criticisms have been leveled at certain of the recommended books on the ground of their doctrinal deficiency. . . .

"(4) The conviction prevails among many that the nature of some of the educational work in which our Board has a share is of questionable value. . . . We pray for the wise and speedy cooperation of our Board of Foreign Missions in removing obstacles to the restoration of the confidence of all those who are loyal to our Presbyterian view of the missionary enterprise."

One significant feature of the statement was the assumption, apparently concurred in by all, that the official Board had not as yet taken such action as would remove "obstacles to the restoration of confidence of all those who are loyal to our Presbyterian view of the missionary enterprise."

### Dr. John Stewart, Distinguished Canadian Surgeon, Dies

WORD has arrived of the death, on December 26, 1933, of Dr. John Stewart, of Halifax, Nova Scotia, famed as one of the first to use antiseptic surgery in North America, and a distinguished elder of the Presbyterian Church in Canada. Dr. Stewart was eighty-five years of age at the time of death. He was born in Cape Breton Island, a son of the manse. His medical studies were pursued at Edinburgh, where he was a favorite pupil of the great Lord Lister, father of antiseptic surgery. He was later a professor, then the dean, at the Medical School of Dalhousie University. During the war, though almost seventy years of age, he rendered conspicuous medical service in France, receiving the personal congratulations of King George for the efficiency of the base hospital he commanded. Dr. Stewart was a Companion of the British Empire, an honorary LL.D. of Edinburgh, McGill and Dalhousie Universities, and a past president of the Medical Council of Canada. A man of great intellectual attainments, he was also a theologian of distinction. When "Church Union" disrupted the Presbyterian Church in 1925, Dr. Stewart was conspicuous as an advocate of those who wished to continue the

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Presbyterian Church. He took this stand not only as a lover of Presbyterian polity, but as one profoundly convinced of the truth of the Reformed Faith, and the necessity of its maintenance and defense. The Presbyterian Church in Canada has lost a great and noble man.

### Lord Hugh Cecil Protests Unitarians in Anglican Pulpit

CHARGING the Modernist Anglican Bishop of Liverpool, Dr. David, with "irresponsible autocracy," Lord Hugh Cecil, aristocratic "Anglo-Catholic," has replied to the Bishop's recent refusal to take action against the Dean of Liverpool for permitting Unitarian ministers to preach in the Cathedral.

Lord Hugh Cecil recently petitioned the Archbishop of York to take proceedings against Dr. David. The matter is still pending.

The Bishop of Liverpool, Lord Hugh, tells the Bishop that he is setting up "sheer anarchy" and asks "How can we deny it if Romans tell us that our Church is a city of confusion?"

After telling Dr. David that he is making himself and the Dean the "absolute standard of what may or may not be lawfully done in the cathedral," Lord Hugh's reply continues:

"Your opinions are not the standard. The Church's laws and doctrines are the standard. You seem to think that your opinion is enough. Surely this is to make the law of the Church subordinate to your own will. Without argument, without quoting authority, you set up unknown calls and liberties and incredible interpretations of Scripture resting purely on your own opinion and assertion.

"If you and the Dean may do this, why not every clergyman in the Church of England? Self-willed lawlessness is already prevalent far and wide. I am told that in your own diocese some Anglo-Catholic clergy have been excluded from the Fellowship of the Diocese because they will not obey you about the Reservation of the Sacrament and services in connection therewith.

"I regret such disobedience. But why should they be more bound to obey you than the Dean is bound to obey the Canons of the Church? Why should you censure law-

lessness in the parishes and protect it in the Cathedral? Many will think the Dean's transgression the more dangerous of the two.

"You say nothing about the other charge against the Dean that he has caused scandal. Yet can you doubt that scandal has been caused? The Church of Rome conducts in this country an active propaganda of proselytism.

"Will not the preaching of Unitarians in one of our Cathedrals help that propaganda? How can we deny it if Romans tell us that our Church is a city of confusion, that in our very cathedrals, by the authority of the Dean and with the approval of the Bishop, those who disbelieve the Deity of Christ are invited and welcomed to the pulpit? . . ."

In reply, Dr. David said, in part, "Canon law, like all law and all doctrine, must be subject to interpretation. In a diocese this interpretation rests, in the first instance, with the Bishop. . . .

"If and when a competent superior authority declares that actions of my own ought not to be allowed, I shall, of course, submit. Till then I deprecate attempts to prejudice them in public. You have stated your case against me. I suggest that we suspend our argument till it has been brought to a formal issue."

### "Mahatma" Gandhi Warns Missionaries Against Proselyting

SPEAKING as a guest in the Leonard Theological College (Methodist), Jubbulpore, C. P., India, late in December, "Mahatma" (great soul) Gandhi issued a clear warning to missionaries not to try to gain converts. This news, as reported to the *Free Press Journal* of Bombay, by its Jubbulpore correspondent, is of interest to those who have been dubbing "Gandhiji" a Christian in all but name. He addressed the students and staff of the Leonard College as representing the "Hindu Society," which is attempting to reform Hinduism from within, abolish "untouchability" of the outcaste class. Significant excerpts:

"I believe in the equality of all the great religions of the world and from my very early days I have learned to honor other religions as I honor my own religion and have no difficulty at all in inviting and taking the co-operation of organizations that belong to other religions. But the removal of untouchability is a matter which concerns the Hindu religion. It is essentially a matter of repentance on the part of the so-called high classes of Hinduism. It is they who ought to do reparation to those on whose backs they have been riding and whom they have been oppressing and suppressing. It is an attempt on the part of Hindu reformers to blot out this shame and I do not hesitate to call it a shame.

"Either untouchability lives and Hinduism perishes or untouchability goes and Hinduism rises. It is a life-and-death strug-

gle between dark orthodoxy and enlightened reform.

"I do not hesitate to call myself a Sanatani Hindu. This movement is not a selfish one. If the reform penetrates the Hindu Society in its completeness, have not a shadow of doubt that it will serve all India, and some of my friends who have been kind enough to say that it will serve all humanity. . . .

"There is a wrong way of giving help, I am painfully aware of that, that is, when you friends come with the intention, either expressed or implied, of seeking to convert these children. That is the wrong way and I cannot possibly say that in this case your help will be welcome . . . if you extend your help with the idea of converting to Christian faith, the end we have in view, repentance and reparation, is frustrated.

"You have, therefore, to approach the subject of help from a sympathetic standpoint. I suppose the real question is what you think of Hinduism. If you believe in your heart of hearts that Hinduism is not a gift of God, but a gift of Satan, you cannot help us and I cannot honestly ask your help. There are several missionary friends who are giving me this help and I have made this point absolutely clear to them. If you say that Hinduism is a false thing and has to be uprooted and you say 'Take our help for this and nothing else,' then, of course, taking the help becomes very difficult. I have said that to Moslem friends and I have said it to Christian friends. I speak from the bottom of my heart. I was asked to be frank. I am always frank. I have spoken even to hostile crowds and I believe God gave sufficient strength to speak out from my heart. . . ."

**Sir Flinders Petrie Retires**

**SIR FLINDERS PETRIE**, the distinguished archaeologist, is retiring from the position of Edwards Professorship of Egyptology at University College, London, which he has held for forty years. His portrait is being presented to him to commemorate his long tenure of this Chair. He is, however, continuing the excavating work at Gaza which he began a few years ago, and which has proved of intense interest and importance to Bible students.

**Moderator McDowell Lauds Papal Social Views**

**EXPRESSING** admiration for the messages of the Popes, and affirming great benefits derived from them, **Dr. John McDowell**, Moderator of the last General Assembly of the Presbyterian Church in the United States of America, has extended congratulations to the Catholic Church on the service it is rendering in the present trying times "to the Kingdom of God and the life of the world."

**Dr. McDowell** recently expressed these sentiments in a letter to **Patrick J. Ward**, Director of the National Catholic Welfare

Council Bureau of Publicity and Information, who had written to **Dr. McDowell** concerning the newspaper reports of his address to the Institute of Public Affairs at the University of Virginia.

**Lord Halifax, Anglo-Catholic Leader, Dies**

**CHARLES LINDLEY WOOD**, Viscount Halifax, for more than 60 years leader of the Anglo-Catholic Movement in the Church of England and father of **Baron Irwin**, former Viceroy of India, died at his home in Yorkshire January 18th at the age of 94.

For half a century **Lord Halifax** had striven for reunion of the Roman Catholic and Anglican Churches and initiated the famous Malines Conversations in 1921 with **Cardinal Mercier**. To the end of his long life, he held to his faith in the ultimate reconciliation of the two Churches under the primacy of the Pope.

He was born June 7, 1839. His mother was a granddaughter of the great Whig statesman, **Earl Grey**, while his father received his viscounty for his services as Chancellor of the Exchequer, as First Lord of the Admiralty, and as Secretary of State for India.

**Lord Halifax** became president of the English Church Union in the same year that he married, and held the office uninterruptedly for 50 years. He resumed office in 1931, but resigned last November largely because its official publication had made what he described as a "vicious attack on the Anglo-Catholic Congress."

As plans were made for the merger of the English Church Union and the Anglo-Catholic Congress, **Lord Halifax** withdrew his resignation. He was to have been president of the organization formed by the merger of the two Catholic groups.

**Home Missions Council Recommends Unification**

**TOTAL** average annual expenditure of \$24,893,888 for home missions is shown by 22 Protestant denominations in a five-year survey just completed by the Home Missions Council, 105 East 22d Street, New York City. The total enterprises recorded are 29,653, including Sunday-schools, church-

es, schools, community centers and hospitals. The largest denominational annual expenditure is that of the Presbyterian Church in the U. S. A., \$5,078,669. This church also has the largest total of number of enterprises, 6,847. The Methodist Episcopal Church has the largest total of personnel, 4,428.

The conclusion of the report of the five-year survey, recommendations of which ignore the deep doctrinal differences between and divisions within, the American churches, is that the "Protestant Church needs a new vision of its entire national task as affected by the changes of recent years," and needs "to break through the shell of parochialism that binds the average church within such narrow limits"; further, that there is needed "a thorough coordination of all the agencies"; also that certain things can be done by the denominations together to demonstrate their essential unity. A cooperative home missions advance is recommended.

The report of the survey was edited by **Dr. Hermann N. Morse**, secretary of the Presbyterian (U. S. A.) Board of National Missions, New York City. **Dr. William R. King**, formerly of the same Board, is general secretary of the Home Missions Council.

**Church of Greece Opposes Freemasonry**

**THE** synod of the Church of Hellas has passed a formal condemnation of Freemasonry, as the result of an examination of that "secret international society" by an episcopal commission, and the authorities of the Theological School of the University of Athens.

It is condemned because as being not merely a philanthropic organization, but as a lineal descendant of the ancient Mysteries in many lands, in which the initiate is put through a ceremonial death, as was the cult figure in many of the old Mysteries. Thus, says the resolution of the synod (December 4, 1933), the whole society forms an organized worship, of a type foreign to Christianity, though the worship is always offered to the Supreme Being in the temples of the rite. They object to it, because it is linked with every religion, without caring much to which particular form its members may belong, and thus, by "syncretizing" all forms of faith, makes itself a sort of super-religion, in which the initiate may be a brother of the Buddhist or the Musselman, and a member of a brotherhood to which his fellow-Christian is an outsider. Thus it becomes a rival and different religion to Christianity, based on a different foundation, in that Christianity demands faith, and rests on divine love, while Masonry bases itself merely on the natural powers of Man. Thus, the resolution of the synod continues, Masonry is to be regarded as an anti-Christian system, not consistent with Christianity, and the faithful are called to keep out of it.

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