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CHRISTIANITY TODAY



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

SAMUEL G. CRAIG, Editor

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Editorial Notes and Comments

THE PRESBYTERIAN CONSTITUTIONAL COVENANT UNION

IN OUR August issue (p. 66) we reported the formation of "The Presbyterian Constitutional Covenant Union" and printed its Constitution in full. Since that time its Executive Committee has launched "a campaign to obtain signers of the Covenant, to form chapters, and to promote the program of the Covenant Union in all parts of the country." In this connection a pamphlet, containing its Constitution, has been prepared, setting forth the origin and aims of the organization and is being circulated with blanks for the signatures of those who may desire to apply for membership. Membership is confined to those who express approval of its Constitution, subscribe to its Covenant, and receive the approval of its Executive Committee or authorized representatives. The Covenant to which prospective members must subscribe is as follows:

We, the members of this Covenant, 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 indifferentism 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.

The pamphlet being circulated informs us that on June 17th, last, two elders and a layman invited "conservative leaders in the East" to consider a plan of action for the preservation of true Presbyterianism in view of the life-and-death struggle between Christianity and Modernism that is going on in the Presbyterian Church in the U.S.A. This action was taken, we are told, in the belief that "the

councils, boards, and agencies of the church are temporizing with or are allied with forces that would crush true Christian liberty and stultify the church's witness to the gospel of the Lord Jesus Christ," and that "the great need of the hour is for united action on the part of all those who would see the historic witness of our church preserved." More particularly we are told that this action was taken in the conviction that "existing organizations, comprising ministers, elders, and laymen, which are working to preserve that historic witness, should be allied together for more effective results, and that all sound evangelical ministers, elders, and lay people would want to join in such a movement."

We share most of the convictions enumerated above. We believe that a life-and-death struggle between Christianity and Modernism is going on within the Presbyterian Church in the U.S.A., as in practically every church in Christendom. We believe that powerful influences are at work within the Presbyterian Church in the U.S.A. which are not only trespassing on the constitutional as well as Christian liberties of its members, but are also weakening, if not destroying, its corporate witness to the gospel of the Lord Jesus Christ. We believe, moreover, that the outstanding need at the present time is concerted action on the part of all those who are anxious to have the Presbyterian Church in the U.S.A. maintain its historic position as an advocate and defender of Christian liberty, and as a witness to the gospel of the grace of God in its purity and integrity.

But while we largely share the convictions which animated the conveners of the meeting that resulted in the organization of The Presbyterian Constitutional Covenant Union, we question whether said Union will prove effective in securing united action on the part of all those within the Presbyterian Church in the U.S.A. who are opposed to Modernism and indifferentism. We question whether any very large proportion of sound Presbyterian ministers, elders, and lay people will want to join it. All such, we believe, would have no difficulty in subscribing to the first part of the pledge, subscription to which is a condition of membership in the organization, but we are by no means sure that many of them are prepared to subscribe to the second part, which seems to commit its subscribers to

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withdraw from the Presbyterian Church in the U.S.A. in case "the tyrannical policy of the present majority triumphs," which, being interpreted, seems to mean in case the members of the Independent Board are extruded from said church, no matter upon what grounds.

Whatever may have been the intentions of the conveners of the meeting on June 27th at which this organization was launched—no mention of the Independent Board was made in the letter of invitation—it would seem that it was dominated by Independent Board supporters. The result, it seems to us, was an organization that will appeal mainly to those supporters of the Independent Board who are prepared to withdraw from the Presbyterian Church in the U.S.A. in case the members of that Board, in so far as they are members of said church, are ejected. It seems to us, therefore, unfitted to effect an alliance between previously existing organizations working to preserve the historic witness of the church. It would be very different if the latter part of the "Covenant" had been omitted. We heartily concur when the sponsors of this organization exhort us to make "every effort to bring about a reform in the existing church organization and to restore the church's clear and glorious Christian testimony," but in so far as it looks in the direction of secession it seems to us to be as yet both premature and unwise.

We fully agree that the need of the hour in the Presbyterian Church in the U.S.A. is united action on the part of all those opposed to Modernism and indifferentism. That seems to us imperative if our church in the future, as in the past, is to be a soundly evangelical church. What is needed is a platform upon which all such can unite under leaders of their own choosing. While in our opinion one of the planks of that platform should commit its supporters to the defense of the members of the Independent Board against the unchristian and unconstitutional mandate of the 1934 Assembly, we are persuaded that it must be broad enough to provide seats for many who think that the formation of the Independent Board was unwise or premature, and even for some who think its formation of questionable constitutionality. It is high time, it seems to us, for a conference of representative conservatives or evangelicals or fundamentalists—call them what you will—to discover whether it is not possible to agree on such a platform and on such leadership.

HOW CONTRIBUTE TO FOREIGN MISSIONS?



THE Lord Jesus Christ Himself commands us to make disciples of all nations. Every Christian is under obligation to do his full part in carrying out that command of the Captain of his salvation.

It is not altogether easy at present, however, for many members of the Presbyterian Church in the U.S.A. to decide which channel or channels they shall employ in sending their missionary offerings. Under normal conditions they would naturally send most, if not all, of such offerings to the Board of Foreign Missions of the church of which they are members. Those of whom we are thinking,

however, have, in some measure at least, lost confidence in the official Board of their own church. They have come to believe—in our judgment their belief is well grounded—that the Board of Foreign Missions of the Presbyterian Church in the U.S.A., as at present conducted, is friendly to Modernism and to some extent actually engaged in its propagation. What shall Presbyterians who are opposed to Modernism do with their missionary contributions?

It seems clear that such Presbyterians should not cast their gifts into the general funds of the Board of Foreign Missions. That would mean a practical endorsement of the Board as at present conducted. It would mean also that part at least of the amount given would be used for the propagation of what they regard as a deadly enemy of the Christian religion, *viz.*, Modernism. That would be to blow hot and cold with a vengeance. It is as much our Christian duty to refrain from helping the enemies of the gospel as it is for us to support its friends.

Many Presbyterians, acting within their Constitutional rights, have solved this problem by making their contributions through nondenominational organizations. This solution makes its strongest appeal to those who while evangelical, broadly speaking, are more or less lukewarm toward the distinctive doctrines of the Reformed Faith as set forth in the doctrinal standards of the Presbyterian Church.

It is safe to assume, however, that most Presbyterians, in so far as they are neither Modernists nor indifferentists, feel under obligation to support distinctively Presbyterian missions. How shall those who are zealous not only for the system of doctrine set forth in the Confession of Faith and the Larger and Shorter Catechisms, but also for the Presbyterian form of government best contribute to foreign missions?

The members of the Independent Board have a ready answer to this question: Make our organization the channel of your gifts. It is an answer that has much to commend it. It affords an effective way—for the time being probably the most effective way—for such Presbyterians to make vocal their dissatisfaction with the policies being pursued by their official Board.

But what about those who, while they have small confidence in the official Board as at present constituted, are not as yet prepared to make the Independent Board the channel of their gifts. It is our judgment that while awaiting developments they should continue to make their contributions through the official Board *provided* (1) they designate their gifts in such a way that they can be used for the support of sound missionaries only, and (2) such designation of their gifts be accompanied by an emphatic and outspoken protest against the policies of the official Board and an earnest effort to induce the General Assembly to make its policies conform to the standards of the church.

In approving the designation of gifts for the support of sound missionaries under our official Board as one solution of the problem now confronting many Presbyterians, we want to stress the fact that, in our judgment, such designation of gifts will be largely fruitless unless

accompanied by a determined effort to remedy the situation in the Foreign Board and on the mission field. The designation of gifts for sound missionaries unaccompanied by any protest against, or effort to remedy, the existing situation may be better than giving undesignated gifts, but not enough better to amount to much. If done merely as an excuse for not doing more it deserves no commendation whatever.

It is alleged by some that the designation of gifts for the support of sound missionaries while preferable to the practice of making undesignated gifts, offers a sham solution of the problem we are considering. It is even alleged that it defeats its own purpose by making that much more money available to the Board for carrying on Modernist or indifferentist propaganda. That may be true of new gifts (unless these new gifts are designated for the support of new missionaries who would not otherwise be able to go), but it certainly is not true as a rule. If we change our gift, from undesignated to designated gifts, it is obvious that our act does not increase the amount of money that the Board can use according to its pleasure.

It is pointed out by others that this solution will be really effective in promoting sound missionary propaganda only if a sufficient proportion of the sum total of the gifts is designated that the Board would be restricted in its Modernist or indifferentist propaganda. Well, who knows but what that could be brought about? The distinction between the rank and file of the Presbyterian Church and those in control of its ecclesiastical machinery should not be overlooked. It is quite possible that its rank and file are so much better than those who have been placed in control of its Board of Foreign Missions that if they were at all adequately informed they would designate most of their gifts. But, we are told, a church in which it would be possible to get churches and individuals to thus designate so large a proportion of its gifts would be a church in which it would be possible to obtain a sound Board. That is quite true, but it is hardly a valid argument against the practice of designating gifts. Rather it seems to us an argument in favor of the practice, as we believe this practice provides one of the most effective means available for obtaining a sound official Board.

Back of the notion that the designation of gifts is practically useless (and even harmful) as a means of remedying the foreign mission situation in the Presbyterian Church in the U.S.A. lies, if we mistake not, the belief that those now in control of its ecclesiastical machinery are representative of its membership as a whole to such a degree that there is no possibility of obtaining a sound official Board. We do not share that belief. Bad as the situation is, we do not think it is as bad as that. We are not prepared as yet to admit that the Presbyterian Church in the U.S.A. is beyond reformation. If we were, we would find it difficult, if not impossible, to justify our remaining in its ministry or even its membership, and so to encourage others to enter its ministry or even to join its membership.

No one even questions the right of Presbyterian givers to "designate" their gifts. "The specific designation by the

giver of any offering to any cause or causes," we read in the Directory for Worship (Chapter VI, Article III), "shall always be respected and the will of the donor carefully carried out." It would seem that even members of the Independent Board are precluded from objecting to such designation of gifts as a partial and more or less temporary solution of the problem we are considering. At any rate, the initial pronouncement made at the 1933 Assembly by the founders of the Independent Board contained the following: "It is not intended that the new Board shall interfere in the slightest with the support of sound missionaries now on the field. Designated gifts for such purposes will, of course, continue to be made through the existing Board" (CHRISTIANITY TODAY, June, 1933, p. 14).

In considering this whole matter it must not be forgotten that there are about 1400 missionaries laboring under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Missionaries on the field in whom we have full confidence assure us that the large majority of these missionaries are sound. There is scant reason to suppose that the Independent Board or any other sound agency will be in a position to take over the support of so large a body of missionaries for years to come. Hence even if the official Board remains as it is (even if it goes from bad to worse) it seems practically certain that years will come and go before members of the Presbyterian Church in the U.S.A.—however strongly they may be opposed to Modernism and indifferentism—will be justified in altogether discontinuing the designation of gifts for the support of missionaries laboring under its auspices.

The extent to which this practice of designating gifts may justifiably be adopted by Presbyterians as a permanent policy hinges, it seems to us, on the future of the Presbyterian Church in the U.S.A. If present trends continue they should certainly adopt it as a temporary policy only. If, however, these trends should be stayed and this church be found moving back to a whole-hearted allegiance to the Bible and the Reformed Faith it may well be adopted as a permanent policy, especially if it be true, as we are disposed to think, that mission gifts would be both larger and less intermittent if givers were encouraged to assume responsibility for the support of particular missionaries rather than cast them into a general fund.

Nothing that has been said in approval of the designation of gifts should be interpreted as discouraging gifts to the Independent Board. Those opposed to Modernism and indifferentism may well desire its success at least as an emergency measure. What is more, they should protest and vigorously oppose the attempt being made to crush it. The success of that attempt would, in all probability, not only be interpreted by the Board of Foreign Missions as a vote of confidence in its policies but also by people in general as a victory for Modernism in the Presbyterian Church in the U.S.A.

Whichever solution of the problem before us we adopt, it is highly important that we allow nothing to obscure or render us indifferent to the outstanding need in this connection—an official Board in which loyal and intelligent Presbyterians can have full confidence. If and when that need is filled there will be no good reason for sound Presbyterians to make their missionary contributions through nondenominational agencies, no warrant (other than those based on sentiment or expedience) to urge them to “designate” their gifts, and no occasion for the continued existence of the Independent Board for Presbyterian Foreign Missions.

MR. GRIFFITHS' RESIGNATION AND OUR EDITORIAL POLICY

MR. GRIFFITHS' resignation as managing editor of this paper is reported in our news columns. As widespread publicity has been given to his letter of resignation, together with an accompanying press release, it seems advisable for us to offer some comments.

Readers of MR. GRIFFITHS' letter of resignation will not fail to note that it is written from the viewpoint of a co-editor. Mention is made of “our points of view” and of the “editorial positions in which we at first joined” in a way fitted to convey the impression that his position on the paper has been that of an associate editor. Such is not the case. His position from the start has been rather that of an assistant editor. Whatever of praise or blame is due its editorial policy should be placed wholly to the account of its editor. We thought it necessary to make this clear in our 1934 August issue. In that issue (p. 59) we said: “CHRISTIANITY TODAY sustains no official relation to the Independent Board. It is true that its managing editor is one of its members but he holds this position as an individual, not as the representative of this paper. Moreover while its managing editor is a very important factor in the production and publication of this paper, the responsibility for its contents rests wholly upon its editor.”

MR. GRIFFITHS expressly affirms that his resignation is the result of a change in the editorial policy of CHRISTIANITY TODAY. This is stated in a general way in his letter, in a more specific way in his statement to the press, in which he is reported to have said that it was due to his inability to agree with the paper's policy toward the Independent Board.

Relative to MR. GRIFFITHS' allegation that his resignation was due to differences between himself and the editor of this paper about the Independent Board, we need merely point out that if such were the case his resignation would have taken place in October, 1933, when the Independent Board was definitely launched. The editor of this paper as Chairman of the Executive Committee of the Independent Board between its first meeting on June 27, 1933, and its second meeting on October 17, 1933 (during that

period he also acted as temporary treasurer, see CHRISTIANITY TODAY, August, 1933, p. 14) did everything in his power to prevent the establishment of that particular type of Independent Board that was actually set up. When his efforts failed he withdrew from the group sponsoring the movement. This did not mean that he felt obliged to oppose the new organization. His attitude toward the new Board has been—and is—largely that which Gamaliel advised toward nascent Christianity as expressed in the words: “Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown: but if it be of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.” Careful readers of CHRISTIANITY TODAY can hardly have failed to note that while its columns have been opened to representatives of the Independent Board and its editor himself has written much in defense of its members against the, in his judgment, unchristian and unconstitutional mandate of the 1934 Assembly—to such an extent that it is not altogether strange that some have gotten the impression that it was the official organ of the Independent Board—yet its editor has made clear in its editorial pages that he held no brief for said Board, that he regarded its interests as distinct from those of Westminster Seminary and that, in his opinion, there was plenty of room for difference of opinion among sound Presbyterians as to the wisdom of its formation. It is hardly in order at this late date for MR. GRIFFITHS to allege that his resignation was requested because his attitude toward the Independent Board differs from that of the editor of this paper.

Relative to MR. GRIFFITHS' allegation that “in the past few months” this paper has “swung farther and farther away” from its original editorial position, we can only say that if such is the case its editor is not aware of it. He believes that it can be stated as truly today as it was stated in 1932 over the signatures of the officers of the Presbyterian and Reformed Publishing Company—a statement that was essentially one with the statement contained in the initial issue of CHRISTIANITY TODAY—that “its policy has been determined throughout by the following convictions: (1) The Bible is the Word of God and as such completely trustworthy in all its teachings; (2) The system of thought and life set forth in the Bible is not only valid but capable of scholarly defense; (3) It is the duty of Christians to bear clear-cut witness to their faith against all who oppose it, whether within or without the Church; and (4) The ethics of Christianity are founded upon its doctrines so that Christian doctrines must be maintained and propagated if the moral standards of Christianity are to be maintained.”

On that occasion it was further stated in explication of item three of the statement just cited: “CHRISTIANITY TODAY makes no apology for its militant attitude any more than for its unequivocal stand for the Bible as the infallible Word of God and Jesus Christ as the only Saviour.

Christ and his apostles were militant. Practically every book in the New Testament is full of controversy. In every great crisis in the history of the Christian Church it has been sturdy contenders for the faith not theological pacifists who in the providence of God have saved the day. What is more, modernism is militant, compromise is militant, error in fact in practically all its forms is militant as over against the claim of Christianity to be the one saving religion. With Christianity being attacked on every side, both as a system of thought and a way of life, it seems to us that a complacent attitude toward the existing situation is little if at all short of sheer unfaithfulness to the Lord."

We affirm without fear of successful contradiction that there has been no change in the editorial policy of this paper. Neither is any contemplated. It is true that the editor of this paper has never been in full accord with the supporters of the Independent Board. That fact, however, affords no warrant for alleging that this paper has departed from its original editorial position. It was administrative considerations having to do with the publishing of this paper that led to the request for Mr. GRIFFITHS' resignation.

AN EXPLANATION



THE leading article in our last issue, entitled "The Foundation Principle of the Moral Law," lacked the name of its author. Possibly this may have led some of our readers to think it a special editorial. The editor of this paper feels highly complimented if any of its readers ascribed the authorship of this article to him. It deals in an able way with what is fundamental to the message of salvation as well as with the basic characteristic of the true Christian. It is worthy of being read and re-read. Its author is REV. WILLIAM MATHESON, occupant of the Free Presbyterian Church Manse of Chesley, Ontario, Canada. The omission of the author's name finds its explanation in the fact that just before the paper was going to press our office reported that the manuscript of the article had been mislaid and that it was ignorant of the name of the author. When diligent search failed to discover the manuscript, and when, moreover, it was discovered that every one capable of supplying the information desired was out of the city, there seemed nothing left to do but to print the article anonymously.

Christian Preparedness Versus Anti-Christian Pacifism

Baccalaureate sermon (slightly abridged) preached to the graduates of Westminster Theological Seminary, May 5, 1935
Ephesians 6: 15—"Stand, therefore, . . . having your feet shod with the preparedness of the gospel of peace."

By Professor N. B. Stonehouse, Th.D.

MY CHRISTIAN brethren, we find ourselves today in a period of earnest heart-searching as we contemplate what is in store for us as ministers of the gospel of Christ. If persecutions come, as they probably will, we shall be tempted to shrink back from the full performance of our duty. Indeed, at the present moment, temptation in a peculiarly subtle form confronts us—the temptation to become pacifists, theological and ecclesiastical pacifists.

Pacifism is the most enervating disease that has attacked the blood stream of the visible church in our day, and so fearful have been its inroads that unless the process of deterioration is soon checked something comparable to pernicious anemia must result. So sinister is its power that in order to become infected with its blight all that one needs to do is exactly nothing at all. And like all of the other manifestations of Satan's activity, it appears not as a malicious monster of death, but as a messenger of saving health, indeed, as a panacea for all of the ills of our time.

But, you may ask, is not your judgment upon pacifism too severe? Is it possible to divorce Christianity from the cause of peace? Was not the prophetic expectation that Christ should come as the Prince of Peace, and that He should guide the feet of His people in the ways of peace?

Since His departure have not His faithful heralds summed up His message in that single word peace? Yes, the Christian preacher is a messenger of the glad tidings of peace. In Paul's very use of the phrase "gospel of peace" in my text, he is evidently reflecting upon that eloquent description of the true minister found in Isaiah 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion: Thy God reigneth."

But all of this glorification of peace is very far from offering a justification of pacifism. And, in particular, the words of my text can hardly be appealed to as offering a slogan for pacifism. There is nothing here of disarmament or of non-resistance, or of any of the language of the resolutions drawn up by conventions of pacifists. The whole passage, on the contrary, bristles with the terminology of a war college—we hear of the necessity of standing firm against the enemy, of resisting every attack, and of being fully armed for battle. The words of my text express the complete readiness of the Christian warrior to enter into battle. He does not have to be roused from a lethargic state. His is not a Christianity that is easy-going and relaxed, but rather a Christianity mobilized and militant, poised for the offensive and ready to go over the top. My

text, therefore, can hardly be congenial to the theological and ecclesiastical pacifism of our day. And since, as we are true to our marching orders, we shall inevitably come into conflict with this pacifism, we shall do well to ask ourselves today why we must adopt the program of Christian preparedness rather than that of pacifism.

THE ENEMY

In the first place, Christian preparedness is necessary because of the intention and power of the enemy. If our enemy were very weak or only mildly antagonistic, we might afford to take a light view of the situation. But the Christian who reads his Bible is bound to be a realist. As Paul says, we must be able to stand against the wiles of the devil. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly places." And in the Revelation of John, the old dragon is described as the deceiver of the whole world, who, having great wrath, makes war against those who keep the commandments of God and hold the testimony of Jesus. Luther truly reflects the teaching of the Scriptures in his great hymn:

Our ancient foe,
Doth seek to work us woe,
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.

Nothing less than the destruction of the people of God can satisfy him, and therefore the battle in which we are engaged is one in which our very existence is at stake.

PAGANISM WITHOUT THE CHURCH

The philosophy of pacifism says in effect: *We have no enemies*. Pacifism in its most radical form takes essentially the position that the interests and aims of the church and of the world are not really at odds. Oh yes, it is admitted, there is much that remains nominally non-Christian, but, it is said, the absence of the name should not allow us to lose sight of our unity with all of the spiritual forces which with us are seeking for the truth and are engaged in the conquest of materialism, even though bigoted Christians in the past have been wont to characterize these forces as pagan. The exclusivism which denies that any can be saved from the punishment of hell except through open acknowledgment of Christ as Savior and Lord is denounced as gross superstition and magic. The Biblical portrayal of the spiritual hosts of wickedness is relegated to mythology. If God has no enemies, and all is going to turn out happily for all anyhow, why should we not be pacifists?

The publication of *Rethinking Missions*, and the accompanying disclosures of the character of a considerable part of the modern missionary enterprise, have served to shock many into a realization of the essentially pagan character of Modernism. The neo-paganism attacks the Christian

doctrines of sin and redemption as "unworthy of an Aryan, who must accept full responsibility for his own acts and seek redemption 'heroically' through his own life." How shocking to our Christian feelings all of this is, but how infinitely less honest and more abhorrent is the pacifistic Modernism which is engaged in the same attack upon the central doctrines of Christianity from *within the church*, and proposes a shameless peace between Christianity and paganism.

PAGANISM WITHIN THE CHURCH

If only all of the pacifists whom we shall encounter were so easy to recognize as the radical spirits who deny any real difference between the church and the world! Those with whom we shall have most to do, however, are men who insist upon their orthodoxy and upon the uniqueness of Christianity. They will even agree that the church and the world are in irreconcilable conflict. But their pacifism comes to expression in their insistence that *there are no enemies worth fighting within the church*. Denominational lines are most unfortunate, they tell us, and obviously must not be perpetuated on the mission field. Let us have no controversy, they always insist. Let the church rather consolidate all of her forces against the world. Why should we be divided? Let a broad spirit of tolerance and inclusivism prevail that the peace of the church may not be disturbed.

My brethren, let us not be carried away by that philosophy. For it represents a gross misunderstanding of the character of the conflict in which we are engaged. Does Satan benevolently confine his malicious influences to the world of heathenism? Is paganism a force which carefully avoids the Christian church? On the contrary, it is the teaching of the Word of God, confirmed abundantly by the history of the Christian church, that it is exactly where the grace of God abounds that Satan concentrates his most insidious efforts. If, then, we may not trifle with paganism outside of the church, how shall we dare to tolerate it as it manifests itself within the church? Pacifism which preaches inclusivism and broad tolerance within the church is therefore only relatively different from the pacifism which identifies the world and the church. Ultimately both rest upon an intolerable silence with reference to sin and the judgment of God.

Today we must seriously face the question whether we shall join the contemporaneous prophets of peace in their message that all is well, or nearly so, with the church. If we do, we shall no doubt enjoy the favor of men. But shall we enjoy the favor of God any more than those false prophets of Old Testament times who cried, Peace, Peace, when there was no peace? The judgment of the Lord through Jeremiah upon those prophets of peace supplies the answer: "The prophets prophesy lies in my name. I sent them not, neither have I commanded them, neither spake I unto them. They prophesy unto you a lying vision and divination and a thing of naught and the deceit of their own hearts" (14:14). Let us rather follow in the line of Micah and Jeremiah and the rest, who were willing

to forego popularity in order that they might be true to the Word of God in its proclamation of judgment upon the church of that day. In the name of peace the church has become reconciled to the companionship of the world. Men have been allowed to forget that the day of wrath is coming. Shall we not break with this soul-destroying business of compromise? In our preaching of the Word, in our administration of the sacraments, and in the exercise of the oversight of the church, we must labor that the church on earth may be recognized by its Head as the true church of God. A pacifist will hardly qualify for that task.

THE GOSPEL OF PEACE

I have been pointing out why as Christians we must be prepared for battle—why we may not become pacifists. We have to do with a powerful enemy who deceives the whole world and would destroy the church itself by conforming it to the world. But, according to my text, Christian preparedness is necessary not only because of the strength and power of the enemy. It is demanded further by the relation in which we stand to the gospel, the gospel of peace. Our preparedness for battle has its roots in the glad tidings of peace. And if we ask why we as Christians must prepare for war when we hear and rejoice in the good news of peace, the answer may be expressed in two ways: First, we have come to know the truth, and, second, we have found what peace really is.

PREPAREDNESS AND THE TRUTH

First of all, then, the gospel gives us knowledge of the truth. We have come to see the abyss that separates the lie of the father of lies from the truth of the God of truth, and we have taken our stand on the side of the truth. Once we have taken sides for the truth, it is inevitable that we shall engage in battle against error and falsehood wherever they may raise their heads. Simply because it is God's truth for which we are contending, the issue can never become a merely academic one.

How utterly different the philosophy of pacifism is! For the theological pacifist goes far beyond denying that we have no enemies. He says, even if we had enemies, there never could be any possible justification for fighting them. Indeed, from his point of view it would be a far greater sin to fight than to surrender. His motto is that he is "too proud to fight." Pacifism becomes an absolute principle of conduct which determines every action, and is itself never to be influenced by considerations of fact or circumstance. The ideal of peace is made so much of an idol that everything which seems to militate against peace must be destroyed. The consistent pacifist objects to taking sides on any issue, and most of all if it is an issue that concerns the truth.

My friends, in the church today we are confronted with pacifism in this form at every turn. Shall we fight for the truth? If the pacifist is agnostic, he will shrug his shoulders, and ask, What is truth? But more likely his answer will be: The gospel is true, of course, and I believe it as firmly as anyone, but, after all, isn't there a danger in

putting too much emphasis on doctrine? Does truth matter so much after all? What does truth eventually have to do with life and a better world? Isn't it exactly the hair-splittings of theologians that prevents church union and co-operation, and in general retards the cause of peace? If truth is going to separate us, hadn't we better give up our insistence upon the truth?

It is because we believe that truth has everything to do with conduct, and because we have found that all of the issues of life are bound up with the truth of the gospel, that we must join in the battle against error, and most earnestly of all against the root error that truth does not matter.

PREPAREDNESS AND PEACE

But our readiness for battle is rooted in the gospel of peace not only because our relation to the gospel demands that we take our stand on the side of truth, but also, in the second place, because it is just this relation to the gospel that has shown us what peace really is. Paradoxically, we must prepare for war because we have heard the glad tidings of peace. "Stand, therefore, having your feet shod with the preparedness of the gospel of peace." It is at this point that the true extent of our differences from pacifism become vividly apparent. What is it but the pacifist's ideal of peace that controls his whole line of action? What but our knowledge of the peace of God that will not allow us to become pacifists—that demands that we shall prepare for war?

What is this peace of the church which the pacifist is so zealous to preserve? Is it a conception of peace which he has learned from the study of the Word of God? We shall search the Scriptures in vain for his "peace of the church." Where shall we turn for an exhortation that we must seek an armistice before the victory has been won, or that we must adopt a policy of neutrality when the foreign invader is trampling on all that we hold most sacred? And where shall we find a picture that resembles the ideal of lifelessness that is set before us—except perhaps in the description of the hardened state of Israel in Romans 11: "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear"? For the church that does not wish to be disturbed from its slumber is a church that has been hardened to the truth and is unresponsive to the movings of the Spirit?

The peace which we have come to know is radically distinguished from this weak and beggarly creation of the human spirit by the fact that it is God centered from beginning to end. If we ask what its source is, we discover that it is not the fruit of human effort, but a *gift of God*, a gift of Him who so often is described as the God of Peace. To the Thessalonians Paul writes: "Now the Lord of Peace Himself give you peace at all times and in all ways." And because peace is God's to bestow, we shall not despair in the midst of battle, for the victory is His, and the peace that shall abide forever. Ours then is not the superficial optimism of humanitarianism, but the true

optimism which is based upon the confident prospect that God's purposes of peace will be realized completely when the Lord returns.

And the theocentric character of the peace of the gospel of peace is further seen in that it is primarily *a new relation to God* which has been accomplished for us by Christ. The peace which we have come to know is not merely an adjustment of our relations to our fellow men, but a radical change of our condition before God. It is justification, salvation, eternal life. It is the fruit of reconciliation which was effected by the cross of Christ. "When we were enemies, we were reconciled to God through the death of His Son," Paul tell the Romans. It was the God of Peace who completed our redemption when He brought again from the dead the great Shepherd of the sheep with the blood of an eternal covenant (Heb. 13:20).

And finally the peace that passes understanding is a state of mind that is the fruit of *the indwelling of the Holy Spirit*. "The mind of the Spirit is life and peace." "The kingdom of God is righteousness and peace and joy in the Holy Spirit." In changing the center of our lives the Holy Spirit gives them a harmony which they did not possess. But the Spirit does not paralyze us when He gives us peace. He fills us with a love of the truth and righteousness, and a hatred of iniquity and error that simply will not allow for compromise. How then can men invoke the Spirit of God in the interest of pacifism?

The modern church talks about the spirit of Jesus, and thinks thereby to establish its case for pacifism. A Modera-

tor of a recent General Assembly said that he could get along with a man whether he was a Modernist or a fundamentalist so long as he was a Christian first. And, he went on to say, a Christian is one who must conform to the word of Paul. "If any man have not the spirit of Christ, He is none of His." The Moderator's remarks epitomize prevailing pacifism, the philosophy that loves unity so much that truth does not matter. But the spirit of which the modern church speaks cannot be the Holy Spirit, for He bears the sword of the word of God. And the mind of Christ of which it speaks cannot truly be Christ's, for He came not to bring peace but a sword. The Word of God, then, must control all of our actions. From it we learn the peace for which we must strive; from it we discover our ideal of separateness. It gives us our orders to advance, and as we are true to it we shall be guarded from fighting in an unworthy manner.

I have been speaking of the preparedness of the gospel of peace. It is a message for all Christians, for all who have rejoiced in the good news of salvation and life and peace through Jesus Christ. Paul does not here limit his word to the Christian minister. But it is his teaching that the Christian herald has a double relation to the gospel of peace. Like all Christians he has heard it unto salvation. But the herald is unique in that he alone has been sent to publish this message of peace. That is our task. Publish good tidings of peace, the message of reconciliation through the Crucified One! But as you go, proclaim war in the name of the Lord against all of the enemies of His cross!

Faith and Knowledge

By Rev. Robert Duncan McKenzie, Th.M.

FAITH may be considered either subjectively or objectively. We may consider it as a state of mind or we may consider the object upon which it terminates—*what* is believed. This paper deals, primarily at least, with faith as a state of mind or consciousness. It deals, therefore, with something that is characteristic of man as man rather than with what is characteristic of the Christian man or even the religious man.

It ought to be clear to all that no one can be wisely indifferent to faith considered from this point of view. They are greatly mistaken who think that as long as men have a correct theory of the faith that is distinctively Christian they may be indifferent to theories concerning faith as such without reference to its object. They overlook the fact that Christian faith is a form of religious faith and that religious faith is a form of faith in general; and hence that what is true of faith as such is true of every form of faith. As Christians, therefore, we must have a sound theory of faith in general or in proportion as we are thoughtful we will be haunted by the fear that

we are building on an unsafe foundation. A sound theory of faith as such is needed if we are to be able to defend our specifically Christian beliefs in the forum of the world's thought and even if we are to estimate at its proper value that alleged contrast between faith and knowledge or between faith and science so frequently met with in current literature and so frequently urged to the discomfiture of the ordinary believer in Jesus Christ as Lord and Savior. If this current antithesis between faith and knowledge is a true antithesis—so that where faith is science is not and where science is faith is not—I cannot see how we can successfully defend the faith that is specifically Christian in the forum of the world's thought or even how it can be maintained with any degree of success that theology is in any real sense a science. For in that case, for aught we know, Christian thought deals only with such stuff as dreams are made of and the enemies of Christianity alone deal with realities.

The current use of the words "I believe" and "I know" favor to some extent this alleged antithesis between faith

and knowledge. "I know" implies certainty; "I believe" implies doubt and uncertainty. It is true that to say "I believe" does not imply doubt or uncertainty when we have in mind invisible realities as when we say I believe in God; I believe in immortality, but this usage under the influence of reigning philosophy tends to become more and more obsolete and if this philosophy should gain universal acceptance we may expect to find men using the word "believe" only when they are in a state of doubt and uncertainty. The philosophy of naturalism teaches us that we can know only phenomena, that we have no knowledge of noumena, that we can know streams of sensations, states of mind, but that we can know nothing of such things as the soul or God. Science deals only with phenomena—what we can hear or touch or taste or smell—all else belongs at the best to the unknowable, even if it exists it is to us as though it did not exist. Even Tennyson was strongly influenced by this mode of thinking. Witness the familiar lines from the introduction to "In Memoriam"

"We have but faith; we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee
A beam in darkness—let it grow."

Of course if we are to accept Naturalism in philosophy with its inevitable agnosticism as regards God, the soul and immortality, then we who pose as theologians are entitled to scant respect among thoughtful people as compared with those who pose as scientists, meaning by scientists those who confine their attention to the physical or so-called exact sciences. From this standpoint matters of religion are not objects of knowledge and hence there can be no science of theology.

Hence if we are to defend the citadel of our faith and more particularly if we are to carry the war into the territory of the Naturalists themselves it is incumbent upon us to point out how little justification there is for this alleged contrast between faith and knowledge. And this, we believe, can be effectively done by showing that faith underlies all knowledge—the knowledge that is defended by the Naturalist no less than that which is defended by the Theologian—and hence that the Naturalist is a believer equally with the Theologian. We hold then that this antithesis between faith and knowledge is based on superficial thinking and that the facts justify the dictum of Christlieb. "He who believes nothing knows nothing." We can only indicate our reasons for maintaining this position. The starting point of all knowledge lies in self-consciousness. We begin by believing in ourselves as distinct and separate egos. We cannot prove our own existence; we can only accept it on faith. The fallacy in Descartes' famous syllogism "Cogito ergo sum" has often been pointed out. "I think," he argued, "therefore, I am." When, however, we say I think we have already assumed the existence of that which we attempt to prove, *viz.*, the

existence of the "I" or the "ego." Not only are we dependent upon faith for our starting point, but we are equally dependent upon it at every later stage. Our ego receives information through observation and perception, yet our confidence in the correctness of this information is never independent of faith in our senses. How do you know that I am in your presence, reading these words in your hearing;* only as you have faith that your senses are conveying to you a correct representation of that which is taking place in the world outside of you. Apart from your senses of sight and hearing you would have no assurance that I am here. Not only is this true, but in all our reasoning and in all our attempts at demonstration we are equally dependent upon faith. What about the axioms that lie at the basis of all thought such as that every effect must have a cause? You cannot prove them; you can only accept them on faith and yet they underlie all our reasoning and all our thinking. Moreover as historians we are equally dependent upon faith for all our knowledge of the past—we are also equally dependent upon faith for most of our knowledge of the world as it now exists. Our knowledge of the past comes for the most part from records written by men long ago dead. Unless we believe in their general accuracy and truthfulness we can have no knowledge of these things. Perhaps none of us have ever seen Japan; still we all believe in its existence; yet we could not do this if we did not believe in the truthfulness of those who profess to have been there.

Is it not apparent that faith underlies all knowledge and that he who rejects all faith as contraband is but emulating the wisdom of the man who sawed off the limb upon which he himself was sitting? Is it not apparent that the difference between the Naturalist and the Christian turns not upon the question "Do we believe?", the one answering it in the negative and the other in the affirmative, but rather upon the question "What do we believe?" As regards the first question they are essentially at one but as regards the second question they are poles apart. The late Robert Flint, in his book *Agnosticism*—a book that has lost little of its value with the passing of some thirty years—defended the view that we have advocated: "Belief adheres indissolubly in all knowledge. Whatever we know we believe. There is no difference in this respect between immediate or intuitive and mediate or discursive knowledge; between presentative and representative knowledge; between knowledge of the past, present, and future; between knowledge which comes to us through sense, or through the understanding, or through the reason. It has often been attempted by the perverse use of terms to separate belief from knowledge and to oppose the one to the other, but every attempt of the kind is sophistical and irrational. The opposition of belief to knowledge has no proper meaning or justification" (p. 260).

*This paper was prepared for an association of ministers composed of representatives of various denominations.

I have shown I think that there is no fundamental contrast between faith and knowledge. But while I maintain unhesitatingly that there is no knowledge apart from faith, it is not to be supposed that I would maintain the converse of this proposition and say that there is no faith apart from knowledge. I have never met a man who knew more than he believed, but we have all met men who believed more than they knew. "Belief is far more extensive than knowledge. There can be belief where there is no knowledge—where there is merely the supposition of knowledge. There can be belief where there are error, ignorance, illusion, and insanity. Belief is often—what knowledge never is—a holding for true that which is false, a mistaking for accurate perceptions those which are erroneous, for correct judgments such as are incorrect, and for legitimate processes of reasoning more or less manifest fallacies."

While then it is evident that we cannot eliminate faith from our intellectual processes without undermining the foundations of all knowledge, yet it is equally apparent that there is a vast amount of false belief in the world—that many hold beliefs to which there is no corresponding reality. If then we reject the skeptical position that all beliefs are equally false and if, while maintaining that truth is and that truth may be known, we at the same time confess that there is much superstitious faith in the world, the question arises how are we to determine *what* we ought to believe; how are we to steer between the Scylla of skepticism on the one hand and the Charybdis of superstition on the other? I believe that this can be done only by believing or disbelieving according to evidence, only by putting into practice the apostolic injunction: "Prove all things; hold fast that which is good." In view of any alleged truth but three states of mind are possible—we may believe it; we may disbelieve it; or we may doubt it. If the evidence is adequate we ought to believe it; if the evidence is weak or lacking we ought either to doubt it or disbelieve it. To quote the late Robert Flint again: "There is no merit either in mere belief or mere doubt; there is merit only in believing and doubting according to truth. Excess of belief however is as bad as excess of doubt; and there is excess wherever either belief or doubt outstrips reason and fails to coincide with truth. To doubt as long as there is reason for doubt is as much a duty as to believe where there is reason for belief. To believe where there is insufficient reason for belief is as much a fault as to doubt in opposition to sufficient evidence. . . . Duty in relation to truth is not as some seem to think,

"The stern and prompt suppressing,
As an obvious deadly sin,
All the questing and the guessing
Of the soul's own soul within"

but a sense of responsibility faithfully acted on alike in

reference to doubt and belief. It requires us not to fear doubt any more than belief and to shrink from no inquiry which even our deepest and boldest doubts suggest. The more fundamental and far reaching are our doubts, the more necessary and incumbent it is that we should not rest until we find satisfaction in regard to them. Loyalty to reason and conscience obviously requires this."

In applying this principle, however, two considerations must be kept constantly before us. (1) We must lay to heart the dictum of Bishop Butler: "Probability is the law of life." There are few truths that can be demonstrated; there are also few against which objections may not be urged. We should therefore reject a belief only when there is reasonable ground for so doing just as we should accept a belief only when there is reasonable ground for so doing. (2) We must keep in mind that there are various kinds of evidence. We believe some things, for example, on the ground of observation or experience; others on the ground of testimony. It is also well to remember that the heart may have reasons of which the head is ignorant.

I close with a few words indicative of the relation between the Christian and the non-Christian as regards faith. As I have pointed out they both exercise faith. The difference between them therefore turns upon *what* they believe. From a purely intellectual standpoint we may say that the Christian believes that in the invisible world Christ dwells as Lord and Savior. While the non-Christian denies that the invisible world contains any such reality. If the evidence does not justify such a belief then we as Christians are rightly spoken of as superstitious; if however the evidence does justify such a belief then the non-Christians are those whose position is untenable. For if we reject the notion that Christ is a reality we must believe the opposite. And in that case the non-Christian believes not merely without evidence, but in the face of valid evidence. However, though rational assent is essential it does not of itself constitute one a Christian. While we cannot be a Christian without believing that Christ dwells as a reality in the invisible world, yet we may believe that He dwells there without being a Christian. We note therefore that from a more vital and practical point of view the difference between the Christian and the non-Christian is that the one trusts and obeys this risen and exalted Christ as his Lord and Savior while the other does not. If Christ be not a reality He cannot save us, but the fact that He is a reality will not save us unless we put our trust in Him. When therefore Christ says "Blessed are they that have not seen and yet have believed," we do not understand Him as pronouncing a blessing on all who believe, for that as we have seen would be tantamount to pronouncing a blessing on all men; we understand Him rather as pronouncing a blessing on those who believe and who guard their confidence for time and eternity on one particular belief, *viz.*, that He Himself is the living Lord and Savior of men.

Religious Status of Children Born of Christian Parents in the Christian Church

By Rev. E. E. Bigger

THE first draft of the following paper was prepared in answer to a mother unable to find the authority for infant baptism in the Bible. As there are doubtless many mothers, and fathers too, in a like case, with some elaboration I now submit it to others interested. It will be well first to see what our standards, the Confession of Faith and Form of Government have to say on this subject. "The Church is one and the same in all ages." (Form of Government, p. 3, par. 2.) "The church consists of all those who make profession of the true religion, *together with their children.*" (Confession of Faith, p. 133, par. 2.) "Children being members of the church, with their believing parents, *are to be baptized.*" (Confession of Faith, p. 146, par. 4.) Let us look now at the Scripture proofs of the membership of children of believers, who are members of the church. The first organized form of the church was in the family of Abraham, in which Abraham and his children were members. This was made clear to Abraham in God's covenant with him which included his "seed," his children. "Abraham fell on his face, and God talked with him, saying, I will establish my covenant between me and thee, *and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee.*" (Gen. 17: 3, 7.) Then God gave to Abraham a token or sign of this covenant, *viz., circumcision*, which sealed and made sure to him and his children all the blessings of the covenant. "This is my covenant which ye shall keep, between me and you, and thy seed after thee: *Every man child among you shall be circumcised. . . . And he that is eight days old shall be circumcised among you, every man child in your generation.*" (Gen. 17: 10-14.) As this covenant with Abraham was an "everlasting covenant," it was in force when the Israelites, the descendants of Abraham, developed into an organized nation under Moses, a theocracy, church and state combined. Hence, the sign and seal of church membership, circumcision, was given to the children of the Jews up to the coming of Christ. For the same reason, because it was an "everlasting covenant," the Abrahamic covenant continues in force and practice in the reorganized church, the Christian church, in which the sign and seal of the covenant was changed from circumcision to baptism with water. It is of interest to inquire: Why and by what authority the seal of church membership was changed from circumcision to

baptism. Tracing baptism from Peter's sermon at Pentecost (Acts 2:38, 39), through the great commission by Christ (Mark 16:15, 16), and the baptism of John the Baptist (Mark 1:4), we must take one more step to the prophets Isaiah and Ezekiel to find the source and authority for the change. Isaiah says, "So shall he (the Messiah) *sprinkle many nations.*" (Is. 52:15.) And Ezekiel says, "*Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. And a new heart also will I give you.*" (Ezek. 36:25, 26.) Here we find Christ announcing, seven hundred years before his incarnation, that at His coming and at the reorganization of His church, the seal of membership in His church would be changed from circumcision to baptism with water. This also explains the question to John: "Why baptizest thou then, if thou be not the Christ?" (Jno. 1:25.) As the Christian dispensation is called the special dispensation of the Spirit, and as water baptism symbolizes the baptism of the Holy Spirit, it is well fitting and important that this change should be made. This gives us a satisfactory explanation why John, an Old Testament priest, came baptizing, and why Christ and Peter directed to baptize penitent believers. Baptism for circumcision and the Lord's Supper for the Passover, is in harmony with the simplicity of the gospel of Christ. "The simplicity that is in Christ." Note, Christ not only tells what would be the sacrificial seal of his church, but gives the mode by which the seal is to be administered: "*I will sprinkle clean water upon you.*" In the Old Testament is found the germ of every vital doctrine, developed and complete, in the gospel of Christ, *in Christ*. "And beginning at Moses, and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself." (Luke 24:25-27.) "For had ye believed Moses, ye would have believed me: for he wrote of me." (Jno. 5:45, 46.) But Peter was not content that the blessings of the divinely appointed seal should be administered to his converts only, but that their children should enjoy the same blessings, so graciously pledged in the Abrahamic covenant. "*For the promise is unto you and to your children.*" Literally, "your little ones." (Acts 2:38, 39.) Unmistakably Peter here refers to the Abrahamic covenant. In fact this is the only covenant God ever made with his people, in which the children are named in the covenant blessings. "I will establish my covenant between me and

thee, and thy seed after thee"; "your little ones." Dean Alford in his comment on this verse (Acts 2:39) in his Greek Testament says, "Thus we have a providential recognition of infant baptism at the very founding of the Christian church." The change of the token and seal of the covenant is not as great as at first appears, since circumcision and baptism mean and symbolize the same thing, viz.: *the baptism of the Holy Spirit in the regeneration of the heart*. That circumcision symbolizes the regeneration of the heart, is declared in Deut. 30:6. In Moses' charge to Israel he says, "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul, that thou mayest live." Here is given spiritual life through regeneration, of which circumcision is the symbol. Paul is no less explicit that circumcision is the symbol of the regeneration of the heart. In Rom. 2:28, 29, he says, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but He is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter." Circumcision here can mean nothing than the regeneration of the heart. On the other hand, it is no less explicitly declared that baptism also symbolizes the regeneration of the heart, in the following Scriptures: In Titus 3:5, Paul tells us that "*we are saved by the washing of regeneration, and the renewing of the Holy Ghost.*" Here beyond the shadow of a doubt, we have baptism pointing to the Holy Ghost, as the Agent of regeneration and the renewing of the heart. Peter, in I Pet. 3:20, 21, uses the water that saved Noah, and his family, as a like figure or symbol of water baptism, symbolizing the Holy Spirit, who saves in giving "a good conscience toward God," the fruit of regeneration. In Jno. 3:5, Christ says to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Christ here, directly connects water baptism with the baptism of the Holy Spirit, as the Agent of the new birth, symbolized by water baptism. The symbols, circumcision and baptism, unqualifiedly meaning the same thing, there is no surprise that baptism is substituted for circumcision, as, too, circumcision would be out of harmony with the simplicity of the gospel, as we have said. As the children of Abraham were born in the church, and were circumcised at eight days old, because they were members of the church, so the children of believing parents in the Christian church are born in the church and by birthright are entitled to baptism, the sign and seal of regeneration. Surely, it is reasonable that the children of believers in Christ, who are heirs of the "everlasting covenant," should enjoy at least as much of God's saving grace as the children of Abraham. The apostle, in comparing the present with the past dispensations of redemption sets forth the present in such terms as "better," "*much more exceed in glory,*" "*glory that exceedeth.*"

This being true, the children of believers in fellowship with the "manifest," crucified, risen, and glorified Christ, are heirs, not apparent, but in the full enjoyment of the promise made by God to Abraham. As circumcision at eight days old stood for the spiritual birth of the infant, so infant baptism places upon the head of the infant the mark of spiritual birth. Whether or not this is true, will be manifest later in the spiritual life, as is no less true in adult baptisms. The apostle says, "such should walk (live) in newness of life." (Rom. 6:4.) There is nothing unreasonable that the children of believing, godly and praying parents, should be regenerated from the womb. Remember that a regenerated heart is not a sanctified heart ordinarily. "One may be regenerated in infancy, and yet not manifest it in conscious conversion until he is even an old man." "*Conversion is the act of a regenerated soul.*" (Robert A. Webb, D.D., in his *Christian Salvation: Its Doctrine and Experience*, pp. 327, 328.) John the Baptist was regenerated from his mother's womb, in answer to a godly life and prayer. (Luke 1:5, 6, 13-15.) Jeremiah was sanctified *before* his birth. (Jer. 1:5.) Paul says, "God separated me from my mother's womb." (Gal. 1:15.) "Separated," set him apart with a *renewed heart*, that he might "preach Christ crucified." David was "a man after God's own heart." (Acts 13:22.) And yet he was guilty of adultery and murder. (II Sam. 11:3-27.) Paul was regenerated from his mother's womb, and yet he also was guilty of murder. (Acts 22:4, Acts 8:1.) David was driven to his sins by *lust*. Paul was driven to his sins *by the religious zeal of "ignorance and unbelief," and by an approving conscience.* (I Tim. 1:13; Acts 24:16.) David was converted by Nathan, the prophet. (II Sam. 12:7-13.) Paul was converted (not regenerated) by Christ on the Damascus road. (Acts 9:1-20. See Luke 22:32.) Paul was not unmindful of the perpetuity and value of the Abrahamic covenant, and was faithful to baptize the households, the children and his converts. We have the record of three household baptisms, viz., those of Lydia, the Philippian jailor, and Stephanos. (Acts 16:14, 15, 30-33; I Cor. 1:16.) It is evident that it is God's design to save the offspring of his true and faithful people, to whom he has given the sign and seal of their heritage. Indeed, it is possible that of the great host of the redeemed, "a great multitude which no man can number," seventy-five percent will be infants and the baptized children of believers. It is said that one-half of the human family die in infancy, before reaching years of accountability, all of whom, it may be, will be saved, whether baptized or unbaptized, whether of Christian or heathen parents. The other one-fourth or more will be found to be largely baptized children, who through training and prayer, came to personal faith and salvation. Parents who neglect to have their children baptized, the seal and symbol of saving grace, and to train and set them an example of godly living, do them great and possibly a fatal wrong. (Gen. 17:13, 14.)

Sunday School Lessons for September

(International Uniform Series)

By the Rev. David Freeman, Th.M.

Lesson for September 1, 1935

PAUL—WORKER WITH BOTH HAND AND BRAIN

(Lesson Text—Acts 20: 33-35; Phil. 4: 4-13. Golden Text—Acts 20: 35.)

It becomes necessary at times, for the sake of the gospel, for one to bear witness to his own integrity. A servant of God must be blameless before all the people. He must not seek his own or live for personal gain. He must know in his own heart that before God the Searcher of hearts, His motives are not for personal ends.

The defense of a pure conscience is not to be confused with self-righteous boasting. The latter ministers to personal glory, while the former is for the furtherance of the gospel. When the heart and life are so bound up with the gospel as to be one, then to defend the life is to defend the gospel.

Paul was an apostle of Jesus Christ. His whole being was the Lord's. In his personal defense he was laying the crown at the feet of Christ, whose he was and whom he served. (II Cor. 12: 11.) Paul's personal life shall ever be to the glory of the gospel he proclaimed.

Samuel made a similar defense before the people of Israel. They were constrained to bear witness that the prophet was blameless before them. (I Sam. 12: 3-5.)

See I Cor. 9: 11, 12, where Paul declares he was willing to forego the use of a power which he rightfully possessed, so that he would in no way be guilty of hindering the gospel of Christ. That he might not give the appearance of a self-seeker, since they would misunderstand his request for his own necessities, he would not take anything from the Corinthians, but allowed others who knew him (the Macedonians) to supply his needs. (II Cor. 11: 8, 9.)

Now, in not ministering to the Apostle the Corinthian Church showed itself

inferior to other churches. Paul did not relieve them of their responsibility, but since they did not see it he was unwilling to be made a burden (it should have been their joy), so he labored oftentimes with his own hands. (II Cor. 12: 13.)

What the Lord required of an apostle in personal integrity and purity He requires of every Christian. Paul becomes the example of every believer since to him as an apostle was given grace to follow the Lord. (Phil. 4: 9.)

We should rejoice in the Lord. In so doing we shall be raised above all anxiety of mind. Laying everything before God results in a peace unspeakable. It is the counterpoise of all trouble and anxiety.

The virtues take on a meaning to which the world apart from God can never attain. Truth, honesty, justice, purity, and love take on a high and wonderful meaning in the mind of the Apostle. They are not outward somethings. They are not ordinary conceptions but are qualities which spring from a soul regenerated by God's Spirit. There is nothing so fine as genuine Christian character. Paul not only taught these things, but also exemplified them in his life. Christ, the Son of God, the hope of glory, dwelling in the believer through His Holy Spirit, enables him to be content and to endure. He that perseveres to the end shall be saved.

Lesson for September 8, 1935

LYDIA AND PRISCILLA—CHRISTIAN WOMEN IN INDUSTRIAL LIFE

(Lesson Text—Acts 16: 11-15; 18: 1-3, 24-28. Golden Text—Proverbs 31: 31.)

In season and out of season the Apostle Paul proclaimed the "unsearchable riches of Christ." To women by the riverside he told the good news of salvation. That message has in it the

power of God. "There is none other name under heaven given among men whereby we must be saved" save the name of Jesus. (Acts 4: 12.) "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10: 14.) Paul did not have the modern notion of proclaiming the gospel with the life. It is true we are living epistles known and read of all men, but the life can never take the place of telling the gospel story. The preaching of Christ Crucified has ever been offensive to the natural man, but it is God's way of bringing lost souls out of darkness into His marvelous light.

The Lord opened the heart of Lydia, a seller of purple, of the city of Thyatira. First and last salvation is of the Lord. One sows, another waters but it is God who gives the increase. The Lord Jesus said, "No man can come to me, except the Father, which hath sent me, draw him." (John 6: 44.)

In this lesson we are also made familiar with a man and his wife who became prominent and important members of the early Christian Church. In his letter to the Romans Paul greets this faithful and devoted man and wife and calls them his "helpers in Christ Jesus" who had for his life laid down their own. (Rom. 16: 3, 4.) Paul also speaks of the church in their house. (I Cor. 16: 19.)

Aquila and Priscilla were tentmakers by occupation and this was a factor which led Paul to stay with them. The Apostle had their help and interest not only in the trade which was common to both, but also in the gospel.

This man and wife were so taught in the Word of God that they were able under God to guide Apollos into the way of truth more perfectly.

Since Apollos enters into the lesson text he is worth while considering here while remembering the important part Aquila and Priscilla played in his Christian nurture. He came to Ephesus from Alexandria, where he was born. Besides being an eloquent man he was deeply versed in the Old Testament Scriptures. Eloquence and learning are gifts to be prized. God does not despise

these. He does not put a premium upon ignorance and indolence, but mightily uses the diligent application of brain and heart to the Christian message.

While we are made to see that Apollos lacked something in his message, we should not lose sight of what he did know and proclaimed in his gifted and learned manner. He knew the way of the Lord and taught it fervently and diligently. Yet he knew only the baptism of John. But in being told this we are told much. This implies that he taught Christ to be the Messiah of God, the one who was to come according to Old Testament prophecy. As John proclaimed Jesus to be the Lamb of God that taketh away the sin of the world, so did Apollos. Thus he preached Christ as Messiah and Savior and the need of repentance and of being saved by His precious blood. He did not merely teach a few bare facts about Christ without proclaiming the redemptive significance of those facts. Just to proclaim a few bare facts would be nothing to become "fervent in spirit" over. No, Apollos had a real message from God as John the Baptist had. What Aquila and Priscilla expounded unto him was the "way of God more perfectly." Apollos lived in Alexandria—he was outside of the apostolic circle. There were revelations made to Paul after Jesus's death and resurrection that Apollos needed to know to make his message full and complete.

Did Apollos know of all the glories of the Cross? Did he know that Christ's death procures to the believer the gift of the Holy Spirit who enables the believer to walk in newness of life? Did he know that the Resurrection is God's declaration that Christ's work on the Cross was accepted by heaven? There are benefits that emanate from the Cross that only a divine revelation could make known. This revelation was given to Paul, and Apollos needed to know it.

The coming of Apollos was a valuable assistance to the Christians in their controversies with the Jews in Achaia. Men are not saved by argument, but the Holy Spirit is pleased to honor and use logic and argument as a means to open the mind to the truth. (Acts 18:28.)

Lesson for September 15, 1935

TIMOTHY—A CHRISTIAN WORKER IN TRAINING

(Lesson Text—II Timothy 1:1-14. Golden Text—II Timothy 2:15.)

There is no tie of love so great as between Christian and Christian. A son of the flesh is dear, but dearer still is a son in the faith. We see something here of the father heart of the great Apostle to the Gentiles. He loved as His own those begotten in the faith.

Paul's own service of God had been at all times conscientious and single-hearted. He so received it from his forefathers. In thinking of this in his own case he has Timothy's background in mind. Timothy was taught the Word of God in early years by his grandmother Lois and his mother Eunice. None are too young to be told the story of Jesus as the Savior from sin. The young need to be taught of their sinful condition and the only remedy for it is Christ Jesus. Every child which is saved is saved from sin through Jesus' shed blood. All Scripture is inspired of God and when faithfully taught it maketh wise unto salvation.

A man is not fit to proclaim the gospel of Christ when he is not taught in the Word. How much preaching there is going on today that is mere talk and babble. It is certainly not Christian preaching, since it displays a woe-full ignorance of Holy Scripture. The cause for conditions in the visible church today is a dearth in Bible belief and understanding.

The Apostle mingles fatherly exhortation with reproof. Timothy is reminded of the faith of his mother and grandmother that he might not waver from it. Should he do so he would prove untrue to his calling. Men are apt to cast away the faith of godly parents with the boast of greater enlightenment, but in so doing they have exchanged truth for error and light for darkness. It means shipwreck of soul to depart from the faith of parents founded on the Word of God.

Timothy was set apart for the gospel ministry, and as a servant of Christ he should be firm in the faith. This means that he should not shrink from suffering. The glorious character of the gospel involving as it does the free mercy of

God and the example of the Apostle demand such faithfulness. Did Timothy show a spirit inconsistent with the call to the ministry? Was he in any way cowardly? Did he fear man or spirit? One ought to be ashamed if he is timid in preaching the gospel. Those who have been called to preach have been given the Holy Spirit. He is the Spirit of power not weakness. He is the Spirit of love. Those in whom He dwells do not know a false compliance with men, which shrinks from bold rebuke. They have such a love for others that will even sacrifice repute and earthly security in order to do men good.

One who suffers hardships for the gospel will have God's help. God has given proofs of his power in saving us. He called us in Christ and destroyed death. He called us not in accordance with our works, but in pursuance of His own purpose in grace. He threw light upon death and thus made visible the new and glorious life of the Spirit which shall endure forever.

Paul brings in his own example of endurance in suffering and sets forth the grounds of his trust for a pattern to Timothy. Paul is not ashamed of the gospel. He had entrusted himself body and soul to the keeping of God, being confident of his care now and forever. Paul is a pattern for Timothy and every Christian worker. It is the duty of all who serve the Lord to uphold the Apostle Paul and the revelation of Christ that has come to us through him in the face of all danger and persecution.

Lesson for September 22, 1935

JAMES—A GREAT CHRISTIAN LEADER

(Lesson Text—James 1:1-17. Golden Text—James 1:12)

Just the name James in the early Christian community was enough to designate him. He was well known, honored, and respected among true Christians. He stood out prominently among those who were commissioned by Christ to preach the gospel.

When Peter had been miraculously delivered from prison and came to the house of Mary, the mother of John, where many were gathered in prayer,

he told them to go and tell James about his deliverance. (Acts 12:17.) Paul points to him as one of the great witnesses of the Resurrection of Jesus Christ. Jude in the salutation designates himself as "the servant of Jesus Christ, and brother of James." (Jude 1.) This was enough to place him in the minds of his readers. Thus no better-known and honored leader of the Christian church lived in those early days.

As he and his message were honored among the early Christians, he and his message should not be less honored today, for he lived and spoke not only for his own day but also for the church universal.

His is a message of encouragement for the tempted and tried. The faith that endures is due for a crown of life which God has promised to those who love him. The tempted must always know that God tempts no man. A man's own evil nature entices him to sin. Only good and perfect gifts come from God.

He gives a word to the rich, reminding all those who put their trust in riches that they are only heaping up damnation unto themselves. To every backbiter with the tongue, adulterer, and envious person he also gives a word of warning.

The Epistle of James is known for its insistence upon a righteous life. An orthodox profession should lead to a life that is holy and good. Faith in Christ is not only an assent to the truth with the mind, but also with the whole being, body, and soul. The true meaning of faith is believing God and doing His commandments from the heart. Saving faith is a faith that works. A faith that does not work is dead. The faith that works is the only faith worth having. Any other faith is no faith at all.

James should never be thought of as teaching salvation by faith and works. He proclaimed no different gospel from the rest of the apostles. Men are saved through faith in Jesus Christ alone. But what is the nature of that faith in Christ which saves? It is the faith that shows itself in works. Abraham's faith which was imputed to him for righteousness "wrought with his works." His

works showed that he had the right kind of faith.

"By faith alone is salvation but be sure your faith is genuine. Genuine faith works," James would say.

Lesson for September 29, 1935

JOHN—THE MINISTER AND HIS PEOPLE

(Lesson Text—Third Epistle of John. Golden Text—II John 11)

The message of John in his third Epistle will be understood when the person whose name is Diotrephes is better known. But the name Gaius appears in the first verse. Who was Diotrephes and who was Gaius?

John is recommending some traveling Christian brethren to Gaius. He had previously shown Christian hospitality to these traveling missionaries and he is now enjoined to do so again. He was undoubtedly a man of fine Christian generosity and love. To care for the brethren who proclaim the gospel is to be a fellow-helper in the truth.

Now the name of Diotrephes appears. The church in this place was in trouble because of him. John the Apostle grievously complains of him. Diotrephes did not recognize his authority, neither would he be advised by other Christians. His contempt for the Apostle went so far as to show itself in making derogatory remarks about him. He neither would receive the Christian brethren, but cast them out of the church.

This man no doubt held an important position in the church, but he furnishes an example of an imperious and ruinous exercise of authority.

Would John let him alone to carry on in this way in the church? No, the beloved John promised to assert his authority and bring his deeds to the attention of the whole church, thus bringing his case to issue.

We ask the question, Was Diotrephes a false teacher? By reading John's first Epistle one can readily see that had Diotrephes been a false teacher he would have been expelled. No doubt Diotrephes was sound in his teaching, but his conduct was bad. He refused to heed God's servants and was disrespectful to them.

His case leads us to see what it is to

walk in the truth. To walk in the truth is to firmly adhere to apostolic teaching and to show forth that teaching in life. Thank God there are such who believe the truth and live the truth. John takes pleasure in such. Those who walk in the truth are the minister's reward and rejoicing. Between those who love the truth and walk in it there exist an affection and sincerity that are not of this world.

The Comfort of the Scriptures

By Rev. David Freeman, Th.M.

"Gray hairs are here and there upon him, yet he knoweth not" (Hosea 7:9).

A STATE of secret backsliding is perhaps the most dangerous for a Christian. What makes it so dangerous is that one may be in it and not know it. The prophet says that the children of Israel had the marks of decay and declension and they knew it not.

One would think that a state of declension would be readily felt, but it is a fact of experience that decay goes on secretly and unnoticed. Old people never observe the gradual advance of old age. Gray hairs come, old age comes, and we are not aware of it, but the marks of our declension are evident. Decay goes on secretly and silently.

So it is in the decay of a believer's soul. The eye of faith becomes dimmer and dimmer; the hand loses its firm hold on Jesus; the soul loses its fresh delight in Christ's finished work and yet all this is not known. "Gray hairs are here and there upon him, yet he knoweth not."

But can it be that the quickened soul in Christ Jesus can wither and decay? It is true that if God has once given spiritual life to the soul, he will maintain it to eternal glory. The Lord will perfect that which concerns his own and he will have respect unto the work of his hands. (Ps. 138:8.) While the life of God in the soul cannot really die, it is liable to sad decay. The Scripture says, "Yet I had planted thee a noble vine, wholly a right seed: how, then, art thou turned into the degenerate plant of a strange vine unto me?" (Jer. 2:21.) "My people are bent to backsliding from me." (Hos. 11:7.) "Never-

theless I have this against thee, that thou hast left thy first love." (Rev. 2:4.)

Alas! it is true many of God's children are in a backslidden state. How many there are who have lost their relish for God. There is less prayer, less praise, less liberality, and less zeal for the conversion of others. The Bible is neglected or read as a burdensome task, sin is not hated, temptation is little feared, and the company of the world is more sought after than the company of Christ. On how many hearts must be written, "Ichabod, the glory is departed."

There are causes for the unknown gray hairs. God has, as it were, pointed His finger at the sores that are eating at the life of the soul. Lust, it was with Israel. One lust nourished in the heart will be a viper in the bosom. "They are

all adulterers, as an oven heated by the baker."

Worldly company makes gray hairs appear. "Ephraim, he hath mixed himself among the people." (Hos. 7:8.) Christians are a peculiar people. They have Christ's blood upon them and the Holy Spirit in them. They are a praying and praising people. Nothing so makes the gray hairs appear as mixing with the ungodly.

There are other causes which God makes known to the tender soul.

Now, Satan loves to say to the decaying and degenerating child of God, "There is no hope." But this is a lie. In Christ there is hope. Only search out the cause of your decay. That you must do. Whatever it is lay it bare. Then confess it to Him who ever cries: "Return unto me, for I have redeemed thee."

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.]

Another Emphasis

To the Editor of CHRISTIANITY TODAY:

SIR: The fine letter from "A Layman" in your August issue, p. 61, has the excellent quality of stimulating further consideration. The writer of same, quite properly, looks to our ministers for the proper placing of emphasis, but must we not candidly acknowledge that they are now giving us pretty nearly the type of sermons and the kind of pastoral service which we expect and require of them. If so, the proper "emphasis" on the functions of our church and of our churches should be rightly placed also by the church members and their representatives, the Ruling Elders.

As "A Layman" correctly indicates, the main functions of a church are two. The *first* of these is to take the gospel to those who have it not. The *second* is to build up in the faith those who believe. Obviously the first must have the primary emphasis, for if it is not effective in bringing in the unconverted, the second will not be required and will pass out for want of material on which to work. The second is easier than the first and is, therefore, likely to receive the greater emphasis, but, in any organism, life is shown by two things—growth and the power to beget its own kind. When those are not manifest, it should be thoroughly examined to see whether it can be revived or

should be removed. Sentimental loyalty may preserve for a time a church which is not evangelistic—although it may be evangelical—but such "leaves," though necessary and beautiful, did not save the tree which bore no "figs."

If, as our friend says, the pulpits are not fulfilling the prime function of the churches specified above, how can the emphasis be shifted? Would our congregations approve if our ministers were to use the Sunday services for appeals to the unconverted? Are not such appeals futile when addressed to church members and others who already believe and who have always had Bibles and religious instruction? May we not bring ourselves to realize that it is difficult, if not impossible, to *preach the gospel* from our pulpits? That may sound strange, but it is literally true. To preach is to "proclaim." The gospel is "Good News." Both the Bible and the dictionary are clear on those points. A moment's consideration will remind us that neither the sermon nor even the Scripture readings are either "proclamation" or "news" to our usual congregations. Both Scripture and sermon may be excellent and may fulfill the second function of the church, as stated above, but the many people to whom the words of Scripture are unfamiliar and to whom the truths presented in the sermon would be a "proclamation" of "good news" are not in the audience. To reach

them the minister might find it necessary to absent himself from the meeting-house and to omit some personal attentions to us and, if he did so, what would we say? But that is just what must be done if the churches are to fulfill their prime function and are to put the "emphasis" where it belongs.

I am also inclined to be charitable *in re* the sermon preparation and the doctrinal euphemisms mentioned by "Layman" as characterizing some of the younger ministers. The seminaries may be still following the old practice of teaching by lectures, and it is probably true that they have little to correspond to the "practice work" used in preparing school teachers, the training for the practice of law, or the field work of technical students. Theologs seem to be taught mainly the "manufacture" of sermons, and it is natural that much pulpit work should be what Bill Nye called "the aftermath of a library."

The test of anything is whether it will produce the desired result and, if ministers (and seminary professors) will *go out* from the meeting-houses to the various kinds of unbelievers who are now so much in evidence, they will test what they have to offer, and will soon learn whether they have the living *truth* or merely a college and seminary education.

Let me add that I believe that the rank and file of church members will not only approve of such activities, but will also gladly follow their leaders and that "revival" will result.

In brief, this is intended to put the emphasis where I understand "Layman" to put it—on the outgoing rather than the ingrowing—and when it is put in the right place, the Presbyterian Church will surely make itself heard.

A RULING ELDER.

A Question Many Are Asking

To the Editor of CHRISTIANITY TODAY:

SIR: It is hard for us of the South to understand our brother Presbyterians of the North in their double positions regarding the Independent Board of Foreign Missions and the Auburn Affirmationists.

They are disciplining the members of the Independent Board, about whose orthodoxy in the Presbyterian standards there is no question, claiming that they are in rebellion against the General Assembly for not supporting the Assembly's Foreign Mission Board, but accepting funds and sending orthodox Presbyterian missionaries abroad therewith.

Yet they have not disciplined, and are not disciplining, the Auburn Affirmationists who are in flagrant and open rebellion against the General Assembly, denying and repudiating in writing its authoritative pronouncement on the inerrancy of the Scriptures, the Virgin Birth, the atonement, the mira-

cles and the resurrection of our Lord and Savior!

And stranger still, these Auburn Affirmationists are the most prominent and bitter persecutors of the Independent Board and are on the committees to try to condemn the members!

Can it be that our northern brethren are so carried away by this wave of materialism, which one of the notable and most successful ministers among them has denounced as "the Great Apostacy," that they consider the funds, now being contributed by Presbyterian believers in the Bible to the Independent Board, more important than this spiritual defection, this abandonment of Presbyterianism and Bible Christianity? Is the latter of no consequence in comparison with dollars and cents?

We can understand how there may be unbelievers in the Bible in the northern church—we have a few ourselves—but how they could manage, when the great body of your members must be "true blue" and loyal to Presbyterian standards, to put the northern church in such an equivocal and unjust position, is another matter.

There must be too much complicated and complicating machinery, which, as in politics, makes it easy to deprive the people of all power and control.

SAM'L B. WOODS,

Charlottesville, Va.

Dr. Warfield and Universalism

To the Editor of CHRISTIANITY TODAY:

SIR: Herewith I enclose my renewed subscription for your journal from July 1935 to July 1936.

We are grieved to see that the Presbyterian Church courts are persecuting more and more the faithful band who have come out for the Faith which was "once for all delivered unto the saints."

One likes to turn to the Lord's words in Luke 6:22-23 where He speaks of those who are persecuted for His sake: "Blessed are ye when men shall hate you and when they shall separate you from their company, and shall reproach you and cast out your name as evil for the Son of man's sake. Rejoice ye on that day and leap for joy: for behold your reward is great in heaven: for in like manner did their fathers unto the prophets."

In reading the different articles in your journal for August we (*i. e.*, my husband and myself) could not help regretting what is stated on page 51, as quotations from the late Dr. Warfield's concluding lecture on Calvinism. He appears to deal *alone* with the blessed fact that "Jesus Christ . . . is the propitiation for our sins and not for ours only but also for the sins of the whole world" (I John 2:2), but he does not supply the answer for a sinner asking as the jailor

of old, "What must I do to be saved?" Paul's answer is the only one still according to the Scripture, "Believe on the Lord Jesus Christ and thou shalt be saved. . . ." (Acts 16:30, 31-34.)

Our Lord Himself said in John 3:16, "For God so loved the World that He gave His only begotten Son *that whosoever believeth in Him should not perish but have everlasting life.*" These same words, which are in italics are also given in John 3:15 thus reiterated to emphasize them. We see plainly that God's place of Salvation is that the hand of Faith must take His unspeakable gift. In John 3:17 we read, "For God sent not His son into the world to condemn the world, but that the world through Him *might be saved.*" Now see Verse 18, "He that *believeth* on Him is not *condemned*, but he that *believeth not* is condemned already, *because he hath not believed in the name of the only begotten Son of God.*" (See John 8:24.) Over and over again these blessed and solemn facts are taught throughout the New Testament—and as of old so still today "The Gospel of Christ . . . is the power of God unto Salvation *to every one that believeth.*" (Rom. 1:16.) It appears to us that it is passing strange for Dr. Warfield to have left out what God's word shows to be indispensable for Salvation, *i. e.*, faith in God. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." (I John 5:10.) "As many as received Him to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12-13.) I do not think that we are the only readers of the aforementioned article to whom the words of Dr. Warfield savor dangerously of the real universalism—which alas is taught along with Unitarianism in so many of the churches today (including some Presbyterian).

Excuse the length of this letter.

Yours in the fellowship of the gospel,

MRS. A. M. FRASER.

[The special object we had in view in citing what Dr. Warfield said about the "universalism of the gospel" was to correct the notion that Calvinists necessarily hold that but few are saved. It is true that there have been some Calvinists who (forgetful of the teachings of Scripture) have been universalists, but Dr. Warfield did not belong to their number. In further explication of what he calls the true universalism of the gospel he wrote: "The Biblical doctrine of the salvation of the world is not 'universalism' in the common sense of that term. It does not mean that all men without exception are saved. . . . The Scriptures teach an eschatological universalism not an each-and-

every universalism. When the Scriptures say that Christ came to save the world, that he does save the world, and that the world shall be saved by him, they do not mean that there is no human being whom he did not come to save, whom he does not save, who is not saved by him. They mean that he came to save and does save the human race; and that the human race is being led by God into a racial salvation; that in the age-long development of the race of men, it will attain at last to a complete salvation, and our eyes will be greeted with the glorious spectacle of a saved world. Thus the human race attains the goal for which it was created, and sin does not snatch it out of God's hands: the primal purpose of God with it is fulfilled; and through Christ the race of man, though fallen into sin, is recovered to God and fulfills its original destiny." Dr. Warfield was about the last man to deny the vital truth emphasized by our correspondent. No one has stressed more than he the indispensableness of faith in Jesus Christ as the sole means of salvation.—*Editor's Note.*]

Premature Proposals

To the Editor of CHRISTIANITY TODAY:

SIR: It is distressing to see proposals leading to a new Presbyterian denomination, a poorly prepared adventure. Our denomination is not modernist, but is terribly ignorant, hence liable to follow demagogues or manipulators in unjust procedures. To dispel ignorance may be a slow process, requiring patience, persuasiveness and perseverance. A low circulation of the Confession of Faith, and ignorance of the Bible, are general symptoms. Is there one Presbyterian Church, where most families possess copies of this Confession even in cheapest paper form? To circulate the Confession is not so important as to preach its doctrines, yet it has advantages. A new Presbyterian Church, of fair size, is bound to have a body of ignorant people. It seems more feasible to instruct such people within our Church than outside of it. The Old School Presbyterian Church probably had an intense drilling in controversy for some ten years, before the separation from the New School. And later, the New School adopted some regulations urged by the Old School. A revival may occur at any time in our church. But to insist that the Lord must perform some of His purposes in a given time, as dictated by an enthusiastic committee, seems unreasonable.

Yours very truly,

CHARLES E. EDWARDS.

PITTSBURGH, PA.

News of the Church

Report of North China Theological Seminary, 1934-35

By Rev. H. K. Chang, Vice-President

SINCE the Seminary first opened to students at Weihsien, September 29, 1919, fifteen years have gone by and have manifested the love and care of God. The story of these years is recorded elsewhere—this report deals with the year that has just passed.

First, with regard to the Faculty. There is a total staff of eleven teachers; seven are full-time, four of which are Chinese and three are Western, two other missionaries give half-time to both the Seminary and the Mateer Memorial Institute, and two, one Western and one Chinese, are instructors in music.

We are grateful to God that the President, Dr. Hayes, in spite of his seventy-eight years, is still strong in body and active in mind, and continues, as if a younger man, to carry a full load of teaching and writing and administrative responsibility. Doctors Patterson and Dodd, though advanced in years, continue their work with unabated vigor. The rest of the staff, younger in years, is actively engaged in teaching, preaching, and caring for the spiritual welfare of the students. For this we thank God.

Last summer Mr. Hopkins went home on furlough to be absent a year. Mr. Kao of Shansi was called to teach, and Mr. Hopkins's classes were carried on without interruption. Mr. Kao was a capable teacher, of warm spiritual piety, and was well liked by the students. Unfortunately this spring he became seriously ill with threatened tuberculosis, and was ordered by the doctor to cease work and take a rest cure for three months. He has returned to his home, and we hope that if he is cured he may return.

Second, with regard to the curriculum. The curriculum is of the same grade as other high-class theological schools in China and emphasizes particularly direct Bible Study. In the New Testament, apart from Gospel and Apostolic History, the following books are taken up in detail: John, Romans, First Corinthians, Galatians, Ephesians, Colossians, the Pastoral Epistles, Hebrews, First Peter, First John, and the Revelation. In the Old Testament, Isaiah is so studied, and the main outlines of Old Testament History and the Psalms, with the historical background, main teaching, and choicest parts of the major and minor prophets.

Last year the Board of Directors instructed that all students be required to read

through the whole Bible. The Faculty, in order to carry out these instructions, organized into six sections: Mr. Kao took the Pentateuch; Dr. Patterson, Joshua to II Samuel; Prof. Chang, I Kings to Esther; Dr. Dodd, Job to Isaiah; Prof. Ding, Jeremiah to Malachi; and Dr. Hayes, the New Testament. All students have this year been examined in five of these sections and passed satisfactorily. Our emphasis on the Bible is because we accept it as the Word of God, and the foundation of theology. Though men may have wisdom and knowledge, the Word of God is superior to all and is the perfect, trustworthy standard.

Third, with regard to the students. The aim of the founding of the Seminary was the training of ministers who would "handle aright the word of truth." Consequently evangelical students of every denomination and province are received. Qualifications for entrance are for the regular three-year course, graduation from University or pre-theological course, while graduates of senior middle schools take four years. Besides students who are specially proficient in Chinese or are unusually experienced in Christian work, may, if they have good recommendations, also enter the regular course on a par with senior middle-school graduates. Students who have studied in middle school, but not graduated, may also enter the Seminary in the regular course, but at commencement receive only a certificate.

The students of the Women's Bible Seminary enter the same classes with the same qualifications, but have a curriculum of three years.

The current school year commenced on September 6th; 126 enrolled in the Theological Seminary, and 23 in the Women's Bible Seminary, a total of 149. They came from sixteen provinces and thirty-two denominations, from Hainan in the South, to Harbin in Manchuria, on the North; as far West as Shansi; and East, as Korea, evidence of the Lord's blessing on the institution, and that a need is being met. The antecedents of the students are thus very varied, and there is no attempt to make them all conform to one denomination, but there is no strife, all harmoniously and diligently study together. The spirit of the fellowship gives cause for praising God.

Fourth, with regard to preaching. Previously there has been no definite parish allotted to the students; each Sunday faculty and men and women students, following their own inclination, went out to near-by villages to preach. Last autumn Shankiang Presbytery decided to set off an area to the

south of the city, composed of fifty-eight villages, divided into an eastern and western section by the railway, as a Seminary parish. This area was again divided according to distance from the school, into a more distant special area with seven gospel teams assigned to it, which went out Sunday mornings for the day, and a nearer area with nine gospel teams, which went out for the afternoon. Apart from this district six other places have been supplied, namely, the city preaching hall, the jail, the railway station, leper asylum and the villages of Shen Chia Chuang and Tsang Ko. Each of these gospel teams has five or six members and is responsible for two or three villages. Every village in the area is thus included. The funds for this work come from voluntary contributions, from Sunday morning and Saturday evening service offerings, and have been sufficient. Women students have also participated. In this first year of operation over fifty have been admitted into the Church by baptism, and many more have had their names recorded as interested.

Special mention should be made of three things. At Wang Kai large numbers have been listening to preaching, and a meeting house has been erected, more than forty dollars being subscribed by the new converts themselves, with more than sixty dollars subscribed by the students and teachers. At Daiyen a whole family consisting of seven adults received baptism. A large number in the jail have been led to the Lord. Several have repented, and on being released, have gone back to their homes to testify to their new-found faith. One who accepted Christ was a murderer named Ku Tien Cheng, awaiting sentence of death. He was a diligent reader of the Bible and constant in prayer and found great peace and joy. When the time came for his execution he carried with him a Gospel of John and with calm composure received his sentence in the assurance of the salvation of his soul. For all these things we give glory to God.

Fifth, with regard to piety. Apart from practice preaching, and time spent in devotional, piety is stressed. Each morning at half-past five a gathering for prayer is attended by an average of forty or fifty students. Each evening at a quarter to ten each student has his private devotions. Monday evenings at six-thirty the several classes and the Faculty have their separate meetings for prayer. Saturday evenings at six-thirty a prayer meeting is held with special reference to the Gospel team work of the next day and for those who have been led to Christ. There is prayer offered up in the watch tower, also, continuously from 8:10 A. M. to 9 P. M., students taking their turn according to schedule. Besides, there are

Bible study groups, fellow-provincial society prayer-meetings, meetings for servants and others.

Sixth, with regard to finances. The school does not receive an appropriation from the Board, but depends for support on the gifts of Chinese and foreign friends. The Lord has supplied our needs. Dr. Hayes dispenses the funds economically, so that in spite of financial depression in U.S.A. and low price levels in China, there has been enough for current expenses, the building of several new servants' houses and the buying of a small piece of needed land. A special gift from Philadelphia enabled us to build a much needed residence for two Chinese professors. For all this we are grateful to God.

During this past year Dr. Barnhouse, of Philadelphia, conducted a week of special services, which were a blessing to all. He is orthodox in faith, has great spiritual power, and is facile in expression. In April Dean Weigle, of Yale Divinity School, who has come to China to make recommendations on the training of leaders in theological seminaries, was here with us and spoke several times on such themes as Christian Education, the true meaning of prayer, etc. He spoke earnestly and impressively.

To sum up, the story of the Seminary is the record of God's grace. During these fifteen years over 300 men and women have graduated and gone to all parts of China and to Korea to witness to Christ. This June twenty-six men and eight women passed out into the world to preach Christ's redeeming love.

The Commemoration of Four Hundred Years of the Printed English Bible

IN 1535, on October 4th, from an unknown press, probably in Switzerland, came the first printed English Bible, translated by Miles Coverdale. Previously the New Testament and other parts of the Bible had been printed, but in 1535, for the first time, the complete Old and New Testaments were printed together.

In order that the celebration may have its full value three objectives are sought: first, to direct nation-wide attention to this invaluable spiritual treasure and its influence on the life of the English-speaking people through four hundred years; second, to encourage a fresh practice of reading and studying the Bible; third, to determine that as far as possible those without it—and especially every American home—shall have an opportunity to possess it.

In order that the aims of the celebration may be realized, it is suggested that public

observances of the celebration be held early in the commemorative period between October 4th and December 8th. During this period at least one general meeting of nation-wide importance will be held, while in metropolitan areas, cities, and towns, local groups will be encouraged to plan suitable public meetings, to stimulate thoughtful and permanently valuable ways to study and use the Bible, and to employ suitable measures towards making it possible to see that the multitudes without the Bible become possessors of it. The celebration will conclude on Bible Sunday when the churches, according to their individual customs, may properly relate their services to the theme, "Four Centuries of the English Bible."

It will be apparent that no single committee or institution can be responsible either for promoting local celebrations or for providing the unreached with Bibles. Denominational units, ministerial associations, church groups, and pastors will follow convenient plans and processes suitable to local situations. Gratitude for four centuries of the possession and influence of the English Bible, together with an opportunity to care for many homes just now without this treasure, will be incentives in formulating the best local procedure.

Under the auspices of the National Committee helpful material and suggestions for realizing the aims of the celebration will be issued. Efforts will be made to stimulate the formation of local committees and assist in other ways.

No financial campaign is attached to the celebration. The moderate expenses of local activity, including supply of Scriptures, must be met locally.

The Commemoration Committee heartily urges churches and pastors to plan for a worthy commemoration of this anniversary, that the people of America may realize more than ever the significance of the wide availability and use of the supreme book of mankind both during the past four hundred years and in the year immediately before us.

Rev. H. McAllister Griffiths Severs His Connections With "Christianity Today"

UNDER date of July 31, 1935, Rev. H. McAllister Griffiths sent the following letter to the press as well as to the President of the Presbyterian and Reformed Publishing Company:

Dear Dr. Craig:

I hereby submit to the Presbyterian and Reformed Publishing Company, Inc., through you, and at your request, my

resignation as Managing Editor of Christianity Today, effective September 1, 1935. In accordance with your desire, I will not return to my duties, but will extend my vacation until the above date.

In submitting this resignation I do so with renewed assurances of personal esteem and respect. I should regret exceedingly to have it seem otherwise. The considerations which now divide us are not personal. I am still hopeful that these differences may yet be removed so that you and the group of sincere people who hold with you may yet rejoin the main body of your friends. At the same time, since it is evident that you feel our points of view concerning the duty of conservatives in the present crisis in the church to be now opposed, I agree fully that further continuance of our editorial relationship would be mutually stultifying. In the past few months I have earnestly hoped and done all I could to avoid the present situation. But as you have swung farther and farther away from editorial positions in which we at first joined and which I feel are essential to the evangelical cause, these hopes have been reduced to the vanishing point. The situation being what it is, there is nothing else for sincere men to do but to agree to disagree, and to go their ways until God in His providence shall bring them to common ground again.

It will hardly be necessary for me to say that, since you will continue to express your views through the columns of Christianity Today, the point of view which I represent, that of the overwhelming majority of conservatives, will have to be expressed also. It will therefore probably be necessary to launch a new organ. Should this be done it will be, not in any spirit of rivalry, but to give expression to a large body of opinion that would otherwise be inarticulate. In my recent trip to the west I found that most of our conservative friends have already sensed our differences as they have read recent issues of Christianity Today, and that they are demanding the establishment of a new paper.

If all this could be avoided no one would rejoice more than I. But it is you who have taken the initiative in this matter, and you alone whose decision it is that our efforts must be divided. Deeply though I regret your decision I must acquiesce in it, commending you and the cause we love to the care and affection of the great Head of the church.

With kind personal regards, I am

Faithfully yours,

H. McALLISTER GRIFFITHS.

Newspapers reported that in announcing his resignation Mr. Griffiths stated that his

action was the result of differences between the editor of CHRISTIANITY TODAY and "those who support the Independent Board for Presbyterian Foreign Missions." He was quoted as having said that "the policy of CHRISTIANITY TODAY at first favorable to the Independent Board has gradually become more critical." [Editorial comment may be found on page 76.]

Delaware-Maryland Letter

By Rev. Henry G. Welbon

THE Layman's Fundamentalist Association of the New Castle Presbytery, which has been recently organized, is holding regular meetings, and plans are being made for a number of public meetings to be held this fall to which prominent speakers will be invited. Mr. Roger W. Cann, a member of the Lower Brandywine Presbyterian Church near Wilmington, is its secretary. It is a very encouraging sign to see the laymen of our Presbytery awake to the dangers in our church, especially when a number of their pastors are not in sympathy with the movement.

The call of Rev. John Herrick Darling, pastor of the Presbyterian Church, Lakewood, New Jersey, to the Hanover Church, Wilmington, was received at a meeting of Presbytery held on July 22nd. Arrangements were made for the installation service to be held on September 12th.

The call of Mr. Raymond Sharp, a graduate of Princeton Seminary, to the Elsmere Church near Wilmington, was received and he was examined for ordination.

The sympathy of the Presbytery was extended to Rev. Clyde E. Rickabaugh, whose youngest son died recently.

Mr. Laird Harris, a graduate of Westminster Seminary, has been the summer supply at the Snow Hill Church, Maryland. In the fall he is to become the assistant registrar and librarian of Westminster Seminary.

Rev. Edward E. Robbins, pastor of the Chesapeake City Church, Maryland, died on June 8th. Mr. B. F. Ferguson is supplying the church.

NEWARK, DEL.

Notes from a Southern Presbyterian

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

No Legislative Power

IN HIS volume, "Presbyterian Law and Procedure," Dr. J. D. Leslie, Stated Clerk of the Southern Presbyterian General As-

sembly, has a paragraph pertinent to the issue in the U. S. A. Assembly. This paragraph is quoted with approval by the Southern Stated Clerk from Dr. T. E. Peck's "Ecclesiology," one of the soundest treatments of Presbyterian polity ever written.

"77. Only 'ministerial and declarative.' 'This power, therefore, in the Church is only ministerial and declarative, that is the power of a minister or a servant to declare and execute the law of the Master, Christ, as revealed in His Word, the statute-book of His Kingdom, contained in the Old and New Testaments. No officer or court of the Church has any legislative power. 'Christ alone is the Lord of conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to the Word, or beside it, in matter of faith and worship.' (C. of F.Ch.XX, Sec. 2) 'Slavery to Christ alone is the true and only freedom of the human soul.'" (Peck's "Ecclesiology," par. 6, p. 107.)

This is the doctrine of the Southern Presbyterian Stated Clerk.

The fact that the "Opinion and Judgment" of New Brunswick Presbytery in its recent judicial action against Dr. Machen contains *not a single quotation from or citation of Scripture* condemns that action in the minds of those who accept the doctrine of the Southern Presbyterian Church that that only is an offense and the proper object of judicial process which is contrary to the Word of God. (B. Ch. O., par. 173.)

A Word from John Calvin

"It is necessary to destroy everything which diminishes the honor of God and for that end every rule except His Word."

"Moderation is a beautiful thing; as patience is a beautiful and a praiseworthy virtue; but it is necessary always to hold this rule, that we are not patiently to suffer the name of God to be besmirched by blasphemy, His eternal truth to be suffocated by the deceits of the Devil, Jesus Christ to be made like an image, the mysteries to be polluted, poor souls to be cruelly murdered, and the Church to be wounded to death until it is not able even to breathe. That would not be a service, nor a sweetness; but a *non chalance* of things which ought to be more precious than everything which is in the world." (From Calvin's Address to Emperor Charles V, 1543. — Doumergue, *Jean Calvin*: II: 644.)

In the same treatise Calvin points out that even a dog will not quietly see his master outraged. A dog exposes himself to death rather than see his master outraged.

Calvin adds, "Ought we not to give to the service of God at least what a beast does for mortal man?"

Helpful Addresses

Columbia Theological Seminary enjoyed helpful messages this past spring from several distinguished Bible students. Dr. A. L. Lathem of Chester, Pennsylvania, presented the important subject of summer Bible schools, Dr. J. Sproule Lyons of Atlanta preached the presbyterial sermon in the Seminary Chapel, Sir Charles Marston presented Archeology's defense of the truth of the Old Testament, and Dr. Darby Fulton brought several addresses on foreign missions, insisting on the need for missionaries who hold definite convictions on such questions as the Deity of Christ and the truth of the Bible. The Foreign Mission Secretary insisted that he wanted men with such fixed convictions on these subjects that they were no longer "open to conviction" thereon.

DECATUR, GA.

The Presbyterian Church in Canada

By T. G. M. Bryan

THE Young People's Summer School of the Synod of Saskatchewan was held in Saskatoon from July 1st to 7th, and was even better than last year's. The enrollment was one hundred thirteen as compared to ninety-three in 1934, and fifty-three in 1933, while thirty-eight churches and Sunday schools were represented. Rev. and Mrs. H. R. Horne, of Regina, were Dean and House Mother, succeeding Dr. and Mrs. W. A. Cameron, formerly of Weyburn and now of Vancouver, to whom greetings were sent. Rev. W. G. Brown, of St. Andrew's Church, Saskatoon, away in Ontario for health reasons, was also badly missed. The addresses of Miss L. K. Pelton, of the Women's Missionary Society, on "Missionary Imperatives" and of Rev. Leonard Webster, of Wilkie, on "The Reasonableness of the Christian Faith," given each morning, were of a very high order and a great inspiration to all of us who heard them. And the only drawback connected with the study groups conducted by Miss L. M. Macarthur, Mrs. John Shaw, Rev. Ronald Rowat, and Rev. Lyall Detlor was that we could only attend one at a time. After recreation or rest in the afternoons, we heard an address each evening. The following executive was elected by the Young People's Federation of the Synod: Rev. H. R. Horne, honorary president; Rev. R. Rowat, Tisdale, president;

Miss M. Gillies, Moose Jaw, vice-president; and Miss H. Horne, Regina, secretary-treasurer. All too soon the end of the week arrived, and on Sunday, after hearing Rev. J. A. Munro at St. Andrew's and Rev. W. J. Pellow at Parkview Church, the closing meeting was held in the evening. After the usual sing a number told how much the Summer School had meant to them. Even aside from the addresses, the week of fellowship with other Christian young people was worth a great deal, and everybody went home hoping to return next summer and bring others with them.

The following ministers have received calls recently: Rev. W. McCleary, Knox, '30, to Summerside, P. E. I.; Rev. H. R. Pickup, Knox, '10, to Montreal West, Que.; Rev. Wm. Reynolds, McCormick, '27, to Manotick, Ont.; Rev. H. R. Campbell, Princeton, '13, to Hastings; Rev. D. P. Rowland, Knox, '35, to York Church, Toronto; Rev. A. N. McMillan, Knox, '34, to Norval; Rev. James S. Roe, Princeton, '35, to Woodbridge; Rev. A. L. Howard, Knox, '03, to Palmerston; Rev. F. S. Morley, Ph.D., Montreal, '35, to Knox, St. Catherines; Rev. H. C. Feast, to Seaforth; Rev. Horace Kaye, Auburn, '29, to Warton; and Rev. James Evans, to Indian Head and Qu'Appelle, Sask.

LENORE, MANITOBA, CANADA

Netherlands Letter

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

THE Free University, the Reformed University of Amsterdam, is founded and supported by a union, the union for Higher Education according to Reformed principles. This union meets every year; this year it met at Leeuwarden, the capital of Friesland. The Frisians are a people not only of a peculiar type but also with a special language, quite different from the ordinary Dutch. As the Frisian language is not spoken in the cities but only in the country, it is a proof of the self-reliance of the Frisians, a sturdy race, independent and also true to their principles. A great part of the Frisians are intensely loyal to the Reformed faith and this fact made the meeting a particularly interesting one. But also another fact. The Free University has a great deficit, about thirty thousand guilders. A part of it has already been given chiefly in little gifts. At the meeting at Leeuwarden the remainder was received in great gifts of several thousand guilders. So the Lord helped us in our need.

Alas, I have to mention the death of a well-known and beloved theologian, Professor D. Plooy, Professor of Theology at

Abrecht and Professor Extraordinary at the University of the City of Amsterdam. Plooy did not belong to the Reformed faith in the strict sense of the word; he was a member of the middle party, but he was an orthodox man, who loved the Lord Jesus Christ. He was well known in the United States which he visited more than once. He wrote the greater part of his works in the English language and received an honorary degree from New Brunswick Seminary. It will be very difficult to find a worthy successor.

There is a great deal of discussion in our country on the question of the influence of the Barthian theology on politics. I believe they are right who contend that the theology of Barth implies the disapproval of a Christian politic. Happily there are but few orthodox Barthians in our country. The greater part of the friends of Barth propagate a Christian politic.

AMSTERDAM

Irish Letter

By S. W. Murray

ON JUNE 29th, Joseph McCracken and Charles E. Hunter were ordained as ministers of the Irish Evangelical Church in the Botanic Avenue Church, Belfast. Mr. McCracken and Mr. Hunter received their theological course at the Free Church College, Edinburgh.

Rev. W. P. Hall, M.A., formerly minister at Galt, Ontario, was installed as minister of the new Green Island Presbyterian Church on July 9th.

The congregation of Killead (Co. Antrim) has made out a unanimous call in favor of Mr. J. J. Mulligan, B.A. (Belfast). Mr. Mulligan studied theology at Princeton Seminary and Assembly College, Belfast. Mr. Thomas C. Chestnutt, B.A., who is the assistant to Dr. T. M. Johnstone (the ex-Moderator), has received a call from the united congregations of Magherafelt and Lecumpher.

Rev. H. Andrew Morrison, formerly at Belfast, was recently installed as pastor of the Central Baptist Church, Walthamston, London, E. 17. Among former ministers who occupied this important pulpit was the late Dr. F. B. Meyer. Mr. Morrison is an alumnus of Evangelical Theological College, Dallas, Texas (Class 1930).

Rev. Dr. Samuel Hanna, minister of Berry Street Presbyterian Church, Belfast, was honored with a presentation by his congregation on July 1st. Dr. Hanna has been minister of this congregation for twenty-three years.

There has been widespread local regret at the death on July 20th of Mr. Douglas

Porter (London), who was General Secretary of the Egypt General Mission. Mr. Porter met with a fatal accident when returning by motor from Keswick Convention.

BELFAST

China Letter

By Rev. Albert B. Dodd

THE Lord certainly was with us at Kaifeng. The Triennial Convention of the League of Christian Churches held there May 10th to 15th was even a greater success than we had hoped.

Thirteen provinces, including the extreme corner provinces of Moukden, Kansu, Szechuan, and Kwangchow, over a score of ecclesiastical bodies and eight nationalities, were represented by about two hundred delegates. All were strong loyal fundamentalists who were very happy to acknowledge by rising the strictly evangelical creedal statement of the League. Since the deplorable advent of "modernistic" unbelief into this land, never has there been such a gathering of out-and-out Bible-believers. Not one word of doubt of God's Word nor of His salvation through the substitutionary death of His Only-Begotten Son was heard at any of the convention meetings or in the church services led by delegates.

All the local missions and churches cordially co-operated in a most royal entertainment of the delegates and visitors to which the most generous contributor was the earnest Christian Provincial Treasurer. The nine pulpits of the city were all open to the convention speakers who, before crowded houses, made the city fairly ring with their strong testimony to the truth as it is in Jesus. Thousands heard the true gospel presented with power and many decisions were made. The evangelistic parlor meetings held each evening at the home of Treasurer Yin for officials and their wives and led by League speakers were a most thrilling feature of the week. Among these speakers were some of the leading evangelists of all China. Chancellor Kok, of the Netherlands Legation, a valued counselor, was also one of the most effective speakers. Others were Dr. Y. M. Chia, and Messrs. M. T. Wang, Leland Wang, Calvin Chao, C. K. Ch'eng and James Graham.

Constructive plans were laid for the League's advancing work along a number of important lines. It voted to employ a full-time Chinese secretary and hopes soon to secure a good man. "Morning Light" magazine will be continued and improved. Plans for provincial meetings and extension work were made. A Take-Responsibility Group was formed by twenty Chinese and

seven foreigners who promised to give at least one-tenth of their tithe to the League. This will amount to at least \$600 Chinese per year. Others will doubtless join in this and other lands, thus providing a more definite income. All left feeling that the meeting, though held at the extremely low cost to the League of considerably less than \$300 U.S.A. (over one-third of which was contributed by **Dr. Machen**), had been a most helpful and worth-while one.

TENGHSIEN, SHANTUNG PROVINCE, CHINA

News Letter from Egypt

By Rev. W. L. McClenahan

WE WOULD again record the faithfulness of God in bringing us here again, safe and well. The country, after over thirty-six years of residence in it, is almost, if not quite, home to one, and, of course, holds one's deepest interest in it and all that concerns it.

On returning here we are impressed with the great progress Egypt is making in regard to material things. The land is much favored naturally, its resources are being rapidly exploited, popular education is being widely extended, and it would look as if the country were soon to take a more prominent place in the affairs of the nations, particularly, perhaps, those of the Near East.

One feels that the gospel, at least at the hands of us foreign missionaries, is far from keeping pace with the marked advance along other lines. But, let us hope and pray that it may be made known more and more in other ways, directly and indirectly, through the large Egyptian Christian Community scattered here and there. Times are changing and God may in these days be using many agencies of which we are little or not at all cognizant, in bringing the news of His Grace to the knowledge of men. In this connection I might say that we have been greatly interested lately in the appearance of revival in a district about two hundred and sixty-five miles south of Cairo, in Upper Egypt. Would that we down here, in Cairo and the vast regions of the Delta of the Nile, might experience such refreshment from on high. As the return of the Lord grows nearer and the conflict grows sterner, the more do we feel the need of it.

We would like friends also to keep before the Lord the matter of our using the Government radio here for the broadcasting of the Scriptures in Arabic. We began inquiry about this some months ago, but it is evident that the privilege will not be easily granted. The authorities, both British and Egyptian, remind us that this is a Mohammedan country. While they personally would have no objection to such a thing and, in fact,

would rather welcome it, they fear the reaction among the religious leaders of the towns and villages where the readings would be heard. Let us join in prayer unremittently, that we may not be unduly hindered in this which may be so useful in spreading the gospel, not only in Egypt, but also in the adjacent Arabic-speaking lands.

Following the troubles over missionary work in Egypt in recent times, outward opposition has now almost entirely died down, the Mohammedan pupils having nearly all returned to the schools, and conditions being much the same as they were before the troubles.

We have further to thank God for the return to Egypt, within the past three or four months, of Zaki and his wife Nazla. In the summer of 1933 they had been obliged to flee from the country on account of the stir in connection with the latter's conversion to Christianity. Their lives were considered to be in danger and with the help of the authorities they were enabled to get away quietly from Egypt and to Palestine. It was only after several appeals to the authorities and much patient waiting that they finally took steps looking to the return of the couple. It has been considered a certain triumph for religious liberty here, for the enforced absence from the country of these two tended naturally to discourage other converts who might wish to make public confession, and also to encourage the more fanatical of the Mohammedans who had come to know about the case. We greatly rejoice over the issue of this matter.

The young people associated with us in the work here are all now in the United States. Their time for furlough had come and since their work is purely evangelistic, with no institutions to be provided for in their absence, it was possible for them to all go at once. With this great needy land before us, so open to the hearing of the gospel, we shall be grateful for prayer that their return in the near future may be facilitated.

MAADI, EGYPT

News Letter from Ethiopia

By Rev. James L. Rohrbaugh

THERE may or may not be a war between Ethiopia and Italy. But whether or no, the nation here is intensively preparing for war and the legations have called the heads of the Missions together to have plans completed in the eventuality of trouble.

The legations made three propositions to the Missions: first, that in case of war all missionaries be concentrated in Addis Ababa. This the Missions unanimously refused to do. Second, that women and children

be brought to Addis. This was considered as a possibility. Third, that missionaries be assembled in concentration camps. This was agreed to by all. The Missions are now instructing workers where to go in event of war.

A number of missionaries in Addis volunteered their services to the Emperor for Red Cross duty. They were informed that a Greek had been put in charge of all Red Cross work. Investigators found that he had spent part of the money to outfit his medical offices comfortably. He recently announced that the Emperor would call upon all male missionaries to help with Red Cross work as soon as war actually started—which means that there will be no organization and the greatest possible confusion. For some reason, nurses are not wanted.

When this appears, possibility of war may be definitely past. But the whole country expects hostilities to commence about October 1st, or about the end of the rainy season, and preparations are being made accordingly. Troops are drilling on all available vacant fields and the army's one band is almost daily in evidence. The average Ethiopian can conceive of no greater glory than death for his kingdom and so an almost fanatical fervor is manifested everywhere. A man suspected of being an Italian was openly beaten up on the streets a few days ago, and two days ago a small Italian flag was taken from a parked legation car and torn to pieces. The Emperor, however, is doing his utmost to preserve peace and is giving his personal protection to all foreigners in the country. Needless to say, he has the almost unanimous support of the foreign residents here, and hardly one of them wishes to see the Italians rule the country.

In spite of the above, the missionary forces of the country are steadily increasing. The United Presbyterian Mission just received a new doctor and his wife, and the Sudan Interior Mission welcomed three new girls to its forces. Occasionally new independent workers arrive and it is increasingly clear that barriers to missionary work are being broken down.

Your correspondent is one of those who plans to help with Red Cross work in event of war, so there is a bare possibility that he may be able to give you some really interesting letters for a while. But, if nothing happens, he will continue to exert every effort in preaching the gospel here in Addis. In fact, in spite of wild rumors and impending excitement, throughout the land missionaries are remaining at their posts and carrying on their work as though nothing was about to happen.

ADDIS ABABA, ETHIOPIA

News in Nutshells

Hitler Broadens Attack

ADOLF HITLER took the lead today in the Nazi drive toward "totality," claiming divine blessing for Nazism and announcing his men would crush all who defied them.

The Reichsfuehrer, emerging after long silence from his mountain retreat in Bavaria, exhorted his followers to fight for their cause. He left no doubt the Nazi drive against Roman Catholics, opposition Protestants, Jews, Free Masons, war veterans and Socialists and Communists would continue on an official basis.

Hitler spoke to his Nazis through the "old guard"—men who were with him in the days when he was derided as a mountebank—at Rosenheim, Bavaria. His speech reached millions of Nazis today through the closely controlled German press which blazoned it as word from the Nazi all-highest.

Along with his speech were reports which showed an important broadening of the attack against "political enemies" in the Catholic Church. Prosecution of Roman Catholic priests on the charge of smuggling foreign exchange is now familiar; today's reports were of fines and imprisonment for questioning the "totality" of Nazism.

For the second successive night two truckloads of uniformed Storm Troopers ranged back and forth along Berlin's Broadway, the Kurfuerstendam, waving the swastika flag and shouting at frightened guests in the crowded cafes and restaurants: "There will be no peace in the world until the last Jew is killed."

"To those who think they have an exclusive claim to heaven's blessing," Hitler told the Old Guard, "I may say: Fifteen years ago I had nothing but my faith and will. Yet today this National Socialist (Nazi) movement is Germany. Would that have been possible without the Almighty's blessing?"

In defiance of warnings, the Council of Brethren, made up of clergymen opposed to the Nazi Protestant Church program, sent a letter informing all Protestant ministers that "a new and possibly the most severe struggle yet experienced lies ahead." It urged an "uncompromising 'no' to every attempt to solve the church question contrary to the decisions of our synods."

Methodists Looking Toward Union

TO THE General Conferences of its three main divisions, a constitution for a United Methodist Church of 20,000,000 constituent members, was tendered recently.

Concluding a four-day session devoted to drafting the plan, fifty delegates representing the Methodist Episcopal Church, North, Methodist Episcopal Church, South, and Methodist Protestant Church voted for union under the designation of "The Methodist Church."

A statement issued as the delegates departed for their homes explained that the merger "will not become operative until ratified by the vote of the several churches in general and annual conferences."

The Northern and Protestant units hold their general conferences next year and the Southerners in 1938.

Under the proposed constitution, "The Methodist Church" would consist of five geographical conferences in the United States and a General Negro Conference, equal in authority to them.

The geographical units would elect bishops and take over many other functions formerly exercised by the General Conferences of the constituent churches and would meet quadrennially as would the general conference.

The delegates approved a judicial council as a "supreme court" to which appeals from bishops' rulings might be taken.

Bishops of the Northern and Southern Churches now in office and those elected before union is consummated would become bishops of the unified church.

Russia Responsive

THE Scotch Bible Society in a report states that in Manchukuo heretofore Soviet influence had blocked Christian work, but that now Christianity is pushing forward. "The situation has entirely changed." They have successfully distributed 5,000 gospels in the private schools. They write enthusiastically about their young Russians, especially a class of fifty studying the Bible. The latest word from there is that "the people are struggling to get their churches returned to them." Law-suits have arisen, and in some cases the Christians have been successful.

The General Secretary of the Russian Missionary Society, Rev. F. J. Miles, by special request gave the closing address of the convention meeting at Keswick, England, this summer. In it he brought the friends and supporters of the Mission right up to date with the latest information, and with a story from each of the three main fields, namely, Soviet Russia, Latgalia and Eastern Poland, in order to show that these Russians are the most readily receptive and remarkably responsive to the gospel appeal of any folk to whom he had ever ministered. In the only district in Soviet Russia where one of the Society's evangelists is com-

paratively free to carry on his work, he baptized on confession of faith 450 adult converts in the three months of May, June and July. On the Estonian-Livonian Soviet border, in a market town, 500 people were gathered in a public hall, and when the speaker made the application at the end of a gospel address, eighty-four of the number stood and confessed Christ before their neighbors; while at Pruzana in Poland, Mr. Phillips said he had seen thirty conversions in a gathering which lasted three hours, so tightly packed with people that in spite of fourteen degrees of frost the perspiration poured down their cheeks. Many of those present had walked twenty miles to the meeting without boots or shoes, but with pieces of birch bark tied on their feet. They had stood about the market town during the day, stood for three hours in the meeting hall, and then, with twenty miles in front of them for the walk back home to their humble huts, complained bitterly that the meeting was too short and that they had not heard sufficient of the Word of God.

Dr. Kagawa to Visit United States

DR. TOYOHICO KAGAWA, the leading native exponent of the social gospel in Japan, will arrive late in December for a six months' lecture tour of the United States. He is being brought here principally to deliver the Rauschenbusch Foundation Lectures at Rochester Theological Seminary, Rochester, N. Y. He will also speak at the Student Volunteer Convention at Indianapolis, and will probably be one of the speakers at the meeting on the International Council of Religious Education next February. Dr. Kagawa is the originator of the Kingdom of God movement which he hopes may develop into a great Christian Internationale.

Christian Endeavor Launches New Movement

AT THE recent International Christian Endeavor Convention at Philadelphia, Pa., the World Peace Fellowship of Youth movement was launched, 10,000 of the delegates signing the pledge. Mr. Earnest Bryan, Citizenship Superintendent of the New York State Society, was appointed Executive Secretary, and he and Dr. Poling will visit thirty-four countries in the interest of the movement. There were 40,000 delegates to the Philadelphia convention.

A "Social Research Bureau" for Southern Baptists?

THE 1935 Minutes of the Southern Baptist Convention contain a new suggestion for a "Social Research Bureau." In

the "Western Recorder" (Louisville, Ky.) an editorial note comments: "It is our judgment that the objectives of the Convention as defined in its Constitution do not open the way for a "social gospel" board. The Gospel of the Redeemers Kingdom is that which the Constitution provides for promoting, and that Gospel is one of individual regeneration and progressive sanctification. In the New Testament and in Baptist history this revealed Gospel has made the kind of men and women who wrought for social betterment. But they did not dream of calling their good works a "gospel."

Pennsylvania Passes Sunday Movie Bill

IN SPITE of strong opposition from various Sabbath organizations and the National Reform Association, the legislature of Pennsylvania recently passed a measure providing for the operation of moving pictures after the hour of 2 P. M. in any community of the State where the voters express a favorable desire by a referendum vote. The first vote may be had in the November election, provided voters numbering five per cent of the highest vote cast for any candidate in the preceding election shall petition the county commissioners. The question cannot be voted upon a second time until five years have elapsed. "Do you favor the conducting, staging, operating and exhibiting of motion pictures regardless of whether an admission charge is made or incidental thereto, or whether labor or business is necessary to conduct, stage, operate or exhibit the same after two o'clock post meridian on Sunday?" is the question which the voter marks his ballot "yes" or "no." A majority of the votes cast will decide the matter. Petitions for a referendum must be filed at least sixty days before the election.

Methodist Laymen Protest

AN UNOFFICIAL conference of Methodist laymen was held July 29th at the Union League Club, Chicago. The discussions centered around the following paragraph in the call to the meeting:

"The purpose of the conference is to discuss the growing radical propaganda and hostile attitude toward business and the established social order which are being disseminated and proclaimed in the name of the Methodist Episcopal Church by what appears to be a small minority of its ministers and officials; and the formulation, adoption, and publication in the church and daily press of a statement of principles

more correctly reflecting the attitude of the majority of the membership of the church."

The committee on the preparation of a statement was Charles O. Loucks, Chicago, chairman; Gov. Arthur M. Hyde, Trenton, Mo.; Carl F. Keck, Milwaukee, Wis.; T. W. Appleby, Cincinnati, O.; Ernest M. Sims, Elkhart, Ind. It follows:

"The fundamental object of the Methodist Episcopal Church is the building of Christian character. The message of the church is personal, individual. True Christianity relies for its influence on social and economic conditions upon the work of individuals who have accepted the philosophy of Christianity and have ordered their lives by it.

"Economic and social systems operate upon mankind in the mass. They are the result of social evolution throughout the centuries. In themselves they are mechanistic in character, impersonal in operation, and not primarily interested in men and women, nor in their hopes, aspirations, or characters.

"Between the philosophy of Christianity, with its emphasis upon the personal relationship and responsibility of man to man and of man to God, and the philosophy of economic determinism which relates all human happiness to economic reward, we feel that there is essential and inevitable conflict.

"Therefore, it is the sense of this group that when the pulpit and the religious press substitute economic and social systems for the Christian ideal of individual responsibility and freedom of choice, they are losing sight of their fundamental objectives.

"The ills from which the nation and the world suffer have arisen from the spread of materialism. Those ills will not be cured by more materialism.

"We call upon Methodist ministers and laymen everywhere to join us in the study of the problem growing out of the conflict between these two opposing philosophies. We, therefore, recommend that the movement among laity begun in this meeting be encouraged, and that a continuing committee be appointed so that problems as they arise may be thoroughly studied and facts developed that may be disseminated."

The Chairman and Secretary of the Continuing Committee in reporting the meeting in *The Christian Advocate* conclude thus:

"The committee will work slowly and thoughtfully, and will make announcements from time to time as may seem best. It has received many letters from all parts of the country approving its work and offering co-operation.

"It is earnestly hoped that the work of this committee will enable the church as a whole, to arrive at conclusions and policies that will clear up any confusion now existing with regard to this troublesome but vital problem, and create a new spirit of devotion to the purposes for which the church was founded. To a man, those present stressed the desire to see renewed emphasis placed upon the spiritual phase of the life and work of the church."

The Independent Board Trials

THE trial of Rev. Carl McIntire of the Presbytery of West Jersey has been concluded. The verdict, however, will not be handed down until September 10th.

The commission elected to try Rev. Dr. J. Oliver Buswell of the Presbytery of Chicago decided that the case was not properly before them, owing to the fact that Article I of Chapter IV of the Book of Discipline had not been observed by the Presbytery. That article provides that "every charge must be presented to the Judicatory in writing, and all must set forth the alleged offense with the specifications relied upon to sustain the charge." Dr. Buswell was not acquitted as was inaccurately reported in the newspapers. It is anticipated that the Presbytery of Chicago will take up his case anew at its meeting on September 9th.

It is expected that the case of Rev. Dr. Roy T. Brumbaugh will come before the commission elected by the Synod of Washington at an early date, probably in October.

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