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

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Editorial Notes and Comments

THE ATTEMPT TO CRUSH WESTMINSTER SEMINARY

THERE is reason to think that an organized attempt is being made to crush Westminster Seminary by making it impossible for its graduates to be installed as pastors of Presbyterian churches. The statement is made on good authority that DR. VANCE, Moderator of the last Assembly, asserted at Cincinnati in the presence of others that it is planned to have a key man in every presbytery, whose responsibility it will be to see that every effort possible is made to prevent Westminster graduates from being licensed, ordained, or installed. This assertion attributed to DR. VANCE, however, merely confirms what there was already ample reason to believe, viz., that in a considerable number of presbyteries there are selected men to whom has been assigned the duty of making it difficult, if not impossible, for Westminster graduates being placed in charge of churches within their bounds. As yet, relatively little success has attended these efforts because of the demand there has been for the type of men that have studied at Westminster. At the present time there are probably proportionately fewer of the graduates of Westminster without charges than those of any other seminary. At the same time they have not been without success—notably so in some instances—and such success as has attended these efforts has apparently emboldened their sponsors to think that they can attain a much larger measure of success in the future. At any rate we think it unquestionable that an organized attempt is being made to prevent Westminster graduates from obtaining churches with the ultimate end in view of crushing this institution.

This attempt to crush Westminster Seminary is not made on the ground that its graduates are, as a rule, poorly equipped for the work of the ministry. It is even widely admitted that its graduates as a class are conspicuous for their scholarship and their evangelical zeal. Neither is it made on the ground that Westminster Seminary is not under ecclesiastical control. If such were the case those who are responsible for it would be equally zealous to prevent the installation of graduates of Union Seminary of New York City, for that Modernist institution is as little under ecclesiastical control as is Westminster. There can be little doubt, it seems to us, that the dominant reason for this attempt to crush Westminster is the fact that its trustees and faculty and, for the most part, at least, its graduates are opposed to the Modernism and indifference that are so rampant in the Presbyterian church of today.

The means most generally employed to keep presbyteries from receiving Westminster graduates is to try to make it appear that no man should be received who is not willing to vow undying allegiance to the boards and agencies of the church. It should be obvious to all, however, that strict insistence on this condition would exclude all worthy men from entering the ministry of the

Presbyterian church. No one who places loyalty to God above loyalty to men can possibly give a blanket promise to support the boards and agencies of the church not merely as they are now operated, but as they may be operated in the future. Even if it be granted for the sake of argument that these boards and agencies, as at present constituted and operated, are one hundred per cent. sound, it would still be true that any man, no matter from what seminary he may have graduated, who vows undying loyalty to the decisions of church councils as a condition of entering the ministry, proclaims to the world that he is unworthy of the office to which he aspires. That apart, it should not be overlooked that presbyteries act in an unconstitutional manner when they insist on loyalty to the boards and agencies of the church as a condition of reception to their membership. The unconstitutionality of such an act was reaffirmed by the last Assembly when it declared *judicially* in the Blackstone-Kauffroth case that "a Presbytery cannot be required to add to or modify the Constitutional requirements for licensure."

In connection with these attempts to keep the graduates of Westminster from being received by presbyteries, it is usually alleged that the Independent Board for Presbyterian Foreign Missions is a child of Westminster Seminary. This is done for the purpose of transmitting to Westminster graduates whatever prejudice may exist against the Independent Board. It is even alleged that to license or ordain a Westminster graduate is to approve, in some degree, of the Independent Board. This allegation is not only false, but also obviously unfair, irrespective of the question of the wisdom or legality of the Independent Board. It obtains superficial support from the fact that two of its eight professors and five of its twenty-nine trustees are members of the Independent Board. As a matter of fact, however, there is absolutely no official relation or even any identity of interests between these two organizations. Approval of the Seminary does not necessarily involve approval of the Independent Board or *vice versa*. It may be true that most of the members of the Independent Board approve of the Seminary, but it is by no means true that all the faculty and trustees of the Seminary approve of the Independent Board. There is no more reason, *per se*, why a graduate of Westminster Seminary should withhold approval of the boards and agencies of the church as they are at present constituted and operated than the graduate of any other seminary. Nothing could be more unfair than to seek to saddle Westminster graduates with any and every prejudice that rightly or wrongly exists against the Independent Board.

The judicial decision of the last Assembly which declared that presbyteries may not add to or modify the Constitutional requirements for licensure also affirmed that presbyteries are under "a solemn contract with the Presbyterian Church in the U.S.A. to see that the Constitutional requirements are fully complied with." None the less it cannot be intelligently denied that this contract is treated by many of the presbyteries as a scrap of paper. Take, for instance, the action of the Presbytery of Morris and Orange

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(N. J.) at its meeting on June 18th in licensing John Hutchison, a graduate of Union Seminary, by a vote of 37 to 11, despite his expression of his belief in universalism and his refusal to affirm belief in the virgin birth and bodily resurrection of our Lord and in His death as a satisfaction to divine justice. It is questionable, to say the least, whether a graduate of Westminster Seminary would be received by the Presbytery of Morris and Orange no matter how fully and intelligently he might affirm his adherence to the doctrinal standards of the church, and yet, if newspaper reports are to be believed, it received this graduate of Union Seminary by a vote of more than three to one though he confessedly disavowed belief in doctrines that an editorial in a secular paper called "pillars of the Westminster Confession of Faith." It would be bad enough if the Presbytery of Morris and Orange was the only offender in this respect. As a matter of fact, however, there are plenty of others who pay no real attention to the constitutional requirements for licensure and ordination in the Presbyterian Church in the U.S.A.

This attempt to prevent the graduates of Westminster Seminary from obtaining Presbyterian churches is fraught with grave possibilities. If the sieve that is employed to exclude graduates of this institution excludes all the worthy graduates of other institutions as well, it is appalling to contemplate the type of men that will constitute the Presbyterian ministry of the future.

THE UPLIFTED CHRIST

WHEN on a notable occasion Christ spoke of himself as one who was about to be lifted up, He was thinking of His resurrection and ascension as well as His death. It was not merely the thought of death, it was the thought of glorification through and beyond death that lay back of His utterance. This accords with the general viewpoint of the New Testament writers. They did not conceive of Christ as merely a great historical figure like Augustine or Luther or Calvin. They conceive of Him as alive at the time they wrote; and, as not only alive, but as exerting an influence over the thoughts and lives of men similar to but much greater than what He exerted in the days of His flesh.

The enlarging as well as continuing influence of Christ throughout nineteen centuries cannot be explained, in any adequate way, therefore, on the assumption that His character and teachings have come to be better appreciated as century has succeeded century. It is quite true that the character and teachings of Jesus have been much better appreciated since, than previous to, His death. While during the days of His flesh He was called a glutton and winebibber, a deceiver, a blasphemer, one who was in league with Beelzebub, it has come about that practically all men pay tribute to the beauty and strength of His character. It is true also that though His teachings made relatively little impression upon His contemporaries it has come about that He is universally recognized as one who gave birth to great and significant ideas—ideas that have wrought not only an immense, but also a beneficent influence over the lives and institutions of men. Still, if Christ had looked forward to an enlarging as well as a continuing influence in this world's affairs merely because He was confident that the time was coming when His character and teachings would properly be appreciated, He would not necessarily have implied that He differed in kind from His fellows. Jesus is not the only one who was not properly appreciated until after his death. Time has frequently reversed the verdicts that were first pronounced on the characters and teachings of men. Not infrequently children have built monuments to those whom their fathers have stoned. As a matter of fact, Jesus looked forward to an enlarging as well as a continuing influence because He knew that His death would be followed by His resurrection and ascension, because He knew that unlike others He would be personally influential in the world's affairs after His death.

The thought of the glorified Christ is vital to the religion we

profess. The object of our faith as Christians is the living Christ. Christ is not only one who was, He is one who is. There is a Christ of experience as well as a Christ of history. The very nerve of the Christian religion, that which has kept it alive and increasingly influential through every change and chance of time, lies in the fact that it is able to proclaim a living Christ to whom men can pray, in whom they can put their trust, upon whom they can build their confidence—whether for this life or the life to come. We are not the worshipers of a dead Christ, but of one who, clothed with supernatural power, sits even now at the right hand of God and who will continue to reign until He hath put all His enemies under His feet.

But while the object of our faith as Christians is Jesus as He exists today, we should never forget that Jesus as He exists today would have little or no significance for us were it not for the death He died. The death of Christ was not merely the transition point between His earthly and His glorified life. It is because the virtue of His death is perpetuated in His life that He today is qualified to bestow upon us the forgiveness of our sins and grant unto us all the rights and privileges of God's people. In stressing the importance of the present-day life of Christ we must be on our guard against minimizing the abiding significance of His death. Christ not only looked forward to an enlarged influence, subsequent to His death, He anticipated that the most important factor in explaining that influence would be the death He was about to die. "And I if I be lifted up from the earth will draw all men unto me. This He said signifying what manner of death He should die." It has seemed strange to many that His death should have proved more effective than His example and teachings, but such is unquestionably the case. We may not be able to explain fully why the death of Christ has so caught and held the attention of men, but we may be sure that at the heart of this influence is its revelation of God's love and devotion for a sinful world. It is impossible, while ignoring the fact that Christ bore the sins of men in His own body on the tree, to understand why the prophecy He uttered so many centuries ago has received such striking fulfillment: "And I if I be lifted up from the earth will draw all men unto me."

Christ's prophecy has not yet received anything like its complete fulfillment. The marvelous manner in which it has already been fulfilled, however, encourages us to believe that Christianity will one day be the universal, the all-prevailing religion. Our ultimate confidence is in the living, reigning Christ. Because He lives and because He is actively concerned for the church that He purchased with His own blood, we are confident that the gates of hell shall not prevail against her and that the day is coming when the kingdoms of this world shall have become the kingdom of our Lord and His Christ.

"THE PLAN OF SALVATION"

THE Wm. B. Eerdmans Publishing Company has rendered an important service in publishing a new and revised edition of DR. B. B. WARFIELD'S rightly famed lectures dealing with the plan of salvation. These lectures were originally delivered at the Princeton Summer School of Theology held in June, 1914, and published by the Presbyterian Board of Publication in 1915. The revisions incorporated in this edition were made by DR. WARFIELD himself previous to his death in 1921.

DR. WARFIELD, as most of our readers know, was for many years Professor of Didactic and Polemic Theology at Princeton Seminary, and generally recognized at the time of his death as the leading Calvinistic theologian among English-speaking people, and as sharing with DOCTORS KUYPER and BAVINCK, of Holland, the distinction of being one of the three outstanding exponents of the Reformed Faith in the world. It is probably safe to say that he was, and as yet is, the most erudite theologian of which our church can boast. The late DR. JOHN DEWITT—a scholar of no mean ability—to whom DR. WARFIELD dedicated these lectures in their published form, once told the writer that he had known

intimately the three outstanding theologians in the Presbyterian Church in the U.S.A. of the generation preceding DR. WARFIELD, viz., HENRY B. SMITH, WILLIAM G. T. SHEDD and CHARLES HODGE, and that he was certain that DR. WARFIELD knew more than any one of them, and that he was disposed to think that he knew more than all three combined. The selections of DR. WARFIELD'S writings, published by the Oxford University Press, include ten large volumes that no one can even dip into without being amazed at the breadth and accuracy of his scholarship.

This little volume of 142 pages, costing but a dollar, while one of the more popular of DR. WARFIELD'S writings, is replete with evidence of his genius as a theologian. What is more, the five lectures of which it is composed deal with a question with which all, not merely some, thoughtful Christians are concerned. They deal with the various views of the plan of salvation, moreover, with a lucidity and comprehensiveness possible only to a man in whom wide learning, clarity of insight, and a remarkable facility for logical and concise expression are combined with a deeply Christian heart. The writer has long regarded this as one of the most valued of his books. He was sorry to learn some time ago that the book was out of print. He rejoices, therefore, at the publication of this new and revised edition and takes pleasure in commending it to the attention of his readers.

This book, as the title indicates, deals with the various views that have been held by large numbers of those calling themselves Christians, relative to the saving activities of God. The main lines of cleavage, as indicated by DR. WARFIELD, are (1) between the naturalists and the supernaturalists, (2) among the supernaturalists between the sacerdotalists (Catholics) and the evangelicals (Protestants), (3) among evangelicals between the universalistic (Lutherans and Methodists) and the particularistic (Calvinists), i.e., between those who hold that what God does in His saving

activities He does equally for all and those who maintain that God's saving activities are directed not to the mass of mankind but to the individuals who are actually saved.

The limits of our space prevent our attempting to indicate the richness and fulness of DR. WARFIELD'S discussion of his theme. In view of widespread misunderstanding, however, we cannot refrain from directing attention to the fact that in his concluding lecture on Calvinism, DR. WARFIELD points out that particularism and parsimony in salvation are not equivalent conceptions, and that it is a mere caricature of Calvinistic particularism to represent it as finding its center in the proclamation that there are few that are saved. "If," he says in setting forth what he calls the true universalism of the gospel, "you wish, as you lift your eyes to the far horizon of the future, to see looming on the edge of time the glory of a saved world, you can find warrant for so great a vision only in the high principles that it is God and God alone who saves men, that all their salvation is from Him, and that in His own good time and way He will bring the world in its entirety to the feet of Him whom He has not hesitated to present to our adoring love not merely as the Saviour of our souls, but as the Saviour of the world; and of whom He has himself declared that He has made propitiation not for our sins only, but for the sins of the world. Calvinism thus is the guardian not only of the particularism which assures me that God the Lord is the Saviour of my soul, but equally of the universalism by which I am assured that He is the true and actual Saviour of the world. On no other ground can any assurance be had either of the one or the other. But on this ground we can be assured with an assurance that is without flaw, that not only shall there be saved the individual whom God visits with His saving grace, but also the world which He enters with His saving purpose, in all the length and breadth of it."

The Foundation Principle of the Moral Law

IN THE Epistle of James (2:10) we have the striking statement, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." In illustrating specifically what he means James takes an example from the seventh and sixth commandments. It is not, however, to be inferred from this that it is the law only in its reference to human relationships that is to be thought of under what is termed "the whole law." The illustration is taken from those spheres of the bearing of law which naturally strike one most impressively and which, bearing on human relationships, yet seem as loosely related to each other as any which may be selected. Under "the whole law" is undoubtedly embraced the entire range of the ten commandments. And this means the rule of righteousness as it bears upon any and every conceivable or actual activity and interest of all moral agents.

Again, the illustration, "For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law," involves a very grave offence but it is not the gravity of the offence which accounts for the truth that is being illustrated. Clearly the point that is being made is that offence at any point in the whole sweep of law reveals a condition in the offender which

makes it rather a matter of accident that it was at that particular point rather than at any other that the offence emerged. It is surely taken for granted that our moral life is not made up of any combination of watertight compartments whereby it could be possible to be wrong with respect to the sanctity of life and yet be right with respect to the sanctities of sex. There is a fundamental unity in our moral life. If we offend in one sphere even while unoffending in other spheres we are pronounced guilty through and through. This points to a profound fact. There is one single principle of the true moral life which is revealed as wanting when offence issues at any point.

What is that foundational principle of all moral law in its widest meaning?

We might do worse than to find this unifying principle in the words, "He that said . . . , said also . . ." We would then find the crux of all offence in disregard for the authority of God for He it is Who hath said, "Thou shalt not commit adultery," and said also, "Thou shalt not kill." This is surely true and when we are convinced of sin by the quickening power of the Holy Spirit we have to join with the Psalmist, whatever be our offence, and confess, "Against Thee, Thee only, have I sinned." If we have not thus come face to face with God in recognizing His authority in the law and so with our offence as against

that authority we have yet to learn the exceeding sinfulness of sin.

But it does not fit in exactly with the line of argument pursued in James leading up to the statement, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," to find the unifying principle of law upon which he is insisting in the Divine authority. He has been insisting upon the obligation which rests upon the brethren to avoid all "respect to persons." Indeed, as leading back to this fundamental principle of law for which we are inquiring, he makes the explicit statement, "But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors." And this defect of "respect to persons" he discerns as such from the royal law, "Thou shalt love thy neighbor as thyself." "Thy neighbor as thyself" is the principle from which any and all "respect to persons" is a vicious deviation. It is surely evident that the unifying principle of law is set forth as "no respect to persons," which is simply the eternal principle of equity or justice.

It is worth noting here then that it is the principle of justice that is the true standard of right and wrong. For his present purpose, which is the establishment of the guide of right conduct, James does not concern himself with love, but with justice. There is no inclination to find, as so many to-day think they do, "the law of love," meaning, not the law which love follows or fulfils, but the law which love dictates, as that against which we offend when we do wrong. Nowhere in Scripture do we find any hint that love should be regarded as itself a law or a law unto itself. Love is an affection, an energy, a force, a power, and like all other forces love must have a law to follow and the principle of that law is justice. Law is the *sine qua non* of order and love is the *sine qua non* of unity. Justice is the principle of law and so the eternal principle of order and love is the bond of unity in the society of moral agents. It is here that the plausible ethical system called altruism deviates from the Divine order, and that deviation, so widespread and pervasive in the teaching of the present-day professing Church of Christ, is simply calamitous. As one has wittily said, "What is altruism but a patchwork on the torn garment of justice?" Against the dictate of justice it is never the force of true love which runs, for only within the bounds set by justice does love enjoy free play. The force that moves to action along any path that deviates from equity, by that very fact proclaims itself other than the love which is "the fulfilling of the law."

When we consider the law in the narrower and more superficial sphere of relationships in human society we find the whole round of life built up from the central command

which is vital to the well-being of society in all its institutions, interests, and relations, circle by circle until the outer fringes are reached in the matter of reputation. The fifth commandment, which is the central command, defines the principle of justice in its bearing on the relations of offspring to parents, in the obligation resting on us toward those who have been to us under God the source of life. The sixth defines the bearing of this principle upon the gift of life itself. The seventh defines the bearing of justice upon sex relations wherein lies the potentiality of new life. The eighth defines its bearing upon the economic conditions of life, and the ninth defines its bearing upon the strictly social conditions of life, the things which lie at the periphery of human interests. When we come to the tenth we have its bearing upon the inner or spiritual condition of heart whence are the issues of life, and so the root of all evil is found in that attitude of heart and mind which is called covetousness, which is idolatry. This brings us back to the deeps of religion, and, joining up with the first commandment, completes the full circle of law in its widest range of application—what we call religion—embraced under the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and what we restrictively call morality, embraced under the second which, springing from the first, is like unto it, "Thou shalt love thy neighbor as thyself."

It is then in the eternal principle of justice that the Holy Spirit in James leads us to find that undergirding sanctity of law which necessitates that "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." At whatever point the offence enters the offence is against justice. We find the same line of thought suggested in the Prophet Micah, "He hath shewed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Any deviation from justice under any color of reason whatsoever is fundamentally foul and tampers with the very foundations, for the throne of Jehovah is established upon justice and judgment. It is this that constitutes the offence in all deceit, fraud, guile and lying, for all such involve the doing of injustice to facts. Truth is surely justice to facts—a thing exceedingly broad.

When David was brought face to face with the Lord by the word of the Lord from the lips of Nathan he had renewed in his consciousness that "In Thy light shall we see light." And what did he see? What he saw led him to exclaim, "Behold I was shapen in iniquity: and in sin did my mother conceive me." And why? Because he saw the simplicity of true righteousness for he exclaimed, "Behold

Thou desirest truth in the inward parts." Are we not justified in concluding that he saw that in his adultery with Bathsheba as truly as in all his evil course with Uriah he was simply manifesting his want of "truth in the inward parts?" That it is which breaks forth as covetousness and which is nothing other than the carnal mind which is enmity against God, and of which the Spirit in the Psalmist testifies again, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." And so as to character the man of God is ever described as "just," as surely as he is justified.

And when our return to God in penitence is set forth by John the great fundamental to be grasped by us, or rather by which we are gripped, is that "God is light, and in Him is no darkness at all." And we must "walk in the light as He is in the light." What does this mean but "truth in the inward parts"? It surely means that determination of mind and clearness of vision to do justice to the facts of our own heart speech and behavior as in the living Presence of God. It means that instead of denying or of minimizing guilt, or of trying to shirk responsibility by any alibi or subterfuge, we frankly "confess our sins." As all injustice and untruth is of the darkness and "God is light and in Him is no darkness at all," true penitence springs in a mind to which all that bears the character of "respect to persons" has become intolerable because it can not bear the light of His Presence. And so Jesus said to Pilate, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." And all His testimony is focused in that unique transaction of which alone the wondering disciples of the Mount of Transfiguration reported for record that Moses and Elijah spake of it with Him there—the decease which He was about to accomplish at Jerusalem. And of the meaning of it nowhere perhaps have we a clearer, concise statement than in the words of our Westminster Shorter Catechism, "Christ executeth the office of a priest in His once offering up of Himself a sacrifice to satisfy Divine justice and reconcile us to God . . ." except it be in those imponderable words in the third chapter of Paul's Epistle to the Romans which center on the statement, "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness . . . that He might be just, and the justifier of him which believeth in Jesus." Truly at the Cross where "His own self bare our sins in His own body on the tree . . ." is proclaimed the fact of the absolutely inviolable sanctity of justice when He Who is God Incarnate, the very fount and norm of justice, did submit His own Person to be violated that the way to the tree of life might be opened for us who have violated justice.

And in our relations with our fellows we are not to think that the "to do justly" which God requires reaches but a short way. A certain lawyer once wished to have it so but Jesus shewed him his error by the specific case of the conduct of a man whom we are wont to call "the good Samaritan." For let it not be dreamed that Jesus here parabolically sets forth His own activity as Saviour. His activity as Saviour is distinctively gracious whereas He is here showing the requirements of justice, "thy neighbor as thyself," "no respect to persons." The lawyer was inquiring about the reach of the law. The man who had fallen among the thieves was travelling the King's Highway and was not in anywise responsible for his sorry plight as sinners are for theirs. The good Samaritan was separated from the stricken wayfarer by considerations of race, of creed, of class, of condition, and of acquaintance as of locality of home. Could there be a weaker thread of neighborhood? The only strand in that thread was our common humanity. Into the pathway of the Samaritan's life there awkwardly fell this needy man but he put himself about to do for the man as the law directed, "thy neighbor as thyself." It is one of the gravest perversions of interpretation to lessen the searching power of this striking illustration for the setting forth of the requirement "thy neighbor as thyself" by trying to force the passage to set forth the wonderful grace of our Saviour. But viewed as the lawyer had to view it as spoken to him by Jesus, how is our filthy nakedness laid bare and how are we made to rejoice for the glad tidings of the grace of the Lord Jesus Christ Who though He was rich yet for our sakes became poor that we through His poverty might be rich.

Is there any note on which the preaching of the Church should ring with louder, clearer, more consistent and more persistent emphasis than this of the absolute sanctity of justice, that the basic characteristic of the true Christian is truthfulness? Without this our ideas regarding love run to a whimsical sentimentality forgetful of that note of love stressed in the thirteenth of first Corinthians, which "rejoiceth not in iniquity, but rejoiceth in the truth." For when John writes of the message which was given the Church to proclaim by the Incarnate One does he not say, "This then is the message which we have heard of Him and declare unto you that God is light and in Him is no darkness at all"? This is the fundamental of the message of salvation and in saying this there is no disparagement of the place of love for between these two there can be no rivalry. They are eternally wedded in Godhood. They twain are one, justice the principle and love the power, the fruitage of which, and of which alone, is righteousness.

Is Christianity Reasonable?

By Grace Buchanan Sherwood

THOSE who deny the validity of the Christian religion are often heard to say: "But I cannot accept anything that is so absolutely opposed to reason."

Now it has always seemed to me that one of the most important features of the religion of Jesus Christ, and one that is very often overlooked, is the fact of its complete reasonableness.

Many Christians have for years answered the unbelievers' charge that their religion was unreasonable with the words: "But religion is based upon faith rather than upon reason." That answer is, of course, hardly adequate. Faith, to be enduring, must be founded upon reason even though, to the individual believer in some cases, the reasons for his belief may be somewhat vague; the sure foundation must be there, though all unknown perhaps to him, or the structure in which he trusts will be sure to crumble.

All the so called great religions of the world are based upon the sacred writings of their respective founders, and these sacred writings have been handed down through the ages by their followers. Quite naturally, it is to these writings that the adherents of any of these faiths must look for spiritual counsel and authority in their religious lives.

In exactly the same way, the Christian religion has been founded upon the Scriptures of the Old and New Testaments or, in other words, upon what we generally refer to as the Bible; and it is this Bible which is, surely not by chance, the best seller among all books both old and new.

Although there are many religious leaders today who would have us pick and choose among the Holy Scriptures, does it not seem reasonable to believe that, as no chain is stronger than its weakest link, we must accept all of this Book or else discard all of it? We may not, indeed, all attach equal importance to every chapter in the Book; to some of us certain pages may seem to hold far less significance than others, but, as Christians, we must surely agree that this Book is, from cover to cover, the inspired Word of God Himself. If we are unwilling so to accept the Bible as a whole, why then, it seems to me, it would be entirely logical for each man to take his scissors and cut out of the Book just those portions which do not appear to him, personally, to be essential. If this were done it would certainly seem that we should have left for our spiritual guidance a very strange Book indeed.

Now the religion that has been founded upon this Book has done so very many wonderful things for humanity that to begin to enumerate them here would serve merely to tax the patience of the intelligent reader. Do not, however, confuse the mistakes and even, in some cases, the wilful wrongdoing of some of those who call themselves "Christians" with the undeniable and unparalleled benefits which the application of the principles of Christianity has bestowed upon a world so very sadly in need of them. It cer-

tainly would be hardly reasonable to say that because there exist quacks who pretend to practice medicine that, therefore, the science of medicine itself must be a bad thing. Because some of those who profess Christianity are lacking in the characteristics that should mark the disciples of Jesus is hardly a sound reason for rejecting Christianity itself. Remember the uncounted thousands of Christians, rightly so called, who have lived and are living nobly and self-sacrificingly for their brothers, and do not forget those Christians who have gladly laid down their lives for their faith.

It has been said that some of the great principles that are set forth in the religion of Jesus are also to be found in the other "great religions"; some of them are so found, in more or less modified forms, but the only religion that can boast of absolute purity of teaching is the religion of Christianity. The comparison between the effect of Christianity and the effect of any other "great religion" upon humanity is too obvious to merit discussion.

It is rather interesting to note, in passing, that there appears to be, in this modern age, a great number of people who, while declaring their unqualified disbelief in the basic principles of the Christian religion, are still most anxious to be called "Christians." Surely only God can so hold men even against their own wills. I have never heard of, say, a Mohammedan who, while rejecting all the main teachings of Mohammed, still earnestly desired to be called a Mohammedan. Needless to say, such feeble hangers-on can hardly be called true adherents of a given religion, but it is certainly worthy of note that there is in them a subconscious perception of the Divinity they desire to disown.

I believe that it is very generally acknowledged by all those who have made a careful study of the life of Christ that its actual historicity is established beyond all question. It is very generally believed, as well, that Jesus Christ was, if not the best Man that ever lived, then certainly one of the four or five noblest characters and greatest teachers that ever existed upon this planet. This is granted alike by Jew, agnostic, and atheist.

The Old Testament was, by Jesus Himself when upon this earth, designated to us as the inspired Word of God.

He told us it was God's own message to us and, after His departure from this world, we find in the writings of His followers ample testimony to the infallibility of the New Testament; and it is in this Book that we read, over and over again, that Jesus Christ claimed to be the actual Son of God and entirely equal with Him in every possible way. Does it seem reasonable that a "Christian" should reject any part of this Book?

Surely a Man whom even those who do not believe Him Divine still honor as one of the greatest teachers of all time, was not so terribly deceived about His mission as some people would like to have us believe. More certainly

still, this Man, whom even the irreligious world acclaim as perhaps the purest human being that ever lived, would not have deliberately tried to deceive humanity with a false message. Both ideas are, upon the face of it, entirely unreasonable.

Well then, the only reasonable thing to believe is that the Bible is true; and the Bible states, with undeniable clarity, that Christ Jesus, being the eternal Son of God and co-equal with Him in every way, did come into this world in order that He might, by His death upon the Cross—a vicarious oblation—save all those who would be-

lieve on Him from everlasting punishment for their sins. That the Bible should contain much that the merely finite mind cannot understand has always seemed to me to be far more reasonable than that the mind of man should be able to compass all that the Divine Being could say to him.

However, there is a scarlet thread of absolute clarity that runs through the Book, starting at Eden and running straight on, through the prophecies and life of Christ, to Calvary; and so simply is it told that "the wayfaring man, though a fool, shall not err therein."

National Dangers

By the Rev. John Tallmadge Bergen, D. D.



IN THE day of prayer for our nation and the nations of the world, there came as never before a realization of our current national dangers. God can do infinitely more than we can to save us from their destructive power. The divine laws of retribution operate upon material as well as upon spiritual offenses. Our nation today is in peril along both lines of transgression, and only deep, fervent, constant prayer can save.

The Federal Hoarding of Gold until we have more than one-third of all the known gold of the world in our national treasuries, is and has been proved to be, a grave economic danger. It was one cause of the decay of the Kingdom of Israel in the times of Solomon; it ruined Lydia in the reign of Croesus and made him helpless before Cyrus; it helped to ruin Imperial Rome; it ruined Spain in the seventeenth century. The German Empire, beginning with Prince Bismark, hoarded vast gold-store for national use in future wars, and certainly Germany got her penalty. France is now hoarding gold second only to the United States, for national war in the future. We are hoarding gold for financial, national defense. Otherwise, we are absolutely unprepared for a major war. Our only objective is peaceful and economic; but, history calls "Halt." Robust, individual initiative and progress in all the business sphere will decay. The heart goes out of private ownership and enterprise; and without these, we perish as a productive, distributing nation.

The Revaluing of Our Gold Dollar is a violation of the first principle of financial morals. "The basis of all morals lieth in the keeping of covenants," says Hobbs, purely a worldly thinker, but profoundly right on this point and sustained by every moral philosopher of every age and creed. Our nation, our business world is suffering under this blight of mistrust. Only an administrative and legislative *change of heart* can save us. The remedy must be spiritual; and cannot come with any political reaction alone. But, this "power" is *our government*. We do not rebel. We submit; but by every constitutional right, we petition for and pray for a change.

The Repeal of the Federal Prohibition and the relegating of liquor control to the several states, with the Federal beer sales forced upon nearly all of our territory, are dangers unspeakable to our country. Drunkenness was a danger under the prohibition act; but today, drunkenness rushes upon us engendered by legal act. Our administration and its congress together constitute the greatest cause of return to alcoholic debauchery that the civilized world ever has known. And, worst of all, *the debauchery is in its infancy*. From the White House to the lowest dance hall it is sowing dragons' teeth. "Cry mightily unto God" proclaimed the king of Nineveh in the face of an impending judgment. This cry is our call today. Just now, only God can help us.

The Progressive Violation of our American Sabbath is one of

the gravest perils of our age for the destruction of our nation. The "Remember-the-Sabbath-Day" duty was dominant in all the settlement of America, in every colony, in the young republic, in all the growing states and territories—now it is largely forgotten. Its ordinances have been repealed or absolutely ignored. Its violation is a sin against God's time-factor in human life. Not the decalogue only but all nature arises to rebuke and punish the violation of one sacred day in seven. What a call for prayer and reformation!

The Semi-Communism of today is a mighty menace to our country. It invades our schools, decries the validity of our Constitution and declares that something better should be substituted. It boldly stalks within our legislative halls that are solemnly sworn to uphold the Constitution of the United States, and proposes a semi-Communism of European birth and growth, transplanted to American shores by an emigration that was profoundly dissatisfied with European imperialism and strongly tintured with the social democracy of revolutionary Europe. This first generation appreciated its newly found liberties; but the second, with more restricted opportunities for personal or racial advantages, and led by the sophistries of ambitious political leaders, is injecting a semi-Communitic interpretation of our Constitution that will destroy our republican character. This semi-Communism has also crept into our churches, our ministers' organizations, and now for two years has, through the report of the Board of Education of our Presbyterian Church U. S. A., placed our hitherto loyal Church in a very unfortunate demand of our government which the government cannot grant without endangering its very integrity. We are not regarded as the sound American Church, as we were two years ago. We are "resisting the powers that be of God." We are trying to force upon the state the sentiments of a company of pacifists, not by petition, but by undermining the *loyalty of our youth*. The association thus formed is with the ungodly, the haters of Jesus Christ and His kingdom. "Modernists now control the entire machinery of the Presbyterian Church U. S. A." says the annual report of the American Association for the Advancement of Atheism. They were led to believe this chiefly by that report of the two last General Assemblies. They reckon that all of these religious pacifists are "modernists," and they are hand in glove with them. How fervently should we pray that the Holy Spirit would lay hold upon our next Assembly and keep it down to the gospel ground-work.

The Lowering of Social Morals is a fearful peril. Ministers of the gospel with sociological madness have advocated letting up on the restraints of birth control information. Various reports, some from our own committees, reveal that where this most delicate subject has had the backing of the local ministry, marriages have decreased, legitimate births have decreased and so-called social

crimes have increased. How strong the Roman Catholic Church has become in the minds of many most influential Protestant men and women, because it has fought this menace! How we admire Bishop James Freeman of Washington for fighting this invasion of the purity of the Episcopal Church! But the taint is still in the Protestant Churches. The Federal Council is now committed. "We urge laymen to catch up with the more rapidly marching socialism of their pastors." So the Associated Press reports a recent message from the Federal Council, in whose support and responsibility the Presbyterian Church U. S. A. has a share. Socialism today harks back to Karl Marx who hated Jesus

Christ's religion; and if there is a valid Antichrist today, it is the Marxian philosophy and state-craft.

These menaces invade our Christian homes and churches. Then comes the neglect of prayer, the slighting of the saving gospel message from the pulpit, the lowering of family purity, the decadence of business integrity, the closing up of churches, the rise of crime and the threat of a new social order without God or righteousness.

In the last extremity of danger, *nothing takes the place of prayer.*

"Righteous Judgment" vs. Unjust Judgment

By the Rev. Alford Kelley

"A little learning is a dangerous thing;

Drink deep, or taste not the Pierian spring."—Pope.

JUDGES and juries are sworn to consider all evidence offered by both sides of every case brought before them for adjudication, and then to render a just decision. This requirement is in accordance with the pronouncement regarding "the Judge of all the earth," of whom the Psalmist (89: 14) declared: "Justice and judgment are the habitation (foundation) of thy throne." Jesus, accordingly, demanded of the Jews, who antagonized Him and sought His death: "Judge righteous judgment" (John 4: 24).

A just judgment is all important, in doing the right, in every relation in life, from the playing of games, through matters of diet, business dealings, social intercourse, education, to moral and religious problems. Students, in the required curriculum, and especially in debating societies, are trained through their college career to consider fully both sides of a subject, so as to defend one side and be prepared to refute the arguments of opponents. In some societies a student does not know whether he is to speak for the affirmative or negative phase of the proposition until near the time for discussion, so he must be prepared on both sides. He thus develops ability to make an exhaustive examination of a topic and be ready, in his future career, to know all points of every matter coming up for consideration and to be prepared to make a proper conclusion. "Let every man be fully persuaded in his own mind" (Romans 14: 5), but he can be intelligently and, therefore, "fully persuaded" (assured) only after he has studied both views.

Careful deliberation should be given in the consideration of any subject under investigation. But we inherit our political and religious opinions, as a rule, and then read literature or listen to remarks that are likely to confirm our previously transmitted views. This tendency to accept beliefs of relatives is particularly strong in religion. When a boy in my native city, Baltimore, I frequently spent a part of Saturday at Fort McHenry, imagining I saw our flag floating, the British ship afloat, and Francis Scott Key composing the Star-Spangled Banner. One day an Irish sergeant, with whom I talked, asked: "What's yer name?" "Kelley!" "Kelley! Aha, that's a good Irish name. Av coorse yer a Roman Catholic." "No! Protestant, Presbyterian." "Oh, too bad, too bad! Young man, yer parents have a gr-r-reat deal to answer for." The religion of each of us was hereditary and, after investigating, each was satisfied to continue an heir to his respective religious system.

Not only should there be familiarity with the history of one's church, but also with all the current subjects that are coming before the denomination for settlement and are being debated in the religious papers and often in secular journals. Yet, unfortunately, in every era there is a strong inclination in community, county, commonwealth, and country to "let well enough alone" on the basis that "whatever is, is right." "Whatever has been, should be and it should continue to be, or it cannot be changed," seems to be the usual attitude of citizens, even Christians.

It is remarkable how lacking are many Presbyterian church members, elders as well, in a knowledge of the history, confession of faith, catechism, and current discussions that are interesting, likewise agitating, the denomination, though Peter (I: 3: 15) exhorts them to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (reverence)." It can be said of few, though they had Scotch and Scotch-Irish ancestors, who knew their Bibles and the theology (a speaking about God) founded on those Bibles, what Paul declared of Timothy: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice" (II Timothy 1: 5). Not merely laymen, but many elders, are uninformed, indifferent, or unwilling to study or read or hear anything connected with important actions of session, presbytery, synod or General Assembly. This frequent absence of concern, "peace at any price" attitude, has been used by the Modernist element of the Presbyterian Church in the U.S.A. to introduce, gradually, heretical views and unconstitutional proceedings in various church courts from congregations to General Assemblies. There is little doubt that the majority of Presbyterians are loyal to the truth, in the degree to which they understand it, but they need to comprehend it fully and then obey Jude 3 who wrote: "I . . . exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." This contending should be done in private conversation and in public, after the manner of the Presbyterian Mass Meeting held on February 28th, in the Central-North Broad Street Church, Philadelphia, in the interest of Presbyterian faith and practice. This contending is essential lest there be, among other possible acts of injustice, successful efforts to have laws passed to permit the driving of fundamentalists from the church, or to secure union with another de-

nomination on such terms that the continuing Presbyterian church, unlike that of Canada, will have no case against plans to deprive its congregations of their property, but the united church will absorb everything belonging to the continuing church.

If Presbyterians would study subjects now engrossing the attention of the church, they would not be complacent indifferentists, but aggressive fundamentalists, and in private, in congregations, presbytery, synod, and General Assembly they would insist at least on constitutional procedure in all actions taken, they would resent

and prevent the injustice shown by modernists in the Presbyterian hierarchy and, instead of fundamentalists being prosecuted by modernists, the modernists would be prosecuted by fundamentalists, as in the days when DR. PATTON brought charges against DR. SWING, and DR. BOOTH secured evidence against DR. BRIGGS for heresy. Then those who have departed from the faith would depart from the church in the place of the fundamentalists, as now, being likely to be driven unjustly from the church of their fathers and their earlier ancestors, because of their loyalty to the Word of God and the constitution of the Presbyterian church.

Sunday School Lessons for August

(International Uniform Series)

By the Rev. David Freeman, Th.M.

Lesson for August 4, 1935

JOSIAH (A RELIGIOUS REFORMER)

(Lesson Text—II Kings 22:1-23:30.
Golden Text—Matthew 4:10.)

AS A reformer, Josiah, the sixteenth king of Judah, holds a unique and important place. He was only eight years old when he succeeded to the royal dignity. A boy-king, he was, with a heart that sought the Lord. What more can be said of any man than is said of him by the inspired writer, "He did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left?"

Thus Josiah was not a men-pleaser, but did the will of God from the heart. To please God only is a mark of a true servant of God. (Ephes. 6:6, Gal. 1:10.)

He was but a youth, but he let no man despise it. By a faithful and earnest allegiance to God and His service he laid the foundations for a much-needed prosperity. Without true reverence for God and true righteousness Josiah well knew the nation could not prosper. That ruler truly loves his people who puts God first. Josiah did and great things he accomplished.

The sacred buildings must have greatly suffered under the idolatrous kings that preceded him, especially during the late reigns of Manasseh and Amon. He repaired the temple, in which was discovered the "book of the law." When this was read to him by Shaphan the scribe, after having received the prophecy from Huldah, the prophetess, a great work of national reform was carried out by the king which was climaxed by a great and memorable national observance of the Passover.

The reforms of Josiah stand out all the more when it is remembered that his noble acts were not the product of the times. Reformation was not what the people generally

wanted. Godliness was not in vogue. However, Josiah did not wait to be wanted. No reformer ever is welcome. He went against the tide and the times. When all was black and there was no sign of a better day he threw himself into the work. Jeremiah, who lived at the time, tells us what the state of affairs was when Josiah began his reforms. "The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot." "Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return." (Jer. 3:6; 8:5.) Zephaniah also paints a dreary picture of the times. "She (Jerusalem) obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." (Zeph. 3:2.)

Before more is said about reform it should be noted that Josiah had surrounded himself with men possessed of a true religious spirit. Godly servants and advisers he had in such men as Hilkiah and Shaphan. Besides, at the time, Huldah, Jeremiah, and Zephaniah prophesied and these he sought and heeded. He did not walk in the counsel of the ungodly. (Ps. 1:1.) A blessed thing, the company of the godly. It should be prized more than gold, yea than much fine gold.

It was the discovery of "the book of the law of the Lord, by the hand of Moses" in the house of the Lord, by Hilkiah the high priest, that was the great influence on the movement of reform. When Josiah heard the book of the law read by Shaphan the scribe, he "rent his clothes" in token of mourning for the guilt which Israel, in their long absolute breach of the commandments, incurred.

Conviction of sin and true repentance come by the hearing of the Word of God. Reformation never come without a rediscovery of

God's Book. When the Bible is allowed to speak in its purity and integrity as the true Word of God to sinners, then and only then a true revival and reformation comes. The great Protestant reformation came when Luther and the reformers rediscovered the teachings of the Word of God and made them known to the people. A revival can only come in the same way today.

The king led in the reading of the Book before all the people. Evidently he did not believe it was a closed book to the common people and that it could be understood only by a few priests. He believed that every man should know the teachings of the Bible for himself and be guided by it, for it is a plain book that can be understood by all. A revival and reformation come when the Bible is opened and placed in the hands of every man. Josiah began his reformation by teaching the whole people "all the words of the book."

It is natural to ask, what did this book that was read contain? We have every reason to believe, and no critic can successfully dislodge that belief, that it contained the Book of Deuteronomy and probably other portions, if not the whole law. The lesson text implies very definitely that the Mosaic Law of the Pentateuch was embodied in it. The text also shows that the existence of the law was generally known and universally admitted to be primitive and regarded as derived from the great Lawgiver himself. The words read were recognized as valid and Divine, and concerned the whole fundamental relation between Israel and the Lord.

That the "book" was lost we know, but how it was lost we cannot be so certain. We do know according to Deut. 31:25, 26 that Moses gave directions for depositing the "book of the law" in the innermost sanctuary. And probably this was the temple copy which was found after it had been hidden or thrown aside during the profanation of the sanctuary. Or it may be that during the long period of apostasy "the book" was removed and hidden in the temple by pious hands to preserve it from destruction. In this way it was lost sight of. At any rate it should be no surprise that the "book" was found during repairs. That it was lost and found and that it was the "book of the law" written by Moses there can be no doubt.

A covenant was made by the people. By

this they expressed their assent to the law as binding upon them. Awful scenes of judgment followed. Ungodliness and the ungodly were immediately put down. The reforms extended throughout the ancient kingdom of Israel even to the remotest northern tribal possession of Naphtali. It was a vast and thorough reformation.

There was no compromise with sin and error of worship and service. (Matt. 18: 8.) Compromise in the things of God is deadly. God and Mammon cannot be served together. The break must be sharp and complete if God's blessing is desired.

After the unclean thing was put away, then there followed acceptance with God as is shown in the celebration of the Passover that followed. Of this event the inspired writer says, "Surely there was not kept such a Passover from the days of the Judges that judged Israel, nor in all the days of the kings of Judah." (II Kings 23: 22.)

Lesson for August 11, 1935

DANIEL (TEMPERANCE AND HEALTH)

(Lesson Text—Daniel 1: 8-20. Golden Text—I Cor. 6: 19.)

The Bible takes in the whole of man and the whole of life. The redemption which is in Christ Jesus is for soul and body.

Our bodies and all our life come under God's eye. We cannot separate faith from our daily life. The faith that does not show itself in a godly life is dead. (James 2: 17.)

This lesson is meant to teach temperance and the duty of regarding our bodies as sacred. The Scriptures teach that no drunkards together with fornicators and adulterers shall inherit the kingdom of God. Nothing that is unclean can enter heaven. (I Cor. 6: 9, 10.)

True temperance is enjoined upon all in the Word of God, but there is much confusion as to the nature of true temperance. It is just what the word implies—the temperate use of all lawful things. It is observing moderation or self-control.

Unfortunately the lesson text has little to do with temperance. It is well to observe some other passages of Scripture which deal specifically with this subject. In I Cor. 9: 25-27 Paul enjoins temperance in all things. Those who run in the Christian race must keep under their bodies and bring them into subjection.

Thus it is the duty of all good men to endeavor by precept and example to oppose the progress of intemperance and not to use their Christian liberty to the inordinate gratification of the flesh.

In deciding whether anything is wrong we should be sure that it is wrong in itself. If it is sinful, then it is forbidden always, but if it is not sinful in itself, then only the abuse of it is wrong.

Here we will profit if we hearken to Dr. Charles Hodge who, in view of the declara-

tion so often made that intoxicating drinks as beverages, are sinful in themselves, said, "It is a fact, just as clear as any other fact contained in the Scripture, that God and Christ did not prohibit, but allowed the use of such drinks." Any outright prohibition, he continues, "has produced its legitimate effects in vitiating the arguments, the measures, and, to a lamentable extent, the spirit of the Temperance Society. It has led to a disregard of the authority of the Word of God, to a shameful perversion of its meaning, to shocking irreverence in the manner of speaking of our blessed Redeemer. It has in all these and other ways tended to undermine the foundations of religion, and has given, in many places, an infidel character to the whole temperance movement."

But what of the weaker brother, it is often asked. To this, Charles Hodge says, "We fear, however, there is often a great mistake made as to the proper place of expediency, as it is called, in questions of duty. The principle which the apostle lays down, Rom. xiv. ch. and I Cor. viii. ch., is, that it is wrong for us to make such use of our liberty, in things indifferent, as to lead our brethren into sin. This is the general principle, but it is subject to the important limitation that this compliance with either the scruples or weakness of others, must be for their good to edification. If it would sanction any false doctrine, or tend to establish any false principle of duty, the compliance would itself be wrong; because it is far more important, and far more useful for others, that the truth should be kept pure than that those who are weak or ignorant should not be offended. . . . Christ would not comply with the conscientious scruples of the men of his generation, but consented to be called a Sabbath-breaker and a winebibber, because he saw their good and the cause of truth required it. . . . It follows also, from the very nature of expediency, that every man must be allowed to decide and act for himself. He is not to subject his conscience or conduct to the judgment of others in such cases. If a thing be indifferent in its own nature, if God has neither commanded nor forbidden the use of it, then I must decide for myself whether it is right to use it or not. . . . While he (Paul) said it was wrong to eat meat with offence (i.e., so as to cause others to sin), he said also, Let not him which eateth not judge him that eateth. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Let every man be fully persuaded in his own mind."

Now, we turn to Daniel, who was certainly temperate in all things, being a true man of God. From the lesson text we learn that Daniel would not defile himself. For this reason he would not eat the king's meat nor drink his wine, regardless of the price he might have to pay. He would be steadfast at any cost. (See I Cor. 16: 13.)

And why would he rather eat pulse (herbs, plants) and drink water? The reason is the

king's meat and wine had been offered as a sacrifice and libation to false gods. If he ate and drank of the king's dainties he would be lending countenance to idolatry and thus compromise his faith. He would be saying in fact that there is something in an idol, and the worship of the Lord was not an exclusive worship.

Nothing is worse than compromise in matters which are essential to the true worship and service of God. (Deut. 32: 38; Ps. 141: 4.) Paul in I Cor. 10: 18-21 prohibits the eating of things sacrificed to devils, because it involves fellowship with devils. It is dangerous to play with conscience and it is a denial of God to compromise with evil.

Whenever it comes to principle we should never do as the Romans or Babylonians did, but when no principle is involved then we should be all things to all men. To avoid giving offense and to save the Jews from the sin of rejecting the gospel, without a hearing, Paul circumcised Timothy; but when there was danger that compliance would sanction the doctrine of justification by works, he refused to circumcise Titus.

It often happens that the man of principle and conviction, who is willing to suffer for the truth's sake, is honored and respected even by the ungodly. Someone has said that the mortality rate for conviction is not very high. Be that as it may, the truth should always be believed and lived regardless of consequences. In relation to everything both temporal and spiritual the "statutes of the Lord are right."

Those who honor God in all their ways are honored of God. He gave Daniel and Hananiah, Mishael, and Azariah "knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

The honor of God is worth more than the honor of men. To lose the favor of God is to lose everything. To hold fast by God and conscience is to gain everything. Only those who endure to the end will stand before a greater King than Nebuchadnezzar and receive a "well done." But where shall those be who compromise and eat the king's defiled meat? To them the King of Kings shall say, "I never knew you." (I Pet. 2: 19-21.)

Lesson for August 18, 1935

MARTHA (A HOME-MAKER)

(Lesson Text—Luke 10: 38-42; John 11: 17-28. Golden Text—John 11: 3.)

Martha received the Lord Jesus into her house. She paid her divine guest every respect and honor. Mary and Lazarus, the other members of the family, also shared in the privilege of entertaining Him.

Where can Jesus be honored more than in the home? Is not home piety the best piety? It is in the home that we show our religion genuine and sincere. There is no nobler work on earth than the making of a Chris-

tian home, that is a home where the Lord Jesus is believed according to the gospel and loved and honored.

Martha and Mary, the sisters, were both sincere believers in Jesus and were both greatly attached to Him. But they differed. Martha "was cumbered about much serving." She was anxious to give the Lord the best entertainment in her power. Mary "sat at Jesus' feet and heard his word." She intensely desired to avail herself of the precious opportunity of obtaining divine knowledge from him who spake as never man spake. In order to do this she gave up all care of domestic matters; and as a humble penitent took her seat at the feet of Jesus, drinking in every word which proceeded from his gracious lips.

Which of these two sisters chose the better part? After Martha complained to our Lord of the delinquency of her sister, and wanted Him to interpose, Jesus answered her in words that are remarkable for faithfulness and affectionate tenderness: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful and Mary hath chosen that good part, which shall not be taken away from her."

In the making of her home Martha missed something. She did not show a deep enough appreciation for the words of truth that fell from Jesus' lips. The one thing needful in the home as well as in all of life is the good part which Mary had chosen. That good part is expressed in the words: "she sat at Jesus' feet to hear his words." It was then divine truth, more particularly the gospel of salvation, the plan of redemption by which the sinner can be reconciled to God, and be restored again, to God's favor and to His image, that was the good part which Mary chose.

The whole of true religion is founded on a knowledge of divine truth. Since there can be no right religion apart from God's truth, this is the *one thing* needful. Without this knowledge there can be no reconciliation with God; the knowledge that sinners have contracted guilt which must be removed by an atonement satisfactory to divine justice; the knowledge that all have sinned and come short of the glory of God; that there is no "other name given under heaven, whereby we must be saved," and that the sinner must by faith have the justifying righteousness of Christ set down to his account. This is the "good part," the true knowledge of "the way of life" of which Christ is the sum and substance. Those who know Christ more will love Him better and from this there comes to the soul uninterrupted happiness.

The good part which Mary had chosen should never be taken away from her. No matter how good a thing is, if it continue only for a time its value is slight. But true religion, when once obtained, is never lost; but abideth forever. When God graciously bestows the principle of divine life, He will never withdraw it. The good Shepherd, who

has given His life for the sheep, will not suffer the weakest of them to perish.

It was to Martha that Jesus uttered some of the most wonderful words that ever fell from His lips. On the occasion of the death of Lazarus, the beloved brother of this happy family, her divine friend said to her: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." In these words Jesus pointed to Himself as the Resurrection and the Life. What a stupendous and lofty claim. No one but God could make it. Jesus being God bestows life upon souls dead in trespasses and sin, and declares that those who believe in Him shall never die. Martha believed in His Person and claims.

Lesson for August 25, 1935

BARNABAS (A CONSECRATED MAN OF MEANS)

(Lesson Text—Acts 4: 36, 37; 11: 19-30.
Golden Text—Acts 11: 24.)

How much land Barnabas possessed we are not told. Whether he had much or little, he held all in trust for God. We see what a righteous man he was, when we read that he sold his land and laid the price at the Apostles' feet.

Every true Christian will consider his property, not as his own, but as belonging to the whole church in order that it might be used according to need. (Acts 4: 32; I John 3: 14, 17, 18; II Cor. 9: 7, 8; Phil: 4: 15, 19.)

The occasions for the manifestation of such remarkable beneficence increased from time to time. Many disciples had to leave their homes and occupations, thus losing all for Jesus' sake.

But it should be noted from the descriptions of this liberality in the life of the early church, there is no indication it was imposed as a law, or that the possession of private property was considered improper. In the case of Ananias (Acts 5: 4), he was reminded by Peter that his property was wholly in his own power.

What makes this liberality so fine was that it sprang from love, born of the joy of their great salvation. Within the Christian life, forces reside which only need the occasion to bring them forth into action. It was a deep-seated unity and love that possessed the early church. All giving was prompted from within.

These things should be well pondered in view of the prevalence of socialism which is today seeking Christian sanction, and in view of current false notions of giving. These present views are not to be found in the practice of Barnabas and the primitive

Christian community. There is not contained in the New Testament any sanction for socialism nor any method of taxation to carry on the work of the church.

We need but observe that later on in the history of the church, the sale of property was not continued to the extent to which it was at first practiced. We read that Mary, the mother of Mark, owned a house in Jerusalem (Acts 12: 12) and distinctions between rich and poor are known to have continued among Jewish Christians generally. (James 2: 2, 3; Gal. 2: 10.)

Every good thing is liable to abuse. When liberality is left to the promptings of the Spirit of God, then the results are beneficial, but as soon as human wisdom and authority take to themselves the regulation of that which ought by its very nature to be free, then the injury done is untold. Nevertheless, in this spontaneous and free consecration of possessions of early Jerusalem Christianity there is exhibited to the world, in a powerful way, the entire devotion and the unbounded brotherly love which the Spirit of Jesus produced in the disciples.

Much good can be traced to persecution. God uses even the wrath of men to praise Him. The persecution which followed Stephen's death was the means of spreading the new faith. The diffusion of disciples became widespread. Every disciple in those days regarded himself as a missionary of the Messiah.

Great success attended the preaching of the scattered disciples. Jews and Gentiles were added to the Lord. The report of the success of the gospel in Antioch reached the church in Jerusalem. Forthwith Barnabas was sent to examine into it. Here we see that the Jerusalem church assumed authority over the churches founded by the refugees. It showed that they wished to preserve the unity of all believers under apostolic direction.

Among other reasons for the selection and sending of Barnabas to examine into the report from Antioch, was that he was a man of liberal mind and hospitable to new developments of the cause. He was at the same time a man of high repute among the brethren in Jerusalem. No doubt he was best qualified to appreciate the situation.

The mission of Barnabas illustrates the joy of the mother church over the expansion of the faith and her willingness to recognize it if genuine. The church in Jerusalem learned that there was a true work of grace going on in Antioch. The Lord was working mightily to the salvation of men without respect of person, and in this work Barnabas showed a wonderful spirit of unselfishness, co-operation, and love. To him is paid one of the highest tributes ever paid to a man in Scripture: "He was a good man, and full of the Holy Ghost and of faith."

The Comfort of the Scriptures

By the Rev. David Freeman, Th.M.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. 8: 9.)

AN AMAZING grace this. The grace of the Lord Jesus Christ is beyond human comprehension.

Is it realized how rich He really was? All His riches He possessed with the Father before the world came into being. He was full of all riches.

All holy creatures loved and adored Him. Hear what Isaiah saw when he beheld His glory: "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."

It was from all eternity the will of God that every creature should honor the Son even as they honor the Father. The brightest seraphs bowed down before Him. The highest angels found their chief joy in always beholding His face. He was their Creator. Every holy creature loved Jesus with his whole heart and strength. Was this not a treasure for Him to prize? Who can tell what infinite joy this love to Him afforded?

Besides, His Father loved him. This is the truest of all riches. In Prov. 8: 22, 30 we read: "The Lord possessed me in the beginning of his way, before his works of old. Then I was by him, as one brought up with Him; and I was daily his delight, rejoicing always before him."

None ever enjoyed the Love of God as Jesus did. It is true, God loves the holy angels, and He loves believers with the same love with which He loves Christ. Still there is an infinite difference between love of the Father to believers and Christ. Believers can only contain but a few drops of the love of God, but Jesus could contain all the infinite ocean of the love of God, for His bosom was infinite. He only could contain an infinite love in all its fullness. He was rich in the full outpouring of the Father's love from all eternity.

Whatever of power, glory, riches, blessedness, the Father had, dwelt with equal fullness in the Son; for He was in the form of God, and thought it not robbery to be equal with God.

But being so rich He became poor. He left the hallelujahs of the heavenly world for the manger at Bethlehem. No angel bowed before the infant Savior who was all the while God. The world knew Him not. Ah! what a change was here, from the infinite joy of His Father's love. Instead of wanting nothing, He became a helpless child, in want of every-

thing. Later, few believed in Him—He that was adored by myriads of heaven. The hills and valleys heard His cries and bitter agony. He that was God over all, blessed forever, could say, "I am a worm, and no man."

How could He become poorer than he became in His death? Once every face was veiled before Him; now rulers deride Him, soldiers mock Him, thieves rail on Him. Once God loved Him without a cloud between, now there has gone over Him a stream of infinite wrath. *This was poverty.*

What did he do this for? "For your sakes," for those "without strength," for the "un-

godly," for "sinners," and for "enemies" He did this.

Is this not good news for the most wicked of men? Only believe. Who is there that cannot trust his salvation to such a one as the Lord Jesus? Can so rich and glorious a being fail if through faith he undertake our salvation?

Not to come to Christ is to despise His grace and to sin against the love of God.

"Ungrateful sinners! whence this scorn

Of God's long-suffering grace?

And whence this madness, that insults
The Almighty to His face?"

Letters to the Editor

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

Disgraceful Doings

To the Editor of CHRISTIANITY TODAY:

SIR: On June 17th the Presbytery of Philadelphia, urged on by Dr. J. B. C. Mackie, of Northminster Church, refused ordination to Mr. Clark Evans, of the Grace Presbyterian Church, because he held unconstitutional the mandates of the General Assemblies of 1934, 1935, in re the Boards of Foreign Missions, and could not pledge conformity.

Has it come to this in the Presbyterian Church that a man is not allowed to have his own opinion?

Why should a good, capable Christian young man be shut out of the ministry because he believes, with many of us, that the General Assembly erred in its deliverances? Mr. Evans is a cultured, scholarly young man, consecrated to the work of preaching Jesus Christ and his salvation to a lost world, with a field in the west asking for his service, and he ready and willing to go and do a sacrificial work. He is sound in the faith, and accepts the Confession and Form of Government heartily. To refuse such a young man entrance into the ministry out of prejudice and bitterness is an act of shameful injustice, too shameful for language to express. The perpetration of such injustice will receive the condemnation of God and men. Satan must be highly pleased that the church itself shuts the mouths of its own witnesses.

No man is in duty bound to obey these mandates of the General Assembly, but rather ought to disobey them and oppose them, because there is not a syllable of constitutionality about them, and because they contravene the inalienable rights of humanity. Any man or set of men has a right to organize a Board of Missions ad libitum, and in free America no man or church has any right to interfere. All men are born with

the right to life, liberty, and the pursuit of happiness. Give an American his rights, and such a right is inalienable and indisputable.

Dred-Scott decisions that contravene human rights cannot be allowed by conscientious men and should be resisted. They may be exacted by brutal force and majorities, but that is tyranny and injustice, the method of the highwayman.

The Supreme Court of the United States has just declared that the Congress has no right to violate the Constitution. The same is true of the General Assembly. It is itself bound by the Constitution of the Church, and cannot make laws by arbitrary mandates. Every Presbyterian knows this to be true, and any such mandate is null and void.

If the Board of Foreign Missions wants the support of the church, all it has to do is to be worthy of it. Good men will always respond to a good cause. But when the General Assembly attempts coercive measures it only defeats its own cause. It is making a sorry mistake in adopting such tactics, and the world will never approve of its action.

Yes, be worthy of the confidence of the church. The grievances complained of have not been remedied. Contrary to much vociferation, constitutional methods have been tried, by overtures to the General Assembly, and they have been ignored. That is what gave rise to the Independent Board—refusal to redress evils. It is meaningless to say: Bring charges of heresy if there be such. How can a man bring charges of heresy against a man in another presbytery? And how can charges of heresy be brought against a whole board for its joint action?

The Moderator of the Assembly was unduly emphatic about what he called "unestablished charges." Is it an unestablished charge that the Assembly over which he presided re-elected to the Board of Foreign Missions some men who are advocates of "Rethinking Missions," and members of the

Modern Missions Movement? We think that is established beyond doubt, and only affords another reason for the existence of the Independent Board. Let the official board wash its hands of such complicity if it wants the confidence of the church.

DAVID S. CLARK.

Genuine Miracles

To the Editor of CHRISTIANITY TODAY.

Sir: The best definition of miracle I have ever seen was in the *Presbyterian*, of Philadelphia, before that paper modified its policy. Here it is: "A miracle is an event in the natural world, brought about by the direct act of God, with, or without, the use of natural agencies."

I believe the primary object of nearly, if not all, miracles, is evidential. The secondary object is compassionate. Even these are referred to for evidential purposes. A miracle is wrought by spirit acting on matter. I cannot recall any instance in the Bible where this is not the case. Can any reader of this paper cite an instance?

Often the new birth is called a miracle. There are spiritual laws as well as natural laws. When prayer, which is spiritual, is offered for the conversion of a soul, which is spiritual, it is spirit acting upon spirit, and acts according to spiritual laws. It is, therefore, not a miracle.

The word miracle is used so promiscuously these days that it has lost much of its evidential power; and this is the great essential now needed.

G. M.

A Wrong Emphasis

To the Editor of CHRISTIANITY TODAY.

Sir: Few people will deny that we are passing through a period of unusual stress, uncertainty and doubt politically, socially and religiously and of course nearly everyone is wondering why this condition exists and what the reason is for this state of affairs. Many are the reasons given and these are generally based on the fundamental idea each one holds of his own relation to society in general.

However, we are supposed to be and call ourselves a Christian nation and if this be true then the Bible is or should be the foundation on which we should build our argument for a solution, because all our political, social and religious activities should be inspired and guided by its teachings.

Notwithstanding the fact that we have been warned time and again by God that disobedience meant suffering the penalty we have, in the latter years especially, seemed

to get away from the teachings of His Word and the old so-called Puritanical ideals and have substituted some of our modern ideas and principals of action which do not prove from results that we have made a very wise choice. Now it is natural to enquire what has brought about this falling away from the principals which formerly we felt were so important to our individual and social welfare.

Our guide tells us that the early church made up of the disciples was given the authority and command to go out into all the world and preach the gospel and to no other body was the command given and this was their main business and task. Has she made good? Far from it and herein lies the answer to our present difficulties. Wherein has the church failed? Perhaps the most satisfactory answer would be the mention of some of the present activities of the church and then see if they measure up to the original command of our Lord.

How much of the preaching of today is real gospel preaching and exposition of the Word as it relates to our everyday duties as Christians? We go to church and hear *ethical lectures* on war and politics and sociology and psychology and biography and adventure and discovery and book reviews (some of which some of us don't think worth reading) and honesty in business, and peace and ad infinitum and very little about sin and salvation and a Saviour.

Is this in line with our Lord's command? If the preaching were the kind that really changed men's hearts and so inspired them that they would go out and really live the Christ life more nearly, commendable conduct would result and be the natural outgrowth of the Christ within. We can never expect the church to have real power until the pulpit resounds with real gospel preaching required by the great commission and men are called to repentance or in other words preaching that men are hungering for and would really rather go to hear than play golf. Really a lot of the sermons must be made on Saturday afternoons on the golf links. You can't blame men for not wanting to go to church and hear over again what they have read during the week. It may be said that ministers are catering to the popular demand. That may be in many cases but they went to the seminary and were supposed to learn what they *ought* to do and therefore should teach the church what it *ought* to know.

There is a great dearth of knowledge on the part of church members at large as to their beliefs and duties due largely to the lack of real Bible preaching.

Back in the early part of the nineteenth century Charles G. Finney visited a certain city and there resulted from his preach-

ing a wonderful revival, especially among the better educated class. It is said that 1500 people from a population of 10,000 joined the Presbyterian churches alone and that for several years afterward the courts had very little to do and the jail was practically empty. The gospel in the hearts of men makes good citizens.

The administration of the church at present is far from what it ought to be to properly back up the real preaching of the gospel. There are too many men holding office in the church today that have no real idea of what the church's task is. They do not take a church paper that is really true to the faith so as to keep informed and this class, together with the "hierarchy," are in the driver's seat today and in some instances are using their power in a most shameful manner.

In some cases ministers have taken solemn vows of belief in the basic doctrines of our Presbyterian Church and then signed a statement practically repudiating such belief and then because some of our leaders believe a vow is a vow and insist on common honesty among their brethren are "cracked down" on because they feel the law of the church should be upheld. How can any real power come to the church when such conditions exist?

It would seem that in the Christian Church this ought to have been approached in the Bible way (Gal. 6:1). There is no place for bitterness or dishonesty in the church. If a minister takes a vow to certain beliefs and then changes his mind or repudiates his vow and continues preaching in that church, what has he to say to a business man about honesty in business?

There are so many drives and movements and meetings and conferences and multiplications of machinery now that we have no time for real helpful church work. Someone has said that our "machinery has swallowed our message." In many instances these organizations or federations require salaried officers and large operating budgets that so drain our finances that the result is our missionaries have to take a cut in their already meager salaries and our mission work has to be curtailed. Too much overhead.

With these conditions *in the church* we can never get much relief from the mess in which we find ourselves. Now, if ever in the world the church ought to be a real help but we are simply reaping what we have sown and until we confess our sins to Almighty God and change our program to be in harmony with His will we cannot expect to be led out of this wilderness.

We cannot serve two masters.

"Them that honor me I will honor."

A LAYMAN.

News of the Church

Sixty-first General Assembly of the Presbyterian Church in Canada

By T. G. M. Bryan

IN THE city of Montreal, Quebec, and within First Church there, on the fifth day of June at eight o'clock in the evening, the sixty-first General Assembly convened with one hundred and nine ministers and an equal number of elders on the roll from forty-six presbyteries in Canada and one in India. After **Dr. J. S. Shortt**, of Barrie, retiring Moderator, had preached on "The Burning Bush" from the text Exodus 3:2, **Dr. D. T. L. McKerroll**, of Toronto; **Dr. Malcolm Campbell**, of Montreal; **Dr. George E. Ross**, of Fredericton, New Brunswick, and **Dr. J. B. MacLean**, of Huntingdon, Quebec, were nominated for Moderator. **Dr. McKerroll**, minister of Victoria Church, Toronto, since 1910, and graduate of Knox College of the class of 1901, was elected. While Toronto is the strongest Presbyterian city in Canada, **Dr. McKerroll** is the first Moderator from Toronto since 1925, and he is the first Knox graduate to be Moderator since 1929, when the late **Dr. David Perrie** held that office, although twenty-seven per cent. of the ministers are Knox men. **Dr. McKerroll** is perhaps best known for his work as Chairman of the Pension Board.

The next morning **President J. Ross Stevenson**, of Princeton Seminary, brought fraternal greetings from the Presbyterian Church in the U.S.A., and he referred to the interchange of students and ministers between the two churches during past years. Later in the day, **Dr. A. S. Grant**, the secretary, presented the report of the General Board of Missions, and recommendations one to nine were adopted. Among these was one conveying the sincere appreciation of the General Assembly to **Dr. and Mrs. Jonathan Goforth**, of Manchuria, and **Dr. and Mrs. J. B. Cropper**, of British Guiana, for their many years of heroic and self-sacrificing service. It was agreed that the student remuneration for the summer remain at thirteen dollars a week for the next year. Recommendation ten was amended to read "That the increase in the salaries to foreign missionaries for each seven years of service be suspended for this year, the Board to report further to the next Assembly." It was also agreed that presbyteries be required to visit all aid-receiving fields, and that until the church increases her budget givings, there be no increase in grants to any aid-receiving fields. The recommendations advising that the office of Synodical

Missionary be discontinued, and that a General Missionary for the Western Provinces be appointed, were withdrawn. The General Assembly thanked the Women's Missionary Boards for their splendid services in promoting the work of the church, and in contributing to the deficit, and also adopted two supplementary recommendations: "That the General Assembly convey to the **Rev. Dr. John Buchanan**, our veteran missionary in the Bhil Field, India, and to the members of his family, their sincerest sympathy in the passing of **Mrs. Buchanan**," and "That the General Assembly convey to the Mission Council in North Formosa, and through them to the native preachers and workers, and also to the members of the native church, their sincerest sympathy in the loss of life and property caused by the recent earthquake, as well as to the people of North Formosa generally." Further consideration of the report was deferred. **Mrs. W. Clark Elliott**, of Sussex, New Brunswick, presented the report of the Eastern Division of the Women's Missionary Society, and **Mrs. D. T. L. McKerroll** presented the report of the Western Division, in the absence of **Miss B. MacMurchy**, the president. **The Rev. H. A. Berlis**, of Toronto, the convener, presented the report of the Board of the Missionary and Deaconess Training Home, and announced that the professors at Knox College had declined to lecture next year to the students at the Training Home. A committee was appointed by the Moderator to investigate.

The report of the Board of Administration was presented by the Chairman, **Mr. James Dutton**, of Peterborough. It was agreed that the Board's allocations to synods be accepted, and "That the church earnestly try to raise the sum of \$420,000" for the budget. The Board's report showed that the most expensive General Assembly was that held in Regina, Saskatchewan, in 1928, costing \$35,291, and that the least expensive since 1926 was the one that met in Peterborough, Ontario, in 1933, costing \$10,887. At the church offices, reductions in rent and salaries and in the number of the staff have resulted in a saving of almost \$10,000 a year. Budget givings have decreased from \$542,779 in 1928 to \$305,479 in 1934, a difference of \$237,300. As a result, many home mission fields have had their grants reduced, and a few have been closed, and the foreign mis-

sion work has been seriously curtailed except where the National Churches have become more self-supporting, as they have in Formosa and Manchuria, and the Bhil Field, India, to a marked degree. Most of the recommendations of the Board of Administration were adopted, including one reducing its membership from thirty-five to twenty-five, exclusive of those appointed by the General Board of Missions. The report of the executors of the Estate of the late **Dr. Ephraim Scott**, editor of the *Presbyterian Record* for many years, was submitted by **Mr. J. G. Pelton**, of Montreal, and adopted. After **Dr. Scott's** grandchildren and other relatives were paid, \$72,000 was received by the church.

Professor E. L. Morrow Reinstated

"Dismissed in 1932 when Principal **Thomas Eakin** was demoted, **Dr. Morrow** was confirmed in the Chair of Systematic Theology at Knox College for one year at the 1934 Assembly in Toronto which restored **Dr. Eakin** to the principalship. Meanwhile a special commission, under **J. G. Pelton**, of Montreal, was appointed to consider **Dr. Morrow's** complaint in connection with his dismissal. Before the report could be submitted at the 1935 Assembly, **Dr. Morrow** asked permission to withdraw the complaint. The request was granted, and on the motion of **Dr. S. Banks Nelson**, of Hamilton, **Dr. E. Lloyd Morrow** was confirmed in his position. As **Mr. Pelton** started to review the **Morrow** case, **Judge A. G. Farrell**, of Regina, interrupted to state that the air had been cleared and the matter should be dropped. 'We have reached a very happy settlement of the whole question, and I think everything is finished,' the Moderator said after the Assembly had confirmed **Professor Morrow** in his professorship."

The report of **Mr. E. W. McNeill**, church treasurer, showed a deficit of \$57,618 for the year ending January 31, 1935, the expenditures having been \$365,097. The accumulated deficit is \$163,282, as compared with \$188,784 at January 31, 1934. The Women's Missionary Society, Western Division, was the largest contributor towards the deficit, having raised \$25,000. The report of the Committee on *The Record*, presented by the **Rev. John McNab**, of Toronto, showed a surplus of \$40 for the year. In 1924, before the disruption, the monthly issue was 66,225 to a constituency of 211,705 families. Now the issue is 31,725 for 89,278 families. **Dr. W. M. Rochester**, veteran editor, also addressed the Assembly. The report of the Budget and Stewardship Committee, presented by the **Rev. Wm. Barclay**, of Hamilton, stated that an appeal was made for a Diamond Jubilee Thank-Offering of \$206,000, in addition to the regular budget of \$420,000, for the year ending January 31, 1936. In 1934 the Presbyteries of Ottawa and Peace River, Alberta, exceeded their allocation, and the Presbyteries of Halifax and Lunenburg, Cape Breton and Newfoundland, and Koot-

enay, raised, respectively, 98, 94 and 91 per cent. The Alberta Synod increased its givings over the previous year. The Rev. W. G. Brown advocated tithing as an expression of Christian Stewardship, and criticized the church's present system of raising money. Mr. Brown was asked to meet with the Committee. On Saturday afternoon the commissioners were entertained by a sail around Montreal Harbor, and a reception at the Royal Montreal Golf Club.

The General Assembly preachers were the Rev. William Barclay, of Central Church, Hamilton, on Sunday morning, and Dr. Stuart C. Parker, of St. Andrew's Church, Toronto, in the evening.

The Monday morning session opened with the sad news of the death of the Rev. J. D. MacLellan, young Montreal College graduate, at Scotsburn, Nova Scotia. Dr. Hugh Munroe led the Assembly in prayer, and a message of sympathy was forwarded to the late Mr. MacLellan's family. The Rev. W. Lloyd MacLellan, of Tatamagouche, Nova Scotia, is a brother. Dr. S. Banks Nelson presented the report of the Committee on Correspondence with Other Churches, and it was agreed to forward \$250 for the European Relief Fund. It was reported that Principal Thomas Eakin had visited the General Assemblies of Great Britain and Ireland as delegate of the church. Principal F. Scott MacKenzie presented the report of the Board of Education. It was agreed that presbyteries be allowed to receive the Rev. F. R. Anderson, a former Baptist who has taken a year at Knox College, Dr. H. N. Maclean from New Zealand, the Rev. G. W. Carter, Dr. A. M. Currie, and Dr. J. W. Stevenson from the United Church, Dr. J. S. W. Lowry from Cambridge, Massachusetts, the Rev. W. G. Davis, missionary in Manchuria, the Rev. James Evans, who has completed a year at Knox College very creditably, and Mr. James S. Roe, a Canadian who graduated from Princeton this spring. The Rev. H. S. Philpott, having completed his Arts studies as prescribed, was given full standing, and Mr. A. D. MacLellan, Gaelic-speaking student at Montreal College, is to be allowed to take third-year theology without any further Arts. The Board of Education recommended that Clerks of Presbyteries be instructed to forward to the Clerk of the General Assembly a list of all the degrees reported by ministers, disclosing their origin, for the Board's information. "With reference to Ministers and Licentiates of other Churches the Board urged that Presbyteries be reminded of the regulation adopted by last Assembly, namely, that such men should be received by the General Assembly before being placed even temporarily in charge of congregations, and that every effort be put forth to make this regulation effective."

General Assembly Defeats Proposal to Probe College Teachings

The report of the Board of Sabbath Schools and Young People's Societies was presented

by Dr. W. M. Kannawin, the secretary, and adopted, and the report of the Committee on Evangelism, Church Life and Work, presented by the Rev. W. F. McConnell, of Paris, was also adopted. And then came the report of the Board of Education regarding Overtures of the Presbyteries of Pictou, Prince Albert, and Saskatoon which had been referred to it, as they dealt with the teaching and the government of the two theological colleges, Knox in Toronto, and The Presbyterian College, Montreal. The Overture from Saskatoon Presbytery asked that the colleges be closed for one month, or that the Assembly take such action as would automatically terminate the present agreement with all members of both faculties of both colleges, and that temporary appointments be made by a Board on College Appointments, and that presbyteries be asked to make nominations for this new board for principals and professors in both Colleges before December 31st next. The Rev. W. G. Brown, of Saskatoon, supported the Overture, but it was defeated when put to a vote, as the Board of Education in its report advised. Regarding the Overtures from Pictou and Prince Albert Presbyteries, Dr. Hugh Munroe reported for the Board of Education as follows:

"(1) That there are no conditions existing in either College warranting the circulating to various parts of the church of the documents submitted to this Board, and

"(2) Whereas it is clearly set forth in our Book of Forms, chapter 322(b) that

"'Before approaching a Church Court with any complaint or allegation affecting the doctrine of a person subject to the jurisdiction of the Court, it is the duty of the person intending to complain to communicate his purpose to do so, to the person concerned' and

"Whereas in the case before us this has not been done, but documents injurious to the reputation of the Teachers in the Colleges of the Church have been widely circulated, the attention of the parties concerned is directed to this very serious departure from the procedure of our church, a violation of procedure so serious that it would, if continued, make the issuers of defamatory statements liable to censure by the Courts of the Church."

This report was also adopted. It was supported by Professor W. Harvey-Jellie, of Montreal; the Rev. W. T. McCree, of Toronto; the Rev. W. O. Mulligan, of Montreal, and the Rev. A. L. Budge, of Hagersville. It was opposed by the Rev. W. G. Brown, of Saskatoon; the Rev. N. D. Kennedy, and Mr. J. G. Calkin, of New Glasgow, Nova Scotia, and the Rev. R. J. Stewart, of Westville, Nova Scotia. Professor Harvey-Jellie claimed that two former students of the Montreal College took extracts from various lectures and put them into a document. He is reported to have said, "Is it not the constitutional right of the Presbyterian church, within the limits of our confession,

to uphold liberty of thought and discussion and to endeavor to set our discussion in line with present-day thought and all that is modern?" "Freedom of intellectual inquiry was desired," he said, "not an inquisition or an index expurgatorius as to what books should be read in the colleges." The Presbytery of Pictou's request for a College Committee to be set up, such as exists in the church of Scotland, was also lost, as the Board of Education is already in existence to deal with the matters mentioned.

The Rev. Frank Beare Appointed Professor

Adopting the report of the Board of the Presbyterian College, Montreal, the Assembly approved the recommendation naming the Rev. F. W. Beare, B.A., to the vacant professorship of Church History. An amendment proposing the name of the Rev. John McNab, of High Park Church, Toronto, was defeated. Mr. Beare was ordained in 1929 as assistant to Dr. Stuart Parker at St. Andrew's, Toronto. He then went to Egypt with a French archeological expedition, and two years ago was appointed Church History lecturer in Montreal College. There is a great deal of dissatisfaction with Mr. Beare's doctrinal views in the Synod of the Maritime Provinces, from which many of the Montreal students in the last ten years have been recruited. Presumably some of these students will now go to Knox College or to theological seminaries in the United States, and if they go to the latter, they will have great difficulty in getting summer mission fields in Canada, and some of them may be lost to the Canadian church. It is an unfortunate situation, but nothing can be done about it now. The General Assembly did not have to appoint the man nominated by the College Board. Presbyteries were asked for nominations, and they reported as follows: Dr. Norman A. MacLeod, of Brockville—one presbytery; the Rev. John McNab, of Toronto—six presbyteries; the Rev. Frank Beare—one presbytery; Dr. A. R. Osborn, of Edmonton—two presbyteries, and two presbyteries advised that no appointment be made this year. Either the College Board did not ask for nominations early enough in the year, or else a good many presbyteries did not take their duties seriously.

The Committee on the Proposal to Enlarge the Powers of Synods, with Dr. S. C. Parker as Convener, asked for another year to study the proposal, which was granted. However, a recommendation was carried which provided that each synod which should decide to do so might collect funds throughout the church up to twenty-five per cent. of the average grant to that synod in 1934 and 1935, these funds to be used within the synod's bounds to supplement the home mission grants made by the Board of Missions. This was quite a concession to the Synod of the Maritime Provinces, which has been especially eager to secure this privilege. Prior to this time, there has been no such

thing as Synod's Home Missions or Presbyterian's Home Missions, as in some Presbyterian churches in the United States. All has been under the General Assembly's Board of Missions since the present budget system was adopted a good many years ago. **Dr. Richard Roberts**, Moderator of the General Council of the United Church of Canada, and first United Church Moderator to do so, visited the General Assembly in an unofficial capacity. **Dr. Roberts** said, "We should frankly accept the situation that has come to exist and obey the Scriptural injunction to forget the things that are behind and co-operate in the great business of leading the Dominion of Canada to the feet of our Lord Jesus," and said that he hoped for the prosperity of the Presbyterian church. **Dr. McKerroll**, the Moderator, expressed a suitable reply. On Tuesday afternoon the Assembly adjourned early to attend a special Convocation at the Presbyterian College, Montreal, when the **Rev. R. J. Craig**, only commissioner present who had been at the Assembly of 1875, received the honorary degree of Doctor of Divinity.

Before the close of what **Dr. McKerroll** called "this glorious Assembly," **Dr. S. Banks Nelson** said that there was some possibility of the church getting a legal right to the name "Presbyterian Church in Canada," the name which has been in use all along, but which the United Church has contended is illegal because the United Church of Canada Act states that the Presbyterian Church in Canada entered the United Church. Presbyterians say that Parliament had no right to say what name they will call themselves by, as they are not an incorporated church, and the British North America Act guarantees religious liberty. But **Dr. Roberts's** visit to the Assembly may be the forerunner of a changed attitude on the part of the United Church. The General Assembly passed a resolution of gratification at the appointment of **Lord Tweedsmuir**, better known as **John Buchan**, as Canada's next Governor-General, and sent a resolution of loyalty to the King. Not only was **Professor E. L. Morrow, Ph.D.** (Chic.) confirmed in the chair of Systematic Theology at Knox College, but it was also decided to burn all documents in the Knox College case. The whole business might never have started if some Knox students had not started a petition against **Professor Morrow**, which resulted in his losing his professorship and in **Principal Thomas Eakin** being demoted from principal to professor. Both are now back in their old positions. The charges were not against the doctrinal teaching or morals of either man. The Board of Knox College did not ask for any additions to its staff this year, because of the church's lack of sufficient funds, but in the very near future further appointments will have to be made to the Knox College staff to relieve **Professor W. W. Bryden** of his heavy burden, for he is teaching Philosophy and History of Religion and Church History, and to relieve **Principal Eakin** of part of his work

in either Old Testament or Homiletics. **Professor J. D. Cunningham** teaches New Testament. There should also be some instruction in Religious Education and Missions. **Dr. Eakin** is sixty-four years of age, and **Dr. Morrow** is fifty. Both Knox and Montreal Colleges badly need an increase in their endowment. There is no reason why Canadian Presbyterians should not endow theological chairs sufficiently to make these colleges no longer dependent on the church's budget funds.

The sixty-first General Assembly was dissolved by the Moderator, and the next one was appointed to meet in the City of Hamilton, in McNab Street Church, on the first Wednesday in June, 1936, at eight o'clock in the evening.

LLENORE, MANITOBA

Irish News Letter

By S. W. Murray

THE General Assembly of the Irish Presbyterian Church was constituted on Monday, 3rd June, at the Belfast Assembly Hall. Nominations of the Presbyteries for the Moderatorship were as follows:

The Rev. Dr. A. F. Moody.....	16
The Rev. W. J. Currie, B.A.....	9
The Rev. J. S. Pyper, B.A.....	4
The Rev. Dr. J. B. Woodburn.....	3
The Rev. John Waddell, M.A.....	1

The retiring Moderator, **Dr. T. M. Johnstone**, in his valedictory address, stated that he had sought for an approach with those representing the Presbyterian Bible Standards League and found it through the offices of some Christian laymen, and that as a result of negotiations a "conclusion highly honorable to all parties" had been reached. No public announcement of the terms of the settlement was made during the Assembly, but it has since been stated that the faculty of the Presbyterian College in Belfast "have assented to and accepted sincerely and heartily chapter 2 of the Code," also that they are determined to carry out the Resolution of the General Assembly in 1928 which declares agreement "on the fundamental doctrines as set out in the Westminster Confession and regards the present Form of Subscription as a declaration of adherence to the said doctrines."

Church Union

The Assembly passed the following resolution which disposes of this problem for some time to come: "The Assembly, recognizing that further negotiations seem at present out of the question, thanks the Committee on Church Union for its labors in the interests of Christian unity, and discharges it."

The breakdown in union negotiations with the Church of Ireland was brought about by the synod of the latter body meeting in May which declined by a considerable majority to accept a declaration of the validity of Presbyterian orders and sacraments.

While all this is scarcely complimentary

to the various branches of the Presbyterian church throughout the world, yet it has served for the present to stop the craze for church union which is so persistent today. As the proverb says, "It's an ill wind —"

Moderatorial Nomination

The 1934 Assembly sent to the presbyteries an overture proposing that the Moderator be nominated by a committee consisting of the Moderator for the time being, Clerk of Assembly, ex-Moderators of the General Assembly, and one minister and one elder from each presbytery. This proposal was decisively defeated, seven presbyteries voting for approval, twenty-five against, with one abstaining. The number of votes was 152 for and 339 against. The matter was not even discussed at the Assembly, evidently with a view to getting rid of the corpse as quietly as possible.

Occupation of Manses

The Assembly passed by a vote of 144 to 126 an overture requiring a minister to vacate the manse on retirement from the active duties of his office. This question which was described as a "festering sore" by one elder, had been successively before many Assemblies, but was delayed and sidetracked by those who supported the existing regime—a legacy from the middle of last century. It is mainly due to the untiring labors of the **Rev. G. T. C. Clements, B.A.**, that this necessary reform has been made. This law does not affect ministers at present in possession of manses.

Roman Catholic Missions

The report of the Irish Mission stated that the total sale of Scriptures to Roman Catholics in 1934 was 30,000, and of religious books, 32,000. Sixty-four thousand Roman Catholic homes were visited during the year.

Foreign Missions

On Foreign Mission night reports on Jewish, Indian, and Manchurian work were given. The Jewish Mission report states that the transfer of the greater part of the Hamburg work to a continental society has resulted in releasing of a considerable sum of money which may be available for starting Jewish mission work elsewhere.

One of the features of Foreign Mission night was the address of the **Rev. James McCammon, M.A.**, of Manchuria. He said that in 1934 the baptisms in connection with the Irish Presbyterian Mission in Manchuria numbered 2,000, and in his own district (Newchwang) they had a yearly average of 400 adult baptisms for the past five years.

Mr. McCammon also told of the establishment of the Newchwang Bible School—an indigenous, independent, and interdenominational institution on evangelical lines for the training of evangelists and teachers. The school sends out evangelistic bands all over the country with the message of salvation, and two of their students had gone as missionaries to the Mongols.

The next Assembly was convened to meet at Belfast on Monday, June 1, 1936.

BELFAST.

Philadelphia Votes Action Against Independent Board Members

Case "Referred" to Synod

THE Presbytery of Philadelphia, long a conservative stronghold, on June 28th fell beneath the incessant official bombardment and acquiesced in the demand that it bring its members of the Independent Board to trial. The vote of seventy-two to thirty-nine represented the vote of the organization adherents at its peak, plus a few defections from the conservative side. The small conservative vote was accounted for almost altogether by absences, though what may have accounted for the absences might find a varied explanation.

Complaint Announced

The Rev. J. Morris McDowell announced, before charges had been read by the committee, and while the cases were still clearly non-judicial, that a complaint to the next Synod of Pennsylvania signed by more than one-third of those present, would be filed, thus staying all proceedings, and allowing the matter to go up for decision on constitutional grounds without trials.

Dr. McCormick Leads Official Forces

Leadership of the forces pressing for trial was taken by the Rev. W. L. McCormick, D.D., chairman of the Special Judicial Committee appointed last January. He also headed the committee named by the Moderator to bring in charges and specifications.

"Affirmationist" Prosecuting Committee

The Prosecuting Committee named by the Presbytery consists of three Auburn Affirmationist ministers and one elder whose pastor is an Affirmationist. They are: Ministers: Geo. E. Barnes, John A. MacCallum, Edward B. Shaw; Elder E. D. Oakford, of First Church.

Debate and Vote

The day was stiflingly hot, the meeting was held in the lecture room of the Arch Street Church. Nevertheless, interest in the debate was intense. By mutual agreement, Dr. McCormick spoke fifteen minutes, and each of the persons involved spoke for a like time. They solemnly warned the Presbytery that if it voted for the Assembly request, it violated the Constitution and turned its back upon the whole point of the Protestant Reformation. The debate moved upon a high level, with no breaches of decorum from either side. It was evident that many members of Presbytery who voted for trial, did so with deep reluctance, almost against their

will. The Presbytery, over conservative opposition, voted at the beginning to sit with closed doors.

"Case" Referred to Synod

After the charges and specifications had been adopted, Presbytery voted to refer the case to the Synod of Pennsylvania. Under the action of the Synod in electing a Permanent Judicial Commission, and giving it power to proceed ad interim, it was evidently the intention to send the accused for an immediate trial before the Synodical Commission, and allow an appeal to the Assembly of 1936. This arrangement, however, by which the case would never come before the Synod at all, was declared by available legal lights to be without question unlawful. A judicial commission of a synod may only have powers in a case "transmitted" to it by the judicatory which elected it.

Lay Members to Be Tried

Two lay members of the church, Miss Mary Weldon Stewart and Murray Forst Thompson, Esq., were ordered tried also. Their trial, however, is to be before the session of the church of which they are members: Hollond Memorial Church. This is the first time that such official pressure has been put upon lay members, and the first time in many years that a woman has been ordered to trial for an ecclesiastical cause. Due to the fact that these two are unordained, have taken no ordination vows, the nature of the charges against them will be watched with great interest.

Miss Stewart and Mr. Thompson issued the following statement:

"Last Friday the Presbytery of Philadelphia, in a secret session dominated by Modernists, voted for the trial of certain members of the Independent Board who had refused to obey the unlawful mandate of the General Assembly of 1934 that they resign from the Independent Board. The cases of five ministers were referred to the machine-controlled Synod of Pennsylvania; our cases were referred to the session of our church for appropriate action.

"We desire to make plain our reasons for not obeying the mandate of the General Assembly. That mandate was unlawful and unconstitutional because the Assembly sought to bind men's consciences in virtue of its own authority and because it sought to deal with an organization which is not within the church. That mandate was un- Presbyterian and un-Christian because it

condemned members of the church without a hearing and without a trial. No real Christian could obey such a command, involving as it does implicit obedience to human council and involving also the compulsory support of the Modernist propaganda of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. This whole issue involves the truth and liberty of the gospel of our Lord Jesus Christ. The question is whether members of a supposedly Christian church are going to recognize as supreme the authority of men or the authority of the Word of God, whether they are going to obey God rather than men. We refuse to obey men when we believe their commands are contrary to the Bible. We are thus taking our stand for the infallible Word of God, and in doing so, we plant ourselves squarely upon the Bible and the Constitution of the Presbyterian Church in the U. S. A."

Commission Appointed to Visit Philadelphia and Chester Presbyteries

IN PURSUANCE of the action of the 147th General Assembly, authorizing the Moderator to appoint a special commission to visit and inquire into the Presbyteries of Chester and Philadelphia, the following have been appointed: the Rev. Dr. Henry Seymour Brown, of Chicago, chairman; the Rev. Dr. Leonard V. Buschman, of Buffalo, N. Y.; the Rev. Dr. George A. Franz, of Indianapolis, Ind.; the Rev. Dr. Jesse Herrman, of Lexington, Ky.; the Rev. Dr. Arthur Lee Odell, of St Paul, Minn.; the Rev. Dr. Roy Ewing Vale, of Detroit, Mich.; Elder Arthur L. Jackson, of Baltimore, Md.; Elder Ferris D. Stone, of Detroit, Mich.; Elder Andrew Timberman, of Columbus, Ohio.

Trials Continue West Jersey

THE Presbytery of West Jersey, at its meeting on June 18th, voted to re-refer the case against the Rev. Carl McIntire to a new commission, composed of the seven remaining members of the old commission and two newly elected persons. The newcomers are: the Rev. W. S. LaSor, of Ocean City, New Jersey, who has been publicly outspoken in his opposition to Mr. McIntire and who declared his own prejudice before being elected, and the Rev. J. Howard Douglass, of Paulsboro, New Jersey.

At the first meeting of the Commission, held on June 24th, the Prosecution challenged Mr. Iredell, the Defense, Messrs. O. W. Buschgen (the Moderator), W. S. LaSor, R. O. Smith, and H. D. M. Sherrerd.

Chicago

President J. Oliver Buswell, Jr., was cited to appear at the second meeting of the Judicial Commission trying him, at 10:30 A. M., July 8th, in the Fourth Presbyterian Church. The hearings were open to the public.

Presbyterian Constitutional Covenant Union Organized

ON THURSDAY evening, June 27th, approximately a hundred picked representatives of evangelical Presbyterianism, mostly from the Eastern seaboard, met in Philadelphia and organized "The Presbyterian Constitutional Covenant Union." This new organization will, it is hoped and expected by its sponsors, serve to draw together the various organizations now working to the same end. It will be its aim to organize thoroughly the conservative element in the church from coast to coast.

The meeting was marked by earnest discussion, frank interchange of views, and the conviction that though the days seem dark, God is still sovereign. After the Constitution had been adopted, officers were elected to serve until the first annual convention. They are as follows:

President—Mr. A. F. Miller, Collingswood, N. J.

Vice President—Mr. D. T. Richman, Philadelphia, Pa.

Secretary—Mr. D. M. Perkins, Vineland, N. J.

Treasurer—Dr. Gordon H. Clark, Philadelphia, Pa.

These officers together with five other persons comprise the Executive Committee. The others in the committee are: the Reverend J. Gresham Machen, D.D., Litt.D., Philadelphia, Pa.; the Reverend Harold S. Laird, D.D., Wilmington, Delaware; the Reverend A. L. Lathem, D.D., Chester, Pa.; Mr. Bert W. Tennant, West Pittston, Pa., and the Reverend Edwin H. Rian, Philadelphia, Pa.

Constitution

The Constitution of the Covenant Union is as follows:

ARTICLE I. NAME

The name of this organization shall be:

THE PRESBYTERIAN CONSTITUTIONAL COVENANT UNION.

ARTICLE II. OCCASION

The occasion for the forming of this organization is the increasing dominance, in the Presbyterian Church in the U.S.A., of a Modernism which is destructive both of the Church's clear Christian witness and of the liberties guaranteed by the Church's Constitution.

Among the manifestations of this destructive tendency may be mentioned the following:

1. The signing, by 1293 ministers of the heretical "Auburn Affirmation," which

attacks directly the doctrine of the inerrancy or full truthfulness of Holy Scripture and declares to be non-essential that doctrine together with the virgin birth of Christ, His miracles, His substitutionary atonement to satisfy divine justice and reconcile us to God, and His resurrection in the same body in which He suffered;

2. The placing of signers of this heretical document in positions of high authority and influence in the Church, in such fashion that the point of view represented by the Affirmation is shown to be largely dominant in the ecclesiastical machinery;
3. The refusal of the General Assembly to institute a reform of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., whose policy has been shown to be favorable to Modernism;
4. The unconstitutional action of the 1934 General Assembly (reiterated in substance by the 1935 General Assembly) declaring, among other things, that support of the missionary program established by changing majority votes of the General Assembly is as much the duty of every officer and member of the Church as is attendance upon the Lord's Supper—thus placing the commands of men on an equality with the commands of God and making Christian giving no longer a matter of free will but the payment of a tax to be enforced by ecclesiastical penalties;
5. The unconstitutional action of the 1935 General Assembly unseating three commissioners and thus depriving them of an important part of their rights as ministers without any judicial hearing whatsoever.

ARTICLE III. PURPOSE

The purpose of this Covenant Union shall be to defend and maintain the Constitution of the Presbyterian Church in the U.S.A.—that is, to defend (1) the Word of God upon which the Constitution is based, (2) the full, glorious system of revealed truth contained in the Confession of Faith and Catechisms, commonly called (to distinguish it from various forms of error) the "Reformed Faith," and (3) the truly Scriptural principles of Presbyterian Church government guaranteeing the Christian's freedom from implicit obedience to any human councils and courts and recognizing instead, in the high Biblical sense, the authority of God.

ARTICLE IV. PLEDGE

We, the members of this Covenant Union, are resolved, in accordance with God's Word, and in humble reliance upon His grace, to maintain the Constitution of the Presbyterian Church in the U.S.A., (1) making every effort to bring about a reform of the existing church organization, and to restore the Church's clear and glorious Christian testimony, which Modernism and indifference have now so grievously silenced, but (2) if such efforts fail and in particular if the tyrannical policy of the present majority triumphs, holding ourselves ready to perpetuate the true Presbyterian Church in the U.S.A., regardless of cost.

ARTICLE V. MEMBERS

All ministers and communicant members of the Presbyterian Church in the U.S.A., all persons, formerly ministers or communicant members of that Church who shall have been removed from that Church in contravention of the Church's Constitution, and all persons, formerly ministers or communicant members of that Church, who shall have withdrawn from that Church for conscience' sake in pursuance of the principles expressed in the Constitution of this organization, shall be eligible to membership in the Covenant Union. Such eligible persons, upon approval of the Executive Committee or its authorized representatives, may actually become members by expressing agreement with the Constitution of the Covenant Union and by subscribing to the pledge in Article IV.

ARTICLE VI. OFFICERS

Section 1. The officers of this Covenant Union, to be elected annually by the Annual Convention of the Covenant Union, shall be a President, a Vice President, a Secretary and a Treasurer, whose duties, except as hereinafter provided, shall be those that ordinarily devolve upon such officers.

Section 2. The officers elected at one Annual Convention shall serve throughout the sessions of the following Annual Convention, the President of the Covenant Union being the presiding officer of the Convention. At the first Annual Convention, however, the officers of the Covenant Union shall begin to serve as soon as they are elected.

ARTICLE VII. EXECUTIVE COMMITTEE

An Executive Committee, to consist of the officers and five other members to be elected annually at the Annual Convention, shall have power to carry on the business of the Covenant Union between the Annual Conventions as may be directed by the Covenant Union. The members of the Executive Committee shall be *ex officio* voting members at the Annual Convention and at all other meetings of the Covenant Union.

ARTICLE VIII. CHAPTERS

Any twenty or more members of the Covenant Union may form themselves into a Chapter if such action is approved by the Executive Committee.

ARTICLE IX. REGIONAL ORGANIZATIONS

Any two or more chapters or any forty or more members may form themselves into a regional organization, which may elect its own officers in such manner as it may determine, to carry out the purposes of the Covenant Union in that region and to encourage the formation of chapters.

ARTICLE X. ANNUAL CONVENTION

A Convention of the Covenant Union shall be held once every year. The voting members of this Convention shall be delegates elected by the Chapters of the Covenant Union. Each Chapter shall be entitled to send at least one delegate. Chapters consisting of more than twenty members shall be entitled to send one additional delegate for each twenty additional members or major fraction thereof.

ARTICLE XI. ADDITIONAL MEETINGS

Meetings of the Covenant Union in addition to the Annual Convention may be called either (1) by adjournment of the Annual Convention, or (2) by a call of the Executive Committee, which shall be sent in writing to all the Chapters of the Covenant Union at least 30 days before the time of the proposed meeting.

ARTICLE XII. AMENDMENT

This Constitution may be amended either (1) by a two-thirds vote of the delegates present at each of two successive Annual Conventions, or (2) by a two-thirds vote of the delegates present at one Annual Convention or at one other meeting of the Covenant Union, after the proposed amendment shall have been submitted to all the Chapters in writing at least 30 days before such Convention or other meeting convenes.

Rev. Joseph A. Schofield, Jr., Resigns from the Independent Board

UNDER date of July 10th the Reverend Joseph A. Schofield, Jr., pastor of the First Presbyterian Church of Gouverneur, N. J., sent the following letter to the members of the Independent Board for Presbyterian Foreign Missions. Mr. Schofield is a

member of the Board of Trustees of Westminster Seminary.

Dear Friends:

Will you be so good as to accept my resignation from the Independent Board for Presbyterian Foreign Missions, said resignation to take effect at once? I take this step with a heavy heart; not only because it marks my withdrawal from an enterprise for which at first I had the very highest hopes and the ending of my association in that enterprise with dear friends for whom I have had for years and still continue to have the highest respect and the sincerest love; but also because I know full well that my resignation may be quite widely misinterpreted.

Some months ago, I became convinced that the Independent Board for Presbyterian Foreign Missions in its present form of organization cannot be operated effectively within the Presbyterian Church in the U.S.A. Acting in harmony with that conviction, I have repeatedly tried to get the Board to reorganize along lines that, in my opinion, would greatly increase its efficiency as an agency for promoting truly Biblical and truly Presbyterian Missions. On three occasions (November 15, 1934, March 5, 1935 and March 28, 1935) I sent letters to the President of the Board urging its reorganization. I have made the same proposal to the General Secretary of the Board as well as to various members of it. These efforts availed nothing. The responses received indicated that the Board as a whole was not even disposed to consider my proposal of a reorganization. Meanwhile, Dr. Samuel G. Craig, a member of the Board in its tentative form, had proposed, in a formal letter to the Board, a reorganization along somewhat similar lines. . . .

Although I have contemplated resigning since last November, I did not definitely determine to do so until April of this year when the response to Dr. Craig's letter made it impossible for me any longer to cherish the hope that the Board would reorganize along the lines that I had proposed. Nevertheless, in spite of my determination, I deliberately withheld my resignation until after the meeting of the 1935 General Assembly, for fear that if I resigned before that meeting it might in some degree embarrass those who, irrespective of their approval or disapproval of the Independent Board, were urging that the 1935 Assembly reverse the action of the 1934 Assembly relative to the members of said Board. My decision to resign, however, was in no wise contingent on the action of the Assembly. The only contingency on which I would have continued a member of the Board would have been an announced intention of the Board to reorganize along the lines I had proposed. The 1935 Assembly being now a

thing of the past, there seems to be no reason why I should longer withhold my resignation.

I trust you will believe me when I say that in presenting my resignation as a member of the Independent Board I have not been actuated by a regard for the Mandate of the 1934 Assembly. That Mandate I regard as opposed to the Word of God and the Constitution of our Church and as being therefore null and void. I anticipate, nevertheless, that I will be accused of having resigned for fear of ecclesiastical discipline. I can only say that such is not the case, I yield to no one in the strength of my conviction that we ought to obey God rather than man no matter what may be the consequences. But, for me, feeling as I do about the Independent Board, to continue a member of it would merely mean that I preferred to face ecclesiastical discipline rather than admit that I had been over-hasty in accepting membership on the Board, or at least that I had been over-negligent in not resigning from it before the action of the 1934 Assembly, inasmuch as previous to that action I was in grave doubt as to the wisdom of the plan of organization and mode of operation of the Independent Board. I cannot believe that God is any more pleased when we act from fear of being charged with inconsistency and cowardice than when we act from fear of punishment.

Considerations which impelled me to propose reorganization of the Independent Board and which, reorganization having been thwarted, now impel me to resign, include the following:

1. The Independent Board in its present form is impracticable. Pastors, no matter how sympathetic, simply cannot "work it" and pastors are the key to any continued missionary giving. Furthermore, it is impossible for such a Board to do any work through or have any effective contact with the various Presbyteries and Women's Presbyterian Societies of the church.

2. The Independent Board makes no provision for the support of sound missionaries already on the field.

3. The Independent Board involves an abandonment of any effort to preserve the vast assets of the official Board for the purpose for which they were given, inasmuch as it involves an abandonment of any effort to reform the official Board. But it is exactly such a reformation that I think should be our primary purpose.

4. The Independent Board, without doubt unintentionally, has proved divisive as among sound Presbyterians and consequently has weakened rather than strengthened the cause of conservatism in the Presbyterian church. Since many, perhaps most, of those

most strongly opposed to Modernism and Indifferentism in our church have refused to have anything to do with the Independent Board, the unwisdom of maintaining it in its present form becomes increasingly evident.

5. The Independent Board has proven confusing as regards the main issue before the church—the issue between Modernism and historic Christianity. The mind of the church is being turned from questions of doctrine and directed toward questions of polity. Granted that the issue raised by the Independent Board is fundamentally a doctrinal question, those opposed to the Independent Board are succeeding in large measure in making it appear as though it were mainly an administrative question, which, of course, it is in part. It is vitally important, it seems to me, that the eyes of the church be kept upon the main issue.

The fact that I have resigned from the Independent Board does not mean that I have changed my mind relative to the official Board. I shall, therefore, consider it my Christian duty, as long as things continue as they are, to make emphatic and outspoken protest against the policies of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. and to do what I can to induce the General Assembly to make its policies conform to the teachings of the Bible and the standards of said church.

With kindest personal regards,

Yours faithfully,

JOSEPH A. SCHOFIELD, JR.

Eastern Pennsylvania Letter

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

A NEW record for presbytery meetings was set by Philadelphia Presbytery when it held three within eleven days, not counting a fourth at which an ordination was performed. Highlights of these meetings include colorful reports from commissioners to the General Assembly, which were received, but the usual commendations withheld because of divided sentiment; refusal to ordain Licentiate F. Clarke Evans because of his orthodox answers to unorthodox questions; approval of Miss Frances Rankin as a candidate for unordained service despite her failure to appear before presbytery; approval for ordination of Candidates Roland Driscoll, of Oxford Church, and Charles B. Almond, of Calvin Church; and the acceptance of a report from a special judicial commission of the Presbytery recommending the trial of the Revs. Charles J. Woodbridge, H. McAllister Griffiths, Merrill T. MacPherson, Paul Woolley, and Edwin H. Rian. Those who voted aye on this last measure included all the Auburn Affirmationists (indicated by asterisks) except Dr. Alexander MacColl, excused for a wedding, and Dr. G. E. Barnes, not voting. Voting aye: the Revs. Avery, Baird, Beery, Boggs*, Bowman, Boyd, Bram, Buchanan, Cannon, Copp, Wm. R. Craig,

Cruikshank, de Simone*, Dunham, Eubank, Evans, Everett, Frame, Edward M. Freeman, William P. Fulton, Greenway, Gurley*, Hill*, J. Renwick Jackson, Kaufman, Lewis, Robert R. Littell, MacCallum*, Mackie*, McCormick, McIlroy, Mitchell, Howard M. Morgan, McClain, Oakley, Pence, Piper, Rearick*, Rosche, Scalera, Schall, Schweitzer, Shaw*, Shultz, Swain, Triplett, Waide and Wettstone, and twenty-three or twenty-four elders, eight of them from the churches of Affirmationists.

Synod's new Permanent Judicial Commission includes the Revs. Joseph L. Weisley, Forty Fort; Roy F. Miller, Reynoldsville; William F. Kieffer, Llanerch; D. K. Allen, Johnstown; W. L. Hemphill, Leaman Place; John C. Finney, Philadelphia; William R. Craig, Philadelphia; G. Karl Monroe, West Alexander; and seven elders, including Dr. William Mathew Lewis, of Easton.

The Rev. Elisha Safford was elected Moderator of Chester Presbytery for three months, on June 11th. An attempt by the Rev. W. Rankin to bring about a "re-study" of Home Missions in the Presbytery through a committee was voted down.

Graeme C. Smith was ordained in the Willow Grove Church on May 9th, and Robert B. Cunningham in the Langhorne Church on May 15th. Both are Westminster Seminary graduates. Mr. Smith has accepted the call of the Deerfield, New Jersey, Church. A. M. Frew, a graduate of Princeton Seminary, was ordained and installed in the Ardmore Church recently.

Candidates for ordination, according to a new rule of Lackawanna Presbytery, sponsored by the Rev. S. Turner Foster, D.D., must pledge their "whole-hearted support" of the Church Boards, and promise to "lead" their "people to contribute" to them. A further resolution presented by Dr. Peter K. Emmons reads in part: "That the Presbytery remind the Sessions of all our churches that in accordance with the Form of Government of our church the Presbytery holds the Session of each church responsible for the conduct of all societies and organizations connected with the church under its supervision and that in accordance with this provision of our Constitution, we instruct the Sessions of our churches to see to it that the societies and organizations of our churches do not support this Independent and divisive movement . . .", i. e., the Independent Board.

Dr. Corydon Curtiss Tyler celebrated the fortieth anniversary of his ministry June 23rd, preaching his final sermon in the Chestnut Hill Church. He has been elected pastor emeritus.

Licentiate F. Clarke Evans, candidate recently rejected by Philadelphia Presbytery for ordination because he said that if the Assembly's mandate conflicted with the Word of God, he would choose the Bible, spoke in Beacon Church June 19th. His pastor, Dr. David Freeman, of Grace Church, Philadelphia, commented in a sermon on June 23rd: "The Assembly is de-

termined more and more to crush out those who believe in the Bible. . . . If Clarke Evans is not fitted to be a minister of the Presbyterian Church, neither am I."

Candidate LeRoy B. Oliver, of Beacon Church, gave the valedictory address at Stony Brook School, Long Island, on June 8th.

PHILADELPHIA

Denver and Vicinity

By the Rev. H. Clare Welker, Th.M.

DENVER Presbytery held its regular summer meeting in the Sedalia Church, the Rev. Benjamin Woodruff, pastor, on June 23rd. The meeting was attended by the ministers and elders, together with their families. A brief business session was held in the forenoon, after which all present adjourned to a grove near the church where a basket dinner was enjoyed. The chief item of business was the report of the commissioners to the last General Assembly. Five of the six in attendance at the Assembly were present to make reports. The sixth was detained by sickness.

The Rev. Garrett S. Tamminga, pastor of our Golden Church and Moderator of Denver Presbytery, has been confined in the veterans' hospital at Cheyenne, Wyoming. It is hoped he will be able to return soon, after which he plans to leave for California for a month's vacation. Dr. Wm. L. Barrett, pastor of the Montview Boulevard Church, Denver, recently returned from a six weeks' vacation spent in California, and the Rev. Elmer J. Larson and family expect to leave soon for the same place to spend a month's vacation.

Vacation Bible schools are the order of the day in Denver Presbytery. Most of the rural schools have already completed their sessions. It is expected there will be a larger number of schools than ever before and the Presbytery has always had a good record for this type of work.

Serious floods recently occurred in a number of our rural communities. Elizabeth, Kiowa, Elbert, and Strasburg all suffered greatly. Our very efficient field representative, the Rev. J. S. Dapp, was one of the first outsiders on the ground, and assisted in organizing timely emergency relief. Several of the Denver churches, among them Central, First Avenue, South Broadway and North, had a share in the work.

Following the spring meeting of presbytery at which vacancies on the board were filled, the Church Extension Board of the Presbytery was organized with the Rev. Elmer J. Larson, president; Elder Lewis S. Stone, vice-president; the Rev. George R. Edmundson, secretary, and Elder R. D. Marthens, treasurer.

The Rev. William Floyd Kuykendall was recently installed pastor of the Littleton Church, with the Rev. John Timothy Stone,

D.D., of Chicago Seminary, preaching the sermon.

Mr. Andrew Murray, son of the Rev. Thomas Murray, of the First Avenue Church, and a candidate for the ministry, has recently occupied a number of our local pulpits.

Seventy-two young people representing twenty-five churches were enrolled in our Presbyterian Young People's Conference which was recently held at the Episcopal conference grounds near Evergreen. The leader of the conference was the Rev. Walter D. Howell, of Philadelphia, field director for the Board of Christian Education.

News Letter from Ethiopia

By the Rev. James L. Rohrbaugh

Since last writing I have been very sick—so sick in fact that the attendant nurse thought I was dead. But thanks to the mercy of God, and the skill of Dr. Hockman of the American Mission Hospital, I am almost as strong as ever and am doing my regular work again.

PREACHING

Without interruption our regular appointments were kept during my illness, largely through the kindness of the Rev. Clarence Duff, who has just gone home on furlough. Since recovering we have opened a place in a new community, and we are already getting all the people we can handle there. Finally, and at last, another missionary has been appointed to help me in the Bookshop, so now we will be free half of the weekdays to hold weekday meetings and to do the calling among the native huts. The opportunity here is almost unbelievable and if we fail to win many for the Kingdom, it will be due only to our own lack of endeavor. As to specific results from our preaching, see a later paragraph.

PRACTICAL MISSIONARY PROBLEMS

The purpose of these letters is to make missionary life and work seem as vivid as possible to those who read. Therefore, we are writing this paragraph on actual questions which we have to decide.

Method of presentation:

The Coptic Church, though nominally Christian, abounds in legalism and sacramentarianism. By law its members fast—no meat, milk, etc., Wednesdays and Fridays and various forty-day periods. Some foods are entirely forbidden as unclean, and many ceremonial acts—such as kissing the church—are required. Long rote prayers are offered to Mary and the Saints, and long rituals are performed by the Priests for the salvation of the worshipers. Superstition of every sort abounds, yet they do confess the name of Jesus with their mouths and profess a great piety. What should be the attitude of the missionary toward the church in general and the above and other things in particular? We have the following classes

of opinions among the Missions working here:

The B.C.M.S.—a British Society, are working with the church, and are trying to bring about a reformation within it. Their method is to preach positive salvation and to ignore the above facts. I can find no historical precedent for the overcoming of error by ignoring it, but they are a new Mission and we cannot judge the results of their work.

The United Presbyterian Mission has no dealings with the official church. It is their general, but not official, policy to preach positively, as it is expressed, in Addis, but in their Western stations we understand that they have come out strongly against all legalism.

The Swedish Missions do not oppose the church in their public preaching, but in their classes and in private conversation they make it pointedly plain that one must break with all of these things and come to Christ in repentance and faith, believing, if they would be saved.

The Sudan Interior Mission has adopted no specific policy, and different workers teach according to their own ideas. In point of conversions, the Swedish people have been the most successful here in Addis, though it must be admitted that they are much the oldest in years of service.

The question is "Which of the above policies should be followed, and could a stronger policy than that of the Swedes be adopted without arousing the antagonism of the church, and furthermore, is it wisest to secure and maintain a friendship with the church?" Thus far my policy has been similar to that of the Swedish people, but I can't help feeling that it might well be stronger. There are a number of Abyssinians who openly state their distrust of the long rituals of the church, and perhaps they would be encouraged by more open mission support, yet when one is a member of an organization, one is not permitted to go too far ahead of his fellows. It might be well to add that in teaching against fasting as a rite and against Mariolatry, a surprising number have agreed that they are not Biblical and therefore are wrong. Another question is: Should we preach to crowds? Is it better to speak to large numbers with the inevitable lack of personal contact, or to begin by more intensively teaching a few and call out a small group of believers as a nucleus for a larger work?

SPECIFIC RESULTS

A number of people are showing a greater interest in what we teach and are showing an increasing willingness to accept our teaching as that of the Bible. Two young men had prayer with me, confessed their sins to God, and definitely asked Him to save them. It is very cheering to find the distrust of the foreigner disappearing and a real desire to know our Lord taking its place.

APOLOGIES

Because of sickness and rush of work, many, many letters have been unanswered. I hope the writers will accept my apologies and believe me when I say that I hope soon to catch up.

WAR

The various legations here seem to regard war between Italy and Abyssinia to be inevitable. Abyssinians by the thousands are being conscripted for military service and this government quite obviously will not be unprepared. Yet do not look to us for news of it, because we hear very little, other than what we read in American newspapers a month old. Because of the complete lack of a Red Cross organization, it is our intention to volunteer for Red Cross service if war actually comes. Too, by being with the army, one would have great crowds to whom to preach and one ought to have a receptive audience.

THANKSGIVING

We cannot thank you all enough for your prayers, gifts, and kindly remembrances during the trying two months through which we have passed. More than we can tell you we praise God for you and pray that He will abundantly bless you all in every good thing.

Addis Ababa, Ethiopia.

(For those who may not have heard before: In speaking of an illness in the first paragraph of his letter, Mr. Rohrbaugh refers to an operation for appendicitis which he underwent on February 20th. Resulting complications so nearly proved fatal that it was necessary to resort to the use of artificial respiration for three hours.)

Letter from Melbourne, Australia

By a well-known correspondent, sent through Rev. H. T. Rush, Secretary, Bible Union of Victoria

IT IS not surprising if Presbyterians in other lands are feeling uncertainty about the issue of the "Angus Case"; for in Australia itself many active members of the church have a quite mistaken impression of the present position.

The main delusion (sedulously fostered by Dr. Angus's supporters) is that this "cause celebre" is over and done with; that the Judicial Commission tamely acquiesced in the doctrines of Dr. Angus, which will henceforth be recognized as wholesome food for the students and eventually be incorporated in the "New Creed" of the Presbyterian church.

Let friends of Christianity be reassured. It is true that a number of Dr. Angus's former students and a few others would confidentially admit that their own disbelief is as complete as his. It is also true that

some prominent men, who personally dissociate themselves from his views, yet show the ecclesiastic's indifference to every principle except peace and quietness, and deprecate any effective action. Some even say that "the Judicial Commission gave Dr. Angus a big fright, and he's going to be good now and teach his students the pure orthodoxy of our church's standards."

Well, Dr. Angus's opponents have said some severe things about his teachings, and have even questioned his rectitude in using his professorship to spread views out of harmony with the church's doctrine. But none of these ever brought such a dreadful charge against his honor as that he would teach doctrines he rejects and despises, just in order to hold his position and his salary. These pacifists do him a grave injustice. If he goes on teaching, he will, of course, continue to promulgate his own beliefs (although it is unlikely that another capable stenographer will be found among his students to let the outside world know exactly what he is inculcating).

Meanwhile, he is not teaching; and the reason for that is regretted by both friends and opponents. Owing to serious illness, he cannot take his classes during First Term; quite possibly, not in Second Term either. The Locum Tenens, appointed by the N. S. W. Theological Hall Committee, holds views so similar to those of Dr. Angus that the students are in no danger of hearing any more of the gospel than under previous conditions.

But those who do love the gospel are not inert. A Commonwealthwide movement has won a most gratifying and encouraging response. Offers of co-operation have flowed in. Indeed, quite a number of well-known ministers and elders whom one had supposed to be apathetic, if not "pro-Angus," are joining in.

No official "league" is being formed, but we know who our friends are, and none are being sought but those who are determined to defend and deliver the Presbyterian church from the powerful assault launched against its evangelical faith.

Dr. Angus's sickness has, of course, suspended action against him. But this movement's goal is far beyond personalities. It is not against Dr. Angus we are united. It is against that rationalistic caricature of Christianity, which has no life-giving attributes—and which indeed threatens the life of the church.

Many methods of defending the church are still available. The Holy Spirit is He to whom loyal hearts look for practical guidance, and the right door will open as each stage is reached.

The earnest prayer of Christians everywhere is entreated, for the danger is not local and the Gospel Cause is one.

China Letter

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

THREE important meetings of a thoroughly fundamentalist character are in prospect for the near future, and for each of them we bespeak the earnest prayers of all Bible-loving people.

On the 7th of May, 1935, the General Assembly of the Presbyterian Church of Christ in China will begin its regular triennial meeting at Hsuechowfu, Kiangsu. This church contains over three-fourths of the constituency of the Southern Presbyterian Mission in China and over one-fourth of that of the Northern Presbyterian. In addition to the fundamentalist doctrinal standards of these "mother" churches in America, its General Assembly and all its Presbyteries, in sponsoring the organization of the League of Christian Churches, also adopted by overwhelming if not unanimous vote the creedal statement of the latter, which is a brief but definite affirmation of essential doctrines common to those standards and other really evangelical creeds.

On the 10th of May, the commissioners to General Assembly with representatives of the other constituent bodies of the League of Christian Churches assemble at Kaifeng, Honan, for the Third Triennial Conference of the League. Though the funds for this meeting are still far from adequate, all indications point to a good and fairly representative attendance of able Bible-believing leaders. Some of the strongest speakers in China, such as the Chairman, Dr. Chia Yu Ming, the Honorary Secretary, Chancellor Arie Kok, Evangelist Wang Ming Tao, and the Revs. Ch'eng Ch'i Kwei and James Graham, Jr., are on the program for addresses.

A generous gift from Dr. Maitland Alexander has made possible the holding of a summer conference for students under the auspices of the League of Evangelical Students, which should be larger and better than the by no means unsuccessful one God enabled us to hold last August with practically no funds. Early July will probably be the time of the conference this year.

Several years ago, when a so called majority of the Presbyterian Church in Canada voted to enter the inclusive United Church of Canada, taking their Honan Mission with them, and when their native church in Honan was led to enter the equally inclusive Church of Christ in China, Dr. and Mrs. Jonathan Goforth, strongly disapproving of such compromising unions in the interest of harmony, endured the keen sorrow of leaving the beloved churches which they had been used in building up through many years of consecrated labor; but God, Who never errs and Who delights to give the joy of harvest to tearful sowers of His

seed, guided their steps to far-off Manchuria to what has proved indeed a goodly heritage.

From the very first, the people have responded well to the gospel message, and now comes the encouraging word from the Canadian Presbyterian Mission there that the formation of a presbytery is not far distant, only awaiting a few more "completely self-supporting congregations to warrant forming a Presbytery." That this time is rapidly drawing near would seem to be indicated by the statistics of the past three years, two items of which are as follows:

1932—baptisms, 472; contributions, \$4,312.12
1933—baptisms, 778; contributions, 8,285.05
1934—baptisms, 966; contributions, 14,665.98

The Chinese Christians have even "given joyfully about \$80.00, Canadian currency, to wipe out the Home Deficit" of their "Mother Church."

Though totally blind for almost two years, Dr. Goforth has been continuing his wonderfully blessed work of evangelism; but now, on account of Mrs. Goforth's failing health, they have had to retire to their homeland, among whose churches "everyone expects their forty-seven years of eminently fruitful service in China and Manchuria to be crowned with rich blessing."

A faith work in connection with the Mission, financed by the "Goforth Evangelistic Funds Account" is still being carried on "along the same lines of aggressive evangelism, all workers being 100 per cent loyal to the Bible."

TENGHSIEN, SHANTUNG PROVINCE, CHINA

Korea Letter

By the Rev. Bruce F. Hunt

DR. JOHN R. MOTT arrived in Seoul on the 30th of March. In Japan he had a great deal to say about world peace. His purpose in visiting Korea is reported to be to study the present-day problems of the Korean church and to discuss the International Missionary League Convention which is to be held in Asia in 1938.

During his stay in Seoul, an "enlarged" Executive Committee of the National Christian Council met and decided to hold a retreat for forty missionaries and forty Korean leaders on the 18th of April. The purpose of this retreat is to discuss union between the Methodist and Presbyterian churches in Korea. Mr. Hugh Cynn, who has been so much in the public eye recently over his organization of the so-called "Positive Faith Society," was on the committee of arrangements to plan Dr. Mott's activi-

ties while in Seoul. We only pray that **Dr. Mott** may have been given an unbiased understanding of the present-day problems in the Korean church.

One thousand delegates enrolled for the Presbytery Sunday School Convention held in Syenchun on March 5th. Over 2,000 attended the evening meetings.

The Korean Presbyterian Church through its Home Missions Board has been ministering to the spiritual needs of Koreans in Manchuria and Shanghai for twenty-five years but not until this year have they sent an official representative of the Board to visit the work. The **Rev. Kil Chang Kim** has recently returned from an official tour and feels that the 100,000 yen (\$30,000) spent during the last twenty-five years has not been spent in vain.

Another retreat for ministers of the Korean Presbyterian Church is being planned for, though, to date, everything has not been definitely settled. This time, as last fall, the purpose of the retreat is to bring pastors together in prayer and to study God's word in the hopes of counteracting the crisis in the Korean church with a revival. The contemplated retreat, if held, will be conducted with Chunju Station (Southern Presbyterian Mission) as host. As before, **Drs. Bull, Holdcroft** and **Mr. Soltau** are bearing the brunt of the arrangements outside the Station, and **Mr. Boyer** in Chunju is receiving funds. This time it is hoped to have all the ministers of the Presbyterian church present, instead of just a selected group. As the retreat was planned for the end of April and the meeting planned by the "enlarged" Executive Committee of the National Christian Council comes just before it, there is some concern as to whether the two gatherings will not somewhat interfere with each other. Certainly the Korean church needs our prayers at this time.

One hundred and thirty Korean pastors and eighteen missionaries took time out of their busy spring activities to attend a Retreat in Chunju from April 27 to May 1. The call for the Retreat was issued in the name of the Moderator of the Korean General Assembly. The need for such a Retreat has been the growing divisions and quarrels in the church with the consciousness of an emptiness of soul and a powerlessness on the part of many of the pastors. Reduced rates were secured from the government railways, enabling pastors to come from twenty out of the twenty-four presbyteries in the bounds of the Korean General Assembly. Missionaries took up a collection to defray the Board expenses of the men while at the Retreat. Different hours of the Retreat were led by such outstanding men

in the Korean church as the **Rev. Kil Sun Ju**, the "blind evangelist," **Dr. S. L. Roberts**, President of the Presbyterian Seminary in Pyengyang, the **Rev. Im Chong Won** of the large West Gate Church in Pyengyang City, **Dr. S. A. Moffett**, **Dr. W. F. Bull**, **Dr. W. N. Blair**, the **Rev. Lee In Sik**, Moderator of the Korean General Assembly, **Dr. J. G. Holdcroft**.

Two of the six hours every day were taken up with teaching in regard to the Holy Spirit, one hour on "The Essentials for a Revival," one on Philippians, and another hour on "A New Vision of (1) God, (2) Myself and My Sin, (3) God's Word, (4) The Church, The Body of Christ.

Those who were at the Retreat say it was marked by "tremendous earnestness," "tremendous prayer." There were tears, confessions, and soul searchings. One of the men who brought much blessing through his message began life as a menial "chair coolie." He started his Christian life in one of the Syenchun churches, became a catechumen there, was baptized there, was a deacon, later an elder and finally came back to that church as a pastor and he has continued there since his ordination. His great humility and deep devotion caused much heart searching.

Another of those who were used greatly was the **Rev. Kim Chang Kook** of Kwangju, who said this was the first time he had ever refused to speak when invited but he was here anyway. He confessed his own sins as a pastor and the sins of his church. He compared his work and the work of his church with the Apostolic Church and in spite of the fact that his church is recognized as a spiritual growing church, the confession caused many to stop and think of their own churches. After hearing this man, one of his enemies in the Assembly said, "I couldn't have imagined that **Kim Chang Kook** could speak that way." **Dr. Roberts**, on being asked his opinion of the conference, said that he didn't believe any of those there would ever entirely lose the blessing they received.

We are happy to report that the Editorial Board of a Conservative One Volume Commentary of the Bible has been formed and is ready to begin work. The Board consists of **Drs. Holdcroft, Crane** and **Roberts** from the Missionary Force and **Dr. Park**, the **Revs. Chung In Kwa** and **Kim Sung Nak**, all of whom have studied in America, taking most of their seminary work at Princeton.

The following is a news item from **Dr. Wm. Chisholm**, a medical missionary, who does not feel he has to apologize for preaching the gospel. "About a year ago we went one Sunday a great distance north of

Syenchun. Here we held a meeting in a schoolhouse. Three of us each preached. Then we planned to leave and drive to another place where a church had been established through the hospital work. But the crowd would not allow us to go. They wanted to hear more about this message of salvation through the Blood of Christ. Another message was given. When finally we did leave practically the whole crowd remained. The Holy Spirit seemed to be working in unusual power. We decided to continue a work there. In less than one year a large church costing over Y2,000 (\$600) was built, all with Korean money, and there are about 600 people attending.

"Some miles from this place we had previously begun a work in a large heathen region. Two years ago a large church was built there, also all with Korean money. There are about 400 attending. At the last meeting of presbytery this church called its own pastor.

"A Korean pastor recently held a Bible class at each of the above mentioned places. At the first mentioned place the Christians after the evening service went out from house to house preaching, praying and singing until midnight. He said he had never seen anything like it. He is reminded of conditions in the early church."

CHUNGJU, KOREA

Netherlands Letter

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

IN THE Netherlands, the weeks after Easter are largely occupied by meetings of the ministers of the different denominations. The first meeting held was that of the Reformed Churches, (plural) and, as the commemoration of the great secession of 1886 (doleantic) falls in the spring of 1936, discussion of the idea of the church as supposed by the movement of 1886 came as a matter of course. Further, we had the remarkable fact that at several meetings there was a report on occultism, which proves that the ministers of different churches have to do with this phenomenon.

In some parts of our country we have little churches of a mystical type, reformed in doctrine in general, but odd in behavior and conduct and withdrawing themselves from the broader Christian life. The **Rev. Philip Boone** was a famous minister of this church. He wore a three-cornered hat and breeches, the old dress of the ministers. His cause entrenched itself in more than twenty congregations. This month he died and I think

there is nobody able to succeed him. With him disappears a remarkable type of man.

In Amsterdam there is a university with a theological department which is nearly entirely liberal. The town council, which is wholly unfitted to do it, being a political organization, appoints the professors. Now it has appointed for New Testament exegesis, against the nomination of the curators of the university, Prof. van der Bergh van Eysinga, a well-known Hegelian, a follower of the old school of Tübingen, one of those who do not believe that Jesus ever really existed. That is the result when a council, having among its members a great number of socialists and communists, has to appoint professors of theology!

In the Netherlands the reformed people have followed with great attention the processes against Dr. Machen. The treatment of his case looks wonderfully like the ecclesiastical processes in our own country, for example, those after the movement of 1886. We do not understand how a man of reformed principles as Prof. Kuizenga could give his vote against Dr. Machen. We hope that there will be found a way to save Dr. Machen for the Presbyterian Church.

AMSTERDAM

News Letter from the Union of South Africa

By P. S. Latsky, Minister of St. Stephen's D. R. Church, Capetown, South Africa

WE REGRET to announce the death of Professor Johannes du Plessis, Litt.D., D.D., a former professor at the Theological Seminary of the Dutch Reformed Church at Stillenbosch, in his sixty-seventh year.

Professor du Plessis has for many years been an outstanding figure in South Africa, especially as a theologian and authority on missions. Not only was he very widely read, but he was also much traveled, especially in the heart of Africa where he visited many mission stations and came into personal contact with the problems of missionaries. Fortunately, Professor du Plessis was a writer of no mean merit, for he wrote several books in English, Dutch, and Afrikaans. His "Life of Andrew Murray" is well known, while his "Evangelisation of Pagan Africa" is an authoritative book on mission work in Africa.

A few years ago Professor du Plessis was very much in the limelight following an indictment against him before the Presbytery of Stillenbosch and the Synod because of certain views which he published in his paper, *Het Zoeklicht*.

Opinions differed greatly on this subject, and the result was all but schism in the church. Professor du Plessis, however, used his influence to keep the church together and succeeded. Although many have opposed some of his theological views, the press has lamented the loss of a great authority on missions and a great churchman.

Dear Subscriber:

The month and year on the label of this paper indicate when your subscription expires. It will save us time and expense if you will send remittance for your renewal without waiting for a notice. The price remains \$1.00 a year everywhere—why not include a gift subscription for a friend?

The Editors.

While the controversy was going on about the views of Professor du Plessis a few years ago, the study of Theology was greatly stimulated with the result that a new society has been formed for the study of Theology. It is called "Die Suid-Afrikaanse Teologiese Studiekring" ("The South African Theological Study Circle"). It has as its motto: "Thy Word Is the Truth." Two graduates from the Free University at Amsterdam, Dr. J. J. Müller and A. B. du Preez, act as chairman and secretary, respectively.

Membership is reserved for people who, *inter alia*, have had a thorough scholarly training and who accept the formularies of the Reformed Churches.

The society aims at publishing regularly articles and treatises and also intends to hold a biennial congress.

If this society gets the support hoped for, it will greatly stimulate interest in theological subjects in South Africa.

CAPETOWN, SOUTH AFRICA

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Japan Letter

By the Rev. L. W. Moore

Vatican

DURING April the following deliverance was handed down to all Roman Catholics in Japan:

1. That they attend the Shrine Ceremonies.
2. Carry out every duty as loyal citizens of Japan.
3. Honor the National Flag.
4. Be loyal to the Emperor and love their country.

The Tokyo newspapers announced with the above that the Catholics had given up the doctrine of the One God. The *Fukuin Shimpō* sees only permission to attend Shrines, in the action.

To Protestants who feel that, with the present system, attendance on Shrines is a question of idolatry, it seems as though the Catholics have given up the fight under pressure and have attempted to win favor with the nationalist element by a diplomatic stroke. Up to this time the Catholics have been the strongest opponents of Shrine attendance. The issue is whether the government or the individual shall say where, and to what, men shall worship.

Episcopal Prayer Book

In a previous letter mention was made of the objection raised to the expression "God save our Emperor" in the Prayer Book. Since then it has been learned that the Home Office has ordered the expression deleted and the Church has agreed.

It is a fact, however, that Her Majesty the Empress possesses a Prayer Book and is said to read it faithfully.

Bibles

The annual report of the American Bible Society shows that in Japan proper there was sold or given away 10,152 copies of the Old Testament, 32,898 copies of the New Testament, 567,987 copies of Portions of the Bible, and 850 copies of Braille Portions; making a total of 611,887 copies of the Word which went out from the Society during 1934. The American Bible Society's territory lies in the East with headquarters in Tokyo. The West is covered by the British and Foreign Bible Society, whose sales are only a little less than the American Bible Society.

The number of Bibles sold is always a source of thanksgiving, but the statistics for the last ten years are not so encouraging. In 1925 the number was just under 900,000 with a steady decline to 600,000 in 1934. However, two years went over the 900,000 mark. Nineteen twenty-six was almost 950,000, and 1931 when over a million were sold.

TOYOHASHI, JAPAN