

# CHRISTIANITY TODAY



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

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Published monthly by  
THE PRESBYTERIAN AND  
REFORMED PUBLISHING CO., Inc.  
501 Witherspoon Bldg., Phila., Pa.

NOVEMBER, 1934  
Vol. 5 No. 6

\$1.00 A YEAR EVERYWHERE  
Entered as second-class matter May 11,  
1931, at the Post Office at Philadelphia, Pa.,  
under the Act of March 3, 1879.

## Editorial Notes and Comments

### THE GENERAL COUNCIL AS A CLOSE CORPORATION

**W**E have previously made clear that the General Council exceeded its legal powers when it proposed and in effect initiated judicial action against the members of the Independent Board. It is true that this action by the General Council has been defended on the ground that Section XII of Chapter XXVI of the Form of Government refers only to the General Councils of Synods and Presbyteries. The speciousness of this contention was pointed out in our last issue (p. 107). In this connection we are concerned to direct attention not only to the fact that the resolution adopted by the 1930 Assembly—which is relied upon to prove that only General Councils of Synods and Presbyteries are forbidden to deal with business of a judicial nature—was proposed by the General Council itself but that the membership of the General Council that initiated the action against the Independent Board in 1934 was very much the same as it was in 1930. Members in 1934 who were also members in 1930 include L. S. MUDGE, W. C. COVERT, C. B. MCAFEE, H. B. MASTER, J. W. McIVOR, W. E. BROOKS, M. A. MATTHEWS, C. S. LAWRENCE and J. M. T. FINNEY. Members of the Administrative Committee of the General Council (its most important committee) in 1934 who were also members of this committee in 1930 include L. S. MUDGE, C. B. MCAFEE, M. A. MATTHEWS and J. M. T. FINNEY. It will be generally agreed, we believe, that the Presbyterian Church in the U. S. A. is largely controlled by its General Council, as the General Assembly is little more than a rubber stamp that gives validity to the decisions of the General Council. Obviously this was the case as far as the action against the members of the Independent Board is concerned. Probably, however, the degree to which the General Council is a close corporation is not so generally recognized. Explain it as we may, there seems to be no doubt but that the Presbyterian Church in the U. S. A., despite its boasted democracy, is in effect controlled by a self-perpetuating hierarchy.

### THE EVANGELICAL QUARTERLY

**W**E take this occasion again to commend this theological review to the attention of the more scholarly of our readers. In exposition and defense of the historic Christian faith it comes nearer to filling the vacancy created by the passing of the Princeton Theological Review than any existing publication. DR. OSWALD T. ALLIS, former editor of the Princeton Review, is one of its associate editors. It is edited by DR. JOHN R. MACKAY and DONALD MACLEAN of Edinburgh and published by James Clarke & Co. Ltd., London, but may be ordered through Wm. B. Eerdmans Publishing Co., 234 Pearl Street, N. W., Grand Rapids, Michigan (price ten shillings per annum). It seems to us

that every minister ought to be a regular reader of a scholarly magazine of this type—for the preservation of his intellectual self-respect if for no other reason. DR. W. CHILDS ROBINSON, of Columbia Seminary, who writes our Southern Presbyterian Church letter, has recently contributed two notable articles to this magazine under the titles "Jesus Christ Is Jehovah" and "The Theocentric Theology Implicit in the Name of the Trinity." Its contributors include European as well as English and American scholars so that in fact as well as in name it is "international in scope and outlook." Book reviews constitute an outstanding feature.

### AUBURN AFFIRMATIONISTS LAUNCH ORGAN

**U**NDER the title of "*The Presbyterian Tribune*" a group of Auburn Affirmationists has launched a bi-weekly paper. Both in appearance and content its first issue (October 4th) is quite similar to that of the defunct *Presbyterian Advance* of which it is professedly a continuation. Its publication office is located at 70 Fifth Avenue, New York City.

In referring to this new paper as an organ of the Auburn Affirmationists we do not mean to assert that it makes this claim for itself. However *The Christian Century*—misnamed if we mistake not—which "extends good wishes in unlimited measure," has stated that "building on the support of the group which signed the 'Auburn Affirmation,' the promoters of the *Tribune* hope to prove that there is sufficient liberalism within the Presbyterian denomination to keep a periodical going" (Oct. 3, p. 1229). That this representation is amply warranted is indicated not only by the fact that its editor is an Auburn Affirmationist but by the fact that fifteen of the twenty-two ministers on its "Editorial Council" and among its "Special Contributors" are also Auburn Affirmationists. What is more, the other seven include outstanding Presbyterian liberals. How thorough-going this paper expects to be in its liberalism is indicated by the fact that it "aspires" to be a denominational rather than an interdenominational magazine because the latter field is "already ably and brilliantly covered by the *Christian Century*." Its close sympathy with the *Christian Century* is further indicated by the fact that its editor is and expects to remain on the staff of the *Christian Century*.

We are told that "this new paper is not being launched to carry on theological controversy" but rather "to apply the spirit and ethic of Jesus Christ to the baffling problems of this day." Such statements, however, should be taken with several grains of salt. A paper whose theological assumptions and presuppositions are those of Modernism is necessarily engaged in theological propaganda even if it contains little formal theological discussion. Moreover it should be remembered that the ethic of Christianity is tied up with its doctrines. It is self-deception to suppose that the ideals and attitudes of Christianity will long

continue after its doctrines have been denied. "The two things, belief and conduct, are indissolubly bound together; they are parts of one whole, as the roots and the fruit are both alike part of one tree, organically connected." Hence those who repudiate the doctrines of Christianity are (whether or not they are aware of it) enemies of the Christian ethic.

The theological complexion of "*The Presbyterian Tribune*" being what it is, it is not without significance that it begins its career with the blessings of the Moderator of the General Assembly and its Stated Clerk. DR. MUDGE writes: "We note with interest and warm approval the aims and purposes which are officially announced. Our Presbyterian constituency needs precisely the type of publication that is planned . . ." DR. COVERT, after referring to DR. CLARKE (an Auburn Affirmationist) as one who "has stood for a loyalty to the fundamentals of our faith," writes: "I hope *The Presbyterian Tribune*, well anchored in the great fundamentals of the gospel of Christ, will sweep broadly through the whole field of Christian thought and service and meet with sympathetic cooperation in the task of putting Christ into human life." It may or may not be significant that "*The Presbyterian Tribune*" states editorially: "We are entirely friendly to the boards and agencies of our Church."

### A PARTING SHOT

**T**HE final issue of *The Presbyterian Advance* which appeared on September 20th ran true to form. It maintained that same belligerent attitude toward Presbyterian orthodoxy that has characterized it under DR. CLARKE'S editorship. In fact, in this respect, it surpassed most of its previous issues. DR. CLARKE must at least be given credit for having gone down with his flag flying and with his guns in action. As one of his parting shots he gives us what he calls "his frank, calm—and he trusts truly Christian—views" of orthodox Presbyterians and of DR. MACHEN in particular. If hard words broke bones "DR. MACHEN and his associates" would certainly be in a bad way. According to DR. CLARKE these men lack the mind and spirit of Christ, have no respect for ordination vows, deliberately and persistently malign their brethren, traduce and calumniate their mother church, are afflicted with a superiority complex, manifest a "holier than thou" attitude, misrepresent the truth, hold an utterly indefensible view of the Bible and (not to mention other things) represent a narrow, exclusive dogmatism which is out of accord with the whole teaching of Scripture and which was specifically condemned by Jesus. If these men are at all as DR. CLARKE describes them they are certainly a bad lot. However as he fails to quote chapter and verse in support of these charges readers will attach only such significance to them as they attach to the *ipse dixit* of DR. CLARKE himself.

We are not concerned to defend "DR. MACHEN and his associates" against these far from "calm" charges—we leave it to others to judge to what extent they are "truly Christian"—but one or two comments may be in order: (1) These men are traducers, slanderers, calumniators only if what they have said in criticism of the Presbyterian Church in the U. S. A. and certain of its members is not only false but known by them to be false. In our judgments they have merely told the truth and as far as we know nothing but the truth. We do not say, however, that as yet they have told the whole truth. If, for instance, DR. MACHEN has misrepresented the Board of Foreign Missions it is passing strange that his allegations still remain unanswered; (2) Whether we approve or disapprove of the views of "DR. MACHEN and his associates" it cannot be successfully denied that they are essentially one with the views set forth in the Confession of Faith and the Catechisms and other Standards of the Church of which they are members. It is in the light of this fact that we should interpret DR. CLARKE'S charge that these men are "wholly inconsistent" in remaining in the Presbyterian Church. "If," he writes, "the Presbyterian Church is what they declare it to be—

an organization which has departed from the true gospel and has capitulated to unbelief—then why do they not take the manly course of repudiating the organization and retiring from it?" This is not a difficult question to answer. It is not "DR. MACHEN and his associates" but DR. CLARKE and his fellow Auburn Affirmationists who are "wholly inconsistent" in remaining in the Presbyterian Church. And that because it is the former, not the latter, whose views are in harmony with the official teachings of the Presbyterian Church. Should the creed of the Presbyterian Church be changed so as to bring it into harmony with the Auburn Affirmation or even with the views of those dominant (for the time being at least) in the councils of the Presbyterian Church we do not believe that "DR. MACHEN and his associates" would be able to justify their continuance in said church; but, as long as the creed remains as it is, it is DR. CLARKE and other Modernists who in effect "eat at their mother's table and sleep under her roof and then go up and down the land declaring their mother's unworthiness and infidelity." If we believed as the Modernists do we certainly would not be in the ministry of a church that requires its ministers to accept the Bible as God's infallible Word and the Westminster Confession of Faith as containing the one true system of doctrine. Presbyterian Modernists may wear jewels but consistency is not one of them. What is worse, their ethics is as bad as their theology.

### "OUR PRICELESS HERITAGE"

**U**NDER this title DR. HENRY M. WOODS has written "a study of Christian doctrine in contrast with Romanism" that meets a real need in the life of present-day Protestantism. With laudable brevity and clearness as well as with admirable spirit DR. WOODS has accomplished his professed aim, viz., "to show constructively from Holy Scripture that the Protestant faith is the original Christian faith taught by our Lord and His apostles; and that the Protestant or Reformed Church, since it holds the original Christian faith, is therefore the true Church of God." DR. WOODS writes in the conviction—surely a well-grounded one—that even intelligent Protestants are woefully ignorant of the grounds of their faith and the grave errors of Romanism. The question and answer method is employed throughout in such a way as to give us the best popular statement of evangelical truth as over against the errors of Romanism of which we have any knowledge. In our concern about Modernism we are in danger of minimizing the errors of Romanism. No doubt Modernism is more thoroughly anti-Christian than Romanism but that does not alter the fact that the errors of Romanism are deadly and that they should be combatted as earnestly as in Reformation days. If we are to defend successfully the pure evangelicalism of our Reformed Faith we must defend it over against the sacerdotalism of Romanism as well as the naturalism of Modernism. This book has been attractively printed by Marshall, Morgan & Scott, Ltd., and retails at three shillings and six pence.

### "THINKING MISSIONS WITH CHRIST"

**U**NDER this title DR. SAMUEL M. ZWEMER has gathered together and the Zondervan Publishing House has published (\$1.50) a collection of articles and addresses that deal with "some basic aspects of world-evangelism, our message, our motive and our goal." The book is in some respects a pleasing disappointment, which, being interpreted, means that it is the sort of book we would have expected from DR. ZWEMER a few years ago but a much better book than might have been expected in view of his recent activities, particularly his indiscriminate support of the more or less modernist-disposed Board of Foreign Missions of the Presbyterian Church in the U. S. A. and his unwarranted attack on the organizers of the Independent Board (See our July issue, p. 44). Throughout the

book there is a running criticism of "Re-Thinking Missions" which is as timely as it is for the most part cogent. We think he puts the matter too mildly when he says that its "appraisal of the basis and aim of missions is all out of focus," that "it resembles a passport photograph, sufficiently accurate for purposes of identification to outsiders, but hardly suited for enlargement and admiration" (p. 22). In our judgment it rather resembles the photograph of a person quite other than the bearer. Elsewhere, however, he puts the matter more strongly and so more accurately. There are other minor defects—for instance the statement that Peter "was no more infallible than his so-called successor at Rome" (p. 43)—but as a whole the book is admirable and is bound to have a wholesome influence. It puts first things first and we wish for it a wide reading. We would even commend it to the Board of Foreign Missions. While it is a popular rather than a profound discussion of the missionary enterprise it indicates where the emphasis should be placed. If the message, motive and goal of the official Board had been one with that stressed in this book there would have been no occasion for an Independent Board.

### MISLEADING THE YOUTH



VALUED correspondent has sent us a clipping from "Forward," which is widely distributed in the Sunday Schools of our churches, with the following comment: "This clipping is merely a sample of what this periodical is presenting to our young people in its campaign against the doctrines of the Presbyterian Church and the teachings of the Bible." The clipping before us was written by DR. ELIOT PORTER, a Presbyterian minister, and appeared in the issue of "Forward," dated June 30, 1934 (p. 208). The writer has not been a regular reader of this Sunday School periodical and so is dependent on his correspondent's word for the assertion that this clipping is but a sample of its contents. We have no hesitation, however, in saying that in as far as this clipping is typical of its contents

the distribution of this periodical among our young people ought to be prohibited. DR. PORTER writes in part: "When is a 'Christian' not a Christian? No man can draw this line for another. We more than waste time; we arrogate to ourselves the function of judging our fellows when we try to decide whether certain other folk are or are not Christians. It is for us, as Confucius said, 'to sweep the snow from our own doorstep rather than to worry about the frost on our neighbor's tiles.' The question we each need to face is 'Am I a Christian?' . . . Jesus Christ is the only ideal Christian who ever lived." No doubt there is truth in the representation that the primary question for each of us is "Am I?" not "Is he a Christian?" And yet it must be clear to all that if it is worse than a waste of time to concern ourselves over the question whether others are or are not Christians, evangelism in all its forms should be shunned. Had Jesus Himself held that view He would hardly have given the commandment: "Go ye, therefore, and make disciples of all nations." What is worse, if anything, is the representation that "Jesus Christ is the only ideal Christian that ever lived." For as a matter of fact Jesus Christ was not a Christian at all and to represent Him as being a Christian is so highly dishonoring to Him as to be but little short of blasphemy. To represent Jesus Christ as a Christian is to say that He differs from us only in degree and so involves a denial of His deity. It erases the distinction between the saved and the Saviour, between the Lord and His disciples. Such teaching is thoroughly modernistic and patently anti-Christian. It leaves room for looking upon Jesus Christ as our teacher and example but forbids our seeing in Him our Lord and Saviour in the New Testament meaning of these terms. Apart from Jesus Christ as living Lord and Saviour there would and could be no Christians but Jesus himself neither was nor is a Christian. A Christian is not merely one who tries to think and act like Jesus Christ, he is one who worships Him and who relies upon Him alone for salvation from the guilt and power of sin. Jesus was not the first and as yet the only perfect Christian; but He was and is the Christ and as such the Lord and Saviour of the world.

## Westminster Seminary and the Reformed Faith

By the Rev. Samuel G. Craig, D.D.

### Part II

Thus far I have said nothing to indicate what the Reformed Faith is, other than to say that it is the faith that has found its most notable expression in the Westminster Confession of Faith. I might content myself with that reference as a sufficient indication of its nature and contents. It would seem, however, that on this occasion I ought at least to point out its leading features. By its leading features I mean partly that which distinguishes it from other expressions of the Christian faith such as the Lutheran and the Roman Catholic, but more especially that which is characteristic of it irrespective of its agreement or disagreement with other expressions of Christian faith. While I recognize that there are expressions of the Christian faith other than the Reformed, that does not mean that I think that there are other expressions as adequate as the Reformed. Still less does it mean that I regard every alleged expression of Christian faith as an

actual expression of that faith. With Dr. Kuyper I distinguish between deformations and falsifications of the Christian faith. Modernism in any of its consistent forms of expression, even though it wears the robes of Christianity and employs the speech of the New Testament, I regard as a somewhat that is diametrically opposed to Christianity all along the line and therefore as a somewhat that in common honesty ought not to call itself Christian at all. All expressions of the Christian faith other than the Reformed, I regard as more or less serious deformations of the Christian faith. In all genuinely Evangelical expressions the deformation seems to me relatively slight, in all sacerdotal expressions it seems to me relatively serious; only the Reformed expression seems to me to be anything like a pure and adequate expression of the Gospel of the grace of God. I, of course, grant to the adherents of these other expressions the right to make the same distinction

as over against the Reformed expression; but for any man of faith, be he Reformed or un-Reformed not to make this distinction seems to me a tacit confession of a lack of courage and conviction. I do not hesitate to say, therefore, that for me the question, What is the Reformed Faith? is essentially one with the question, What is Christianity? For what the Reformed Faith claims to be, and all that it claims to be, is just Christianity — nothing more but nothing less. That does not mean, however, that I think that only Reformed Christians are real Christians. It may be good Roman Catholic practice to claim that only Roman Catholics are Christians; it certainly is not good Reformed practice. Having stated that what the Reformed Faith aims to be is just Christianity—just that, no more and no less—but that, in view of other expressions of Christianity, it would be contrary to Reformed practice to treat the question, What is the Reformed Faith? as identical with the question, What is Christianity? I shall endeavor to indicate, as fully as I can, in the time at my disposal, its essential and more or less distinctive features.

1. An essential and in some respects a distinctive feature of the Reformed Faith is its recognition of the Bible as the sole source and norm of saving truth. The Reformed Faith does not minimize the significance of what is called natural or general revelation but it stresses what is called supernatural or special revelation. It holds that God can be known only as He reveals Himself, and so says with Warfield; "Were there not general revelation, there would be no religion of any kind in the world; were there no special revelation there would be no Christianity." For it, the Bible is the written record that God Himself caused to be made of supernatural or special revelation. For it therefore the Bible is completely trustworthy in all its statements—factual, doctrinal, and ethical—and as such the only infallible rule of faith and practice. For the Reformed Faith, the Bible not only contains the word of God, it is the word of God. What is more, this statement applies to the whole Bible, not merely to some portions of it. This does not mean that all parts of the Bible have the same value, but it does mean that they are equally truthful and that all those parts which its authors approve are equally authoritative. Abraham Kuyper — preacher, theological professor, university founder, author, editor of Holland's leading daily, statesman, Prime Minister of Holland, leader of one of its outstanding political parties for fifty years—expressed the Reformed Faith about the Bible when he said:

"I say it frankly and unhesitatingly, to us Christians of the Reformed Faith, the Bible is the word and Scripture of our God. When I read the Holy Scripture, neither Moses nor John addresses me, but the Lord my God. He it is who narrates to me the origin of all things and the calamitous fall of men. God tells me with silent majesty how He has appointed salvation to our fallen race. I hear Him Himself relate the wonders which He wrought for our deliverance and that of the people of His choice, and how, when that people rebelled against Him, He afflicted them in His wrath, and when chas-

tened restored them again to His favor, the whilst they sought the day of the coming of the Son of His love. In midst of that sacred history I hear the Holy Spirit singing to my spiritual ear in the Psalms, which discloses the depths of my own soul; in the prophets I hear Him repeat what He whispered in the soul of Israel's seers; and in which my own soul is refreshed by a perspective which is most inspiring and beautiful. Till at length, in the pages of the New Testament, God Himself brings out to me the Expected One, the Desire of the fathers; shows the place where the manger stood; points out to me tracks of His footsteps; and on Golgotha lets me see, how the Son of His unique love, for me poor doomed one, died the death of the Cross. And finally, it is the same God, the Holy Spirit, who as it were, reads off what He caused to be preached by Jesus' Disciples concerning the riches of that Cross, and closes the record of this drama in the Apocalypse with the enchanting Hosanna from the Heaven of Heavens.

"Call this, if you will, an almost childish faith, outgrown in your larger wisdom, but I cannot better it. Such is my Bible to me, and such it was in the bygone ages, and such it is still, the Scripture of the Church of the living God. The human authors must fall away; in the Bible God Himself must tell the narrative, sing, prophesy, correct, comfort, and jubilate in the ear of the soul. . . . If they the Scripture have spoken, all controversy is ended; when it affirms, the latest doubt departs; even the habit of turning to the Scriptures, in times of need and despair, for help and direction from God, seems to me by no means unlawful, but a precious usage. Thus I stand with Augustine and with Comrie, who entirely along his lines explains: 'When I read the Scripture, I listen to what God speaks to me; and when I pray, God listens to what I stammer'" (*Bibliotheca Sacra*, July, 1904).

2. An essential and in some respects a distinctive feature of the Reformed Faith is its thorough-going theism. The God-concept occupies a place in the Reformed or Calvinistic Faith that it does not occupy in any other. It stresses the sovereignty of God. It sees God behind all phenomena and in all that occurs it recognizes the hand of God, working out His will. Its view of the universe is thoroughly teleological; for in everything that takes place it sees the outworking of God's plan and purpose. Its view of life and duty is determined by this all-controlling thought. In answer to the question, "What is the chief end of man?" it ever replies, "Man's chief end is to glorify God and to enjoy Him forever." It is here that we place our finger on the formative or regulative principle of the Reformed Faith. Let Warfield state it for us:

"The formative principle of Calvinism . . . lies in a profound apprehension of God in His majesty. . . . The Calvinist is the man who has seen God, and who, having seen God in His Glory, is filled on the one hand with a sense of his own unworthiness to stand in God's sight as a creature, and much more as a sinner, and on the other hand with adoring wonder that nevertheless this

God is a God who receives sinners. He who believes in God without reserve and is determined that God shall be God to him and all his thinking, feeling, willing—in the entire compass of his life-activities, intellectual, moral, spiritual—throughout all his individual, social, religious relations—is, by the force of the strictest of all logic which presides over the outworkings of principles into thought and life, by the very necessity of the case, a Calvinist (*Calvin as a Theologian and Calvinism Today*, pp. 22-23).

We are now dealing with what is not only essential to the Reformed Faith but its most distinctive feature. If we would know the genius of the Reformed Faith, that specific tendency in Christian thought that it represents, we must do justice to the stress it places on the sovereignty of God. The so-called "five points of Calvinism"—human inability, unconditional election, limited atonement, efficacious grace and the perseverance of the saints—are all constitutive elements of the Reformed Faith to such a degree that the denial of any of them is logically its rejection. But neither individually or as a whole do they constitute the formative or regulative principle of the Reformed Faith. They are branches on the tree but not the root from which the tree grows. What is true of the so-called "five points of Calvinism" is also true of other doctrines that have been put forward as the formative or regulative principle of the Reformed Faith. They may all be essential to the integrity of the system, but it is its doctrine of the sovereignty of God that gives it its specific character as an expression of Christian faith. Dr. Kuyper after denying that the specific character of Calvinism may be found in the doctrine of predestination, the authority of the Scriptures, the doctrine of the covenants, the tenet of hereditary guilt, or the strictness of life that characterized its advocates goes on to say: "For Calvinism all these are logical consequences, not the point of departure—foliage bearing witness to the luxuriance of its growth, but not the root from which it sprouted. Because Calvinism would have God remain God, and could not conceive of any good will or work in man unless depending on a will and work of God, it professed the doctrine of predestination. Because it would have God remain God, and therefore held that whenever He spoke it behooved the creature to be silent, it professed the authority of the Holy Scriptures. Because it would have God remain God, and hence ascribed absolute validity to the bond of His covenant, it professed the mysterious working of covenantal grace. Because it would have God remain God, and hence did not allow itself to put the moral question of our guilt individually, as we are accustomed to do, but organically as is the standing of humanity before God, it professed not only hereditary corruption but also, as the cause of this, hereditary guilt. And again, because it would have God remain God, and held the entire range of human life in subjection to His law, for this and for no other reason Calvinism came to advocate a strict Puritanism" (*The Presbyterian and Reformed Review*, July, 1891).

It is to this formative or regulative principle of the Re-

formed Faith, this belief in the sovereign majesty of God—permit me to remind you in passing—that we are indebted for the civil and religious liberties that we enjoy. What is more, if democracy is not to perish from the earth, this doctrine of the sovereignty of God must be restored to honor in the thoughts of men in general. For it is those who fear God, and those only, who do not fear the face of man and who dare therefore to assert their rights and the rights of their fellows as over against tyrants and dictators—whether in Church or State.

3. An essential and in some respects a distinctive feature of the Reformed Faith is its Evangelicalism. Calvinists lay no claim to being the only Evangelicals. Historical Protestantism as a whole is evangelical as over against the sacerdotalism of the Greek, Roman and Anglican Churches. Calvinists do claim, however, that the Reformed Faith is consistently evangelical to an extent that is not true of any other. An Evangelical is first of all one who holds that God in His saving activities acts directly upon the human soul and so stands opposed to sacerdotalism which holds that God acts indirectly, i. e., through instrumentalities He has established for that purpose, namely, the Church and its ordinances. It is even more important to remember, however, that an Evangelical is one that holds that salvation is wholly of God, that nothing that we are and nothing that we do enter in the slightest measure into the ground of our acceptance with God. Hence the real Evangelical has much more in common with the Roman Catholic than he has with the Modernist who teaches that man is his own saviour. The Roman Catholic, be it remembered, holds, as we do, that salvation is the supernatural gift of God and that ultimately it is God and God alone who saves the sinner. Let no one suppose, then, he is an Evangelical merely because he is not a Sacerdotalist. He is no Evangelical unless he also confesses that any part man plays in the saving process is secondary, is itself due to Divine influence. What we claim is that the Reformed Faith alone is consistently Evangelical. It not only excludes sacerdotalism and maintains the immediacy of the soul's relation to God but it excludes the evil leaven of synergism by which man is given some initiative or power in the saving process. It alone says without reserve that salvation is wholly of God. It not only ascribes glory to God in the matter of salvation, it ascribes glory to God alone. The note that echoes and reechoes in the heart of the Calvinist is not merely *Deo Gloria* but *soli Deo Gloria* and that with a purity of tone that is elsewhere absent.

4. An essential in some respects and distinctive feature of the Reformed Faith is its system of doctrine and its theory of life. I mention these together because I want to make clear that according to the Reformed Faith the Christian life is founded upon Christian doctrine. It regards the widely accepted saying, "Christianity is life, not doctrine," as folly and unbelief. It is zealous for doctrine but not in the interest of a sterile intellectualism. Rather it is its interest in the Christian life itself that makes it zealous for doctrine. It recognizes as fully as any that Christianity is a life and that a knowledge of Chris-

tian doctrines, no matter how correct and exhaustive, is unprofitable unless it issues in or strengthens the Christian life. Doctrines are not life. Certainly not. It does not follow, however, that they are not indispensable to life. Doctrines are not the cause of life. Nobody, as far as I know, ever said they were. It does not follow, however, that they are not an essential condition of life. As a matter of fact Christianity is both doctrine and life—but, and this is important to remember, the life is the expression of the doctrine, not the doctrine the expression of the life.

It is obvious that the Reformed Faith ascribed great importance to doctrines. It does not hold with the Modernists that Christian doctrines are but the changing intellectual expressions which men give to the sort of life that Jesus lived and that He inspires in others. If it did it too would regard doctrines as of secondary importance. That it ascribes both primary and permanent importance to Christian doctrines finds its explanation in the fact that for it doctrines are not interpretations of life but of facts—and facts in the nature of the case are unchangeable things. The particular facts of which Christian doctrines are the interpretations are those great acts of redemption that God wrought for the salvation of his people—acts that had their culmination in the birth, atoning death, and triumphant resurrection of the Lord Jesus Christ. Those who are content with a religion that affords only moral and spiritual instruction and inspiration may be unconcerned about historical events, about what happened in the long ago. But not those who realize their need of a religion that objectively saves from sin. Such will not be content with anything short of an authentic record of those wonders that God has wrought for their salvation. Apart from the facts recorded in the Bible as actual historical occurrences—as actual as the Battle of Gettysburg or the Great War—there is no such thing as Christianity as the Reformed Faith understands it. But while the Reformed Faith stresses the importance of these facts, it does not suppose that these facts of themselves are constitutive of Christianity. Give these facts no interpretation and they are meaningless. Give them an interpretation other than that of the Bible and they yield us something other than Christianity. It takes both the facts recorded in the Bible and the Biblical interpretation of those facts (i. e., Christian doctrines) to give us Christianity. We adequately value the Bible only as we perceive that it contains not only a trustworthy record of the great facts that lie at the basis of our salvation but an authoritative interpretation of those facts.

I cannot stay to enumerate those doctrines. Suffice it to say that they constitute the system of doctrine set forth in the Westminster Confession of Faith and Catechisms. I cannot refrain from saying, however, that according to the Reformed Faith this system of doctrine is not a system of doctrine taught in the Bible, as though there were other systems that with equal right can claim to be Biblical. No. According to the Reformed Faith it is *the* system and the only system of doctrine taught in Holy Scripture. In the nature of the case we cannot believe the Bible to be

the Word of God in the Reformed sense and yet suppose that there are mutually opposed systems of doctrines to be found in its pages.\*

Let it not be said that in its zeal for doctrines, the adherents of the Reformed Faith have failed to commend the doctrines by their lives. No doubt that is true, only too true of many of us, but I believe that there is ample historical warrant for saying that the noblest men and women of which this world has had any knowledge have been the fruits of Calvinism. Men have said that Calvinism is fatal to morality, to high and noble endeavor. They knew not of what they spake. It was Froude, no Calvinist, who wrote:

"I am going to ask you to consider, if Calvinism be, as we are told, fatal to morality, how it came to pass that the first symptoms of its operation, wherever it established itself, was to obliterate the distinction between sins and crimes, and to make the moral law the rule of life for States as well as persons? I shall ask you, again, why, if it be a creed of intellectual servitude, it was able to inspire and maintain the bravest efforts ever made to break the yoke of unjust authority? When all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded, as Gibbon says, 'With a smile or a sigh,' content to philosophize in the closet or abroad worship with the vulgar; when emotion, and sentiment, and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is a difference between lies and truth, the slavish form of belief called Calvinism, in one or other of its many forms, has ever borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation."

Dr. Warfield once said that Dr. Kuyper never wrote anything better than the passage that I am about to quote. It is a passage which while not anti-doctrinal—Dr. Kuyper was too great a Christian thinker to be guilty of that—deals with the Christian life rather than with Christian doctrines. It binds together what I have said about the relation between Christian life and Christian doctrine by setting forth the life-tendency that Calvinism is fitted to create and further:

"Religion on earth finds its highest expression in the act of prayer. Calvinism in the Christian Church is simply that tendency that makes the man assume the same attitude towards God in his profession and life, which he exhibits in his prayer. There is no Christian . . . whose prayer is not thoroughly Calvinistic; no child of God, to whatever Church organization he may belong but in his prayer he gives glory to God above and renders thanks to his Father in Heaven for all the grace working in him, and acknowledges that the eternal love of God alone has, in the face of his resistance drawn

\* "The Reformed Faith in the Modern World" (pp. 37, fifteen cents), by Prof. Floyd E. Hamilton and "The Reformed Doctrine of Predestination" (pp. 430, \$1.50), by Prof. Loraine Boettner, may be commended in this connection. They may be ordered through this office.

him out of darkness into the light. On his knees before God, everyone that has been saved will recognize the sole sufficiency of the Holy Spirit in every good work performed, and will acknowledge that without the atoning grace of Him who is rich in mercies, he would not exist for a moment, but would sink away in guilt and sin. In a word, whosoever truly prays ascribes nothing to his own will or power except the sin that condemns him before God, and knows of nothing that could endure the judgment of God except that it be wrought within him by the Divine love. But whilst all other tendencies in the Church preserve this attitude as long as their prayer lasts, to lose themselves in radically different conceptions as soon as the Amen has been pronounced, the Calvinist adheres to the truth of his prayer in his confession, in his theology, in his life, and the Amen that has closed his petition reechoes in the depths of his consciousness and throughout the whole of his existence" (*The Presbyterian and Reformed Review*, July, 1891, p. 382).

5. An essential and in some respects a distinctive feature of the Reformed Faith is its high supernaturalism. Calvinists are not the only supernaturalists any more than they are the only evangelicals. The entire organized Church—Greek, Roman, Lutheran, and Reformed—unless we include sects of such doubtful standing as the present-day Unitarians, profess a supernaturalistic creed. Even the ancient Pelagians and the old Unitarians were supernaturalists though they held to a naturalistic plan of salvation. But while Calvinism is not the only supernaturalistic system of thought and life it is supernaturalistic to a degree that is not true of any other. "The Calvinist," in the words of Warfield, "is by way of eminence the supernaturalist in the world of thought. The world itself is to him a supernatural product; not merely in the sense that somewhere, a way back before all times, God made it; but that God is making it now, and in every event that falls out, in every modification of what is that takes place, His hand is visible, as through all occurrences His one increasing purpose runs. Man himself is His, created for His glory, and having as the one supreme end of His existence to glorify his Maker, and happily also to enjoy Him forever. And salvation, in every stage and step of it, is of God; conceived in God's love, wrought out by God's own Son, in a supernatural life and death in this world of sin, and applied by God's spirit in a series of acts as supernatural as the Virgin Birth and the Resurrection of the Son of God themselves, it is a supernatural work through and through. To the Calvinist thus the Church of God is as direct a creation of God as the first creation itself. In this supernaturalism the whole thought as feeling and life of the Calvinist is steeped. Without it there can be no Calvinism; for it is just this that is Calvinism" (*Calvin as a Theologian and Calvinism Today*, pp. 38-40).

I have sought to indicate the leading features of the Reformed Faith, and that no one may think that I have been merely expressing my individual opinion, I have expressed myself largely in the words of its outstanding

modern exponents. It is for this Reformed Faith that Westminster Seminary stands. Westminster Seminary is not a Fundamentalist Institution unless the word "Fundamentalist" be used in its broad sense as opposed to the word "Modernist." It has much sympathy with "Fundamentalists," meaning by Fundamentalists members of the World's Fundamental Association or similar organizations. What it stands for, however, is not five or nine or any other limited number of Christian points but for the Reformed Faith in its purity and integrity. Its enemies and detractors may call it "extreme" but those who want to describe it rather than caricature it will rather call it "consistent." Be that as it may, what it stands for is an unabridged not an abridged edition of Christianity.

Westminster Seminary believes that the Reformed Faith is true and that it needs and is capable of scholarly defense. Its Faculty believes not because it does not know but because it knows. For instance, I am sure that at the time of his death there was no man in the world—I make no exceptions—who knew more about the New Testament and what has been said against its trustworthiness than Benjamin B. Warfield. Again I am sure that at the time of his death there was no man in the world—here too I make no exceptions—who knew more about the Old Testament and what has been said against its trustworthiness than Robert Dick Wilson. Yet I am sure that Dr. Warfield would have said about the New Testament what Dr. Wilson said about the Old Testament: that no man knows enough to say that it contains errors. What was true of these great men is hardly less true of the present Faculty of Westminster Seminary. As a result, it graduates men who need not fear the taunt: "If I knew as little as you do, I too might believe as you believe."

Westminster Seminary does not indeed believe that rational arguments alone will make a man a Christian—apart from the regenerating activity of the Holy Spirit rational proofs will ever prove ineffective—but it holds that no one ought to be a Christian unless there are good reasons for supposing that Christianity is true. The court of reason is at least the court of original jurisdiction. If non-suited before the bar of reason, Christianity will be rightly denied a hearing before every appellate court. The basic reason for the present-day defection from Christianity is that men have been led to suppose that Christianity is not true. The task of convincing our modern age that it has been premature in assuming that Christianity is false cannot therefore be shirked. Nothing is more needed today than men with sufficient breadth of knowledge and power of thought to make clear to reasonable and reasoning men that the Christian life and world view is the only tenable one. The Trustees of Westminster Seminary have the happiness to believe that there is no body of men more capable of performing this task than the Faculty of Westminster Seminary.

Westminster Seminary believes moreover with Warfield that the Reformed Faith, "as it has supplied the sinews of Evangelical Christianity in the past, so is its strength in the present, and its hope for the future." This means

that, in its judgment, the Reformed Faith must be preserved and propagated not so much for the sake of its distinctive features as for the sake of what it holds in common with real Christianity in all its forms. Christianity is today engaged in a life and death struggle with Modernism. Modernism does not merely attack Christianity at this point and that. It attacks it all along the line. It aims at nothing short of its complete destruction. If we are to meet this attack with any hope of success, humanly speaking, our counter-attack must be equally comprehensive. Eclectic, half-way methods will not suffice. We must set principle over against principle, world view over against world view. As Dr. Kuyper put it: "As truly as every plant has a root so truly does a principle hide under every manifestation of life. These principles are interconnected and have their common root in a fundamental principle; and from that fundamental principle is developed logically and systematically, the whole complex of ruling ideas and conceptions that go to make up our life and world view. With such a coherent world and life view, firmly resting on its principle and self-consistent in its splendid structure, Modernism now confronts Christianity; and against this deadly danger, ye Christians cannot successfully defend your sanctuary, but by placing, in opposition to all this, a life and world view of your own, founded as firmly on the basis of your own principle and wrought out with the same clearness and glittering in an equally logical consistency" (*Lectures on Calvinism*, pp. 260-261). Such a life and world view we hold is possessed only by those who hold the Calvinistic or Reformed Faith. In it alone do we find that consistent religious supernaturalism of thought and life, armed with which we will be able to wage successful war against that naturalism of thought and life which flaunts itself wherever we turn in the modern world. It is only as we realize this that we can perceive what Dr. Caspar Wistar Hodge in his inaugural address called "the tremendous significance of the Reformed Theology for us today." It gives us, as he went

on to say, "the only adequate support for supernaturalism against a naturalism which, when it has run its logical course and borne its bitter fruit, not only robs us of a supernatural salvation, but of supernatural Christianity and a supernatural Bible, and which indeed does not stay in its course till it has robbed us of Christ and even of God" (*The Princeton Theological Review*, Jan., 1922, p. 13). In defending the consistent supernaturalism of the Reformed Faith Westminster Seminary is serving the interest of all Christendom. It is here, perhaps, that it is rendering its greatest service.

As a concluding word permit me to say that I think we have reason to thank God tonight for the five years of service that Westminster Seminary has been permitted to render. What its future shall be, I do not pretend to know. It may be that the ecclesiastical machinery of the Church will succeed in its efforts to crush and extinguish it. It may be that it will grow great only to have its love for the Reformed Faith grow cold or even turn to opposition. But of the Reformed Faith itself I am sure we can say with Warfield that it "can no more perish out of the earth than the sense of sin can pass out of the heart of sinful humanity; than the perception of God can fade out of the minds of dependent creatures; than God Himself can perish out of the Heavens." In this confidence let us go forward. An inferiority complex may become some minorities but not those whose trust is in the Lord God Almighty. God's plans and purposes will not fail. We may be sure, therefore, that at the end of the years all that is opposed to God will have been brought into subjection and that a great multitude, which no man can number, out of every nation and all tribes and peoples and tongues, shall be gathered before the throne and before the Lamb and join in the great jubilation; "Unto Him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and our Father; to Him be the glory and the dominion forever and ever. Amen."

## "Mission Work in China: Its Trends"

By the Rev. Courtenay H. Fenn, D.D.

(This article is a reply to the contribution with the same title by the Rev. A. A. MacLeod, published in our September number. Dr. Fenn is a secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. This reply has not caused the Editors of Christianity Today to lose confidence in Mr. MacLeod.)

**T**HE September number of CHRISTIANITY TODAY contains an article by the Rev. Alexander MacLeod, a missionary of the Presbyterian Board at Tenghsien, Shantung, China, entitled "Mission Work in China: Its Trends." There is in this article such a combination of fact and fiction, due in part to the brevity of its author's experience in China and in part to certain pre-conceptions which affect his judgment, that the present writer, after forty years of intimate acquaintance with China, feels deeply concerned as to the harm which may result to the Mission work in China (especially that of

our own Church) from Mr. MacLeod's unintentional misrepresentations. Before attempting to correct them, it should be said that the present writer, a missionary for thirty-four years in China, and for the past seven years continuing in intimate relations with China Missions, has maintained an unbroken record as a "fundamentalist" in theology, a "conservative of the conservatives," both by training and by unaltered personal conviction. But he is on that account the more unwilling that such a description of Missions in China as that which is now under review should be left unchallenged.



It so happens that an article of my own, published in the August number of "Women and Missions," made large use of the same material as that used by Mr. MacLeod, namely, the 1932-33 volume of "The China Christian Year Book,"—but to a very different conclusion. I was looking for the good; he was apparently looking for the bad: both are to be found in that Year Book. I had known the Editor of the "Year Book" for many years and was well aware of the "liberal" views which tinge all his judgments: Mr. MacLeod made no such allowances. Many of the "trends" which Editor Rawlinson depicts undoubtedly exist, but there are also many other trends set forth in that same Year Book, which have rendered possible the generally optimistic view presented in my article in "Women and Missions." The contrast is an excellent illustration of the fact that one's judgment of a "trend" in history depends very largely on the dominant "trend" of one's own thinking.

By contrast with Mr. MacLeod, I have found much "knowledge of Mission Work in China" . . . "fitted to fire the soul," in the Year Book, not a few "descriptions of actual field work" and "records of spiritual triumph." The statements of Mr. MacLeod's third and fourth paragraphs are also far too sweeping, as a careful reading of the book will indicate. I grant that the editorial article on the trends in China leaves much to be desired. In formulating, addressing and interpreting his "questionnaire," the Editor has secured what he wanted to secure, namely, assurance that "there is certainly a trend in Protestantism in China away from its creedal and theological concepts." That is sadly true in certain quarters, but the Editor himself admits that "so far as the Chinese Christians think theologically, the majority of them tend to be conservative," with "relatively little organic cooperation with the socialized type,"—the liberal minority. "A large proportion of Christian workers, perhaps the majority" (the "perhaps" is not called for) "still present salvation in individualistic terms, yet there is a growing number who are socializing it." After closely watching the development of the Chinese Church for forty years and having taught Calvinistic theology for twenty, one would emphatically take issue with the statement that "Protestant doctrines as such have not taken sufficiently deep root in China to ensure their place in the developing indigenization of the Chinese Church." While this may be regretably true in the case of certain branches of the Church founded and directed (wholly until recently, partially still) by missionaries of a few prevailingly liberal bodies, it is emphatically untrue of the large majority of churches, since these have been well founded and directed in the evangelical faith and have developed a love and a zeal for it.

One great trouble with Mr. MacLeod's inferences from the Year Book and his dissatisfaction with them is a very common and most unfortunate setting up of the word "social" as a *bete noire*. There is all the difference in the world between the so-called "Social Gospel" of the

naturalist, the humanist, who would create a new world by human effort without a redemptive atonement and with or without the teachings and example of Jesus on the one hand, and the "Social Gospel," on the other hand, which brings Jesus Christ's life, death and resurrection, by every possible means, into the entire life of the individual and the community as divine personal Saviour and transformer of all human relations. Mr. MacLeod's general condemnation of all "socialized Christianity" would seem to condemn the ministry of Him who "went about doing good," His "Sermon on the Mount" and all the beneficent medical, educational and industrial work of Mr. MacLeod's own Mission. There are exceedingly few missionaries in China who would be content with the humanistic "Social Gospel" for the Chinese; but anyone who has read of the work of Sam Dean and his engineering students, or the beautiful history of the doctors and nurses of China, can hardly refrain from thanking God that no considerable fraction of the Christian Church has ever felt called to a ministry strictly confined to the souls of men. We may well rejoice that our Board of Foreign Missions concludes its statement of the Aim of Foreign Missions with the words, "to cooperate, so long as necessary, with these" (National Churches) "in the evangelizing of their countrymen and in *bringing to bear on all human life the spirit and principles of Christ.*" We may also rejoice that our Missions are giving increased attention to such a combination of efforts for the bodies, minds and spirits of the hitherto unprivileged peoples of the world as is making more possible and more desired by them their attainment of the "self-supporting, self-governing and self-propagating" church status so essential to virility. And there is often no better way to bring men to an interest in the spiritual Gospel than to confer upon body and mind some of the benefits which have had their origin among predominantly Christian peoples. Association with Christians in developing these benefits also tends to direct the minds of non-Christians to the source of missionary inspiration. It seems hardly credible that a missionary should decry such social activities as those of the National Christian Council and the Church of Christ in China for the "Christianization of the Home," and of "Industrial Relations," and for the bringing of Youth into sympathetic relations with the Church.

It is natural that union in missionary organizations and operations should be the chief object of the critics' attacks, since it is impossible that any one party to a union shall be absolute dictator of its policy. It is also conceivable that after a term of years the degree of agreement among the several parties to a union may not continue to be what it was at the beginning. Therefore, as withdrawing from a union is more difficult than remaining out of it at the start, it is always desirable to count well the cost of the union. That reckoning, however, is not to be all one-sided; not only is the cost of entering the union to be counted, but also the cost of not entering. Refusal to cooperate closely with other evangelical, Chris-

tian brethren in a great undertaking which we cannot put through alone is hard to reconcile with the spirit of Christian love. The people of pagan lands (the Christians, as well as the non-Christians) find it difficult to understand our denominational lines and our multiplication of agencies for doing the one great work; and our overlapping tends both to waste and to under-operation. Nevertheless our Presbyterian Church has rightly decreed that the Kingdom of our Lord Jesus Christ is to be built "upon Scriptural lines and according to Scriptural principles and methods," and it does not deliberately begin or continue a union where such principles and methods cannot be maintained. It was only in the confident assurance, supported by three-fourths of its missionaries, that the doctrinal standards of the proposed Church of Christ in China were thoroughly evangelical, that the Presbyterian Missions and Chinese Churches were encouraged to give up the denominational name in order to join with many other churches in the union organization, and the growth and progress of that Church have appeared to warrant it. Not that there are no differences of doctrinal expression in that union,—for such exist among the members of even the strictest sects,—but that all are united in bringing to the Chinese a knowledge of God's final redemptive revelation, the unique and perfect Saviour and Lord, Jesus Christ the Son of God. Few indeed are the Presbyterian missionaries or the members of the Church of Christ in China who are ready to accept the theological basis of the Laymen's Appraisal as true or adequate foundation for a Christian Mission or Church.

As for the "National Christian Council," it is not a doctrinal or ecclesiastical organization, but a voluntary association of Missions and Churches to further the Christian cause by conference and research. It possesses no authority of any kind. It has informed and stimulated individual Christian leaders and their organizations by carefully studied plans of work and by the fellowship of conferences and retreats. It has rejoiced to encourage and cooperate with the "Mass Education Movement" in noble and successful efforts for literacy and social betterment at Tingsien, as who would not, even though some of the self-sacrificing workers there have never proclaimed themselves Christians?

One is grieved to see the "Five Year Movement" of the Church of Christ in China and the National Christian Council pronounced a failure without reservation, though not so pronounced by the Year Book. It is true that the numerical aim of the Movement, the doubling of the number of Chinese Christians in the five years 1930-34 is not likely to be attained; but the additions to the churches, in spite of the cleansing of rolls after the period of declension 1926-29, has been very considerable, and the other aim of the Movement, "the cultivation among Christians of a deeper knowledge of Christ," has been attained to a degree never before reached in the history of Missions in China. The slogan of the Movement, "O God, revive thy Church and begin with me," has been fulfilled to a simply marvelous measure in many parts of China in a

revival movement which has continued and strengthened during the past three or four years, until the letters and reports which come from the field fairly overflow with praise for the blessing received by the missionaries themselves; for the thousands of Chinese Christians who have come into a new, vital experience of the somewhat formally accepted Christ; for the hundreds of evangelists and teachers who have accepted a new commission to seek and to save that which is lost; and for the rejoicing hearts, the transformed homes, the joyfully gathered fellowship-groups and the gladly supported churches, which have been God's answer to the earnest prayer of a multitude of hungry and thirsty souls. The somewhat pessimistic Year Book was written before most of this harvest was gathered in. No longer can it be fairly stated that "the Church of China lacks a cause adequate to the releasing of all its spiritual possibilities," for it has found the "inclusive Christian objective" in the Great Commission. After a recent visit, a spiritual leader declares, "The Five Year Movement has re-created the Chinese Church."

It is sadly true that the number of college trained students for the ministry is small, quite inadequate to supply the needs of China's cities; but 85% of her people are in the country and have little education, a more abundant supply of their need is afforded by the preparation of middle school graduates in the North China Theological Seminary and certain Bible Institutes, which are doing a great work. As for our universities, their problems are many, but strong, consecrated Christian men and women are laboring there to produce the maximum of Christian atmosphere and exert the utmost possible degree of Christian influence, directly and indirectly. If the Christian College is needed in America, much more is it needed in a land like China. It is not true of the Colleges that "government regulations require complete separation of religion and education and exclude all Bible teaching and religious instruction from the curriculum of such schools as register." That is true only of the lower schools and is little enforced, so that many teachers report the influence in their schools as more effectively Christian than ever. Of course we should prefer the absolute religious freedom proclaimed in the Constitution, but our schools have not ceased to be Christian or missionary. Instead of students "losing interest in the Church," the last two years have witnessed a greatly increased interest on their part through faithful example and a growing consciousness of Christian obligation and sense of need of fellowship and cooperation. Much remains to be done, but progress is being made with this problem, which is just as perplexing in America as it is in China.

As to Mr. MacLeod's "conclusions," one would slightly modify the first and say, "there is great and urgent need for mission work in China" to lay still more emphasis upon "its primary and only task, the evangelization of China," if evangelization be rightly defined as including the Christianizing of the whole life. In certain quarters Mission work has undoubtedly been too much institu-

*(Continued on page 156)*

# Sunday School Lessons for November

(International Uniform Series)

By the Rev. Prof. N. B. Stonehouse, Th.D.

## Lesson for November 4, 1934

### CHRISTIAN GROWTH

(Lesson Text—Luke 2:42-52; II Peter 1:58. Golden Text—II Peter 3:18)

THE development of the Christian life—once again the lesson deals with this daily concern of the child of God. The former of the two passages before us for study does not discuss the topic of Christian Growth, at least not directly, but rather the Growth of Christ. Indeed, we are grateful for its intimations of the perfect human development of Jesus, and are not inclined to deny that the full-orbed maturity into which He grew must remain before us as our ideal goal. Nevertheless, it should not be forgotten that the Christian's experience of growth is radically different from Christ's—as different as their roots. For Christ's development was that of One who knew no sin, and so also of One who experienced no need of redemption for Himself. It was an experience entered upon only in order to accomplish the redemption of others—to make the Christian experience of life both possible and actual. His was an experience of living unto God without conversion or crisis; ours is essentially an experience of salvation from beginning to end.

It is this Christian experience and development that is set forth in the passage from II Peter. The graces here enumerated—virtue, knowledge, self-control, patience, godliness, brotherly kindness and love—are to be cultivated by the Christian, not, however, as the way in which a man first becomes a Christian, but rather because he has already become a Christian by faith in Christ. Faith is not presented here as a quality of mind among many, but as the presupposition of all Christian growth. All things that pertain to life and godliness, including the great and precious promises of God, the apostle has been saying, have been graciously given us of God, and the purpose of God's bestowal of this grace is that we may become partakers of the divine nature and escape the corruption that is in the world (3, 4). And because of what God has given, which may be summed up in the one word "faith," Peter goes on to say in the following verses, we ought to be eager to realize the goal of losing our character as worldlings and becoming godlike by adding to God's gift of faith the seven graces from virtue to love (5-7).

Faith, then is the cornerstone built by God on which the Christian life is to be built. But what must a man believe? Need he have nothing more than the conviction that "the bigger life is possible" (*Westminster Adult Bible Class*, p. 676) or the

belief that it is "most desirable to be like Christ" (*Westminster Intermediate-Senior Quarterly*, p. 24)? Is it not rather faith directed specifically toward Christ as Saviour that alone can issue in a godly life? "The precious faith" which links Peter with his readers is "in the righteousness of our God and the Saviour Jesus Christ" (1:1). Faith, then, is trusting Christ unto salvation. It is resting upon the finished work of Christ. Saving faith is essentially the same as the specific, personal knowledge of Christ concerning which Peter speaks three times in the first eight verses of the Epistle. It is in the sphere of this knowledge that grace and peace are multiplied, through this knowledge that all things pertaining to life and godliness are received, and with respect to this knowledge that the growing Christian is neither idle nor unfruitful (2, 3, 8). Consequently, if there is to be any real growth, the whole life of the Christian must be dominated by saving faith in Christ.

## Lesson for November 11, 1934

### THE CHRISTIAN CITIZEN

(Lesson Text—Gal. 5:13-26. Golden Text—Matt. 26:52.)

The Epistle to the Galatians is a document of Christian Liberty. Setting forth the truth that a man's being right with God depends not upon his own efforts but only upon God's justifying grace, the apostle insists that his converts shall become more aware of the implications of their new relationship to God as His sons for their conduct. Through the gift of the Spirit they have been released from bondage and have received the glorious liberty of the sons of God. But Paul finds it necessary to correct misunderstanding of the new freedom and to guard against its abuse.

The life of freedom is not a release from the necessity of conflict, for the old man with his desires is in deadly battle with the Spirit to prevent the child of God from performing the good that he could (5:17; Rom. 7:15 f.). Consequently, those who have life from the Spirit must walk by the Spirit, manifesting the fruits of the Spirit in their lives, and at the same time dying more and more to the lusts and passions of the flesh.

And the life of freedom is not a release from the obligations of fulfilling the law of God. The antinomianism of the popular Christianity of our day is ready to register a protest at this point. Does not Paul say in this very section that those who are led by the Spirit are not under law (5:18; Rom. 6:14)? But Paul cannot mean that the Christian is not concerned with obedi-

ence to God's revealed will, for he teaches explicitly that it is just he who has received the Spirit who, from love and gratitude to God, will seek to obey the law. For in v. 13, and more fully in Rom. 13:8-10, he teaches that love is the fulfillment of the law. If any one would contend that the Christian need not fulfill the law, let him also affirm that the Christian need not love. In I Cor. 9:21 Paul again guards against a misunderstanding of liberty in his statement that he is under the law to Christ. And in Rom. 7:25 he says explicitly that as a new man in Christ he serves the law of God, although with the flesh he still serves the law of sin. See also Rom. 8:7 f.

What then does Paul mean by not being under law? It certainly includes the thought that the Christian has been delivered from the bondage of the ceremonial law. But the liberty of the sons of God goes far beyond the lifting of the burden of the Jewish manner of life. It is also an escape from the condemnation which the law pronounced upon those who fail to do all that it says, an escape made possible because Christ Himself became a curse for us (3:13; 5:25). And finally, law is sometimes used without reference to the law which was given from Sinai to express a principle of conduct (Rom. 3:27; 7:23); and in this sense Paul commonly uses it to designate the Pharisaic or Judaizing religion of works in contrast to the Christian way of salvation through faith alone (Gal. 2:19; Rom. 7:4): In becoming a Christian Paul found that he had to give up his former reliance upon the character of his conduct and put his faith in Christ.

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The editors of the International Series evidently had in view that the lesson of Armistice Day should be utilized to foster pacifism. If this is the case, they have received the hearty cooperation of most of those who are responsible for the literature published by the Presbyterian Board of Education. One paragraph that is indicative of the general stand taken may prove interesting:

"The preaching and teaching of Jesus and the letters and sermons of Paul convinced the first Christians that brotherhood and warfare were incompatible. Their successors in the Christian Church were won over to war only when they neglected the New Testament and turned again to the spirit of the Old Testament for their model. But even in reading the Old Testament they neglected to read the Prophets, who were unanimously opposed to conquest through war. Micah and Isaiah and Amos and Hosea were not their instructors, but David and Samson and Saul and other warlike leaders of Israel and Judah." (*Young People's Quarterly*, p. 29).

The suffering and cost of war fill all of us with horror, and the evidence war displays of the sinfulness of the human heart together with the evils that follow in the

wake of war cause us to shudder at the prospect of another war. May we as Christians do all that we possibly can to promote peace! But this is not to approve the pacifist propaganda which insists that the New Testament is a pacifist book, and that a Christian can not conscientiously serve in the cause of war. Certainly the Golden Text is far from proving the pacifism of Jesus, any more than it proves that capital punishment is wrong. On the contrary, it militates only against the individual who takes vengeance into his own hands, and, as a repetition of Gen. 9:6, implies that what an individual may not do of his own initiative is the duty of properly constituted government. The fundamental error of much of the argumentation which tries to invoke the sanction of Christianity for the philosophy of pacifism is that it fails to preserve the distinction between the prerogatives of the individual and the functions of government. According to Paul, the government as a minister of God bears the sword as an avenger for wrath to him that doeth evil (Rom. 13:1-7). To take the sword at one's own initiative is murder; to bear the sword which has been placed in one's hand by the powers ordained of God may become a solemn obligation.

#### Lesson for November 18, 1934

##### THE CHRISTIAN AS CHURCH MEMBER

(Lesson Text—Matt. 5:13-16; Acts 2:41-47. Golden Text—Eph. 5:30.)

In the secular journals of our time the question is often being seriously raised whether the church will long continue as a power in the world. Will it shape the course of history in the future as it has in the past? A common judgment is that it is no longer the salt of the earth nor the light of the world. Is not the reason that the church has lost its power the fact that it no longer retains its distinctive character as salt and light? The passage in Acts 2 suggests that the unique power of the early church was due to the place which the preaching and teaching of the apostles had in it. The church was not a gathering of those who had come together because they were "part and parcel of a community life and because no community can prosper without the inspiration of high religious ideals" but rather of those who had been converted through the preaching of the Word. They did not join because of the example of the leaders in the community, but because God, honoring the proclamation of His Word, was adding daily such as should be saved. And because the acceptance of the apostolic message had been the instrument which had brought about their conversion, they continued to make the teaching of the apostle their primary concern. If the church has lost its power, is it not because the apostolic message is no longer being proclaimed?

In the early church there was a wonderful display of Christian fellowship and

unity. There was a fellowship of prayer and of the Table of the Lord, and from these there developed naturally a concern for the welfare of those who were in want. We hear much today about the need of promoting Christian fellowship and church unity, but unfortunately men have sought to attain these high ends at the sacrifice of concern for the truth which has been delivered to the church by the apostles. The answer being given to the old question, How can two walk together except they be agreed, is in effect that men can walk together if they will consent to a fellowship of silence with respect to the truth. But such unity and fellowship forfeit the right to be called Christian. Christian fellowship and unity are in the light of the gospel.

In a time when socializing programs are promising to end poverty, or at least to redistribute the wealth of the country, the question arises whether the communal life described in Acts 2:44 f. was intended as a model for future generations of Christians. As to its origin, it may naturally be explained as the continuation of the intimate association which existed between Jesus and His disciples. It is important to observe that "having all things common" did not rest upon any apostolic decree but was purely voluntary (5:4). It was not followed in other communities, and even seems to have been abandoned in Jerusalem at an early date (Rom. 15:25 f.). Perhaps the notorious poverty of the Christians at Jerusalem, which made it necessary for the other churches to make contributions for its poor, is due to the impracticability of the system. Anyhow, we do have here the answer of history to the question being asked today, Who is going to pay the bills of socialism?

#### Lesson for November 25, 1934

##### THE CHRISTIAN STEWARD

(Lesson Text—Matt. 25:14-30. Golden Text—Verse 21.)

The first thing that should be noticed about this parable is that its setting is eschatological. It does not merely set forth truths which are universally valid, but is describing the kind of service that men should render while the Bridegroom tarries. The whole context is colored by the reflection that the Lord is coming back—even if it be "after a long time"—to demand an account of his servants, and the story itself in its description of what the lord says to the unfaithful servant goes beyond the ordinary prerogatives of the masters of servants to use the specific language of judgment (30).

The concept of stewardship is broad enough to cover nearly every responsibility which we have, including as it does our responsibility with respect to all of the endowments of God, whether natural or spiritual. Everything that we have is a trust from God which will demand an accounting at a day appointed by Him. Stewardship, then, centers our attention upon the truth

that in every relationship we have to do with God. Life organized on this principle is God-centered. Consequently, the essential character of stewardship is destroyed by the introduction of compulsion into the sphere of Christian giving.

The teaching of the parable is that stewardship is not a negative function. It is not enough that we shall have avoided the abuse of our gifts and the misappropriation of our endowments; nor that we shall merely have held them intact in the form in which they have been delivered to us. We have received not a static thing but something that arrives at its goal only as it moves forward. Our endowments are not given unto us for safe-keeping but to make a profit for Him. This conception of stewardship should be understood easily in our times when wealth is measured not so much by the basic inventory value which it possesses but by its earning capacity. The story is told of the late Russell Sage that once when he was approached for a small amount of money, he exclaimed: "Don't bother me now. I have a million dollars in the bank that is not earning a cent." The unfaithful servant should have been deeply concerned because his talent had become atrophied instead of a living, growing organism, capable of bearing fruit.

If the steward who excused his failure to make a profit for his lord was characterized as unprofitable and slothful and wicked, what shall the judgment be of those who as trustees of the consecrated money of God's people allow it to be used to destroy the faith of God's little ones and to publish abroad a perverted message concerning the Lord?

#### The Comfort of the Scriptures

##### A DEVOTIONAL MEDITATION

By the Rev. David Freeman, Th.M.

*"Order my steps in thy word: and let not any iniquity have dominion over me."*

—(Psalm 119:133)

**M**OST men walk according to the ways of this world. They are few who walk according to the gospel of Christ.

As long as we permit sin to rule over us we will never attain to the ways of the Word of God. The surest way to keep from sin's dominion over us is to walk in the steps of the Word. We are victors over sin when we regard with consistency the ways of the Lord.

How is a Christian's steps ordered? He is a professor of the Gospel in deed as well as in name. He puts that first in his life which God puts first. He does not invert the order by putting the world first and the kingdom of heaven second. He makes sure that he has godly principles and conforms his practice to them. Even under trouble he brings forth the fruits of righteousness.

Nothing promotes the Gospel so much as

gospel conduct. It is a credit to the Christian's profession. Besides, a doer of the Word pleases God.

When trials come! They are sweet to him who has been mindful of God's ways. Even death is comfortable for he can say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day."

In a troubled day we need to ask God to direct our ways according to His Word. If we fail God then our hearts will be sore when a fair day comes.

Afflictions do come to the true children of God but is this not better than prosperity in sin?

Crosses and afflictions come from a faithful God who purposes through them to work out for us an exceeding weight of glory. Glory is the background of our afflictions.

Yes, it costs to walk worthy of the Lord. The path to Canaan is always through the Red Sea and wilderness of trouble. Many lose heaven for fear of bearing a little of the cross. What a great loss for a little affliction!

Happy is the doer of the Word. He takes the favor of God with him to the grave.

He has the testimony of a good conscience and God's promise of eternal life.

Often the obeyers of God are losers in this world. But God makes up for their losses. Christ pays a hundred-fold and gives everlasting life. Is not that a good bargain? Eternal life for a little affliction and worldly loss. Are we worthy of His gifts if we cannot trust Him to pay us? He has never failed His children for He is perfect in truth and nobility.

"Take up thy cross, then, in His strength,  
And calmly sin's wild deluge brave;  
'Twill guide thee to a better home,  
It points to glory o'er the grave."

## News of the Church

### Charges Filed Against Philadelphia Auburn Affirmation Signers

#### Doctrinal Issue to Be Decided in Courts

**N**ORMAL steps to initiate the prosecution of eleven local signers of the Auburn Affirmation were taken in Philadelphia on October 12th. On that day formal charges were filed with the Rev. J. Sturges Shultz, Stated Clerk of the Presbytery, by three persons who are also officers of the Reformation Fellowship. The prosecutors are: Gordon H. Clark, Ph.D., a ruling elder, Murray Forst Thompson, Esq., and the Rev. H. McAllister Griffiths. They are, respectively, General Secretary, Recording Secretary, and President of the Trustees of the Fellowship. The Trustees have endorsed the action and are raising a fund to help defray the expenses of prosecution, and of a vigorous defense of the faith in other ways.

Action was not begun until every effort had been made, over a period of more than two years, to settle the matter in an amicable manner. The Affirmationists, however, rebuffed all attempts at conference, even going to the extreme of refusing to answer letters asking for an interview.

The charges, six in number, assert that in denying the inerrancy of Scripture, the Affirmationists have violated their first ordination vow; and that in denying the necessity of the Virgin Birth of Christ, His death as a sacrifice to satisfy divine justice and to reconcile us to God, His bodily resurrection, and His miracles, they have violated both their first and second ordination vows.

The two vows are as follows:

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

A sixth charge includes the Affirmationists' denial of the necessity of all the five points of the Assembly of 1923 to the system of doctrine.

In filing the charges, the prosecutors issued a statement explaining their position as follows:

"We have today filed with the Stated Clerk of the Presbytery of Philadelphia formal charges of heresy against the following ministers: George Emerson Barnes; Alford H. Boggs; Francis De Simone; Alvin B. Gurley; Edward Yates Hill; John A. MacCallum; Alexander MacColl; J. B. C. Mackie; William R. Rearick; Edward B. Shaw; Robert B. Whyte. Since The Presbyterian Church in the U. S. A. does not belong to its ministers, office-bearers or officials, but, in the ultimate assay, to the rank and file of the people who compose it, they, the people, have every right to know why this prosecution has been begun, and to have the fullest information regarding the issues involved and the points at issue in all stages of the trial.

"No man is ever compelled to become a minister of the Presbyterian Church. When he enters its service he voluntarily takes upon himself vows and obligations of the most serious and solemn nature. If he feels that these promises deprive him of his freedom, he need not assent to them. But once he *does* assent, he is expected, as a gentleman of honor, to keep the vows he has made before God and man. If his mind changes, the whole world outside the Presbyterian Church is his in which to exercise the freedom he craves. But to claim freedom to deny the doctrines of the Church to which he is still voluntarily and solemnly pledged is not an exercise of freedom. Rather it is license, and the abuser of liberty is the enemy of liberty.

"Yet let no one imagine that the Presbyterian Church demands a rigid, inflexible

and impossible uniformity of her ministers. She is not a hard taskmistress. She gives, within the circle of her great Reformed system of doctrine, wide and generous limits in which her ministers may differ or dissent and still be in good standing. That liberty in all doctrines which do not touch the substance of her faith is an expression of her broad and generous spirit. *No one wants this wide area of liberty taken away. We claim it for ourselves and would be the first to rise to its defense.* But the heresies with which these men are charged are not of this character. Their denials, if true, would tear out the very heart, lungs and spine of our faith,—not only of Presbyterian faith but of the historic faith of the whole of Christendom as well. They pour scorn upon the doctrine of an inerrant Bible. They deny that the Virgin Birth of Christ, His supernatural miracles, His death as a sacrifice to satisfy Divine justice and to reconcile us to God, and His bodily resurrection are any essential part of the Christian message. The fact that any or all of these men may protest that they believe some or all of these doctrines has absolutely no bearing on the case; their heresy consists in their erasure of these doctrines as essentials of the Christian message. As soon could we have mathematics without numbers as have Christianity without the great truths, the necessity of which these men deny.

"We have tried to avoid litigation by every right means within our power. In February, 1932, one of us publicly appealed to these men to renounce their errors or to leave the Church that it might regain its former peace. They tried to make light of the matter, asserting vaguely that it had all been settled, a representation which, if correctly reported is, of course, not true.

"Later, one of us wrote each of these men a letter. All the letters were in the same words. The letter said:

"You will probably remember that last February I addressed to you publicly and to the other signers of what is commonly known as the "Auburn Affirmation," a

plea that you would see your way clear, because of the doctrinal views expressed in the document, signed and never repudiated by you, either to retract or to demit the ministry of the Presbyterian Church. I beg to assure you that I did this only after long heart-searching and prayer, and that the action was entirely devoid of any personal rancor or bitterness.

'Feeling as I do, you will not find it hard to understand that I have been keenly disappointed in the lack of response which you have evidenced toward my appeal to you.

'My first concern is, naturally, for the doctrinal purity of the Church. My second concern, little less in intensity, is for the reclamation of any or all of those who, I believe, have been led away from the simplicity and truth of the Gospel. I do not believe that the interests of the Kingdom of God would be as well served by the excision of those commonly called Liberals or Modernists, as by the public reclamation of those to the old but everlasting Gospel. I am, therefore, writing you to inquire whether you would be willing to discuss with me and perhaps with one or two others, the differences which have appeared between us, in accordance with our Lord's commands in Matthew 18:15-17. I have in mind a quiet discussion such as befits those who call themselves Christians, rather than a debate or acrimonious argument, before even a small group. I am frank to say that I am making this request in the earnest hope that you may be led to renounce, publicly, the views which you have expressed in the "Auburn Affirmation."

'I would very much appreciate your giving me an early reply to this request, for the matter is very much upon my heart. You may write as frankly as I have written. If you feel that your views are unalterably fixed and that no good purpose would be served by our talking together about it, I will accept your decision with regret. But I cannot refrain from urging you to reconsider the views to which you have given public approval.

'I expect to be gone from the city for two weeks, to return about the middle of September. I will appreciate it if you can see your way clear to giving me a definite answer by that time.'

Their reply was silence.

"A second letter was then sent them by registered mail as follows:

'On August 30th, I wrote to you in the terms of the attached letter. To date I have received no reply. Deeply as I feel this apparent discourtesy, I am willing to overlook it in the interest of the true peace and unity of the Church.

'Could you not possibly favor me with a reply? It seems almost unbelievable that men of standing would ignore a request

that might so materially affect the welfare and tranquillity of the Church. To me, judicial process is a last resort, only to be entered when means of reconciliation have failed. But when you will not confer, when you will not even answer letters, can you not see the inevitable result you are inviting, and the construction which all fair-minded people will put upon your silence? Again I appeal to you to retract the views expressed in the Auburn Affirmation, or else to do the honorable thing and leave the Presbyterian Church. I also renew my request for an interview for the purpose of seeing whether this matter may not be arranged amicably. If you do not see fit to answer this letter, I shall assume that you wish me to understand that your views have not changed, that you still adhere to them, and that you are willing to defend them on their merits before the courts of the Presbyterian Church in the U. S. A.

'I repeat that there is nothing personal in my request or attitude. Who you are means nothing to me; the position you take and the doctrines you teach mean everything.'

Again nothing but silence.

"What else then, can we do? These men are usurpers, intruders in a church whose doctrine they boldly deny. Our duty is clear. We do not welcome it, but we cannot honorably escape it. The issues are not trivial. They involve the truth of the Word of God and basic doctrines of the Faith. The greatest problems of the day will in the perspective of a hundred years be insignificant beside them. We have exhausted all peaceful means. The only resort left is an appeal to the law of the Church against those who flout it so openly and proudly. And in the prosecution of that appeal we ask the prayers and cooperation of every believing Christian man and woman.

"We do not wish or contemplate a secret trial. *The prosecution will request that the hearings be open. The people, who are the Church, have an undeniable right to know how issues so profound and so clear are dealt with in the courts of their Church. The world outside the Church will conclude, and rightly, that somebody has something to hide, if the trial is held behind closed doors.* A self-respecting Church will remember that it is a public institution, and will not be afraid to let the light shine in.

"Judicial process in this case may still be avoided. It may be avoided if the accused will resign their commissions as ministers of the Presbyterian Church in the U. S. A. and save the Church from the division which their own acts and presence make otherwise inevitable. Doubtless they will have much to say or imply about 'peace', but intelligent people will not forget that if these men really want peace they, who themselves are breaking the law of the Church, can secure it by eliminating themselves or else by recanting their heresy, and returning to

the faith of Christendom. *If they do really believe that they and others holding their views are entitled to a place in the Presbyterian Church, under its laws, then we challenge them openly to defend this case on its merits, not attempting to barricade themselves behind a smoke screen of inapplicable technicalities, or to becloud and confuse the issues.* If they are sincere in their views they will not be afraid or ashamed to defend them on their merits. The rank and file of the Presbyterian Church has the right to know whether that Church is going to surrender weakly to Modernist unbelief, or whether she will lift up her voice anew for the Christ of the Bible, the Christ of the Ages, the only Saviour and hope of a lost and dying world.

"This action will also be a test of the true orthodoxy of those men now in control of the machinery of the Presbyterian Church. They have been foremost in saying that if we believe heresy is to be found, we should prefer formal charges. We have now done so. *If the dominating party in the Church comes to the aid of these Modernists, if it attempts to help them evade trial through pleading technicalities or in any other way, the rank and file of the Church will not be slow to get the point.* Men who love the Gospel will not come to the aid of those who deny its central truths. It will now appear whether the Presbyterian Church is a Modernist or a Christian Church."

## Action and Reaction

The Affirmationists charged were not slow in expressing their boredom and disgust with the proceedings. "Bunk!" exclaimed Dr. J. B. C. Mackie, in what may have been an instant of wishful thinking. Then, as reported in the daily press, he continued: "They do not have a leg to stand on. It is an effort to counter-attack by men who will be suspended from the Church because of their defiance of the General Assembly's order to resign from the Independent Board of Foreign Missions. Even if the Auburn Affirmation was wrong, it was signed so many years ago that the statute of legislations under the Church law have been outrun." Dr. Mackie thus seemed to confirm the prevalent suspicion that the defense would not attempt to defend the Affirmation on its merits, but would plead that heresy ceases to be punishable or an offense unless punished within a year of its first appearance.

Dr. MacColl, a member of the committee which first drafted and issued the "Affirmation" said "I am not interested in the least." Said Dr. MacCallum: "I am not disturbed in the slightest. The Auburn Affirmation was signed a dozen years ago. If there had been any evil in it, the reaction would have been immediate."

## Reformation Fellowship Replies

The General Secretary of the Reformation Fellowship, Dr. Gordon H. Clark, in a public statement issued Monday, October 15th, took sharp issue with the accused. He said:

"In a letter mailed today to Presbyterians throughout the United States, the Reformation Fellowship whose Certificate of Incorporation states that its purpose is to reform the churches so that they 'may be purified of unbelief and controlled only by those who recognize and believe the system of doctrine of the historic staniaris of the Reformed faith,' pledged financial and moral support to the effort to remove Auburn Affirmationists.

"The letter stated, 'Auburn Affirmationists deny that the Bible is the inerrant word of God. They say that Christ's death to satisfy divine justice, and His bodily resurrection are mere theories unessential to the Christian message. Such people, we believe, have no rightful place in the Presbyterian ministry.'

"It would be a shameful procedure, the Reformation Fellowship told the press today, if the men accused attempt 'to barricade themselves behind a smoke screen of inapplicable technicalities,' when they call

the historic facts basic to all Christianity unessential. If the modernists resort to subterfuge, the conservatives will be placed at a great disadvantage because they know more Bible than politics.

"The newspapers report that one of the men accused calls the charges 'bunk.' This gentleman, the Rev. J. B. C. Mackie, was the defeated modernist candidate for the office of Moderator of the Philadelphia presbytery at the last election, and so may be regarded as the unofficial spokesman of the modernists. If the reports are correct, many true but humble Christians will be shocked to learn that charges involving the Atonement and the Resurrection can be classed as 'bunk.'

"Heresy trials, the Reformation Fellowship admits, are to be deplored; but in the present situation where two antagonistic religions are engaged in a death struggle so far as the Presbyterian Church in the U. S. A. is concerned, there is one thing worse than a heresy trial, and that is no heresy trial.

"The Reformation Fellowship stands unflinchingly for the truth of the Bible and the purity of the faith, and urges all sincere Christians to support this noble effort to purge the Church of modernists."

## New Brunswick:

The Presbytery that thinks it has jurisdiction of the Rev. J. Gresham Machen, D.D., at its September meeting appointed a committee to confer with Dr. Machen, and make recommendations to the Presbytery.

The Moderator of the Presbytery, the Rev. Paul Martin, Registrar-emeritus of Princeton Seminary and a long time foe of Dr. Machen, appointed, as was expected, a hostile committee. Members: Ministers: D. Wilson Hollinger (First Church, Trenton), Chairman, A. Kenneth Magner, A. Raymond Eckels, Sargent Bush; Elders: Henry M. Hartman, and Harvey M. Voorhees. Upon announcement of the personnel of the committee, Dr. Machen on September 26th made the following statement which appeared in the daily press:

"The committee appointed by the Presbytery of New Brunswick, as reported in this morning's newspapers, to consider taking steps regarding the action of the last General Assembly against me seems to be a completely partisan committee. Certainly all the five ministers who are members of it are representatives of the majority party in the Presbytery. Apparently not the slightest representation has been allowed to the evangelical minority in the Presbytery that is opposed in a really vigorous way to the present Modernist indifferentist control of the Presbyterian Church in the U. S. A. The findings of such a partisan committee are no doubt very much of a foregone conclusion; but they will carry no weight with those people in our church and throughout the world who are standing clearly on the Christian side in the great battle between Christianity and Modernism."

Later the committee invited Dr. Machen to meet with it on October 29th. Dr. Machen accepted, without prejudice to the question whether he is rightfully under the jurisdiction of the Presbytery, and on condition that he be allowed to bring a stenographer to take down the entire proceedings. Wrote Dr. Machen: "I trust that you will not take it as involving any reflection upon the committee when I point out that all the members of the committee—certainly all the five ministerial members—represent the majority party in the Presbytery, to which the Moderator who appointed the committee belongs, and that the committee—certainly the ministerial part of it—includes not a single representative of the minority in the Presbytery, to which I belong. In view of this fact, it seems to me to be even more important than is ordinarily the case that there should be a verbally accurate record of the whole proceedings. When people differ from one another, and have differed from one another for years, so profoundly as I differ from all the members of this committee—certainly from all the ministerial members of it—complete objectivity in reporting, it seems to me, can hardly be attained, even with the best will in the

# Presbyteries Proceed Slowly or Mark Time on Independent Board

## Northumberland Brands Assembly Action As "Unconstitutional"

**I**N MID-OCTOBER the situation regarding Presbyteries and members of the Independent Board was, in brief, as follows:

### Philadelphia:

The papers from the office of the General Assembly, which were in September transmitted to the Committee of Judicial Business, were still retained by the committee. Members sitting: The Rev. W. Edward Jordan, D.D., chairman, the Rev. J. Norris McDowell, and E. F. Hitchcock, Esq. Members not sitting: The Rev. H. McAllister Griffiths (at his own request as an interested party) and Lewis M. Stevens, Esq. (a member of the Permanent Judicial Committee of the General Assembly, significantly advised not to sit in the lower stages of the case by the Commission's Moderator). At the October 1 meeting the committee requested and was given more time. A report is expected November 5th.

### Chester:

The matter of the membership of the Rev. Wilbur M. Smith, D.D., was committed to a special committee, appointed by the Moderator of Presbytery. Personnel of the committee: Ministers: A. E. Stuart (chairman), Charles F. Deininger, A. L. Lathem; Elders: R. C. Liggett, of Bryn Mawr; David

McCahan, of Swarthmore. At the time of going to press, Dr. Smith had not yet been formally asked whether he was still a member of the Independent Board. No Presbyterian mention has been made of Elder F. M. Paist, of Ardmore, elected to the Board since the Cleveland Assembly.

### New Castle:

The membership of the Rev. Harold S. Laird, of Wilmington, was referred to a special committee. Dr. Laird informed the committee that he was still a member of the Board and had no intention of resigning.

### Philadelphia North:

A committee was appointed with express instructions to persuade the Board's two ruling elders in the Presbytery to withdraw from the Board. Net result: Complete failure. The declination of Peter Stam, Jr., of Narberth, Pa., for a time at least resident in Wheaton, Ill., came by letter. The committee met with Willis R. Roberts, one of the veteran and highly respected elders of the Presbytery and, after the ecclesiastical equivalent of the third degree, gave up in despair. It will report its failure to the next meeting of Presbytery, without, it is said, recommendations for future action.

world, except by a stenographic record. I request, therefore, very respectfully, that I be permitted to bring a stenographer with me when I appear before the committee on October 29th."

*Dr. Machen's request for a stenographic report was later refused by the committee, through its chairman.*

#### **New York and St. Lawrence Presbyteries:**

Considering the cases of **J. E. Bennet, Esq.**, and the **Rev. J. A. Schofield, Jr.**, marked time.

#### **Olympia:**

Considering the case of the **Rev. Roy T. Brumbaugh, D.D.**, of the First Presbyterian Church of Tacoma, Washington, postponed action. Observers declared that the Presbytery was indulging in the hope that **Dr. Brumbaugh** might refuse re-election to the Independent Board, as his term expired October 16, 1934. If this hope was cherished it was shattered by the action of **Dr. Brumbaugh** himself who, after having been subjected to great pressure by those urging him to withdraw, trenchantly declared his intention of remaining a member of the Independent Board, come what may. Following this, on the evening of October 11th, he held a great meeting in his church, at which time he explained the situation and defined his own position to a large and enthusiastic audience. Said **Dr. Brumbaugh**: "I am resolved, by God's grace, to stand with the Independent Board for Presbyterian Foreign Missions so long as it stands with Christ and the Bible, come what may."

#### **Chicago:**

Continued to operate the judicial mill slowly, but apparently inexorably. Object of attention: **Dr. J. Oliver Buswell**, noted President of Wheaton College. Also under the jurisdiction of the Presbytery of Chicago is **Mrs. Albert L. Berry**. Abroad last summer, **Mrs. Berry**, fearing that if she did not make her position clear before the "ninety days" had expired, she might be held as having resigned, voluntarily wrote the clerk of the Presbytery of Chicago from Greece. She informed him (**Dr. Zenos**), that she had no intention of resigning from the Independent Board and that she did not consider herself an offender. To date the Presbytery has taken no action concerning **Mrs. Berry**, a long time member of Chicago's Fourth Church, evidently preferring the more pleasant task of prosecuting **Dr. Buswell**.

**Dr. Buswell**, in September, conferred with Presbytery's Committee, headed by the redoubtable modernist **Dr. Zenos**. Result: The committee learned that their quarry refused to make a voluntary and pleasant exit from Presbytery as proposed by **Dr. Zenos**. (See *CHRISTIANITY TODAY* for October, 1934, Page 105.) After the conference, **Dr. Buswell** framed a letter to the Presbytery, giving his formal answer. After hearing only the first sentences, the Presbytery received

the committee's report, discharged it, and appointed another committee to see what should be done.

**Dr. Buswell's** letter to the Presbytery, considered by observers logically to annihilate the position taken by the Presbytery, as follows:

"To the Presbytery of Chicago:

"Fathers and Brethren:

"I am a member of the Independent Board for Presbyterian Foreign Missions. I intend to continue my membership in and support of this board.

"I am a member of Chicago Presbytery. I shall not voluntarily give up my standing as a minister in the Presbyterian Church in the U. S. A. I am in subjection to my brethren in the Lord and am also loyal to my other ordination vows.

"The General Assembly of 1934 issued orders directing all the members of the Independent Board for Presbyterian Foreign Missions who are members of the Presbyterian Church U. S. A. to withdraw from that board, and ordering all Presbyteries having members of that board within their jurisdiction, to proceed to discipline them in case they should refuse to obey these orders.

"The General Assembly of the Church possesses definite, limited powers conferred upon it by the Constitution. It has no authority to issue orders depriving Presbyterians of their constitutional and traditional liberty of action in the service of God. If you elect to bring me to trial, I can conscientiously do no less than to carry my case through the various judicatories of the church. It is a fact that the highest judicatory to which the case can be carried is a General Assembly, and that it was the General Assembly of 1934 which usurped legislative authority and issued unconstitutional orders to individuals and Presbyteries. I can only hope that when the case has gone through the regular judicial channels and is appealed to the highest court in its proper judicial capacity, better and saner counsel may prevail. In any case I must use my influence and give my testimony for orderly constitutional procedure and against usurpation of powers on the part of any branch of our church government.

"The forming and maintaining of the Independent Board for Presbyterian Foreign Missions is in every way an orderly and lawful procedure. A resolution adopted concurrently by both the Old School and the New School assemblies before merging in 1870 read as follows: 'There should be one set of committees or boards for home and foreign missions, and the other religious enterprises of the church; which the churches should be encouraged to sustain, though free to cast their contributions into other channels if they desire to do so.' The reference to freedom in the support of other channels of missionary work in this resolution, was made because of the fact that the

'American Board' was functioning as the missionary agency for a large group of Presbyterians. Please note that this freedom belongs not only to individuals but to churches. The General Assembly of 1870 adopted a report of the joint committee on foreign missions appointed by the Assemblies of 1869, which report 'after expressing the hope that the missionaries of the American Board would serve under the Presbyterian Board' reads in part as follows: 'Especially is it to be kept in mind that these brethren and sisters are, first of all, missionaries of Christ; that their relations to Him are personal and direct; and that, unquestionably, the liberty and responsibility are their own, of deciding in what relations to boards and churches they will spend their consecrated lives. Equally free and responsible directly to Christ are all Christian people, in deciding through what agencies they will do their share of His work in missions.' (For verification of the above quotations and further discussion please see 'Have the Organizers of the Independent Board for Presbyterian Foreign Missions Violated the Law of the Presbyterian Church in the U. S. A.?' by a lawyer who is a member of the Independent Board, **Murray Forst Thompson, Esq.** It may be obtained at Room 1531, Twelve South Twelfth Street, Philadelphia, Pennsylvania.)

"These resolutions of the Assemblies of 1869 and 1870 just prior to and after the reunion of the Old and New School branches of the church are morally, even if not technically, a part of the understanding which is the basis of the reunited church.

"It is apparently true that some of our brethren have forgotten that our church, the Presbyterian Church in the U. S. A., is not the only Presbyterian body in existence. Forgetting this, they have argued that a board 'For Presbyterian Foreign Missions' must be a board to function within the jurisdiction of our church. These brethren must be reminded that there are many Presbyterian bodies holding to the Presbyterian (commonly called Reformed) Faith. Among members of Presbyterian bodies other than ours there is a feeling of necessity for the existence of a board such as The Independent Board for Presbyterian Foreign Missions. The Independent Board exists outside of the jurisdiction of any church, for all Presbyterians who believe in the Reformed system of doctrine and who wish to make use of such a board.

"The liberty of action, plainly guaranteed by the Constitution of the Church, and recognized so clearly by the Assemblies of 1869 and 1870, as quoted above has not been a 'dead letter' but has been used constantly and increasingly in the past generation by a multitude of Presbyterians who have given their support to the several independent missions, both as contributors and as members of boards. It is thus clear that the resolution of the General Assembly is (1)



an illegal usurpation of authority in violation of the Constitution; (2) contrary to resolutions of former General Assemblies; and (3) in violation of liberties long exercised by Presbyterians.

"The General Assembly of 1923, without adding to existing law, declared that the infallibility of the Scriptures, the Virgin Birth of Christ, the substitutionary atonement, the bodily resurrection of Christ, and the miracles of Christ, are essential doctrines of the Word of God and of our Standards. Hundreds of ministers signed the so-called 'Auburn Affirmation' in which they took the position that since the General Assembly of 1923 had exceeded its powers, no one was bound by its mandate. If, as they claimed, the General Assembly of 1923 had attempted to impose extra-constitutional restraints upon Presbyteries or individuals, it is obvious that such resolutions would have been exactly as null and void as are the directions of the last Assembly concerning the Independent Board. Our objection to the Auburn Affirmation is not that it asserted and claimed these constitutional principles. Our objection to it is that, after making this plea, it turned to another sphere, and gratuitously offered certain comments upon the doctrinal worth of the so-called 'five points of 1923' themselves, entirely apart from the other question of the power of the Assembly to impose them upon the Presbyteries. They flatly denied the inerrancy of Scripture and declared that all five 'points' were, singly or all together, non-essential to the System of Doctrine of our Standards. This, and not the denial of Assembly 'authority,' constitutes the heresy of the 'Auburn Affirmation.' It is one of the strangest reversals of all history to see Auburn Affirmationists now coming forth in defense of the exercise of the kind of powers which ten years ago they claimed the General Assembly could not, did not, possess.

"Pursuant to the above mentioned action of the General Assembly of 1934, the Presbytery of Chicago through a committee has notified me that the Presbytery intends to comply with the orders issued by the General Assembly, and has requested me to withdraw from the Presbyterian Church in the U. S. A. This I have declined to do. The great doctrinal portion of the Constitution of the Presbyterian Church in the U. S. A. expresses my Christian convictions. To the whole Constitution of our Church I am heartily loyal. For the work of Christ I value my standing as a minister of the Presbyterian Church in the U. S. A., and I do not feel that I have any right under God to give up this standing without doing everything in my power to retain it. During the course of trial (if you elect to bring me to trial) it will obviously be my duty in association with others similarly situated to do everything possible to arouse the whole body of the Presbyterian Church to the great doctrinal issues involved.

"In conclusion, I wish to emphasize that the issue involved in this case is doctrinal in the most fundamental sense of the word. Not only are the several doctrines which are essential to the Word of God and our standards involved, but the very fundamental conception of the importance of the body of doctrine, is crucially challenged by the Modernist-Indifferentist group at present in control of the machinery of our church. In addition the General Assembly, by attempting to bind men's consciences in virtue of its own authority has raised anew the pivotal doctrinal issue of the Protestant Reformation. This issue concerns the seat of authority in Religion. The last Assembly, by choosing the Roman Catholic idea of the powers of a church court has turned its back upon the Reformation and usurped authority over men that belongs only to God speaking in His Holy Word.

"The Stated Clerk of Presbytery in your committee's conference with me on September twentieth repeatedly and emphatically argued against the preservation of a body of revealed truth as such. He repeatedly said, in substance, that 'Doctrine should be regarded as fluid'; 'The five points emphasized by the General Assemblies of 1910, 1916, and 1923, are of no more central importance than many other resolutions passed by ecclesiastical bodies which are now of no consequence to the church'; 'Solvitur ambulando' is his formula for dealing with doctrinal problems.

"We have done everything in our power to protest against the doctrinal policy of the Foreign Board and the inclusive policy in general without being able to correct the situation. We have now formed the Independent Board to function for such persons in Presbyterian bodies of the world as may wish to use our agency. But it is, as its name implies, an *Independent* Board, not functioning as a board within any Presbyterian Church.

"This letter is from myself as an individual. I believe, however, that this letter reflects the general attitude of the members of the Independent Board, as not one member has resigned in obedience of the unconstitutional resolutions of the last General Assembly.

"Respectfully yours,  
"James Oliver Buswell, Jr."

#### West Jersey:

This Presbytery voted to receive and file a report without recommendations, equivalent to a vote of "no action," at its September meeting. Evidently, however, pressure was turned on from headquarters for on September 26th the Stated Clerk of the Presbytery, acting without any authority to do so, addressed the Rev. Carl McIntire in the following terms:

Rev. Carl McIntire,  
857 Maple Avenue,  
Collingswood, N. J.  
My dear Mr. McIntire:

I am writing you officially as Stated

Clerk of the Presbytery of West Jersey, in obedience to direction 3 of the General Assembly of the Presbyterian Church, U. S. A., adopted at its meeting in Cleveland, Ohio, May 25, 1934, in reference to "The Independent Board for Presbyterian Foreign Missions," of which you have been officially notified by the Stated Clerk of the General Assembly, to ask—

1. If you have complied with direction 2 of the General Assembly of the Presbyterian Church, U. S. A., adopted at its meeting in Cleveland, Ohio, May 25, 1934, in reference to "ministers and laymen affiliated with the Presbyterian Church in the United States of America, who are officers, trustees or members of "The Independent Board for Presbyterian Foreign Missions," and severed your connection with the said "The Independent Board for Presbyterian Foreign Missions?"

2. If you have *not* complied with said direction 2 will you kindly advise me what your purpose concerning the same may be?

Thanking you for a prompt reply,

Sincerely yours,

(Signed) Addison B. Collins,  
Stated Clerk.

The reply received by Dr. Collins was such as will probably discourage him from voluntarily writing any such similar letters in the future. Mr. McIntire wrote as follows:

857 Maple Avenue,  
Collingswood, N. J.,  
September 29, 1934.

"Rev. Addison B. Collins, D.D.,  
Stated Clerk Presbytery of West Jersey,  
18 W. Merchant Street,  
Audubon, N. J.

"My dear Brother Collins:

"I was surprised to receive your registered letter of September 26, and in acknowledging same I, as a loyal member of Presbytery, must ask: where have you as 'Stated Clerk of West Jersey Presbytery' received authority 'officially' to write me in the name of and on behalf of the Presbytery? Presbytery has given you no such instructions as its Clerk. In fact, at the last stated meeting on September 11 Presbytery heard the report of the Committee on Church Government in whose hands the whole matter of the deliverance of the recent General Assembly was committed for study and report. The report of the chairman was specifically 'with no recommendations.' This was received and the documents ordered 'filed.' For you to proceed 'officially' in the name of the Presbytery in this manner is a usurpation of power and contrary to the latest expressed will of our Presbytery.

"Furthermore, the unconstitutional and illegal action of the General Assembly to which you profess 'obedience' in Section 3 *confers* no such authority upon you as a Stated Clerk, it grants you no right to go over the head of the Presbytery, or even

to determine what course Presbytery shall pursue. Section 3 reads:

"That *Presbyteries* having in their membership ministers or laymen who are officers, trustees or members of "The Independent Board for Presbyterian Foreign Missions," be officially notified and directed by this *General Assembly through its Stated Clerk* to ascertain from said ministers and laymen within ninety days of the receipt of such notice as to whether they have complied with the above direction of the General Assembly, and in case of refusal, failure to respond or non-compliance on the part of these persons, to institute, or cause to be instituted, promptly such disciplinary action as is set forth in the Book of Discipline."

"This *General Assembly through its Stated Clerk* is the only reference here to a 'Clerk' and he, the Rev. Lewis S. Mudge, D.D., Stated Clerk of the General Assembly, is instructed to notify and direct '*Presbyteries* . . . to ascertain from said ministers . . . whether they have complied with the above direction of the General Assembly' to resign from the Independent Board 'immediately.' The General Assembly's action unmistakably says '*Presbyteries*' are to ascertain. You are not the Presbytery. You have received no instructions from Presbytery to proceed in this way or in any way in this matter. You are proceeding without authority and even contrary to the expressed will of the Presbytery on September 11 when considering the action of the Assembly it received a report 'with no recommendations' and ordered the documents 'filed.'

"The most important thing, however, Dr. Collins, is that the action of the recent General Assembly is *not law* and is not binding upon the conscience of a Presbytery, elder, or church member; and in conscience we as loyal Presbyterians are not bound to 'obedience.' A measure becomes a part of the law of our Church and binding upon us only when it is passed by the Assembly and ratified by a majority of the Presbyteries (Form of Government, Chapter XXIV). The actions of the General Assembly are only 'ministerial and declarative.' Form of Government, Chapter I, Section VII, reads:

'All church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only *ministerial and declarative*; that is to say, that the *Holy Scriptures* are the only rule of faith and manners; that no church judicatory ought to pretend to make laws, to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God.'

The Assembly is not infallible. Confession of Faith, Chapter XXXI, III:

'All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are *not* to be made the rule of faith or practice, but to be used as a help in both.'

And our own Presbytery does not have to proceed a step further in this matter un-

less it chooses to do so of its own will. For you to take the matter into your hands and to proceed 'officially' in the name of the Presbytery is to assume authority and to become a dictator.

"What is worse, moreover, is that the action of the last Assembly is not only *not* the law, but that it is CONTRARY to the law of our Church—the Constitution, and the Bible! The Assembly has no authority to condemn before the world faithful Bible preaching ministers without even giving them a hearing. Even civil law holds that a man is innocent until proven guilty at his day in court. The Assembly has no authority to deny the liberty of a session, church member, or minister to give their money where they choose; and it cannot seek to direct them to give every penny, 'to the full measure of their ability,' (Section 4, Independent Board action) to an agency which they may feel dishonors Christ; and then proceed to tell them that if they do not give to such a Board they are committing the same sin, 'are in exactly the same position,' as one who would refuse to partake of the Communion (Minutes of General Assembly, 1934, Page 110, S. 1). This is blasphemy! The Assembly has erred! Our liberties have been denied and Christ's Gospel attacked.

"Before the September meeting of our Presbytery I prayed God that in regard to any action which might be taken I wanted only 'His will done.' It did seem wise after the action of the Presbytery that our body would be spared deplorable contention and the charge of being a persecutor.

"Dr. Collins, as a younger brother who has held you in high esteem and who loves you, and as pastor of a missionary church in our Presbytery, let me say that we need to do is to get to the bottom of all of this trouble! We need to get on our knees as Christian brethren and pray God that the confidence of hundreds may be restored in our official Board. We need to pray the General Assembly to take such action as to give us a Foreign Board which will not propagate and compromise with modernism and in which Bible lovers in our church can have full confidence. Then people will 'love to give' to our Boards as in the past. You cannot force Presbyterians! Then we shall have unity and peace, there will be no occasion or absolute necessity for an independent agency and the favor of God will be upon our Presbytery and our beloved Church as we labor together in love honoring the Bible.

"Sincerely yours,

"(Signed) Carl McIntire."

#### Lackawanna:

This Presbytery in which is located the First Presbyterian Church of West Pittston, Pa., and which formerly had "prohibited" its ministers and members from helping the Independent Board in any way, took drastic

action under the leadership of the Rev. Peter K. Emmons, D.D., of Scranton, against the Rev. Henry W. Coray. Mr. Coray, appointed to China under the Independent Board, came asking for dissolution of his pastoral relationship. The church concurred, regretfully. Under the persuasive influence of Dr. Emmons, famed as one of those who fought to reorganize Princeton Seminary, and himself a member of the Official Board of Foreign Missions, the Presbytery adopted the following recommendation of the "Presbyterial Council," a substantial minority of one third fighting every inch of the way:

"In view of the action of the General Assembly with reference to the Independent Board of Presbyterian Foreign Missions and in view of Mr. Coray's acknowledged intention to go out as a missionary under this so-called Board if released from the Pastorate of the West Pittston Church, we would recommend that Presbytery should not dissolve the pastoral relations between Mr. Coray and the West Pittston Church.

"We would further recommend that, in view of the action of the General Assembly condemning this so-called Board as 'a repudiation of the jurisdiction of the General Assembly and of those terms of fellowship and communion contained in the Constitution of the Presbyterian Church' and instructing ministers and laymen affiliated with the Presbyterian Church in the U. S. A., to sever their connection with this Board, and further, in view of the action of this Presbytery enjoining its members from assisting this Board, the Presbytery notify Mr. Coray that if he leaves his field to labor under this so-called Board his act will be interpreted as 'becoming independent' according to the Book of Discipline, Chapter VII, Section 2 (b), and the Presbytery will proceed to erase his name from the roll."

Observers were quick to point out that the sections of the Form of Government concerning "becoming independent" had no possible relevancy to such a case as this. No one, however, in view of its past actions, had illusions that the Presbytery of Lackawanna would allow itself to be hampered by a mere constitution. Dr. Emmons argued on the basis of the action of the Cleveland Assembly and the former action of the Presbytery; Mr. Coray appealed to the Word of God as the final authority. He said, "I must obey God rather than men." Stressing the fact that it was his desire simply to go forth to preach the gospel to perishing souls, a duty which he believed God had laid upon him, he asked for the dissolution of the pastoral relation and that he be allowed to go simply on the basis of the gospel message of salvation through the blood of Christ. The Presbytery, however, decided that since Mr. Coray was going out and under the Independent Board they would not give permission for him to bear that gospel to the

heathen. Dr. Emmons made it clear that he had gone over the whole matter with ex-Moderator and Stated Clerk Lewis Seymour Mudge, D.D., and that this was his (Dr. Mudge's) judgment of what should be done.

A notice of complaint to the Synod was given by a number of those participating in the struggle on the evangelical side.

Prior to this action the Presbytery had by a majority vote decided to accept the report of its Committee on Program and Field Activities, inviting the well-known Modernist, Auburn Affirmationist in George A. Buttrick, of New York, to lead the Presbyteries' decimal conference, in October. A vigorous protest was made against this invitation. This protest had its inception in the dynamic "Christian Assembly." A number of elders took the offensive on this issue. Prior to the meeting of Presbytery, the "Christian Assembly," North-eastern Pennsylvania Chapter, had written to every minister and elder in the Presbytery of Lackawanna, protesting against the invitation to Dr. Buttrick and enclosing excerpts from some of his writings. One of them, typical of others: "Bewildering theories which require a juggling within God's nature, the Cross being a 'satisfaction' which God in His love makes to Himself in His holiness, have left men dazed. Arbitrary theories whereby a guiltless Christ is on Calvary reckoned guilty of our sin have left men repelled; for no one can be made guilty of sins he has not committed, and God last of all would wish to make him guilty." (From *Jesus Came Preaching*, p. 197.)

Dr. Emmons came to the rescue of Dr. Buttrick, assuring the presbytery that Dr. Buttrick was thoroughly sound in the faith. According to an eye-witness, "He said that he had studied under Dr. Buttrick at summer school and knew him well. (He neglected to say that it was at the Union Theological Seminary Summer School in New York, that he had studied under him.) In view of Dr. Buttrick's repudiation of the infallibility of the Bible and of great redemptive doctrines of the faith, it is difficult to know what Dr. Emmons means by soundness, though he protested his own orthodoxy. Thus a professedly orthodox Presbytery ejects an evangelical and welcomes a liberal—all to show how orthodox it is!" Other observers stressed the fact that Dr. Emmons is a prominent and aggressive member of the Official Board of Foreign Missions.

#### Northumberland:

This Presbytery has under its jurisdiction no members of the Independent Board. Since, however, the action of the last Assembly was in part directed to all the Presbyteries, it had to decide what attitude to take toward the deliverance. The Ad Interim Committee on Bills and Overtures which had the matter under study,

reported at the fall meeting. Personnel of the committee: The Rev. John C. Moore, of Danville, *chairman*, the Rev. A. Franklin Faucette, of Watsonstown, and Elder John Steele, of Shamokin. When the report was presented, declaring the action of the Cleveland Assembly unconstitutional, its adoption was moved by the Rev. David DeForest Burrell, D.D., of Williamsport, who also spoke vigorously and convincingly to the meeting. The seconder was the Rev. Robert L. Vining, of Mifflinburg, Pa. After some debate the motion was carried without a record vote. Few if any voted against the adoption of the report, which is as follows:

"The Ad Interim Committee on Bills and Overtures after careful scrutiny of the deliverance of General Assembly regarding the Independent Board of Foreign Missions and the related pamphlet 'Studies in the Constitution' by Dr. Wm. B. Pugh, believes that the General Assembly acted in an unconstitutional manner. While we hold no brief for the Independent Board, we think that the following facts should be considered by Presbytery before taking action on the matters involved.

"1—The General Council in proposing action vs. the Independent Board to General Assembly violated the Constitution as set forth in Sec. XII, Chp. XXVI, wherein it is plainly stated that 'General Councils shall handle and consider only such administrative business as may be referred to them by the electing judicatories, as indicated in the succeeding sections and shall have no power of initiating action except as hereafter provided. No judicial business shall be referred to a General Council.' In the indicated sections no power of initiating disciplinary action is mentioned.

"2—General Assembly undoubtedly acted without proper time allowed for study and preparation of opposing views and obviously the deliverance is the reflection of the sentiments of a few interested parties.

"3—Contrary to the statements repeatedly made in Dr. Pugh's pamphlet, the Independent Board is *not* within the Presbyterian Church, U. S. A., and therefore does not properly come under the jurisdiction of General Assembly.

"4—The personnel of the new board are no more disorderly and amenable to discipline of the church than Presbyterian ministers and laymen now directing and serving in any other independent agency or mission and the order of General Assembly to Presbyteries and Synods regarding them is in effect, conviction before trial, and its principle should be resisted by all liberty-loving Presbyterians.

"5—It is contrary to the Constitution to which General Assembly is itself subject, and to the principle set forth in the Concurrent Declaration at the time of the reunion of the two great branches of the Church as set forth in the Digest of 1922 (strangely omitted from the Digest 1930)

to state that church organizations must confine themselves in their giving to the agencies approved by the General Assembly as Sec. IV, Chap. VI, of the Directory of Worship makes clear: 'Giving for objects other than those connected with the Presbyterian Church in the U. S. A.' may not be made without the approval of the session."

"6—A great crisis confronts our Church as to modernistic control, this is the disease of which the Independent Board is a mere symptom, and this great central issue upon which the very existence of the problem impinges has been entirely ignored in the Deliverance of the Assembly.

"Therefore we recommend to Presbytery that pending appeals that in all likelihood will be made to the judicial Commission at the next General Assembly versus the constitutionality of the Deliverance no action be taken."

#### "Calling to Remembrance"

UNDER this title, Dr. and Mrs. H. M. Woods, who, some years ago, founded the World-wide Revival Prayer Movement, which they continue to direct from Atlantic City, New Jersey, have brought together a series of contemporary accounts of revivals experienced in different parts of the world. With one exception—the Moravian revival at Herrnhut—the movements of the divine Spirit described have all been within the present century.

In a foreword, the Rev. George Dowkontt, D.D., while condemning the Church for its apathetic attitude towards revival, points out that "a study of past revivals reveals the fact that only when certain conditions have been seriously met have times of refreshing from on High appeared, and when they did come, the very same events occurred in each case." This little book, with its extracts from contemporary accounts of the great revivals of the past, will enable earnest Christians to discover for themselves what those conditions are.

Dr. Dowkontt goes on to say of this book, "I am earnestly expectant and prayerful that it may be the means used of God to awaken many Christians to a sense of their responsibility, to confession of their failure and sin, resulting in an importunate cry to God to end the day of the famine spoken of by the prophet Amos: Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

The volume is available gratis to all who are interested in the quickening of spiritual life and the progress of evangelism, and it is being distributed with a view of awakening the Lord's people to a sense of responsibility for a lost world. Application for copies should be made to Dr. and Mrs. Henry M. Woods, 5 South Oxford Avenue, Ventnor, Atlantic City, New Jersey.

## Westminster Seminary Begins Sixth Year

WESTMINSTER Seminary opened for its sixth year with exercises held in Witherspoon Auditorium, Philadelphia, on the afternoon of September 26th before a large audience. Chief speaker was President Joseph Dupuy Eggleston, President of Hampden-Sydney College, Virginia, who delivered an outstanding address on "Our search for truth: To what is it leading?" This address will be published in a later issue of CHRISTIANITY TODAY.

Presiding was the Rev. J. Gresham Machen, D.D., Litt., D., chairman of the Faculty. The invocation was offered by the Rev. Arthur R. Porter, D.D., of Drexel Hill, Pa. The Scripture was read by the Rev. Howard C. Cooper, of the East Park Church, Phila., Pa. Prayer was offered by Herbert W. Bieber, D.D., of Bala-Cynwyd, Pa., and the Rev. H. H. Kurtz, of Brandywine Manor, Pa. The hymns were "O God, the Rock of Ages"; "Who is on the Lord's Side?"; "Awake my soul stretch every nerve." The Benediction was pronounced by the Rev. J. Gresham Machen, D.D.

The enrollment of students for this year is ninety, the largest since the founding of the seminary.

### Dr. Machen's Address To New Students

Dr. Machen, in welcoming the new students touched upon the great doctrinal issue concerning authority, now being raised in the Church. Afterward a spectator, not connected in any way with the Seminary, remarked: "It was one of the bravest things he ever said." He spoke with an earnestness which made all present feel the solemnity of the occasion, as follows:

"Westminster Theological Seminary today begins its sixth year. All indications are that it will have the largest enrollment in its history. Apparently the attacks that have been made upon it have not prevented men from entering its walls. Even the letter sent by the Moderator of the last General Assembly of the Presbyterian Church in the U. S. A., in the name of the Administrative Committee of the General Council, to all the ministers and sessions in the Church, in which letter the Seminary is attacked as being part of a divisive movement, has apparently not made men afraid to be identified with such an unpopular institution.

"What is the Seminary endeavoring to do? What is it asking that its students shall learn?"

"That question can be answered very simply. The curriculum of the Seminary is indeed rather broad. It embraces, for example, a survey of the whole history of the Church in the past nineteen hundred years.

It includes some account of the problems dealt with by philosophy—the problem of knowledge, the problem of the existence of the world. But at the heart and core of its curriculum, giving life and movement to all the rest, is found the study of a Book. That Book is the Bible, the Word of God.

"The authority of the Bible has been assailed in many ways during the past nineteen hundred years. It has been assailed of course by those who deny definitely and clearly that the Bible is true. But it has also been assailed in subtler and more dangerous ways. Especially has it been attacked by those who claim the right to interpret it authoritatively, by those who seek thus to put some living human authority between it and the plain man's reading of its words.

"In that way it is attacked by the Roman Catholic Church. The Roman Catholic Church does not deny the truth of the Bible. No, it defends the truth of the Bible. Noble service has been rendered, and is just now being rendered, by Roman Catholic scholars in the defense of the truth of the Word of God. We rejoice in the labors of such scholars and we have deep sympathy with the great Church that they represent. But we are opposed to the Roman Catholic position. Why are we opposed to it? For one great central reason—because it holds that there is a living human authority that has a right to give an authoritative interpretation of the Bible. We are opposed to it because it holds that the seat of authority in religion is not just the Bible, but the Bible interpreted authoritatively by the Church. That, we hold, is a deadly error indeed: it puts fallible men in a place of authority that belongs only to the Word of God.

"The same thing exactly was done by the last General Assembly of the Presbyterian Church in the U. S. A. That Assembly abandoned the Reformation and returned essentially to the Roman Catholic position. It held that it is the duty of every officer and member of the Church to support whatever missionary program may be set up by the shifting votes of the General Assembly. It held, in particular, that a minister in the Presbyterian Church in the U. S. A. may not examine the missionary program to determine whether it is in accord with the Word of God, giving his support to it if it is in accord with the Word of God and withholding his support if it is contrary to the Word of God. No, it held that a minister must take the Bible from his pulpit desk and put the Minutes of the last General Assembly in its place, or rather that he must keep the Bible there but put the Minutes of the General Assembly on top of it, limiting his interpretation of the Bible

to what the last General Assembly says that the Bible means.

"That demand was contrary to the heart and core of the Constitution of the Presbyterian Church in the U. S. A. Being contrary to the Constitution of the Church, it was a lawless, rebellious act. It was also contrary to the heart and core of Protestantism; it meant the abandonment of the right of private judgment for which our fathers suffered and bled and died. But it was contrary to something more than the Constitution of the Presbyterian Church in the U. S. A.; it was contrary to the Word of the living God.

"What will be the result of this conflict between the Bible and the General Assembly. The General Assembly might seem to have everything on its side. It has ample funds to carry on its propaganda; it has ample funds to be used in the defamation of those who dare to defend the Constitution of the Presbyterian Church and dare to defend the high liberty which is guaranteed to every Christian man by the Word of God. It has the power, through subservient presbyteries, to close the door of opportunity in the way of those men who will not promise as a condition of ordination that they will support some human authority instead of obeying the injunctions of the Word of God. It has the whole world on its side. The whole spirit of the present age is contrary to liberty and in favor of just such actions as the action of this last General Assembly.

"Yet we make bold to think that the General Assembly ultimately will be the loser in this battle. Many times have bodies of men tried to hinder the preaching of the gospel, ever since those disciples said to the Lord Jesus about one who was casting out demons in the name of Christ but was not in their little company: 'Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us.' Many times has ecclesiastical authority thought that it could prevent the preaching of the cross of Christ at home and abroad. Yet all such efforts have been vain. Again and again and again has the teaching of Scripture been found to be true that 'the Word of God is not bound.' So we do not fear the attack which the General Assembly has made upon the Bible. The Bible will triumph in the end.

"We welcome you, therefore, at Westminster Seminary, to the study of this Book. It is a dangerous book to study. The study of it may lead you to sacrifice the favor of men and to suffer for the sake of Christ. Yet we bid you study it all the same. It may cost you the favor of men, but if you study it aright it will gain for you the favor of God."

## Great Public Meetings Show Independent Board Strength

RECENTLY two public meetings of outstanding significance and proportions have demonstrated how public support is being rallied to the Independent Board for Presbyterian Foreign Missions. Other meetings will follow, in other sections of the country.

### Orange, New Jersey

On September 24th a great audience assembled in the High School Auditorium of Orange, N. J., to hear speakers representing the Independent Board. The meeting was conceived and executed by laymen for laymen. Report of an eye witness:

"The laymen of the Presbyterian Church in the U. S. A. are awakening. They are becoming indignant over the inroads which Modernism has made in the foreign missionary enterprise of the denomination.

"That is the central conviction which was driven home upon the consciousness of this observer by the Laymen's Rally which was staged in Orange, N. J., on September 24th, in the interest of the Independent Board for Presbyterian Foreign Missions.

"Nine hundred people from New York and northern New Jersey attended the service. Automobiles lined the neighboring streets for blocks.

"It was a meeting planned and carried out entirely by laymen. Three members of the Independent Board addressed the assembly. They were, the Rev. Harold S. Laird, the Rev. Merrill T. MacPherson, and Dr. J. Gresham Machen. The General Secretary presented the Rev. and Mrs. Henry W. Coray, in whose honor the Rally was held. Mr. and Mrs. Coray sailed for China on October 20th, as the first foreign missionaries of the Independent Board.

"In the addresses of the evening the doctrinal issue which today faces Protestantism was clearly discussed. It was made perfectly plain that Modernism was the occasion of the establishment of the Independent Board.

"The laymen are rallying to the standard of the Truth. They do not seem to fear the weapons which are so successfully wielded over their ministerial brethren by those in positions of power. These weapons are intimidation and patronage. The Orange Rally proved clearly that the hope of the present crisis, from the human point of view at least, rests with the laymen."

### West Pittston, Pa.

The other rally was held in West Pittston, Pa., October 8th, as a farewell for Mr. and Mrs. Henry W. Coray. Mr. Coray has been pastor of the First Church there. The ac-

count which follows seeks to describe not only the bare facts of the meeting but to reproduce its spirit as well:

### IMPRESSIONS OF WEST PITSTON

Written for *Christianity Today*

By J. Gresham Machen

A meeting attended by fully five hundred persons was held in the High School Auditorium at West Pittston, Pennsylvania, on the evening of Monday, October 8th, to bid God-speed to the Rev. and Mrs. Henry W. Coray, who are sailing by the steamship "Empress of Japan" from Vancouver on October 20th to be missionaries in China under the Independent Board for Presbyterian Foreign Missions. Before the formation of the Independent Board, Mr. Coray applied repeatedly for appointment under the Board of Foreign Missions of the Presbyterian Church in the U. S. A. (before the unfaithfulness of that Board had been so clearly demonstrated); but that Board did not appoint him. Being thus hindered in his long cherished ambition to go to the foreign field he became, on his graduation from Westminster Theological Seminary, pastor of the West Pittston Presbyterian Church, which is a church of 651 members. As pastor of that church he was signally blessed of God and greatly beloved by the congregation. Every ordinary human consideration would have led him to remain where he was. He was pastor of a large and important church—extraordinarily large for a man just out of seminary—he was a successful preacher; he was beloved by young and old; he was happy in his pastoral labors. Everything pointed to a distinguished and happy career for him in the ministry in this country. He might have argued plausibly that in applying repeatedly to the official Board of Foreign Missions of the church of which he was a member he had done his part and might now conscientiously accept the pathway of easier or at least less adventurous service.

But he put all such considerations aside. He was convinced that God had called him to the foreign field, and he would allow nothing to stand in the way of that call. He applied under the Independent Board. He was perfectly willing to face any opposition that might come to him for so doing. God had called him to preach the gospel to the unsaved, and he preferred to obey God rather than man.

Evidently that was the way in which his congregation viewed his decision—no one who attended the farewell meeting could well doubt that. But very different was the way in which it was regarded by presbytery. What did the Presbytery of Lackawanna do when this man with his wife desired to sacrifice ease and emoluments

and an assured career in order to preach the gospel to the unsaved? Did it bid him God-speed on his errand of love? That was what one might suppose that it would do. But as a matter of fact it did nothing of the kind. It refused to dissolve his pastoral relation, and then it voted to erase his name from the presbytery roll! It told him that he must not go! "Let those who have never heard of Jesus," the presbytery seemed to say in effect, "let those who would never hear of Him unless this missionary is sent, remain in darkness; let them go down to eternal destruction. We care not. If you go, you may save souls, but you will be doing something derogatory to US. So you must not go. Let the prerogatives of the ecclesiastical machine be preserved at all costs, even at the cost of precious souls!"

That was the real meaning of the act of Lackawanna Presbytery, no matter what the presbytery may have thought it meant. That was the meaning which was evidently detected in it by a great host of laymen in the presbyterial area. A wave of truly righteous indignation ran through the congregation in which Mr. Coray was so much beloved. Modernism and cold indifferentism, it seemed, were at last throwing off their mask. The dreadfulness of that act of presbytery impressed itself upon young and old.

It was in such a situation that the meeting was called. It was not suggested by representatives of the Independent Board, but was a spontaneous movement of laymen. There was little time for the announcement of the meeting; but the hearts of the people were stirred and responded quickly to the call. A great company was present from Mr. Coray's congregation and from neighboring towns.

Mr. Bert Tennant of the Board of Trustees of the West Pittston Church was a prime mover in the arrangements and in the necessary announcements; Mr. Harold Davenport, of the Session, presided; Mr. Henry Morgan was in charge of the singing, which was led by the regular church choir. Rev. George C. Westberg, pastor of the Memorial Presbyterian Church of Wilkes-Barre, was on the platform and took part in the service.

After the meeting had been called to order by Elder Davenport and after an introductory address by the present correspondent, the Rev. Edwin H. Rian, a member of the Independent Board for Presbyterian Foreign Missions, spoke on the subject of the Christian message as contrasted with the "other gospel" proclaimed by Modernism. Mr. Coray then bade farewell, in his own name and in the name of Mrs. Coray (who, with him, is deeply beloved by the congregation). The newspapers, he said, had told of certain notables who would be on that ship, the "Empress of Japan," on October 20th. But three young people would also be on it, he said—alluding to his wife

and himself and **R. Heber McIlwaine**, who is going under the Independent Board as a missionary to Japan. These young people would not be widely known, but there would be some who would follow them in their prayers. Indeed, he said, there would be really more than three in that company. "There will be four of us," he said, as nearly as your correspondent can remember the substance of his words, "there will be four of us, because we know that Christ will not forget His promise to be with His disciples.

The final address was delivered by the **Rev. Carl McIntire**, pastor of the Collingswood Presbyterian Church in the Presbytery of West Jersey. It was a stirring address indeed. He told of the way in which in January, 1933, he had listened to the arguments against the present policy of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. He told of his repeated efforts to obtain an answer to those arguments from the secretaries of the Board; he told of the eagerness with which he had awaited some adequate public response of the Board to the specific charges that had been publicly made against it. He told of the failure of all such efforts and of the fruitlessness of all such waiting. Then he told of the present situation in the Church and of the fire that is within the souls of those who would preach the gospel without compromise. It is a momentous situation, he said; there is stirring among us the hope that a true revival may come out of it. Pray God that that revival may truly come!

What is the true meaning of this West Pittston meeting; what is the true meaning of the even larger gathering at Orange, which is no doubt being reported elsewhere in this number of **CHRISTIANITY TODAY** and about which I could say as much as I have said regarding the West Pittston meeting; what is the meaning of the event which is the occasion for these meetings? The answer is very simple. The meaning of all this is that "the Word of God is not bound."

It might have seemed as though that Word were indeed bound; it might have seemed as though it were bound by the deadly shackles of compromise with another gospel which is no gospel at all. It might have seemed as though, at least in the Presbyterian Church in the U. S. A., the unfaithfulness of the Board of Foreign Missions and the deadly coldness and ruthlessness of the entire ecclesiastical machine had tied the gospel down in unbreakable fetters. There might have seemed to be no escape from this deadly bondage. But out of the midst of it prayers went up to Almighty God, and God has given the answer.

He has given the answer in the departure of these three modest young people as true missionaries of the Cross. They are loyal in every fibre of their being to the Constitu-

tion of the Presbyterian Church in the U. S. A., the two of them who are ministers are loyal in every fibre of their being to every part of their ordination pledge. Particularly are they loyal to that part of the pledge—neglected by so many ministers today—in which they promised "to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the Church, *whatever persecution or opposition*" might arise unto them on that account. They are not only loyal, but they have shown by their actions that they are loyal. They have shown that they are loyal by their willingness to submit to the lawlessness now so rampant in the Church. They

have made Christ their Captain, as the Constitution of our Church and the Word of God bid them do; they have gone forth to preach the gospel without any compromise with the unbelief of the world.

As they go, the prayers of God's people go with them. May God soon send that blessed day when—all preliminaries over, all vexatious delays behind their backs,—they shall have the unspeakable privilege of making Christ known to those who have never heard His name, and when they shall have the joy of seeing the glory of salvation appearing in the faces of those who but for their going would have remained forever in the darkness of sin!

## Independent Board Meets First Missionaries Sail

**T**HE Independent Board for Presbyterian Foreign Missions met on October 16th at the Drake Hotel, Philadelphia. It announced the re-election to the Board of all those in the outgoing class of 1934. They are: the **Rev. Roy Talmadge Brumbaugh, D.D.**, Tacoma, Washington; the **Rev. Carl McIntire**, Collingswood, N. J.; **Mr. Willis R. Roberts**, Norristown, Pa.; **Mr. Peter Stam, Jr.**, Wheaton, Ill.; and **Miss Marguerite Montgomery**, Rochester, N. Y. Other announcements concerning elections to the Board and other acts of the Board will probably be made in the future.

The Board announced the appointment of the **Rev. R. Heber McIlwaine**, of Pittsburgh, formerly assistant in the First Church there, as a missionary.

### First Missionaries Sail; Farewells Given

On October 20th, the **Rev. and Mrs. Henry W. Coray** and **Mr. McIlwaine** sailed for the Orient on board the *Empress of Japan* from Vancouver. Ultimate destinations: **Mr. and Mrs. Coray**, China; **Mr. McIlwaine**, Japan. Their arrival at their respective destinations was being looked forward to with anticipation by many missionaries. A welcome on their fields was assured for all. Those opposing the Independent Board, however, had taken steps to dampen the welcome if possible.

**Mr. and Mrs. Coray** had participated in farewell meetings which have been described elsewhere. **Mr. McIlwaine**, who is much beloved in the First Church of Pittsburgh, was given a farewell there.

### Farewell for Mr. McIlwaine

About a thousand members of the First Church of Pittsburgh, Pa., were present at the mid-week prayer meeting on October 10th as a farewell service for the **Rev. R. Heber McIlwaine**.

The **Rev. Clarence E. Macartney, D.D., LL.D.**, presided at the meeting, and bore testimony to **Mr. McIlwaine's** exceptional abilities and beautiful Christian character. The size and enthusiasm of the meeting testified to the congregation's cordial cooperation and assurance of their interest and prayers in his behalf.

Prayer was offered by **Rev. W. A. Jones, D.D.**, Associate Pastor, and Stated Clerk of the Presbytery of Pittsburgh.

**Dr. W. B. McIlwaine** delivered the charge to his son, expressing the confidence that he would be true to the faith without compromise with the modernistic tendencies now prevalent and disturbing the progress of the gospel in foreign missions. He warned his son against the dangers that lurk in "conference" and "cooperation" with those who themselves are not believers in the gospel. Eye witnesses describe it as a historic and soul-lifting occasion.

A large number of the young people accompanied **Mr. McIlwaine** to the railway station the following evening where he was joined by **Mr. and Mrs. Coray**. All three were given a great and moving farewell.

The *First Church Life*, organ of the congregation, in its October, 1934, number contains a full page photograph of **Mr. McIlwaine**, and also the following paragraph by **Dr. Macartney**:

"We are all sorry to part with **Mr. McIlwaine**. He came to us two years ago, and during that period has endeared himself to our people, and has left behind him the imprint of a beautiful Christian character. Born in Japan, where his father served for almost half a century, and where his brother is now a missionary, **Mr. McIlwaine** goes back to Japan as a missionary under the new Independent Board. He expects to sail October 20th, on the steamship *Empress of Japan*. We shall follow him with our prayers, and shall hope to hear from him from time to time."

## First Three Missionaries Sail



The Rev. Henry W. Coray



Mrs. Henry W. Coray



The Rev. R. Heber McIlwaine

### New York and New England Letter

*By the Rev. L. Craig Long*

NEWS for this column should be mailed to Post Office Box 1000, New Haven, Conn. Dr. J. Gresham Machen preached the Second Anniversary Sermons on Sunday, October seventh, in the Calvin Presbyterian Church, Unaffiliated, of New Haven, Conn. It was generally believed that Dr. Machen had never been so genuinely appreciated by any congregations that have ever assembled to hear him in New Haven before as he was on this recent occasion. The Fourth Annual Young People's Bible Conference will be held in that Church from November twenty-ninth through December second. The opening speaker will be Rev. Frelie Conaway, Minister of the Presbyterian Church of Boothwyn, Penna. . . . It has been announced that the Moody Bible Institute of Chicago is planning a series of Bible Conferences in New England during the coming winter. Plans have already been made through the advance work of Mr. Alvin J. Shartle, New England representative for the Institute, to hold Conferences in New Haven, Waterbury, Danbury, Hartford, Bridgeport, Springfield and other important cities. This is one of the forward steps which will be a great blessing to many. The speakers who may take part in some of these conferences are Dr. J. Gresham Machen, Dr. A. Z. Conrad, Dr. James M. Gray, Dr. Will Houghton, Dr. Max Reich and Dr. Henry Ostrum. Until this winter the Moody Institute has only held Bible

Conferences in the Park Street Church of Boston and on one occasion in 1933 a Conference was conducted in the Calvin Church of New Haven. . . . Rev. Clifford Smith, recent graduate of Westminster Theological Seminary, has been ordained by the Presbytery of Philadelphia and has kept his membership in that Presbytery while serving as Minister of the Lordship Community Church, of Lordship, Conn., where he is doing a splendid work. It was under his leadership that the Church has been organized. Mr. Maxwell D. Lathrop, Jr., a senior at Westminster Seminary, travels to Bridgeport, Conn., each week-end to Minister in the Westminster Presbyterian Church of that city, where under his evangelical preaching, the Westminster Church stands out as a haven for those seeking the Gospel of Jesus Christ.  
NEW HAVEN, CONN.

### Eastern Pennsylvania Letter

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

CORRESPONDENCE concerning the Independent Board for Presbyterian Foreign Missions was referred by Philadelphia Presbytery on September 17th to its Judicial Committee, with instructions to report with recommendations to the Presbytery on October 1st. On the latter date the committee reported progress, asking for the privilege of further time for study, which was granted.

Two Kensington churches have called pastors: the First Church of Kensington installed Ernest M. Feind, a Princeton graduate, September 27th, while the Fifth Re-

formed Presbyterian Church has called Theodore Wray, a graduate of Westminster Seminary.

George B. Edgar, dismissed by Philadelphia Presbytery September 17th, was received by Philadelphia North Presbytery the following day, and installed in the Ashbourne Church October 5th. Mr. Edgar comes from a well-known family in Union Tabernacle Church, also in Kensington, and is a Princeton graduate.

The call from the Market Square Church of Germantown for Ellsworth Jackson was held under advisement by Philadelphia North Presbytery. M. T. Ancker was dismissed to Westchester Presbytery to accept the call of the Ossining (N. Y.) Church. Arthur B. Sargis, ordained in the Gaston Church September 30th, was installed in the Eddington Church October 5th. Ministers dismissed by Philadelphia Presbytery include: the Rev. A. F. Bishop, to San Francisco Presbytery; Jack Zendstra, to Sioux Falls Presbytery; Donald Blaikie, to Los Angeles Presbytery, and W. M. Childs to the Presbyterian Church in the U. S.

In a former letter it was stated that the Rev. W. C. Kann, of the Evangelical Theological Seminary, Dallas, Texas, was installed at the Honey Brook, Pa., Church. This information was unintentionally inaccurate. Mr. Kann's initials are H. E. and while he studied for two years in Dallas, he is a graduate of Columbia Seminary, Decatur, Ga.

### THE CARPENTER'S COMPLAINT

(Concerning the Little Sawed-Off Board)

For years our Mission Boards have cried

of lack of funds on every side to send to sinners far and wide the message of salvation. But seeds of doubt were often spread by those sent out to rouse the dead. They published unbelief instead, as proved by Dr. Machen. An Independent Board began to send to nations lost in sin, endeavoring their souls to win, the gospel proclamation: immediately officialdom condemns them all and threatens some, and sounds throughout all Christendom its loud denunciation.

Official Boards and stated clerks, look well to all your words and works, and that machine that moves by jerks toward our annihilation! With every act of banishment you sow more seeds of discontent and grow still poorer, cent by cent, in just retaliation. Export religion all you may to India or far Cathay, but stifling talk will not allay the troubled situation. Consider, therefore, does it pay to send Christianity away, and not keep some for every day, to guide your conversation.

PHILADELPHIA

## Delaware-Maryland Letter

By the Rev. Henry G. Welbon

**T**HE Presbytery of New Castle met on Oct. 2nd and 3rd at Berlin, Maryland, the Rev. I. Marshall Page, pastor. The Rev. Thomas A. Williams, was re-elected moderator.

The Rev. John D. Blake, who in November will have served the Red Clay Creek Church, Marshallton, Del., for forty-seven years gave a very illuminating account of the last meeting of General Assembly. It has been forty years since Mr. Blake attended General Assembly as commissioner. Among the changes he noticed was that now the General Assembly has taken a cabinet form of government, with frequent use of the white book and blue book. In speaking of the action against the Independent Board he considered the Assembly took a stand which it had no right to take and rather than helping the situation it caused more difficulty. Dr. Winfield S. Kreger, pastor of the Snow Hill Church, gave a shorter report on the committee of Christian Education than is his custom. Dr. Kreger, who has the ability of speaking on most any subject in connection with his committee's work, was permitted to score the Federal Council of Churches for allowing its leaders to make socialistic and communistic statements which are not the sentiments of its constituents.

The papers relative to Rev. Harold S. Laird's connection to the Independent Board for Presbyterian Missions were turned over to the committee on Judicial Business. It brought in a recommendation that a Judicial Committee be appointed to examine the papers and confer in the matter. The recommendation was adopted and a judicial committee appointed.

Mr. Donald C. Graham, a student of

We are short of copies of two issues needed for binding complete files of Christianity Today. If you can spare copies of December, 1931, or March, 1934, in good condition, we will extend your subscription two months for one copy or four months for any two of the numbers named.

Westminster Theological Seminary, was received under care of Presbytery. The Presbytery was adjourned to meet the second Monday of January.

At a previous meeting held September 7th Presbytery dissolved the relation existing between the Rev. William S. Irvine and the Milford Church.

NEWARK, DEL.

## News Letter From Western Pennsylvania

By the Rev. Harold John Ockenga

**I**N these news columns the Christian Laymen's Association of Pittsburgh has been mentioned before. Its president is Mr. W. P. Fraser, head of the McCann Food Stores and prominent business man. The emphasis of the Association is on Christian experience. Conferences for youth, for ministers, for church workers, are conducted to accomplish a deepening of spiritual life. For four days in September such a conference was held in Ben Avon Heights, under the leadership of five local ministers, Dr. Robert Blair, Rev. M. D. Berryhill, Rev. Paul T. McClurkin, Rev. Charles C. Berryhill, and Rev. Harold F. Stoddard. The messages dwelt upon the life of God in us, and had the note of victory in them. Many were helped during the conference.

The forty-fifth Annual Convention of the Allegheny County Sabbath School Association was held September 23, 24 and 25, with the theme, "Christ in the Life of Today." Meetings were held in Trinity Cathedral. Speakers included Prof. Osbert W. Warmingham, of Boston University School of Religious Education, Dr. S. P. Franklin, of University of Pittsburgh, and Mr. R. S. Kendig, of the State Association. The association conducts leadership training classes in Pittsburgh during winter months. The methods are helpful. Along with these conferences should be mentioned the one day conference on Evangelism held October 1, in the First United Presbyterian Church, North Side, Pittsburgh. Dr. Jessie Bader addressed the group twice, and Drs. R. H. Miller and W. S. Abernethy, of Washington, D. C., each spoke once. The meeting veered into a Youth Rally in the evening, where Dr. Miller developed the topic, "Christian Youth Building a New World." To continue

this youth movement Daniel Poling and Homer Rodeheaver will lead a big rally in the Second Presbyterian Church on October 7. With all this enthusiasm and effort one wishes the wise words of a final speaker at the big Methodist Youth Conference in Evanston were the burden of the messages. We do not want a lot of little Jesuses going about, but we want a host of normal young men and women who believe on Jesus and have consecrated their lives to Him. It is not by following the example of Jesus, but in crowning Him as Lord and obeying Him that we will change ourselves and the world.

From Russia comes the word of continued awakening among the people. Workers of the Russian Mission of Mr. Fetler report many converts. Even in Poland two parishes numbering over five thousand each recently heard the gospel and then drove their drunken profligate priests from the community and requested the Society to send a missionary and Bibles that they may learn of Christ. These Polish subjects are Russian Slavs, and are essentially religious by nature.

The movie clean-up campaign is gaining momentum here. More power to it, even if the effects are only temporary. But what an inconsistency for the church to try to foist a standard of morals upon this industry when it has rejected the revealed standard. What authority has the Federal Council of Churches to say that its ethics are higher than those of the Motion Picture Producers and Distributors, Inc., when it has rejected the Bible and God's revelation. If the Bible's teaching on the Deity of Christ is wrong then the probabilities are that its teaching on divorce and immorality are also wrong. A return to an eternal standard of morals, to the doctrine of sin, and of personal salvation through repentance and faith will keep true Christians exercising their personal privilege of boycott of salacious films.

Western Theological Seminary opened on September 19 with Dr. James A. Kelso delivering the address on the subject, "Present Trends in American Education and Their Significance for the Ministry." On October 2, the Presbytery conducted an historical pilgrimage to the Old Log College at Cannonsburg, then to the McMillan homestead, and finally to Pigeon Creek Church, Washington County. The leading spirit in these recent pilgrimages to historic places is Dr. G. Slosser, of the seminary. Dr. R. Birch Hoyle, guest professor of theology, is presenting a special course of lectures especially for ministers on the general theme, "The Holy Spirit in History and Literature." Dr. Hoyle accepts the ethical development theory of the Old Testament and thereby claims that Genesis was written to corroborate and enforce the law in the times of the kings. Dr. Hoyle succeeded Dr. D. MacKenzie.

PITTSBURGH



## News From Detroit and Vicinity

By the Rev. Ray L. Aldrich, Th.M.

THE Detroit Presbytery met at the Rose-dale Gardens Presbyterian Church, Monday, October 1st. Resolutions were passed disapproving the plan proposed in Detroit of a municipal lottery to raise public relief funds. Resolutions were also passed in support of the drive against unclean motion pictures.

The Rev. William P. Lemon, formerly of the First Church of Iowa City, Ia., was called to the Ann Arbor Presbyterian Church. He has accepted the call and will succeed the Rev. Merle Anderson, D.D.

The Rev. William R. Van Buskirk, D.D., minister of the Trumbull Avenue Presbyterian Church, was recently elected president of the Presbyterian and Reformed Rev. Walter Emerson McClure, recently called to the Covenant Presbyterian Church, was installed at a special service Sunday evening, September 30th. A reception for the new pastor and his wife was held the following evening at the church.

The Eastminster Presbyterian Church, Rev. Carl E. Kircher, pastor, is cooperating in a series of evangelistic meetings with several other churches on the east side. Rev. George Stevens is the evangelist. The Detroit Bible Institute opened its work for the year with a popular meeting at the Central Presbyterian Church, Friday, October 5th. Dr. Lewis Sperry Chafer, of Dallas, Texas, was the speaker. Rev. Roy L. Aldrich, pastor of the Central Presbyterian Church, is principal of the Bible Institute.

Dr. Daniel A. Poling, president of the World Christian Endeavor Union, spoke to a group of Detroit ministers at the Trumbull Avenue Presbyterian Church on October 9th. His subject was: "Youth, Whither Bound?"

DETROIT

## The Southern Presbyterian Church

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

### Home Missions

HOME missions occupies the center of interest in the courts, auxiliaries and mission study groups of the Church this fall. A careful historical study of *Presbyterian Missions in the Southern United States* has been prepared by Dr. E. T. Thompson, Professor of Church History in Union Theological Seminary (Va.). This is being widely studied throughout the church. The practical problem of home mission support has become acute in many sections of the Church. The average salary last year in the home mission pastorates of one of the largest cities in the South was \$750. When a ruling elder discovered a country mission pastor in the same state receiving \$40 a month he declared that the Church could ill afford to speak of wages that in-

dustrialists were paying their employees! The last General Assembly appointed an Ad-interim Committee with Dr. John M. Alexander, of Birmingham, as chairman to devise a plan of somewhat more nearly equalizing ministerial support such as the Scottish churches have done with their Sustentation Funds. The Home Mission pastor is the basis of our American Protestant civilization. It is high time that his service and worth be more adequately recognized.

### The Federal Council

#### Supports Textile Strikers

An associated press dispatch published in the *Atlanta Journal*, September 9th, declares that "Rev. James Myers, of New York, of the Federated Churches of Christ in America," took the leading part in the funeral of the six strikers who were slain in an effort to force the workers of the Chiquola Mill in Honea Path, S. C., to join the strike. The dispatch quotes the Federal Council representative as saying:

"In the presence of these honored dead, it is right and proper that we should remind ourselves of the cause for which they died. They died for the rights of the hard-working man, who is close to God." The movement for improved conditions "dates back to Jesus' conception that we are all children of God and entitled to better things than we have had so far.

As one who was in South Carolina at the time of the sad occurrence at Honea Path the writer would voice the sentiment which many Carolinians feel in questioning this action of the Federal Council. *First*, is it desirable for the "voice of Protestantism" to endorse and abet the action of labor agitators and socialists in turning a funeral service into an occasion for political and economic propaganda? *Secondly*, is it proper for the Federal Council to take sides in this controversy? And if the Council is to forget the non-secular character of the Church and takes sides, has the Council taken the right side? At the time of the killing "flying squadrons" of strikers were swarming over the Piedmont section of the state using threats and mass intimidation to force mills in which employer and employees wished to continue operations to close. The Federal Council located in far-off New York sends a speaker to support those who had brought sections of South Carolina to a state of insurrection. How can this be squared with the teaching of Jesus and His apostles, Matt. 22:21; Rom. 13:1-4; 1 Peter 2:13-14? The doctrine of the New Testament is: "If any will not work, neither let him eat," 2 Thess. 3:10. The doctrine of the "flying squadrons" of strikers is "We won't work; you who want to work shall not work; and the government must feed us." *Thirdly*, is not the doctrine enunciated by Rev. Mr. Myers different from that of the New Testament? Myers says that in Jesus' conception all are children of God; the Gospels

say that Jesus taught that evil men are the children of the devil, John 8:44. Myers teaches merit religion, that men are entitled to better things than they have received. Paul teaches that God owes no man anything; and that all we receive good from Him is of His free grace. Myers teaches that the hard-working man is close to God. Neither the Bible nor experience teach that hard work brings a man close to God. God brings men to Himself by His Word and Spirit. Some hard working men are noble Christians and some are ungodly sinners; and both classes are represented among the textile strikers, as well as among the textile employers.

Southern Presbyterians who accept the Bible, the doctrine of the non-secular character of the Church and desire the observance of law and order under regularly constituted civil government will feel that the last General Assembly was wise in not re-entering a Federal Council which sends its representative to take sides against those things we hold dear. As a matter of fact the Governor of South Carolina has shown himself more interested in preserving the lives of strikers than has their New York Committee. Governor Blackwood and Mr. J. A. Frier, the South Carolina strike leader, in an effort to avoid the sacrifice of life, agreed on a plan to allow a vote of the workers in each plant that was operating, with the understanding that the majority vote would settle the case. However, Mr. Gorman's New York Striker's Committee refused to accept the agreement. DECATUR, GA.

## The Presbyterian Church in Canada

By T. G. M. B.

ONE of the omissions we made in writing a report of the General Assembly for the August number concerned the student salary. The General Assembly reduced the latter from fifteen to thirteen dollars a week for one year. We should also have mentioned Dr. John McNair's reasons for opposing Principal Thomas Eakin's reinstatement. Dr. McNair held that since Dr. Eakin had been demoted, "it was necessary for the Board of Knox College to ask Presbyteries to make nominations and for the Board itself to propose his name. Instead of that a small committee of Assembly proposed that he be confirmed in his position. Such procedure was both irregular and unwise." Of course the reinstatement of Professor E. L. Morrow was irregular for the same reasons. It is also of interest that the General Assembly instructed its Committee on Correspondence to invite other Churches to send a delegation to the Diamond Jubilee General Assembly of the Presbyterian Church in Canada, which is to meet in First Church, Montreal, on June 5, 1935.

There has been no mention made in this

column of the many ministers inducted into pastoral charges in recent months. Rev. Leonard Webster, B.A., Th.B., Princeton, 1932, is now minister of St. Andrew's Church, Wilkie, Sask. He is a native of Durant, Oklahoma. For three summers Mr. Webster was student missionary in Dinsmore, Sask., and he was minister in Carstairs, Alberta, and stated supply in St. Andrew's, North Vancouver, prior to going to Wilkie. St. Andrew's, Fort William, Ont., has called Rev. Agnew H. Johnston, M.A., of Fenelon Falls, Ont., to succeed Dr. H. R. Grant, ex-Moderator. Mr. Johnston, a native of Kemptonville, Ont., is a brilliant graduate of McGill University, Knox College, and Osgoode Hall Law School. He was ordained in 1932. Rev. Wm. B. Mitchell, of Knox Church, Dundas, has also held charges in Ashburn, Ont., Assiniboia, Sask., and Brigden, Ont., since his graduation from Knox College in 1927. Rev. W. J. Walker, B.D., a graduate of Queen's Theological College, 1922, after serving in Saugeen Presbytery, in St. Mary's, and in Drummond Hill Church, Niagara Falls, has been called to succeed the late Dr. J. A. Seymour in St. Andrew's, Belleville, Ont. Rev. John Y. Fraser, of Vancouver, a native of Edinburgh, Scotland, graduated from Knox College in 1934 and has been called to Streetsville, Ont. Rev. Robert Good, Montreal, 1932, has been called to Erskine Church, Ottawa, from Hull, Que., and Rev. Henry Wilson Sieber, of Westminster Seminary, Philadelphia, has been ordained at East River, St. Mary's, N. S.

DINSMORE, SASK.

### Irish Letter

By S. W. Murray

ONE of the features of the post-war religious life of the United Kingdom has been the establishment of a virile Evangelical testimony in the Universities. The defection of the Students' Christian Movement from the Evangelical Faith had gone on steadily since the beginning of the century until that organization ceased to be distinctively Christian. Shortly after the war, Christian Students finding fellowship impossible in the S. C. M. began to meet together for prayer and testimony in a number of Universities until well-defined Evangelical Unions were established in about 20 Universities. These were later organized into the Inter-Varsity Fellowship having its headquarters at London.

In this movement, Ireland has had its share. Evangelical Unions were formed in Queen's University, Belfast, and in Magee College, Derry (a Presbyterian College affiliated with Trinity College, Dublin) largely through a Revival Movement in Ulster over 10 years ago. The union in Trinity College, Dublin, popularly known as "No. 40" had a somewhat earlier origin. These three Unions maintain a strong

Evangelical witness in their respective colleges.

Early in the year there was a work of grace among students at Trinity College, Dublin, largely through the ministry of Mr. Norman P. Grubb (who is a son-in-law of the late C. T. Studd). Describing this movement of the Spirit of God, Mr. Grubb writes, "I have never seen anything like it in my life, not even my last weeks at Cambridge which were so wonderful. Oh, the hunger for Christ amongst these apparently 'stuck up' students!"

A successful week-end conference of members of the Queen's University Bible Union was held at Moyallon, Co. Down, at the end of August. The President of the Union for 1934-35 is Mr. Sydney McCann. The President of the Magee College Evangelical Union is Mr. Kyle M. Alexander, Junior.

The Irish Christian Endeavor Convention was held in Ballymena, September 14-18. This Convention representing over 400 Irish C. E. Societies was well attended and much enthusiasm was evident. Among the speakers were Dr. T. M. Johnstone (Belfast), Rev. Benjamin Reeve (President of British C. E. Union) and Dr. James Kelly (President of the World's Sunday School Union).

BELFAST

### Netherlands Letter

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

THE Synod of the Reformed Church of the Netherlands meets every year. This Church is by far the greatest Protestant Church of our country. For a long time it was the largest of all churches. But in the last registration the Roman Catholic Church appeared to be larger. However, the Reformed Church still has two and a half million members, and so the decisions of its synod are of great interest for our ecclesiastical life.

The meeting of this year's Synod lasted four weeks. It had ten orthodox and nine liberal members. I mentioned in a former letter that the great proposal to reorganize the Church was postponed until a special meeting in January. Actions adopted were not of great interest. A new hymn book was accepted "in principle." The hymnal now in use (combined with the one hundred and fifty metrical psalms) is of 1806, with an appendix of 1866. Without doubt it contains a great number of beautiful chants, but most of the hymns are rationalistic and are never sung. The existing hymnal has caused much trouble in the Church from the beginning. So the new book will be a great improvement. The Synod also dealt with the problem of great cities, of theological and practical training of young ministers—the "curates." Later there may be occasion for me to revert to these subjects.

The Christian Reformed Church is the church containing those members of the old seceders of 1834 who did not assent to the union of 1892 resulting in the Reformed Churches (plural) of today. The Christian Reformed Church regards itself as the legal continuation of the seceders of 1834. It has about 50,000 members and holds a synod every three years. It is of interest to know of this Synod because it reflects the feelings of a certain portion of the Reformed people in the Netherlands. The Christian Reformed Synod met this year. The main matter decided was concerning a request of the Reformed Churches (plural) for a conference concerning the centenary of the secession and of things uniting and dividing the two churches. The invitation was declined on ecclesiastical, dogmatical and practical grounds. Further questions considered were: Jewish missions, evangelism, fascism, "ultra-Christian democracy," the sabbath, marriage between uncle and niece. The Christian Reformed Church will commemorate the secession by itself.

AMSTERDAM

### China Letter

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

A NUMBER of important mission centers in China are receiving a great blessing from the services of the Rev. Donald Grey Barnhouse, D.D., of Philadelphia, who is spending three very strenuous months in this country. Seldom have the missionaries and the churches in these centers had the great truths of the Gospel put before them in so gripping a way by a visiting minister. His all-too-short stay in this vast mission land cannot but prove a decided help to the evangelical forces and do much to counteract the harm done by certain recent visitors of an entirely different theological complexion. Dr. Barnhouse is a strong and consistent Calvinist and Premillenarian, but, above all, he is an earnest Bible-believing minister with a vital message both for Christians and non-Christians. It is to be hoped that the evidence he gathers in this and other countries will do much to open the eyes of the Church in America to the serious fight there is on hand in many mission lands against those who are striving from the inside to undermine faith in essential doctrines of the Christian Church.

The mission work in China has another distinguished visitor of a far different stamp in Dr. Sherwood Eddy who is now beginning a campaign of several months covering many of the main centers. As before, he has come out under the auspices of the Y. M. C. A. and will doubtless again receive the cordial support of the National Christian Council and the "modernistic" union mission universities.

With an expenditure of less than \$30 U. S. A. currency, the League of Evangelical Students in China held its first an-

nual meeting at Tenghsien, Aug. 24th to 29th. Though comparatively small in number of delegates, it was most helpful, bringing a real blessing to those who attended. The report of General Secretary Jonathan F. D. Hdsu told of the formation of twenty new chapters. Eleven chapters were represented by eighteen voting delegates, and students and teachers from several chapterless schools were present and returned enthusiastic for the introduction of the movement into their schools. Including local students who came back early from summer vacation on purpose for the meeting, about 75 or 80 students faithfully attended the sessions and a considerable number of church workers from neighboring stations were also in attendance. The principal speakers were the Rev. Ch'eng Ch'i Kwei of Hunan Bible Institute and Vice President Djang Hsueh Kung of the North China Theological Seminary. Their addresses were highly appreciated by the delegates and large local audiences. If the League had had two or three hundred dollars available for helping the more distant students on their travel, it could easily have secured three or four times the attendance of students. Pray that these greatly needed funds may be forthcoming for the next annual meeting.

TENGHSIEN, SHANTUNG PROVINCE, CHINA.

## Parade

THE "Second International Conference of Adherents to the Reformed Confession (Calvinists)" was held in Amsterdam, the Netherlands, from October 23rd to 26th. Dutch Committee: Prof. Dr. P. A. Diepenhorst, T. Ferwerda, V.D.M., Prof. Dr. F. W. Grosheide, Prof. Dr. Th. L. Haitjeba, Prof. Dr. V. Hepp, H. Janssen, V.D.M., Dr. P. J. Kromsigt, V.D.M., Prof. Dr. V. H. Rutgers, Dr. H. Schokking, V.D.M., Prof. Dr. J. Severijn, A. B. te Winkel, V.D.M., and Prof. Ir. C. M. van Wijngaarden. Subjects and speakers: "The Sovereignty of God": Prof. Dr. V. Hepp, Amsterdam, and Prof. Dr. A. Lecerf, Paris. "The Sovereignty of God and Civilization": W. A. Langenohl, V.D.M., Rheydt, Rhineland, and Prof. Dr. J. Severijn, Utrecht. "The Sovereignty of God and Political Life": Prof. Dr. A. Anema, Amsterdam, and Prof. Dr. I. Bohatec, Vienna. "The Sovereignty of God and Oecumenical Life": Prof. Dr. Th. L. Haitjema, Groningen, and Prof. D. Maclean, D.D., Edinburgh. "The Sovereignty of God and Religious Life": Prof. Dr. J. Sebestyén, Budapest, and Dr. C. E. Unmack, St. Albans.

The United Protestant Council of Great Britain held its Triennial Congress, October 24th to 26th, in Manchester. Formed in 1898 to unite Evangelical Protestants in matters of national importance, this was the first time the Congress had met outside London. It was scheduled this year for Manchester in the hope that a United

Protestant Congress would do much to afford instruction in great Reformation truths, and stimulate Protestant activity to meet the increasing menace of Roman and Anglo Catholic aggression in the North. Subjects of consideration: "Positive Protestantism," "The Scripture Foundation of the Reformation," "Evangelical or Sacerdotal Religion," and "British and Continental Reformers." General theme: "Our Protestant Faith and Heritage." Speakers: the Rev. R. Moffat Gillon, M.A., the Rev. F. G. Llewellyn, B.D., D.Litt., the Rev. W. R. Weeks, B.D., the Rev. F. Martin Cundy, M.A., the Rev. P. Moss Weston, the Rev. A. Hooper, M.A., the Rev. Mercer Wilson, M.A., the Rev. W. A. Limbrick, F. R. Hist. S., the Rev. T. C. Hammond, M.A., the Rev. H. Townsend, D.D., Mr. J. A. Kensit, the Rev. A. E. Hughes, M.A. On October 25th the chairman was the Lord Mayor of Manchester.

The Central North Broad Street Presbyterian Church, of Philadelphia, Merrill T. MacPherson, Pastor, received into its membership fourteen new members on Sunday, October 7, 1934. Ten were received on Confession of Faith and four, by Letter. God is greatly blessing this historic church under the ministry of Mr. MacPherson. The evening service is broadcast, 8-9 o'clock, over WIP and scores are saved through the strong evangelistic preaching of the pastor. This year, the church has a fine Chorus Choir under the direction of the Organist, Lawrence C. Reeves.

The Rev. A. M. Williams, ex-President of Albany College, was installed September 26th as Pastor of the First Presbyterian Church of Dallas, Oregon. . . . The Rev. L. O. Richmond, D.D., was installed in Central Church, Terre Haute, on September 17th.

The First Presbyterian Church of Cedarville, Ohio, the Rev. Dwight R. Guthrie, Pastor, celebrated its hundredth anniversary on September 29th and 30th.

The Rev. David Rees-Jones, pastor of the Grace-First Church of Weatherford, Texas, has had a busy but profitable summer. He taught two classes at the Buffalo Gap Young People's Conference, exchanged pulpits with Rev. Chas. W. Estes, Denton, conducted a two weeks' meeting for the West Fork Church, supplied the pulpit of the City Temple, Dallas, and delivered four addresses at the Young People's Conference, Denton.

The Weatherford Church is a federated church and this is Mr. Rees-Jones' third year on the field. The Presbytery of Fort Worth (U. S.) met with this church on September 18.

Dr. Francis Shunk Downs, Pastor of the First Presbyterian Church of Berkeley, California, has returned from a two and a half months' trip to Japan, Korea, Manchuria and China. He represented the Board of Foreign Missions at the Golden Jubilee

of the Korean Mission held in Seoul, Korea, the first week of July. He travelled about seventeen thousand miles, gave sixty-one addresses and held a number of conferences with missionaries and national church leaders in each land. On the evening of his return to Berkeley, First Church gave him a wonderful welcome home. Three hundred and fifty-two persons sat down to dinner in the Social Hall with decorations and costumes which suggested missionary life and Oriental background in these lands.

Rev. James Monroe Hubbert, D.D., of Philadelphia, former stated clerk of the Cumberland Presbyterian Church, 15 years assistant stated clerk of the Presbyterian General Assembly, died in New Brunswick, N. J., October 5, aged 84. His death followed an automobile accident near New Brunswick a week earlier. Funeral services were held in Lincoln, Ill., October 10. Dr. Hubbert is survived by his widow, Mrs. Minnie L. Brewster Hubbert; two sons, Roger L., of Lansdowne, Pa., and William B., of Highland Park, Pa.; and a daughter, Mrs. Helen Hubbert Caldwell, of Dayton, Ohio. Dr. Hubbert was born at Cassville, Mo., June 15, 1850, the son of William and Nancy Ann Hubbert. He received arts and theological degrees at Cumberland University in 1876, and was graduated by Union Theological Seminary, New York, three years later.

## Korea Letter

By the Rev. Bruce F. Hunt

THE Jubilee celebration of the 50 years of missionary work in Korea under the Northern Presbyterian Board of Foreign Missions is past. It was a great occasion for Bible believing Christians and your correspondent wishes that all who are truly interested in Evangelical Foreign Missions might have been there.

The whole Korean church is celebrating with us, this anniversary in the history of Christianity in Korea. The Board of Christian Training and the Committee on Rural Evangelism of the Presbyterian Church joined in inviting the Presbyterian pastors of Korea to a retreat in Seoul, held at the same time as the Jubilee celebration of the Presbyterian Mission. Some 280 pastors gathered. They had speeches from prominent leaders in the church on timely topics, followed by discussion periods. Having the retreat at the time when the Jubilee was in progress the pastors were able to hear Drs. F. S. Downs, D. G. Barnhouse, and L. A. McAfee. On Sunday afternoon the delegates to the Jubilee celebration were the guests of the Korean pastors at a large gathering in the Underwood Memorial Church in Seoul. Delegates from other countries brought greetings.

Thirty-one official delegates from other bodies brought greetings to the Chosen Mission of the Presbyterian Church at its Jubilee celebration, seventeen of these were

from other countries; including unofficial delegates, there were between 30 and 40 guests from other countries at the celebration.

As was reported in our last month's letter the celebration consisted chiefly in the reading of some 15 papers. Each paper was to have been followed by a period of discussion but so much subject matter was presented in each paper that the time for discussion was far too inadequate. Most of the papers could not be read in their allotted time and one felt continually pushed. The delegates from other countries asked some very good questions and were in turn asked questions, the answers to which revealed that the Lord was working in their fields too and that there were bodies in other lands which are adopting principles similar to those used in Korea with signal success. But there was no adequate time to talk out many of the problems.

As I sat in the meetings I wished that the papers might have been spread over 2 weeks instead of 2 days and that following the reading of the papers a thorough exchange of experiences and ideas might have been conducted among the delegates from the various countries and that with Bibles open before us and oft resorting to prayer we might have sought God's leading as to how with the existing institutions and agencies and churches we might best carry on the evangelization of the world in our day.

The papers chiefly narrated the work as it had been done in the last fifty years and the principles underlying the work. One wished for a more hand to hand tussel, either in the papers or the discussions, with the problems which are ours today. Rev. R. E. Baird and Dr. J. G. Holdcroft gave the strongest papers in your correspondent's estimation, on "Present Day Religious Problems" and "The Forward Look," respectively. Some of the principles emphasized in the papers, worth passing on are:

- Bible instruction for every believer;
- Period of probation as catechumens before baptism for new believers;
- Making all groups supporting and self-propagating from the start
- "The Gospel for the people and education for the Christians" as a rule in educational work;
- "Every missionary an evangelist"—in the words of the findings committee. "We believe that every missionary should have a distinct evangelistic assignment of work and that those especially designated as evangelistic missionaries should not confuse their efforts to work among established churches but should also have definite plans for forward evangelistic effort."
- "The history of the Korea Mission, Presbyterian Church, U. S. A.," by Dr. H. A. Rhodes and first put on sale at the Jubilee celebration and the findings of the celebra-

tion should be in the hands of any one looking forward to foreign missionary work and would be a great help in home mission fields also.

The Jubilee celebration is being continued throughout the country in various ways. The church paper is carrying articles on matters of historic interest in the Korean church, "The Korean Church in the eyes of the world," etc. At Kangkei, the Station supported by Princeton Seminary students, a Jubilee celebration was held in the city church attended by some 6,000 people. "Before and after accepting Christ" testimonies were a part of the program. Especially interesting was the testimony of the girl who had been sold by her parents as a "Dancing girl," then as a "concubine" and who finally found freedom and salvation in Christ.

Before this letter reaches the readers the 1934 General Assembly of the Korean church will be history. During the summer many of the Presbyteries have met and one is gratified to see that quite a number are overturing the Assembly to reverse two of the actions taken last year, namely:

- (1) The creating of 5 Boards which will be above and incorporate in them the various committees by which the work of the Assembly is done at present. (In other words many Presbyteries at least do not believe in the centralizing of power that is so popular in the world today.)
- (2) Refusing to give or receive letters of transfer from the Holiness Church (Oriental Missionary Society). While the policy of many of the workers in that church has often seemed unbrotherly and almost warrants the action of the last Assembly, most people feel it was somewhat extreme.

The question of Church finances and the relation of the church to the National Christian Council will also be up at the coming Assembly.

Whatever may be their attitude toward

the Independent Board or Dr. Machen's "attack" on the official Board, the general your correspondent has been able to observe, is that the General Assembly went too far in their action on the Independent Board, and those supporting it. Your correspondent, as a man on the field, would like to bear his testimony by saying that whatever questions of loyalty to the church may have arisen in connection with the organization of the Independent Board he believes that Dr. Machen has done a most loyal act in bringing before the church so forcefully the fact and danger, disrupting danger, of modernism on the Mission field, as well as at home, and prays that the church will not treat these charges lightly.

CHUNGJU, KOREA

### "Mission Work in China" —concluded

tionalized, to the neglect of direct evangelization, but the depression has helped us to remedy that. It is certainly true that there are more "modernists" among the missionaries in China than thirty years ago; but our own Presbyterian roll, we believe, stands loyal to the standards of our Church. Over and over again has our Foreign Board given to the Church the utterly sincere assurance that funds committed to it are devoted absolutely to the work of making known to the world the only true God, His perfect Word, and His only Son, Jesus Christ, as the only Saviour and the Divine Lord; and we rejoice that the testimony of our missionaries in China is now bringing forth a hitherto unequalled harvest. Yet far from attaining perfection, we labor on, hoping to merit the "Well Done" of our Divine Master.

### Dr. A. T. Robertson Dies

THE Rev. Archibald Thomas Robertson, D.D., LL.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky, died on September 24th, at the age of seventy-one. Famed as a writer on New Testament problems, Dr. Robertson had thirty-four printed volumes credited to him.

Born near Chatham, Virginia, on November 6, 1863, his parents were John Robertson and Ella Martin Robertson. He received his M.A. from Wake Forest (N. C.) college in 1885; his D.D. in 1894 and Litt.D. in 1919. He received the degree of Th.M. from the Southern Baptist Theological Seminary, Louisville, in 1888. He became assistant instructor in New Testament Interpretation in the Southern Baptist Seminary in 1888, Professor of Biblical Introduction in 1892 and was professor of the Interpretation of the New Testament since 1895. His best known work was "A Grammar of the Greek New Testament in the Light of Historical Research." Surviving him are his wife and four children.

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