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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 CHIEF VALUE OF THE BIBLE

THE chief value of the Bible lies in the fact that it contains a record of the facts that lie at the basis of our salvation together with an absolutely trustworthy interpretation of those facts. Compared with this, the other values that attach to the Bible, though exceedingly important, are secondary. The Bible has value because of its literary form; it has a much larger value because of its ethical teachings; but that which gives it its supreme value, that which constitutes its first and strongest and most enduring claim upon us, is the redemptive facts it records and its explanation of them.

It is impossible to say whether the facts or the doctrines (*i. e.*, the facts or their interpretations) of the Bible are the more important. Both are equally essential. It is not the facts apart from the doctrines or the doctrines apart from the facts that make Christianity what it is. Either without the other is valueless. The facts without the doctrines would be blind and unmeaning. The doctrines without the facts would be empty and void. To reject the factual basis of Christianity as it is recorded in the Bible is to reject Christianity itself. It is equally true, however, that Christianity is rejected when the Biblical interpretation of these facts is rejected. Hence it is a matter of the first importance that we not only have some knowledge of the facts that lie at the basis of the Christian religion but also some proper understanding of their significance. Many interpretations of these facts are possible. Historical Christianity is based on the belief that the Bible gives us the only correct interpretation of these facts. Give them an interpretation other than that which the Bible gives us and they will yield us something other than Christianity. Only to the extent that we give them the same interpretation that the Bible gives them have we a historical right to call ourselves Christians. Here the words of the late James Orr are much to the point:

"The facts of revelation are before the doctrines built on them. The gospel is no mere proclamation of 'eternal truths,' but the discovery of a saving purpose of God for

mankind executed in time. But the doctrines are the interpretation of the facts. The facts do not stand blank and dumb before us, but have a voice given to them, and a meaning put into them. They are accompanied by living speech, which makes their meaning clear. When John declares that Jesus Christ is come in the flesh, and is the Son of God, he is stating a fact, but he is none the less enunciating a doctrine. When Paul affirms, 'Christ died for our sins according to the Scriptures,' he is proclaiming the fact, but he is at the same time giving an interpretation of it."

It is no doubt true, sad to relate, that there are those who call themselves Christians though they reject both the facts and the doctrines to which we attach such importance. They maintain that the essence of Christianity is independent of both facts and doctrines. No doubt that is true of their *Christianity*, or rather of what they call Christianity. It is no comfort to us, however, to be told that someone else's Christianity is independent of the facts and doctrines of the Bible when we know that these are the very warp and woof of our Christianity. What they call Christianity has no more in common with real Christianity than the counterfeit coin has in common with the genuine. There may be a more or less superficial resemblance, but at heart and in substance they are as related as base metal and pure gold. We have long been told that all that glitters is not gold. It is high time that it was generally realized that all that is called Christianity is not Christianity. Much of the confusion in present-day religious discussion has its source in the fact that those who take part in it give radically different answers to the question, What is Christianity?—answers so different that if what the one calls Christianity is true, what the other calls Christianity is false.

The basic difference between those who make light of the facts and doctrines of the Bible and those who find in them what is most essential, has to do with the question whether Christianity is a religion that actually saves its adherents from the guilt and power and pollution of sin. If our chief need is moral and religious instruction we need not concern ourselves very much over the question whether the facts recorded as such in the Bible actually happened—myths

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and legends may be rich in moral and religious instruction—but if our great need is salvation from sin, conceived as guilt and power and pollution, either the death of Christ as an atonement for sin, His resurrection and ascension, and the descent of the Holy Spirit are things that actually happened or this great need has never been met and no escape from the guilt and bondage of sin has been provided. AS DR. GEERHARDUS VOS once put it: "The difference between those who think they can do without the facts and us who feel that we must have the facts, does not lie on the periphery of the Christian faith: it touches what to us is the center. It relates to nothing less than the claim of our holy religion to be a supernatural religion, and a religion which objectively saves from sin." This means that apart from those great acts that God has wrought for our salvation, according to the Bible, there is no Savior in the evangelical sense of the word.

WHY CONTRIBUTE TO MISSIONS?

THERE may be a legitimate difference of opinion, as we sought to make clear in our last issue, as to *how* we can best contribute to missions. There is no room, however, for difference of opinion among Christians concerning the question whether the missionary enterprise should have their support. It is one thing to criticize a particular board or agency—that may be quite commendable. It is quite another thing to criticize the missionary enterprise itself. Dissatisfaction with a particular board or agency can never justify us in failing to support in some way the missionary enterprise. And yet there is reason to think that there are many who are simply doing nothing in the way of supporting missions because they no longer have full confidence in the board or agency they once supported. It can hardly be said too emphatically that difficulty in determining *how* to support missions never affords a legitimate excuse for doing nothing in this connection. It is imperative that we find a way of carrying out our Lord's commands.

That the missionary enterprise occupied a foremost place in the mind of Christ is evident. It was the missionary motive that was the occasion of His earthly ministry: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life." It was the missionary motive that kept Him at His task: "My meat is to do the will of Him that sent me and to accomplish His work"; "And I, if I be lifted up from the earth, will draw all men unto myself." And after His earthly task was accomplished and He was about to reascend to His Father, it was the missionary enterprise that He committed to His followers: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

It is sometimes said that the missionary enterprise is grounded in our Lord's last command. There is much truth in that representation. Even if we were quite ignorant of the why and wherefore of the missionary enterprise, the

mere fact that Christ commanded it makes it obligatory on those who acknowledge Him as Lord, just as the soldier is under obligation to carry out the orders of his superior officer even though he be quite ignorant of their purpose. But while that representation contains much truth, it hardly contains the whole truth. Christ deals with His followers as friends as well as servants. It is only a servant who "knoweth not what his lord doeth." To say that we ought to be interested in missions because Christ commands it is to raise the question why He commands it. To answer that question is to learn that even if that last great command had not been given, we would be under obligation to do our part in evangelizing the world by reason of the nature of the Christian religion. That is to say, the missionary obligation is grounded not so much in the last command as in that which led our Lord to issue that last command.

Ultimately the missionary obligation rests upon the indispensable worth of Christ as supplying a need common to all men. It is basic to the religion we profess not merely that Christ is possessed of worth, but that He is possessed of indispensable worth. Witness such Biblical statements as the following: "I am the way, the truth, and the life; no man cometh unto the Father but by me"; "No man knoweth the Father but the Son and he to whomsoever the Son willeth to reveal him"; "There is none other name under heaven given among men whereby we must be saved." In view of this, how can those who know Christ be indifferent to the question whether He is known by others? And when in this connection it is recalled that the gospel has been committed to us as a trust to be used for the benefit of others, not only love but honesty also demands that we be faithful to that trust. As stewards of the mysteries of God, it is required of us that we be found faithful. We are not faithful, however, unless we are doing what we can to make those mysteries known to all men.

It will be seen, therefore, that our attitude toward the missionary enterprise reveals the value we place on Christ. If we feel that we can get along satisfactorily without Christ, we will feel under little or no obligation to make Him known to others. If we feel that without Christ we could get along but not satisfactorily, we will be conscious in some degree at least of the missionary obligation. It is only those, however, who feel that without Christ they would be utterly undone that take any adequate interest in the missionary enterprise.

To be indifferent to the missionary enterprise is to stand condemned (1) as those who are disobedient to Christ's explicit command; (2) as those who act as though Christ overestimated His significance for the world. Christ represented Himself as the only Savior. Because He is the only Savior, He is the Savior for all; (3) or assuming that the name of Christ is the one name given under heaven whereby any man be saved, as being indifferent to the welfare of others. What should we think of ourselves, if, believing that Christ is the only Savior, and as such of indispensable worth to all men, we do nothing to help the missionary enterprise?

THE McINTIRE VERDICT

THE Opinion and Judgment of the Special Commission of the Presbytery of West Jersey may be found in full in our news columns. Extended comment on our part seems more or less superfluous in view of the dissenting Opinion that is also printed in full in our news columns. Nevertheless we offer a few.

The charges and specifications in the McIntire case are substantially the same as in the Machen case as reported in our recent April issue (p. 266). Speeches and other public statements made by Mr. McIntire are cited as additional evidence but the charges themselves are repeated almost verbatim. Dr. Machen, it will be recalled, was convicted by a unanimous vote of the judicial commission of New Brunswick Presbytery on all six counts. Mr. McIntire, however, was acquitted on three of the counts and convicted on none of them by a unanimous vote—moreover, in his case, a dissenting opinion was filed. But while Mr. McIntire was acquitted on three counts the verdict in his case is, if anything, more severe than in the Machen case. For while the verdict in his case reads suspension from the communion of the church as well as from his office as minister of the gospel (only the latter in the case of Dr. Machen) yet it reserves to Presbytery the right to execute the sentence “at any time, if in its judgment, the honor of religion and the peace of the Presbytery shall require it.” Hence in Mr. McIntire’s case notice of appeal does not necessarily suspend the execution of the judgment until the appeal is finally decided. This means in effect that Presbytery is holding a club over Mr. McIntire’s head. Unless between now and the time his appeal is decided he is not “good,” in the judgment of the Presbytery, he may at any time be disqualified for serving as pastor of the First Presbyterian Church of Collingswood, N. J.

The language employed by the Commission in dismissing Charges III, IV and V seem to us unjustifiably severe. It may be, as even some of his friends think, that Mr. McIntire has at times spoken and acted unwisely and without due regard to the proprieties but we are confident he does not deserve the severe verbal castigation the Commission administers to him. In fact it seems to us that if he is deserving of such castigation he should have been convicted on these counts. Since the Commission by unanimous vote dismissed these charges we do not see how it is possible to justify the language that accompanied their dismissal.

In appraising the fact that the Commission found Mr. McIntire guilty of not being faithful and zealous in maintaining the peace of the church, attention is directed, in addition to what is said in Mr. Iredelell’s dissenting opinion, to the fact that question 6 of Section XII of Chapter XV of the Form of Government, which he is accused of having ignored, reads as follows: “Do you promise to be zealous and faithful in maintaining the *truths* of the gospel and the *purity* and *peace* of the church; whatever persecution or opposition may arise unto you on that account?” No Presbyterian minister is under obligation to seek the peace of the church at the cost of its purity. The peace of the

church is desirable but it is neither desirable nor attainable as long as its doctrinal purity is treated by many as a matter of little or no importance. It may be that in his zeal for the doctrinal purity of the church Mr. McIntire has in some degree forgotten his obligation to maintain the peace of the church. Inasfar, however, as he has put the purity of the church first and the peace of the church second he is in harmony with the standards of the Presbyterian Church and deserves the praise of all loyal and intelligent Presbyterians.

The judgment of the Commission is predicated on the assumption of the constitutionality of the Mandate of the 1934 Assembly. “Conscious that a lower judicatory cannot sit in judgment on the acts of a higher but believing the acts of the higher judicatory to be constitutional, this Commission does hereby decree”—so we read in the concluding paragraph of the Commission’s opinion. If such is the case Mr. McIntire is obviously guilty of “disapproval, defiance and acts in contravention of the government and discipline of the Presbyterian Church in the U. S. A.” (Charge I) as he freely admits he has disobeyed that Mandate. We have previously indicated our reasons for regarding that Mandate as unconstitutional, also for holding that lower judicatories of the Church have a right to sit in judgment upon its constitutionality—at least until the General Assembly sitting as a *court* shall have pronounced it constitutional—and so will not discuss this phase of the matter further in this connection, especially in view of the manner in which it is dealt with in Mr. Iredelell’s dissenting opinion. Obviously to disobey an unconstitutional enactment is not to disapprove, defy or act in contravention of the government and discipline of the Presbyterian Church in the U. S. A. It is rather an indication of loyalty to that government and discipline.

EDITORIAL ANNOUNCEMENT

1. Our address has been changed from 501 Witherspoon Building, Philadelphia, to 525 Locust Street of the same city. This change has been made partly in the interest of economy and partly in the interest of efficiency. Our office is now located in close proximity to the plant at which our paper is printed.

2. We request our subscribers to express themselves relative to the exposition of the Sunday School lessons—a feature that was not introduced until January, 1933. The opinion has been expressed that our readers would favor the substitution of other material such as a Question Box, a serial treatment of the great doctrines of Christianity, digests of articles and editorials appearing in other papers, more book reviews and more missionary matter—not to mention other things. We would like to know to what extent this opinion is shared by our readers. Early replies are requested.

3. Expressions of opinion suitable for printing under “Letters to the Editor” are always welcome. They should be as brief as possible. Communications that criticise or reflect upon individuals or institutions will not be printed without author’s name.

DR. KEYSER'S APPRAISAL OF THE AUBURN AFFIRMATION

THE current issue of *Christian Faith and Life* contains an appraisal of the Auburn Affirmation by DR. LEANDER S. KEYSER, an outstanding Lutheran theologian as well as one of its associate editors. DR. KEYSER confines himself to its doctrinal statements. He justifies his discussion of this Presbyterian document on the ground that so much has been said about it in various kinds of public print that it has become public property. It should be of interest to Presbyterians to know what judgment this able, orthodox Lutheran passes upon the doctrinal contents of the Auburn Affirmation.

The general impression the Auburn Affirmation makes upon DR. KEYSER finds expression in the following: "We must say, kindly but honestly, that the paper strikes us as Janus-faced—that is, it looks two ways at once, or at least in very quick succession. We mean that its authors and signers say one thing in one breath, and then take it back in the next."

After calling attention to what the Auburn Affirmation says about the inerrancy of Scripture he writes: "They hold that the General Assembly was wrong in saying that the Biblical writers were so inspired as to be kept from error; yet . . . hold that 'the Scriptures are given by inspiration of God to be the rule of faith and life.' What kind of logic and theology is that? If 'Holy Scripture is given by inspiration of God,' must it not be inerrant? Would God inspire men to write error? And here is a most serious consideration. If the Bible contains both error and truth, who is so wise as to tell us what is true and what is not true? In that case we would have to fall back on fallible human reason, and that would be the old rationalism of fifty to a hundred years ago, which has proved itself to be such a dismal failure. Moreover, this view is Modernism

out and out. It is not evangelical and historic Christianity. An errant Bible leaves the human family in the midst of uncertainty. If the Bible is to be 'the rule of faith and life,' it must speak in no precarious tones."

With reference to all the five doctrines which the General Assembly asserted to "be essential doctrines of the Word of God and our standards," DR. KEYSER writes: "Surely one would think that all evangelical believers would heartily accept these doctrines, all of which are so clearly taught in Holy Writ; yet it was against the Assembly's express statement of these Biblical doctrines that the Affirmers protested. But their statement is Janus-faced—in other words, it is straddling, and hence ambiguous. However they do say flatly: 'We are opposed to any attempt to elevate these five doctrinal statements or any of them to the position of tests for ordination or for good standing in our Church.' That certainly is plain enough to fix the stamp of Modernism upon the signers of the Auburn Affirmation."

DR. KEYSER speaks of that paragraph of the Auburn Affirmation that sets forth the beliefs of its signers as "one of the most contradictory theological deliverances ever made in the history of Christianity." He concludes thus: "Did the composers and signers of the Auburn Affirmation try to mystify other people, or are they themselves mystified, and so do not themselves know just what they believe? We confess that their doctrinal position is a puzzle to us. Of one thing we feel assured, namely, that the General Assembly of 1923 delivered a true statement of evangelical belief regarding what is rightly called 'essential doctrines.'"

It would be interesting to know DR. KEYSER'S reaction to DR. ROBERT E. SPEER'S representation that the fact that there are signers of the Auburn Affirmation among the missionaries supported by the Board of Foreign Missions offers no evidence that it has sent out or retained in its service missionaries who do not believe the doctrinal teaching of our church.

Religion or Christianity

By Rev. Johannus G. Vos

[The author of this article is a son of Dr. Geerhardus Vos, Professor Emeritus of Biblical Theology at Princeton Theological Seminary. He graduated from Princeton University in 1925 and is at present a missionary in Manchuria under the auspices of the Reformed Presbyterian Church. This article appeared originally in "The Covenanter Witness" and is reprinted here by special permission.]

RECENTLY the President of Princeton University sent the alumni of the institution a circular letter entitled "A Statement by the President Regarding the Place of Religion in the Curriculum and on the Campus." This document contains the words "religion" and "religious" eighteen times in its two printed pages, but "Christianity," "Christ," "God" are not even mentioned once. Accompanying the President's letter was a longer circular entitled "Report of the Special Committee of the Faculty on Religious Education." This report in more than a dozen pages discusses the need for religious education on the Princeton Campus and also deals with the relation between Christianity and "religious education." The valid-

ity of the conclusions of the "higher critics" is assumed throughout, though the critics have long ago been refuted by believing scholars of equal and superior scholarship. One sentence in the report is illuminating: "It is perhaps superfluous to say in this connection that the Committee has no intention of recommending any course which could be construed in the sense of 'Bible Study' or apologetics." The report ends with these words: "We are free to pursue the study of religion as an element of liberal culture and as one of the humanities. Except as such, this Committee must refuse to recommend any religious instruction whatsoever as part of the curriculum of the University." Religion is to be studied by the Princeton students, but, be it noted,

it is to be studied as "culture" and emphatically NOT as truth or a *divine revelation*.

A long succession of Presbyterian ministers were Presidents of Princeton University up to the time when Woodrow Wilson, a Presbyterian elder and son of a Presbyterian minister, became President of the University. Students have always been required to attend Sabbath chapel services. There is a beautiful new Gothic chapel built at a cost of *two million dollars* in which the milk and water gospel of modernism is preached to "cultured" young pagans who know as little of the real Gospel of the blood of Calvary's cross as the heathen on any mission field.

How have the mighty fallen! Princeton University (which is an entirely separate and distinct institution from Princeton Theological Seminary) because of its requirement of chapel attendance and its traditions of Presbyterian ministers for Presidents, has the reputation, among those not too accurately informed, of being a Christian institution. Alas! A conservative, Bible-believing preacher is *simply never* invited to preach to the students. Bible-believers are considered "bigoted" and of course it would not do to have a bigoted man to address the students! Among the alumni of the institution there are some outstanding conservative, orthodox ministers, but they are never invited to preach—with the result that the students never have a chance to hear the real Gospel but are fed plentifully on the liberalism of men like Harry Emerson Fosdick.

Though many people use the term "religion" when they mean the only true religion or Christianity, nevertheless there is a sharp distinction of meaning between the two terms. Someone has said: "Yes, there are comparative religions but Christianity is not one of them." Perhaps the following comparative table will serve to bring out the distinction between the two ideas:

RELIGION	CHRISTIANITY
1. Is natural to all men.	1. Is supernatural, depends on a special revelation. (Gen. 1:1, "In the beginning God"; Heb. 1:1-3, "God, having . . . spoken . . . hath . . . spoken unto us.")
2. Is man's search for God. (Acts 17:27, "That they should seek God, if haply they might feel after him and find him.")	2. Is God's search for man. (Luke 19:10, "The Son of man came to seek and to save that which was lost.")
3. Says: "God helps those who help themselves."	3. Says: "God helps those who CAN'T help themselves." (Rom. 5:6, "For while we were yet weak, in due season Christ died for the ungodly.")
4. Consists in man's doing something for himself, or human works, character, devotion, human merit.	4. Consists in man's doing nothing for himself but trusting God for all. Divine grace to those who

have no merit. (Rom. 10:6-10.) (Rom. 5:15, "But not as the trespass, so also is the **free gift**. For if by the trespass of the one the many died, much more did the **grace** of God, and the **gift** by the **grace** of the one man, Jesus Christ, abound unto the many.")

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| <p>5. Represents man as becoming divine, as ancient heroes, sages, etc., were worshipped after their death as gods: Buddha, Confucius, the Roman emperors. Man becomes God by deification and the human race becomes divine by evolution. (Acts 12:22, "And the people shouted, saying, The voice of a god, and not of a man"; Rom. 1:23, "Corruptible man" an object of worship.)</p> <p>6. Holds that man is essentially good and only needs teaching, development or knowledge in order to become perfect. (The root-error of China's religion, Confucianism.)</p> <p>7. Teaches man's ability to turn to God whenever he wishes to do so (free will).</p> <p>8. Is universal in nature, consists in eternal or universal principles (true or false) which are not dependent on any historical facts. It would not matter to Confucianism if Confucius had never lived, for he was only a teacher, not a Saviour. The founders of the</p> | <p>5. Teaches that God became human in the incarnation of the Son of God, who took to himself a human nature for the redemption of man. God became man. (John 1:1, 14, "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh, and dwelt among us.")</p> <p>6. Teaches that man is a fallen and sinful being (total depravity), and needs redemption, not merely enlightenment, in order to become inherently good. (Rom. 5:12, "Death passed unto all men, for that all sinned"; 6:23, "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.")</p> <p>7. Teaches man's inability to turn to God until God first works in the soul. (The will in bondage to a sinful nature; man is a free agent to act according to his nature, but he cannot originate the love of God in his heart, because his nature is evil.) (John 6:44, "No man can come to me, except the Father that sent me draw him"; 8:44, "Ye are of your father the devil, and the lusts of your father ye will do"; 3:3, "Ye must be born again.")</p> <p>8. Is historical in nature, consists in events which took place once for all at certain definite times in the world's history. Christianity therefore is dependent on historical facts, in particular the death and resurrection of Christ. (Heb. 1:3, "When he had made</p> |
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religion merely said things to men.

purification of sins, he sat down . . . ") Christ, the founder of Christianity, was not primarily a teacher but a Saviour; He not merely said things to men but **did something for men** which they could never do for themselves. (Rev. 1:5, "Unto him that loveth us, and loosed us from our sins by his blood.")

9. Says: "Do."

9. Says: "Done."
(John 19:30, "It is finished.")

10. Says: "Something in my hand I bring." (Salvation by works or character.)

10. Says: "Nothing in my hand I bring, simply to thy cross I cling." (Salvation by divine grace.) (Rom. 11:6, "But if it is by grace, it is no more of works: otherwise grace is no more grace.")

In conclusion, Christianity is different from all other religions not merely in degree but in nature. The relation between Christianity and religion is not that between a part and the whole but that between something and its opposite.

The heathen religions are of Satan, not of God. God calls them over and over in His Word *abominations* but the Laymen's Foreign Missions Inquiry in its report, "Re-Thinking Missions," would have Christian missionaries fraternize and co-operate with heathen religionists for the good of humanity; and some missionaries in the Far East are actually trying to do this very thing. Psalm 106:37, "They sacrificed their sons and their daughters unto de-

mons"; Deut. 32:17, "They sacrificed unto demons, which were no God"; Deut. 32:31-33, "For their rock (the heathen gods) is not as our Rock (the true God), even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah (meaning: their heathen religion involves *extreme immorality*): Their grapes are grapes of gall, their clusters are bitter: their vine is the poison of serpents, and the cruel venom of asps (meaning: their heathen religion ends in *total despair, bitterness, and ruin*)." 1 Cor. 10:20, 21, "The things which the Gentiles sacrifice, they sacrifice to demons and not to God . . . the cup of demons . . . the table of demons" (meaning: the sacramental rites of the heathen religions); 1 Tim. 4:1, "Doctrines of demons"; Rev. 9:20, "And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk."

Enough has been quoted to show that the reality back of the heathen religions is Satanic and that the fallen angels or demons accept the worship which the heathen offer to false gods and idols. Those who ignorantly think they are worshipping Buddha, or Kuan-yin (the Chinese goddess of mercy), or the Chinese kitchen god (commonest of gods), or the sun, moon and stars are really worshipping demons from the pit. And those more "enlightened" modern pagans in so-called Christian lands are just as truly deceived by Satan and furthering his purposes in the world: II Cor. 4:3, 4, "And even if our Gospel is veiled, it is veiled in them that perish: in whom the *god of this world* (that is Satan), hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them."

Presbyterian Perfection

By Rev. Thomas F. Cummings



ABSOLUTE perfection is found in God, not in man, and no creature may ever hope to attain to it. Yet there is a Christian perfection, which some may call "sinless perfection," but which can be called such only by lowering the standard of requirement, and to this, which I have called Presbyterian perfection, I desire to call attention. It might be better to call it "Westminster" perfection, for its proclamation is found in Chapter XIX of the Confession of Faith, last clause.

Having dealt with the function of the Law, in this chapter, as a revelation of God's will for all men, and of its value for the regenerate man it concludes "the uses of the law do sweetly comply with the grace of the gospel, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done." This, then, is what I have denominated "Presbyterian Perfection," that

one should do, freely and cheerfully, God's revealed will. To do God's will freely, without compulsion, is of the very essence of obedience, and to do it cheerfully makes that obedience most acceptable.

This may be said to be "Biblical Perfection." Our great Exemplar, in the words of Ps. 40:8, says, "I delight to do thy will," and to him, at his baptism, the Father bore witness, "This is my beloved son, in whom I am well pleased." The New Covenant, as set forth in Hebrews, 8, and its promise, as given in Ezek. 36:27, quoted by the Confession here, assures us that the Spirit of God will "cause us to walk in God's statutes and do His judgments." Now this "causing to walk" must mean, in the very constitution of moral obedience, that it is free and cheerful, or, as John says in his Epistle (I John 3:22), we have our prayers answered because we do the things that are pleasing to God, and in I John 5:3 he says, "His command-

ments are not grievous." It must be so, for as Peter says (II Peter 1:4), "We are partakers of the divine nature." The law, then, being a transcript of the divine nature, is heartily in accord with that new nature implanted by God's Spirit. Hence we do it freely and cheerfully, for it is God who worketh in us to will and to do of His good pleasure (Phil. 2:13).

Of course no mere man is able to keep the commandments of God, for the carnal mind is enmity against God, and cannot keep His commandments (Rom. 8:7). The Shorter Catechism, Ques. 82. Ans., calls attention to this fact. The Larger goes beyond it and calls attention to the fact that even the regenerate man, of himself, relying on grace already received, must also fail. It is only as the believer is worked in, motivated, energized, by the Spirit of God, living in conscious fellowship with Christ, only as the love of Christ constrains him that he may expect to delight in God's will, and do it. Unless we know ourselves to be God's children, because we have accepted the gift of His Son, unless we have faith in Christ and have received forgiveness and truly call Him Father, how can the love of Christ constrain us? It constrains me to know that I am the son of my earthly father and should walk

worthy of him. How necessary it is to lead God's children to recognize that their sonship is also an obligation, because they have been begotten of God.

Paul states this as his aim (II Cor. 5:9), to be well pleasing unto God. Hebrews, 13:20, 21, holds it up as the ideal attainment, the prayer which the Apostle makes for his readers. Paul also claims a holy walk among the Corinthians (II Cor. 1:12), and among the Thessalonians (I Thess. 2:10). He calls God to witness how holily he had lived among them, and again and again he holds himself up as an example, worthy of being copied, and asserts (Phil. 4:9) that if they would do as he had done in their presence, "the God of peace should be with them."

Enoch, the seventh from Adam, had this same ideal of perfection, and God bore him witness before his translation, Heb. 11:5, that he was well pleasing to God. This, then, may be accepted as our working ideal, the aim of all Christians, Presbyterian and other Bible believers, not less possible under the New Covenant than it was for Enoch under the Old, nor for this present than it was for the Apostolic church, seeing it is God that worketh in us to will and to do that which is His good pleasure.

Light on the Higher Criticism From Ras Shamra

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

Professor of Old Testament in Westminster Theological Seminary

IT IS a well-known fact that the theory that the Pentateuch is not Mosaic but a composite of several documents all of which are later than the time of Moses, had its origin in the claim that differences in diction implied diversity of authorship. The first feature to be recognized was the variation in the Divine Names. Thus Gen. 1, which uses the name God (*Elohim*), is assigned to an Elohist document now called P (priestly). Most of Chapters 2-4 are assigned to the Jehovist (J) document because there the Deity is called Jehovah (A. V., LORD). Following this method or clue, long lists of words have been made which are claimed to be characteristic or distinctive of this or that document; and the Pentateuch has been divided up into documents partly, or wholly, on the basis of the occurrence in them of such distinctive words.

Because of its cosmic nature, which makes it almost comparable to Creation, the account of the Flood in Gen. 6-9, naturally uses the word God (*Elohim*) and also much of the phraseology of Gen. 1. But it also frequently uses the name Jehovah. Consequently the higher critics from the very start tried to divide it between two documents (the Jehovist and the Elohist), alleging that two accounts had been blended into one. Years ago Professor Sayce of Oxford challenged this view on the ground that elements of both accounts, both of the one alleged to be early and of the one claimed to be late, are found in the Babylonian

account discovered by George Smith some sixty years ago. But the critics have continued to point to the Flood as a clear example of the occurrence of doublets, or composite accounts of the same event, in the Pentateuch.

Within the last seven years certain tablets have been discovered at Ras Shamra (near the northeast corner of the Mediterranean) which are written in an alphabet form of cuneiform script. They are regarded as dating from not later than about 1400 B.C. or about the time of the conquest under Joshua. Semitic scholars regard them as one of the most important archæological finds of recent years. The larger tablets are religious and mythological in character. One of them has much to say about the temples and shrines of which the people of Ugarit had very many. In speaking of the erecting or restoring of these temples, two words are used which apparently refer to windows or some such openings in buildings. One of the words is *'rbbt*, the other *chln* (only the consonants are written as in Hebrew).* The occurrence of these two words side by side in the same document on a tablet dating from approximately the time of Moses is interesting to the Bible students for the following reason. Both of these words are used in the account of the Flood in the Book of Genesis. The former word (pronounced *'arubboth*) occurs in 7¹¹ and 8^{2a}, which

* Cf. *Syria*, Vol. XIII, p. 144f. For a popular account of these remarkable discoveries see the articles by Schaeffer in the *National Geographical Magazine* for October, 1930 and July, 1933.

are both assigned to the *late* account (P). The latter word (pronounced *challon*) occurs in 8⁶ and that verse is assigned to the *early* account (J). Now it is true that these words do not occur sufficiently frequently in the Book of Genesis to be treated as prominent and distinguishing features of these alleged documents. Nevertheless, it is an arresting fact that two different words of similar meaning which according to the critics appear in Genesis in two different accounts, one early, the other late, but both post-Mosaic, should be found side by side in a cuneiform tablet dating from practically the Mosaic age. If both of

these words were known in the time of Moses, he may well have used both, because each in its content conveyed a shade of meaning which he desired to bring out.

The attempt to account for the use of words, the style and diction of a document, is a very precarious matter, especially when this is made the basis for the denial of its genuineness and integrity, and the recent discovery to which we have called attention is a good illustration of this fact. If the critics knew as much Hebrew as Moses probably did, they might be less certain than they claim to be that he did not write the Pentateuch.

An Old Central European Seminary Becomes New

By Rev. Dr. Charles Vincze

THE world knows little of it, but it is true just the same, that in the northeastern corner of little and mutilated Hungary one can find one of the oldest Reformed institutions of ministerial and higher education in the world—the theological seminary and its associated institutions of the Reformed Church in Hungary at Sarospatak.

This venerable old institution grew out of a Franciscan school and since 1531 has been in the service of the cause of evangelical Christianity. For over four centuries it has kept itself edged into the meeting line of Roman Western and Orthodox Eastern Christianity. It has gone through unspeakable tribulations during the course of its existence. It felt the full weight of the anti-Protestant disposition and endeavors of the once all-powerful Hapsburg dynasty and the powerful established Roman Catholic Church of Hungary enjoying the full support of that dynasty. But the old school has weathered all the storms of the long centuries of its existence. It stays on the banks of the River Bodrog, at the foot of the last slopes of the Carpathian Mountains and at the opening of the great Hungarian plains in the City of Sarospatak, once one of the residing places of the kings of the Arpad Dynasty and as such, the birth place of Saint Elisabeth of Hungary.

And the old school does even more than stay where it has stood as a sentinel of Evangelical Christianity and that of enlightened learning. Despite the general impoverishment following the after-war collapse of Hungary, it adjusted itself to the trends of the new world with amazing vitality. It erected an English College, where, under the tutorship of a born English professor, the sons of Hungarian aristocrats and those of the simplest peasants can and do learn the English language and acquire the treasures of the Anglo-Saxon culture. This college is turning out graduates fully qualified to enter any English or American University. It is unique in all Central Europe. It is the pride of the cultural efforts of Hungary. This

English College enables the students of the Seminary to enter any other Seminary in the world for post-graduate work, where English is the official language. On the basis of all these facts it may be stated truthfully, that Anglo-Saxon culture has a far-away outpost in Sarospatak, Hungary.

Besides the advantages offered by the English College, Sarospatak Seminary has other advantages to offer to its students. It is in organic union with a Teacher's Normal school. It is now the law of the Reformed Church in Hungary, that all her ministers should be qualified teachers, too. The Hungarian Reformed Church has more than a thousand parochial schools. In many places the local churches are unable to support both a minister and a teacher. At such places the minister will be able to carry on both the work of the minister and the teacher and as a consequence its future constituents will be brought up under the tutorship of the Church. Sarospatak Seminary enables its theological students to acquire the teacher's diploma right there and then, where and while studying for the ministry.

And now comes the news of a new undertaking. The Seminary wants to open a missionary school. With the establishing of this missionary school the oldest Hungarian Reformed Seminary wants to make up for the unfulfilled needs of centuries. The Reformed Church in Hungary was so much burdened with the task of maintaining its own existence, that she did not have a decent chance to carry on any missionary work. It is true, that steps have been made in the right direction by the Protestant Princes of Transylvania and by the Sarospatak Seminary itself. This old school was the only one that sent ministers to the downtrodden Czech-Brethren after the fateful battle of 1619 at the White Mountain. It proves that it had the missionary spirit all along. And now it is going to establish an institution devoted to the cause of missions. The field is far and wide.

There are tens of thousands of Hungarian Reformed emigrants in all parts of the globe. These souls must be taken care of. There are Mohammedans just south of Hungary. The Hungarians are particularly fitted for this most trying missionary work, because they are related to those people who embraced Mohammedanism. One minister is working already among the Mohammedan inhabitants of Bulgaria with considerable success. Right across the Carpathian Mountains there is the huge Slav ocean now under the sway of a confessedly anti-theist government. Once this mighty field opens, Evangelical Christianity must grasp the opportunity to carry the Gospel there. Sarospatak Seminary, this four-century old bulwark of Evangelical Christianity is getting ready for the most stupendous missionary task this century will have to face sooner or later.

At the foundation of all these activities and plans there is a confessional solidity and soundness. The Sarospatak Seminary stands four-square, as does the Reformed Church in Hungary, upon the Second Helvetic Confession and the Heidelberg Catechism, one being the cream of the Swiss, the other of the German reformation of the Reformed type. The members of the Faculty are all doctors of theology or philosophy. All are post-graduate students of renowned universities and seminaries abroad and they all are private university professors as well. The faculty is one of the youngest and ablest in Hungary.

This old institution of learning, which has become marvelously young and up-to-date is willing to receive students from abroad and send students abroad. Students coming from there are leaving excellent records everywhere they go. In America especially Princeton received most of them. So did New Brunswick, Philadelphia, Lancaster and Dayton. And as the Seminary wants to establish a Missionary Museum, too, material for that museum is welcome from all over the world. American churches carrying on missionary work, are requested to donate copies of their publications to the Library of the new missionary school in order to share their experiences with the faculty and students of this new school. The present writer is a graduate of the Sarospatak Seminary and he is the Seminary's American representative. He is willing to give whatever information and is willing to forward any material to his Alma Mater. But anyone can get in direct contact with the president of the Seminary himself. The address is this: President, Sarospatak Seminary, Sarospatak, Hungary. The present writer would be more than gratified if these few lines would help to place Sarospatak Seminary upon the map of Evangelical Christian institutions all over the world.

331 Kirkland Place,
Perth Amboy, N. J.

Book Reviews

THE REVELATION OF ST. JOHN.

By Abraham Kuyper, D.D., LL.D., former Prime Minister of the Netherlands. Translated from the Dutch by John Héndrik De Vries, D.D. Wm. B. Eerdmans Publishing Co. pp. 360. \$2.50.

DR. DE VRIES is rendering a highly important service in making the writings of Abraham Kuyper available to English readers. His latest effort in this connection is the translation of Dr. Kuyper's unique commentary on the Book of Revelation. This commentary does not afford us an exhaustive, verse by verse, exposition of the last book of the Bible, but it does deal with it in a large and comprehensive way that is sure to prove richly rewarding to the reader even if he dissents both from the principles and the details of its interpretation. "Amid all the welter of notional prophetic writing at present," Dr. Adolf Hult is cited as saying, "the Kuyper work challenges the thoughtful and believing Christian to profoundest reverence for the message

of the Book of Revelation. It deepens his insight into this difficult work. The grand knowledge of human life and of the godly life removes the amateurish tone often noted in prophetic writings of our day. A great Christian man, statesman, scholar, theologian, spiritual genius and master of literary style and of religious expression has left the Christian church a legacy of which the future is bound to lay hold." No student of the Book of Revelation should ignore this volume.

The main purpose of the Revelation of St. John, according to Dr. Kuyper, is "to comfort the suffering and militant church and to encourage her by directing her gaze to Christ, who, as King of His church, shall one day triumph gloriously over all His and her enemies." This book was written, he holds, from the viewpoint of one who lived in constant expectation of the immediate return of Christ and he affirms that "he alone who takes this into account can read aright and measurably understand what this mysteri-

ous book presents." This was generally understood, he tells us, during the early centuries after the Ascension with the result that at first "the Apocalypse was read, thought and meditated upon. Ownership of a copy was treasured and appreciated. Deep spiritual joy was derived from it. Its genuineness was not doubted. The last Bible book had the preference, from which pulsating life was drawn." When, however, centuries came and went and Christ did not return, a different viewpoint came to prevail, especially after the entirely divergent representation in the fifth century by Augustine (the father of post-millennialism, according to Dr. Kuyper, if we mistake not). As a result the book was relegated to the background and little made of the thought of Christ's impending return. What a loss this meant for Christian life, in the judgment of Dr. Kuyper, is indicated by the following passage: "Whatever may overtake us here on earth, the end always portends the parousia again, and he who calls himself a Christian is in no safe way, so long as to him the Return of his Saviour is not as a shining light that

beams upon him from afar, and prophecies to him the fulfilment of every holy desire that God has implanted in his breast. Hence that to so many people in our churches the morning star does not shine forth from the Apocalypse, must be mourned as a spiritual loss, and the gain for the Christian life will be great, when also the grave effects of the world war, under the weight of which the whole civilized world still totters, renews in us more strongly than in the past the expectation of spiritual encouragement from what in the Apocalypse Christ gave us."

According to Dr. Kuyper the Book of Revelation deals for the most part with the end of the world immediately preceding Christ's return—the events that herald, prepare the way for, as well as immediately precede, that great event—in such a way, however, that it loses none of its significance during the period that may elapse ere He returns. The very peculiarity of the Apocalypse is that it can lengthen, and in the course of history stretch, that period to centuries, and yet all along represent His return as close at hand. This is possible because it links events not according to time but according to their essential relations. Dr. Kuyper would have us stress the fact that the Book of Revelation is an apocalyptic, in distinction from a prophetic, book. "The difference between prophecy and apocalypse is that prophecy shows things to come as they are in process of unfolding from things that are already present in the earth, while apocalypse does not borrow the images of things to come from earthly things but from things that are in heaven and pays no heed to the relation that binds these things to come to the present."

According to Dr. Kuyper, the Book of Revelation divides itself into four very unequal parts: (1) the introduction, chapter 1; (2) the historic part, chapters 2 and 3; (3) the apocalyptic

part, chapter 4:1 to chapter 22:7; and (4) the short close.

Dr. Kuyper holds that the seven churches mentioned in the historic part "present the main types which would show themselves in the church of Christ in every age, in all lands and among all nations. What these seven churches were, such would be the life of the church until the Consummation." With chapter 4, however, there is a giant leap from the days of St. John to the eve of the Consummation and the appearance of Christ on the clouds. "Not to have duly noticed this," he writes, "is the great fault, which alas has too long prevented the proper understanding of the Apocalypse." It will be seen, therefore, that, in his view, the main part of the Book of Revelation has nothing to do with the ordinary course of church history. What is related in connection with the seals, the trumpets, and vials refers to what immediately precedes the parousia. Chapter 21 to chapter 22:5 has to do with the final state of things on the new earth under the new heaven, while chapters 17 to 20 have to do with what happens at Christ's return—chapters 17 to 19 dealing with what happens to the lost, and chapter 20 with what happens to the saved.

This volume must be read (and studied) to be properly appreciated. It is clear that Dr. Kuyper belongs to the futurist rather than to the praeterist or historico-prophetic or spiritual-symbolic schools of interpretation. It is clear also that he is not a post-millennialist. It is equally obvious, however, that unlike most futurists he is not a pre-millennialist. He rejects the notion that between the return of Christ and the Consummation there will be an interval of a thousand years. Chapter XXXIII is entitled, "The untenability of the Chiliastic Claim." He is, therefore, a futurist of the a-millennial type. The eternal state will, he

holds, follow immediately after the return of Christ.

The translator in his foreword speaks of this volume as Dr. Kuyper's Nebovision of the "things which must shortly come to pass." It constitutes the fourth and last volume of Dr. Kuyper's work entitled "The Consummation of the World"—a work that he began when he was seventy-six years of age and which appeared serially in *De Heraut* for about six years and not published in book form until after his death in his eighty-third year.

S. G. C.

THE EDUCATIONAL PHILOSOPHY OF HERMAN BAVINCK: A TEXT-BOOK IN EDUCATION. By Cornelius Jaarsma, Ph.D. Wm. B. Eerdmans Publishing Co. pp. 242. \$2.50.

HERMAN BAVINCK shared with Abraham Kuyper and Benjamin B. Warfield the distinction of being one of the three great masters of the Reformed theology of recent times. "Of these great scholars and leaders," wrote the late Henry E. Dosker, "Bavinck's scholarship was perhaps the broadest and technically the most perfect." Readers of *The Philosophy of Revelation*, the only one of his books that have been published in English (the Stone Lectures for 1908), could not help being impressed both by the range and accuracy of his erudition and by the breadth and power of his thinking. His *opus magnum* is his *Reformed Dogmatics* in four volumes and so highly regarded that there are those who have studied the Dutch language mainly that they might read it. This was published in 1895 about the middle of his career. In it he laid down, as Dr. Jaarsma points out, the fundamental principles upon which he raised a superstructure in philosophy and education. Always a philosopher, his ruling interest during the latter half of his career was in

education (he died in 1921)—an interest that was “prompted largely by increased secularization of education under the influence of the new educational movement in Europe late in the nineteenth and early in the twentieth century.” In this field also he became an acknowledged authority and exercised wide influence, especially in his native land.

While the title of this volume indicates its main objective, *viz.*, to present an exposition of the educational philosophy of Herman Bavinck and an evaluation of it in the light of modern thought, yet it really gives us much more than its title indicates. The volume is divided into four sections. The first treats of his life and his times, the second of his philosophy, the third of his educational views, while the fourth contains an estimate and summary of his educational philosophy. It will be seen, therefore, that instead of discussing Bavinck’s philosophy incidentally in connection with the discussion of his educational views Dr. Jaarsma has devoted a special section to it. He had done this in the belief that Bavinck’s educational views can be rightly understood, appreciated, and evaluated only in the light of his philosophy. The result is a book that appeals almost equally to those interested in philosophy and in education. In fact, while Bavinck’s theology receives only occasional mention in this volume, yet it is assumed to such a degree that the volume gives us a good notion of the general thought of this theologian-philosopher-educator. We share the wish of the author that this volume may help immortalize the man Bavinck as a Christian scholar who so eminently exemplified in his life the philosophy he expounded and that it may prove stimulating to many in the English reading world in constructing their philosophies of life and especially to Christian educators in integrating

their religious, philosophical, and educational views.

Bavinck’s philosophy is discussed under four heads—the meaning of philosophy, the problem of reality, the problem of knowledge, and the problem of conduct. His educational views under five heads—educational objectives, nature of the educand (person to be educated), the curriculum, the problem of method, and the supporting culture. It would be difficult to exaggerate the richness and suggestiveness of Dr. Jaarsma’s summary of Bavinck’s philosophical and educational views.

Herman Bavinck was a living illustration of the fact that a scientific mind and Christian piety are not mutually exclusive. Though easily able to hold his own with the world’s foremost philosophers and educators he died as he had lived—a simple child of God. Dr. Dosker, his life-long friend, relates that shortly before he died he was asked whether he feared to die and that he replied: “My dogmatics avail me nothing, nor my knowledge, but I have my faith, and in this I have all.” Previously Dr. Dosker had commented on the statement “*I have kept the faith*” made by Dr. Bavinck at the close of an address on the occasion of his silver jubilee as professor of theology thus: “That was great! To have drunk deeply at every fountain, to have weighed all the evidence to a degree possible only to a mind as acutely trained as was his, to have scanned the whole horizon of philosophical and theological debate and then at the end of the years, to be able to say these simple words! And thus he remained to the end.” The same fact is brought out in various connections in the volume before us.

“This volume,” writes Professor Henry J. Van Andel in the September issue of *The Calvin Forum*, “is not only a treasure for students of philosophy, but for every one who is interested in the Christian fundamentals

of thinking, and in many ethical and æsthetic questions which are uppermost in the mind of the younger generation. For there was hardly a field in which Bavinck did not lay down some principles. In Jaarsma’s volume you will find summaries of Bavinck’s views of socialism, pacifism, democracy, fascism, evolution, heredity and environment, militarism, war and peace, æsthetics and art. It is a gold mine for all those who are interested to know what a great Christian theologian and philosopher thinks of the burning problems of our own day.”

This is a book to be studied rather than one merely to be read. One needs to gird up the loins of his mind in reading it. However, a rich reward awaits those who give it the attention it deserves.

S. G. C.

NEW BIBLE EVIDENCE FROM 1925-1935 EXCAVATIONS. By Sir Charles Marston, F.S.A. Published by Fleming H. Revell Co.

THIS survey of archæological data comes up to the help of the Lord at a most needed time. Sir Charles Marston, not with a jaw-bone of an ass but with humble scarabs, seals of the Hyksos or Shepherd Kings, with cuneiform tablets, and other historical data, routs the greatest enemy with which the historic faith has had to cope in many generations, *viz.*: the false assumptions upon which the so called higher criticism has drawn its conclusions. These assumptions he proves do not exist in scientific, archæological facts and the premises upon which the J and E documents do not have a leg upon which to stand. The faith of the Israelists is coexistent chronologically, with the time of Moses as seen in the high development of religious beliefs, the current use of and different forms of writing, and the enjoyment of knowledge by the Semitic peoples.

He creates a strong presumption in favor of the Mosaic authorship of the Pentateuch.

His technique and treatment of the evidence from the various archaeological sources is pre-eminently fair and painstaking. His style is clear and lucid, making this work a very enjoyable book to read. With succinctness, he does not draw conclusions unjustifiable by scientific fact or data.

As you read Chapter III, Sources of Information, the imagination pictures clearly archaeological excavations of Bible lands, from Haran in the North to Egypt in the South, and from Ur of Chaldees in the East to the cities of the Mediterranean coast on the West—rising as mountains of mute evidence to the truth of Scripture narrative. Twelve most interesting chapters follow: Evidence about Abraham, Jericho, Jericho walls, about the date of the Exodus, about Moses, Sinai, Ras Shamra Inscriptions, about Religion before Moses, and about Tel el Marua. In Chapter XIV, he explains plausibly the enigma of the Book of Judges.

His final chapter deals with the unscientific methods used by Dr. Driver in his Introduction to the Literature of the Old Testament in drawing conclusions based on the assumption that Deuteronomy is a pious forgery. He characterizes such methods in terms of the British law courts as "Solemn Nonsense," the "Insult to Common Sense" and a fantastic hypothesis, and says that "the Higher Criticism of the Bible will be remembered with shame by future generations of scholars."

JAMES NORRIS McDOWELL.

OLD AND NEW TESTAMENT BIBLICAL THEOLOGY. By Geerhardus Vos, Ph.D., D.D., Professor Emeritus of Biblical Theology at Princeton Theological Seminary. Mimeographed by the Theological Seminary of the

Reformed Episcopal Church, 25 South 43rd St., Philadelphia, pp. 255, \$3.00.

THIS volume contains the fullest report in existence of Dr. Vos' lectures on Biblical Theology, or as he preferred to say, on "The History of Special Revelation." As each of its pages contain about six hundred words, the volume as a whole contains approximately 150,000 words. It is highly regrettable that these lectures have never been put in book form. We think it safe to say that there is nothing else "just as good." They cover the whole field of special or supernatural revelation from the beginning up to and including the ministry of Christ. We take pleasure in commending them to ministers and especially to theological students. It is a volume which deserves much serious study. It will not appeal to superficial students, but those willing to go to the trouble to understand in a large way the concept and the contents of Biblical revelation will, before they have laid it aside, rejoice as those who have found great spoil. They are being used, we believe, in a number of theological seminaries. Special prices are obtainable on lots of twenty-five or more.

S. G. C.

THE FACTS AND MYSTERIES OF THE CHRISTIAN FAITH: A BRIEF STATEMENT OF THE THINGS CHRISTIANS BELIEVE AND THE REASONS WHY THEY BELIEVE THEM. By Albertus Pieters, D.D. Wm. B. Eerdmans Publishing Co. pp. 213, \$1.25.

THIS book is an attempt—and a highly successful attempt—to put before the general public, as briefly and as clearly as possible, what the Christian religion is and why it is worthy of being believed. It is an ex-

cellent book to put in the hands of inquirers, and has been found admirably adapted for use as a text-book in young people's Bible classes. It consists of forty-four brief chapters, with review questions at the end of each chapter, that deal with all the more essential doctrines of the evangelical Christian faith. While its matter is presented in a manner understandable by all, it is by no means a superficial book. Its author, a thoroughly competent scholar, is professor of English Bible and Missions in the Western Theological Seminary of the Reformed Church in America. "We believe the Christian religion," he writes, "but we do not believe it ignorantly or thoughtlessly, and our earnest desire is, not only to lead men to faith, but to lead them to a well-grounded and intelligent faith."

The title of the book is intended to indicate, in the first place, that the Christian religion is rooted in facts, i.e., externally observable and historically provable events, and, in the second place, that it is rooted in revelation. By "Mysteries" Dr. Pieters means not things that are mysterious and incomprehensible (although some of them are) but things that have been revealed through prophets and apostles and especially through Jesus Christ. For instance, he does not regard the death and resurrection of Jesus as "mysteries" as they happened in the realm of observable facts and are proved in the same manner as other historical facts, but the significance we attach to these events is a mystery, for without a revealed explanation of them we would not have known their true significance. Dr. Pieters' title has an advantage over such a title as "The Facts and Doctrines of the Christian Faith," inasmuch as it suggests that the doctrines of the Christian faith are *revealed* doctrines.

S. G. C.

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.]

Disagrees for the First Time

To the Editor of CHRISTIANITY TODAY:

SIR: I have just received and read the September copy of CHRISTIANITY TODAY. I have read every editorial in CHRISTIANITY TODAY from the first issue, and for the first time find myself in disagreement with your point of view.

Every dollar that is sent to the official Board of Foreign Missions is already designated for sound missionaries only; it is so designated by the standards of the church and the vows of the members of the Board. It is hard to believe that a Board which has found it possible to get around such a designation would be outwitted and put in a corner by any possible wording of the bequest of a private donor.

It does indeed seem inconsistent, as you point out, for conservatives to withdraw support from a Board which is supporting, among the total of 1400, a goodly number of sound missionaries. It is however highly improbable that any sound missionaries will be forced from the field by this maneuver. The Independent Board will be able to take over their support as rapidly as the official Board finds it necessary to release them. . . .

The whole situation, as I see it, is this: for fifty years the Presbyterian Church waged defensive warfare—defensive only, against Modernism, and during all those years steadily lost ground. At last it became apparent that the Reformed Faith must assume the offensive or perish from the land. It is said to be a principle of military science that an army entirely on the defensive can never be a victorious army, and furthermore the Scriptural warrant for the offensive in Christian warfare is beyond controversy.

As a means of starting the offensive, of beginning the attack upon the enemies' position—a new magazine was established, a new Seminary was founded, an Independent Board started. I cannot see that any of these enterprises differs essentially from the others. In each case the new institution became the rival of an existing and official institution. In each case there was no intention of breaking away from the main body and splitting the Denomination, but on the contrary the very earnest desire was, and still is, to win the whole body back to Presbyterian Standards. . . .

The enemy has chosen to launch his counterattack mainly against the Independent Board; whether because he deems the Board more vulnerable or more dangerous to his own position would be hard to say. As the conflict rages about the new Board, it is not the Board alone which is at stake, but rather the fate of the whole conservative cause. The result of the first encounter will be very important and may be decisive. A church which successfully disciplined the supporters of the Board might, in the flush of victory, decide to discipline the editorial staff of CHRISTIANITY TODAY.

No doubt blunders have been made in the heat of the conflict, and there would be better progress today if different tactics had been followed. It requires more than human wisdom to conduct a flawless campaign. But no possible blunder could be as disastrous as a split in the conservative forces at this stage of the conflict. . . .

The mistakes that have been made are the mistakes of men desperately in earnest. We do not need to be ashamed of them. We do not need to be ashamed of fighting and fighting with all our might for the heritage of the Reformed Faith. We do not need even to be ashamed of defeat, should we be defeated; in such a cause it is better to have fought and lost than never to have fought at all. But if we quit ourselves like men, if we stand together, if we fight valiantly, we shall not be defeated, for He that is for us is greater than all that be against us.

M. A. C.

[We were not thinking of bequests when we gave a qualified endorsement of the practice of designating gifts. The history of bequests, such as those to Andover, Union and Princeton theological seminaries, seems to indicate that it is virtually impossible to insure that a bequest will be used for the purpose designated in the trust deed. If, as we suppose, the large majority of our missionaries are sound and if (as we also suppose) most of the money given to missions comes from those who are or at least want to be orthodox, it seems clear that many sound missionaries would be forced from the field if conservatives as a whole were immediately to withdraw support from the official Board. No doubt if they would all simply transfer their gifts to the Independent Board it

would be able to take over their support. Relatively few, however, show a disposition to do that. There is a pronounced difference, it seems to us, between the Independent Board and its offspring the P. C. C. U. and CHRISTIANITY TODAY and Westminster Seminary. They represent a new departure in a sense in which the paper and seminary do not. Obviously, the paper was not started as the rival of an existing official paper in the absence of any official paper. Moreover the seminaries that report to the Assembly are not agencies of the church in the same sense as are its Boards. Auburn is not responsible to the Assembly and Union Seminary of New York in which many of our ministers have been educated is as free of ecclesiastical control as Westminster. As matters now stand it is questionable whether Princeton Seminary is legally responsible to the Assembly. It is by no means clear that the sponsors of the Independent Board have "no intention of breaking away from the main body and splitting the denomination." We are far from supposing that the conservative cause in the Presbyterian Church will stand or fall with the Independent Board—EDITOR'S NOTE.]

The Covenant Union and the General Assembly

To the Editor of CHRISTIANITY TODAY:

SIR: I have read the last issue of your paper with unusual interest, especially the editorials and my reactions are favorable. . . . When I first read your editorial re Mr. Griffiths' resignation I thought it unnecessarily harsh but after I had read his letter of resignation in your news columns and noted its tone and, in my opinion, unwarranted assertions and implications I did not see how you could have said much less. . . . I am not in full harmony with your editorial about missionary gifts but am confident that it expresses quite clearly and forcefully the viewpoint of a great many true conservatives and that it will do good. It is not hostile to the Independent Board and I do not see how its supporters can fairly regard it as such. . . . Your editorial on the P. C. C. U. is timely and says what needs to be said. The new organization is not only obviously in the interest of the Independent Board but clearly divisive in character. While it looks very much as though we were headed for a split I fully

agree with you that anything of the nature of a schismatic movement is "as yet both premature and unwise." . . . Since three of the four ministerial members of its executive committee, whose approval is a condition of being received into its membership, are members of the Independent Board one wonders whether any who share your attitude toward that Board would be received even if they sign its pledge. I wonder also whether those who have organized it realize the manner in which they have exposed themselves to attack by the ecclesiastical machine. According to Chapter XII of the Form of Government (Section 5) "the power of suppressing schismatic contentions and disputations" belongs to the General Assembly itself. Hence if the General Assembly should, as seems likely, take action against the P. C. C. U., as it did against the Independent Board, it would not need to instruct the presbyteries to put its members on trial but could itself initiate and conclude a trial of them. "Suppress" is a very strong word in this connection especially when interpreted in the light of the fact that according to the Book of Discipline (Chapter VI, Section 6) "schism may be of such a nature as to call for deposition." . . .

Please accept my assurance of continued support, and may CHRISTIANITY TODAY continue to be true to that cause from which it has never swerved and I feel sure never will.

C. H. C.

Thinks Our Advice Bad

To the Editor of CHRISTIANITY TODAY:

SIR: In your issue of Sept., 1935 on page 74 is an article "How Contribute to Foreign Missions." It seems to me you give the people bad advice therein.

You say there are about 1400 missionaries supported by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Now suppose these are divided into several groups; each individual in each group to receive a certain salary and expenses; this money is an obligation and is sent as agreed upon by the parties. Now suppose you are a fundamentalist yet hate to oppose the authorities of the church, so you send in your money with the condition that it be given to certain individuals. You name these, but the ones you name are already on the list which the Board has agreed to support.

The Board can easily say all right we will send this money as ordered by the giver. They just say the money they send and would send anyway is money given with conditions. This leaves more money in their hands to do with as they please. The giver must trust the Board; he cannot follow his money; he must accept their report as to what has been done.

My belief is that the only way to have any effect on the Board is to cut out all gifts to it; give your money to the Independent Board; or send it direct yourself to the missionary in whom you have confidence; or else hold to your money yourself. I believe the only way to have any effect on the Board of Foreign Missions of the Presbyterian Church in the U.S.A. is to cut them out entirely. Then they will sit up and take notice and listen. At present I think it is the only way to treat them or to have any effect on them. If you cannot trust a man, do not give him your money. It seems to me downright foolish or weak to send any man your money unless you agree with him in his ideas and purposes. It is a fight and you will never win by supplying your adversary with the money he needs to run the business as he pleases. I believe it is disloyal to our Lord Jesus Christ to do so and that no such gift is acceptable to Him.

T. M. G.

[While the designation of gifts for missionaries already on the field does not decrease the amount of money the Board can use as it pleases, it is difficult to see how it increases it. It should be remembered that our advice was only intended for those who want to support distinctively Presbyterian missionaries but who for one reason or another, are not disposed to make the Independent Board the channel of their gifts. It was, moreover, intended only for those who have "in some measure at least lost confidence in the official Board." Naturally those who have as little confidence in the Board as our correspondent will think any use of it as a channel of gifts foolish and even as disloyal to Christ. Even though we regard the official Board, however, as wholly unworthy of confidence we are still under obligation to support the missionary enterprise. Some way must be found. To "hold to your money yourself" is to live in disobedience to Christ. See editorial in this issue entitled "Why Contribute to Missions?"—EDITOR'S NOTE.]

Calvin Quoted re Secession

To the Editor of CHRISTIANITY TODAY:

SIR: I have read with pleasure the latest issue of CHRISTIANITY TODAY. Am sorry to note some division in your ranks. It is so necessary to present a solid front and have full understanding with each other on every point. I notice that the question of withdrawal from the Presbyterian Church in the U.S.A. is being more and more entertained. . . . Calvin, the old Reformed theologians, Kuyper, etc., did not believe in secession as a principle of church reformation and fought against it. Their view was something like this: a separated condition in a church is never permissible as long as testimony for the truth can occur unhindered in the sphere in which God's providence has placed us. Or, to put it in another form: a separated condition in a church is only permissible when its members are compelled to sin and have been cast out on account of their maintaining the truth. How Calvin thought about this the following quotation from his Institutes will show:

"It is of importance, indeed, that we should agree in everything; but as there is no person who is not enveloped with some cloud of ignorance, either we must allow of no church at all, or we must forgive mistakes in those things, of which people may be ignorant, without violating the essence of religion, or incurring the loss of salvation. Here I would not be understood to plead for any errors, even the smallest, or to recommend their being encouraged by connivance or flattery. But I maintain, that we ought not, on account of every trivial difference of sentiment, to abandon the Church, which retains the saving and pure doctrine that insures the preservation of piety, and supports the use of the sacraments instituted by our Lord. In the meantime, if we endeavor to correct what we disapprove, we are acting in this case according to our duty. . . . But, they exclaim, that it is an intolerable thing that the pestilence of crimes so generally prevails. I grant it would be happy if the facts were otherwise; but in reply, I would present them with the judgment of the apostle. Among the Corinthians, more than a few had gone astray, and the infection had seized almost the whole society; there was not only one species of sin, but many; and they were not trivial faults, but dreadful crimes; and there was not only corruption of morals, but also of doctrine. In this case, what is the conduct of the holy apostle, the organ of the heavenly

Spirit, by whose testimony the Church stands or falls? Does he separate from them? Does he reject them from the kingdom of Christ? Does he strike them with the thunderbolt of the severest anathema? He not only does none of these things, but, on the contrary, acknowledges and speaks of them as a Church of Christ and a society of saints. If there remained a Church among the Corinthians, where contentions, factions, and emulations were raging; where cupidity, disputes, and litigations were prevailing; where a crime held in execration even among the Gentiles, was publicly sanctioned; where the name of Paul, whom they ought to have revered as their father, was insolently defamed; where some ridiculed the doctrine of the resurrection, with the sub-

version of which the whole gospel would be annihilated; where the graces of God were made subservient to ambitions, instead of charity; where many things were done without decency and order; and if there still remained a Church, because the ministry of the word and sacraments were not rejected—who can refuse the name of a Church to those who cannot be charged with a tenth of those crimes? And those who display such violence and severity against the Churches of the present age, I ask, how would they have conducted themselves toward the Galatians, who almost entirely deserted the gospel, but among whom, nevertheless, the same apostle found Churches?" (Book IV, Chapter I, Section 12-14.)

G. H.

mandate of the General Assembly, promptly began such action against the Rev. Carl McIntire, according to the said Book of Discipline.

After a delay of nearly a year the case finally came to trial. The commission of nine members, five ministers and four ruling elders, began its task immediately according to the Book of Discipline. It has held seventeen sessions and accumulated over 1000 pages of documentary evidence, in addition to final arguments by both parties and information not included in the record of the case and presented during the closing hours of the trial.

During the past year the Presbytery has repeatedly endeavored to persuade the Rev. Carl McIntire to sever his connection with the Independent Board for Presbyterian Foreign Missions in the interest of peace within the Presbytery and the churches thereof. This he has steadfastly refused to do.

The defendant was ably represented by efficient counsel well versed in the technicalities of civil and ecclesiastical jurisprudence. Every precaution was taken to prepare, prosecute, defend and conclude the case according to the Constitution of the Presbyterian Church in the United States of America.

The Prosecuting Committee of the Presbytery presented six charges against the Rev. Carl McIntire, under which were listed twenty-seven specifications and evidence intended to sustain them.

These charges and specifications are the outcome of the continued refusal of the defendant to comply with the directions of the General Assembly of 1934, as given above, which declarations were emphatically re-affirmed by the General Assembly of 1935, in answer to overtures from various Presbyteries (See "Important actions of the General Assembly." See also "Minutes of the General Assembly of 1935," page 110).

These charges and specifications have to do with these definite directions, the conduct of the defendant, his attitude toward his ordination vows and the peace of the church, which peace the defendant has solemnly promised zealously and faithfully to maintain. This commission has listened to all the witnesses, and the arguments and has considered all of the evidence and patiently analyzed the charges and specifications. It has arrived at the following conclusions:

News of the Church

Rev. Carl McIntire Pronounced "Guilty"

Execution of Penalty Suspended: Dissenting Opinion Filed

THE Special Judicial Commission of West Jersey Presbytery handed down its decision in the case of Rev. Carl McIntire on September 10th. It dismissed three of the charges that had been filed against him, but convicted him on the other three by a vote of eight to one. Mr. Samuel Iredell, an attorney-at-law, filed a dissenting opinion. The opinion and judgment of the Commission together with the dissenting opinion follow in full:

Opinion and Judgment. } The Presbyterian Church in United States of America, Complainant, vs. Carl McIntire, Defendant.

The Rev. Carl McIntire, a Presbyterian minister, member of The Presbytery of West Jersey of The Presbyterian Church in the United States of America, and pastor of the First Presbyterian Church of Collingswood, New Jersey, by reason of his alleged membership in the Independent Board for Presbyterian Foreign Missions has become subject to the discipline of the General Assembly of the Presbyterian Church in the United States of America. These specific directions are recorded in the Minutes of the General Assembly of 1934, pages 115

and 116 and read as follows: "That all ministers and laymen affiliated with the Presbyterian Church in the United States of America who are officers, trustees or members of 'The Independent Board for Presbyterian Foreign Missions' be officially notified by this General Assembly through its Stated Clerk, that they must immediately upon the receipt of such communication sever their connection with this Board, and that refusal to do so and a continuance of their relationship to the said Independent Board for Presbyterian Foreign Missions, exercising ecclesiastical and administrative functions in contravention of the authority of the General Assembly, will be considered a disorderly and disloyal act on their part and subject them to the discipline of the Church." That Presbyteries having in their membership ministers or laymen who are officers, trustees or members of "The Independent Board for Presbyterian Foreign Missions" be officially notified and directed by this General Assembly through its Stated Clerk to ascertain from said ministers and laymen within ninety days of the receipt of such notice as to whether they have complied with the above direction of the General Assembly, and in case of refusal, failure to respond or non-compliance on the part of these persons, to institute, or cause to be instituted, promptly such disciplinary action as is set forth in the Book of Discipline." The Presbytery of West Jersey, in obedience to the

Charges III and V.

On the evidence presented in specifications 1, 2, and 3 under Charge III and specifications 1, 2, and 3 under Charge V, this commission finds that, although the defendant has acted unwisely and improperly in protesting in an offensive manner to the people of other denominations and to the unregenerate through correspondence, pulpit utterances, the press, pamphlets and the radio, it affirms that the time has not arrived when Presbyterian ministers may not be permitted to protest without incurring or subjecting themselves to the displeasure and censure of their brethren. The right of free speech is not denied nor has the right of private judgment been repealed. It is, however, unfortunate that the defendant has adopted his peculiarly offensive method of protesting to the public and airing his distinctive views concerning the deliverances of the highest court of his church instead of availing himself of the proper constitutional means which others, who have had occasion to protest, have found adequate and for which abundant provision has been made in our constitution.

This commission dismisses Charges III and V and the specifications thereunder but is convinced that the defendant, the Rev. Carl McIntire must stand censure in the court of thoughtful public opinion.

Charge IV.

In this charge defendant is accused of conduct unbecoming a minister of the Gospel.

While this commission is of the opinion that defendant's language and unwarranted aspersions in speaking and writing of his fellow ministers and brethren in the church, who happen to disagree with him, shows almost a reckless disregard of the truth, and was uttered without that regard for the character, motives and reputation of his brethren, which should govern the conduct of a minister, and while defendant undoubtedly has shown a lack of that ordinary courtesy which gentlemen should observe between one another, much more a minister should show to his brethren, this commission is unwilling to find the defendant guilty of conduct unbecoming a minister of the Gospel. In dismissing the charge, the commission calls attention to the very questionable conduct of the defendant and voices its regret that the state of mind of the defendant is such that he cannot seem to discern anything incongruous between his profession and his practice. It would be exceedingly deplorable if this finding of the commission were in any sense to be con-

strued as an endorsement of the censurable conduct of this minister of the Gospel.

Charge II.

That the prosecution has not cited witnesses from every part of the Presbytery and that the defense has not requested them merits the approval of this commission and deserves special commendation. Certain specifications attached to this specific charge fail to indicate when or where the peace of the church has been disturbed. The conclusion that the peace of the church has been grievously disturbed cannot, however, be lightly dismissed.

"In ordinary times and under ordinary conditions" this charge and its specifications would, as the defendant has contended, cause but little consideration. The times and conditions are, however, extraordinary, as evidenced by specifications 1 and 4 of this charge. The un-Christian and partisan articles produced as evidence, especially specifications 7 and 8 which the defendant has written and dictated or caused to be so written and dictated to the public press, for which he has in no manner expressed the slightest regret, and to which incontrovertible evidence his testimony on the stand was evasive, are unworthy of a minister of the Gospel of Jesus Christ. If, as the defendant has unconvincingly contended, the peace of the church has not been disturbed by his conduct, then no credit is due to him for the tranquil condition in which he at present finds himself. The evidence in this case overwhelmingly verifies the fact that the defendant did not hesitate to do anything in his power to disturb this peace and that he has made no effort zealously and faithfully to maintain it. Everything in this case and the case itself with its attendant preliminary processes is an evidence of what one individual can accomplish when he sets himself against the orderly procedure of his church.

The defendant, the Rev. Carl McIntire has, from the time of the election of the first commission, even before its first session, publicly criticised its actions and the actions of this Presbytery. This he has not refrained from doing whenever the daily press would lend itself to his purpose.

This commission up to this time has taken no official cognizance of this reprehensible and unethical deportment, nor has it been influenced thereby, except where these instances were offered in the specifications attached to the charges, in reaching its final verdict. It, however, emphatically records its disapproval of Presbyterian ministers, on trial, expressing their views for the purpose of influencing public opinion in their

behalf and lauding their own behavior and exemplary conduct to the disparagement of other Presbyterian ministers, Presbyteries and the Presbyterian Church in the United States of America, in whose service they are employed. Such conduct is neither decent nor debatable.

This commission finds that, on the evidence presented in specifications 1, 4, 5, 7 and 8, the defendant, the Rev. Carl McIntire, is guilty of not being zealous and faithful in maintaining the peace of the church.

Charge I.

On the evidence presented in specifications 1, 2, 3 and 4 of Charge I and by his own admission, the defendant, the Rev. Carl McIntire is a member of the Independent Board for Presbyterian Foreign Missions. As such, he is subject to the mandate of the General Assembly of 1934 which was emphatically re-affirmed by the General Assembly of 1935.

Having been elected to the directorate of the Independent Board for Presbyterian Foreign Missions prior to May, 1934, the defendant had every opportunity to know the will and purpose of the General Assembly. Familiar though he was with its deliverance concerning membership in the Independent Board for Presbyterian Foreign Missions, yet he did deliberately, within a few days after this deliverance, allow himself to be inducted into the office to which he had been elected a few weeks previous. (See Luke 12: 47-48.)

This commission finds that the defendant, the Rev. Carl McIntire, knowing the will of the General Assembly in 1934 and repeated in 1935, did deliberately defy and challenge it by his personal conduct and his public utterances, using every means to evade the constitutional process within the Presbytery and the actions of this commission.

This commission calls attention to the well-established and ancient principle of our church law which was first enunciated nearly two hundred years ago, even before the church had a written constitution and repeatedly emphasized in the same spirit since the adoption of a constitution, that it has an orderly government and that membership in it is a voluntary act and never compulsory.

A person seeking ordination as a minister or elder takes upon himself certain vows to that extent voluntarily limiting his freedom. Should a man's conscience no longer permit him to acquiesce in the interpretation of the constitution of the church, and he cannot longer "actively concur" with the majority, then he may "passively submit"

but "if his conscience permits him to do neither, he shall, after sufficient liberty, modestly to reason and remonstrate, peaceably withdraw from our communion without attempting to make any schism." If this Christian principle had not been flouted, we would not today have the sad spectacle of a small group of good men proceeding unconstitutionally, insisting upon an interpretation of the constitution of the church according to their own peculiar notion, casting unwarranted aspersions upon true and faithful men of God with whom in their conservative theology they are entirely in accord but who will not be coerced into following a self-appointed leadership, remaining with joy loyal to the constituted government of the church—a government elected by the majority, and subject to it.

Charge VI.

On the evidence presented in specifications 1 and 4 of Charge VI, this commission finds that the defendant, the Rev. Carl McIntire, is guilty of violation of his ordination vows contrary to the Word of God and the rules and regulations of this church.

Deeply regretting the occasion that has made a ruling necessary, conscious that a lower judicatory cannot sit in judgment on the acts of a higher but believing the acts of the higher judicatory to be constitutional, this commission does hereby decree (1) that the defendant, the Rev. Carl McIntire, shall be suspended from the communion of the church and from his office as a minister of the Gospel until such a time as he shall resign from the Independent Board for Presbyterian Foreign Missions and shall give such further evidence of repentance as the Presbytery of West Jersey may deem adequate; (2) that this commission recommends to the Presbytery of West Jersey that, if notice of appeal is given within ten days from this announcement of censure, the execution of judgment shall be suspended until the appeal is finally decided, provided however, that the Presbytery of West Jersey shall through its Stated Clerk notify the Rev. Carl McIntire that the Presbytery reserves the right to execute the sentence of suspension at any time if, in its judgment, the honor of religion and the peace of the Presbytery shall require it.

These decisions were arrived at by a vote of eight to one.

Ministers:

- O. W. BUSCHGEN,
- DAVID W. BERRY,
- CEDRIC V. MILLER,
- J. HOWARD DOUGLAS,
- WILLIAM SANFORD LASOR.

Ruling Elders:

- R. O. SMITH,
- HENRY D. M. SHERRERD,
- R. ROYLE W. EDDY,
- SAMUEL IREDELL.

Ruling Elder Dissents

Dissenting Opinion. { The Presbyterian Church in United States of America, Complainant, vs. Carl McIntire, Defendant.

Pursuant to Section 6 of Chapter XI of the Book of Discipline, as a member of the Special Judicial Commission of the Presbytery of West Jersey in the matter of the Presbyterian Church in the United States of America, Complainant, vs. Carl McIntire, Defendant, I am filing my dissent against the judgment of said Judicial Commission for the reasons following:

1. In my opinion the case against the defendant was a matter of administrative discipline on the fifth day of February, 1935, when the defendant filed with the Clerk of the Synod a complaint against the action of the Presbytery and that the complaint was the proper legal process and acted as a stay of the execution of the decision of the Presbytery, and that all subsequent proceedings of the Commission were illegal, null, and void;

2. That the declaration or mandate of the General Assembly of 1934, in reference to membership in the Independent Board for Presbyterian Foreign Missions, was unconstitutional because no Church Judiciary ought to pretend to make laws, to bind the conscience in virtue of their own authority;

3. That the declaration or mandate of the General Assembly of 1934, in reference to membership in the Independent Board for Presbyterian Foreign Missions, was unconstitutional because it usurped the claim of making a law without the concurrence of the Presbyteries;

4. That the declaration or mandate of the General Assembly of 1934 in reference to membership in the Independent Board for Presbyterian Foreign Missions was unconstitutional for the reason that the said mandate embodied a penalty for failure to sever connections with the said Independent Board without the concurrence of the Presbyteries of the Presbyterian Church in the United States of America.

Inasmuch as I voted in the affirmative for the dismissal of the Charges Nos. III, IV, and V, in the above-stated case, and the

specifications thereunder; and, inasmuch as I voted in the negative on Charges Nos. I, II, and VI, and the specifications thereunder, I feel it incumbent upon me to give the following reasons for my action in reference to Charges I, II, and VI, in addition to the Constitutional reasons above-stated:

1. The burden of proof in the above-stated case was upon the prosecution, and in my humble opinion, the prosecution has failed to produce sufficient direct evidence to warrant the finding of a verdict against the defendant; that the evidence produced was only circumstantial and was uncorroborated; and that personal opinions and personal conclusions do not constitute evidence;

2. That the General Assembly of 1934 by its mandate, defined the refusal or failure to sever connection with the Independent Board, aforesaid, as "a disorderly and disloyal act," and in my opinion it was incumbent upon the prosecution to specifically charge the defendant with "a disorderly and disloyal act" for failure to sever connections with the said Independent Board;

3. That no evidence was produced to show that any platform utterances or interviews published in the public press or any letters published over the signature of the defendant, had in any way disturbed the peace of any church in the Presbytery of West Jersey;

4. That no evidence was produced showing any reaction whatever in any church whatever to the platform utterances, public interviews, or letters, in any way affecting the peace and unity of any church in the Presbytery of West Jersey;

5. That no evidence was produced showing the violation of any of the ordination vows by the defendant. Again, I repeat that personal opinions and conclusions, or deductions made therefrom, do not constitute evidence.

On the other hand, in my opinion, the weight of the evidence was with the defendant and against the findings of the Commission. The defendant, a regularly ordained minister of the Gospel of Jesus Christ, having taken the solemn oath prescribed by the Book of Discipline, categorically denied every charge and every specification under every charge. If "God alone is Lord of the conscience," and a minister of the Gospel of Jesus Christ, regularly ordained, takes the sacred oath prescribed by the Book of Discipline, with such a record as a minister as the defendant enjoys according to the testimony of the witnesses for the defense, especially such testimony as that given by the

Superintendent of the Sunday School of the Church of the defendant, Mr. A. F. Miller, and the Clerk of the Session of the Church of the defendant, Mr. Wesley Johnson, and the testimony of the Chairman of the Finance Committee of the Church of the defendant, Dr. Chamberlain, and if we can conclude from such corroborative testimony that the ministry at the Church of the defendant is a fruit-bearing ministry blessed of God, I can but conclude that the weight of evidence, as to the charges preferred, is with the defendant.

SAMUEL IREDELL.

Trial of Lay Members Begun

THE trial of two lay members of the Independent Board for Presbyterian Foreign Missions was opened September 9th in the Hollond Memorial Presbyterian Church, Philadelphia, Pa.

Murray F. Thompson, attorney and treasurer of the board, and Miss Mary Weldon Stuart were charged with "contempt of and rebellion against their lawful superiors for refusing to sever their connections with the board and their flouting of a mandate of the Presbyterian General Assembly."

They are the first lay members of the Church to be indicted. Both are members of the Hollond Church.

Prior to the reading of the charges by Mrs. John V. Allen, clerk of the church session, the ruling elders comprising the judicial board voted six to three to exclude outsiders.

This vote was taken over the vehement protest of Rev. H. McAllister Griffiths, chief of counsel for the accused. Dr. Machen is associated with him as defense counsel. The hearing will be continued on September 23rd.

Dr. Brumbaugh and 700 Members of the First Presbyterian Church of Tacoma Withdraw

A LARGE section of the membership of the First Presbyterian Church of Tacoma, Washington, has withdrawn from the organization and organized the First Independent Church of Tacoma with Dr. Roy T. Brumbaugh as pastor. That those withdrawing include the majority of those formerly active in the work of the First Presbyterian Church of that city is indicated by the fact that sixteen out of the twenty-four active elders, forty-eight out of the fifty-six active deacons, twelve out of the thirteen Sunday

School superintendents, twenty-three out of the twenty-five officers of the women's societies, and every teacher in the systematic Bible study department, save one, are said to have joined in the exodus.

The decision to take this step was made on the evening of August 20th, last, when more than fifty elders and deacons of the First Presbyterian Church met and after hours of deliberation adopted the following resolution:

"Whereas the General Assembly of the Presbyterian Church in the U.S.A. is dominated by modernists and middle-of-the-roads and is becoming increasingly communistic, and

Whereas apostasy, according to prophecy, is coming in like a tidal wave thereby making reformation in the Presbyterian Church in the U.S.A. impossible, and

Whereas the present Fundamentalist-Modernist controversy will be long drawn out by evasive Church courts and the subtle denominational machine, and

Whereas the fundamental work of evangelizing and edifying to which we are called cannot be done under the present circumstances, and

Whereas our present official relationship with the disgruntled minority in the First Presbyterian Church of Tacoma, with the machine-controlled Presbytery of Olympia and with the modernist-inclusivist dominated Presbyterian Church in the U.S.A. hinders spiritual growth, chills evangelistic zeal, and mars the unity of the Spirit in the bond of peace, and

Whereas reconciliation between Bible Christians and the modernist-inclusivist majority in the Presbyterian Church in the U.S.A. is impossible, and

Whereas the election of a prejudiced and domineering Judicial commission—climaxing a series of ecclesiastical blunders, unconstitutional and unfriendly acts has made reconciliation between the Presbytery of Olympia and the First Presbyterian Church of Tacoma impossible, and

Whereas the unethical tactics of certain members who have openly united with the enemies of the First Church has made reconciliation between the disgruntled minority and the present ruling majority of the First Presbyterian Church of Tacoma impossible, and

Whereas Two cannot walk together except they be agreed, and

Whereas God has commanded, 'From such turn away,' 'Come ye out from among them and be ye separate,'

Therefore, be it resolved, that we here and now withdraw from the Presbyterian Church in the U.S.A."

The First Independent Church of Tacoma is meeting in the Scottish Rite Cathedral located just across an alley from the First Presbyterian Church. Its first service was held on Thursday evening, August 22nd, and its first Sunday services on August 25th. There was an attendance of 384 at the first session of the Bible School with practically every superintendent, officer, and teacher in place. It starts out with a membership of 700. As its name indicates it is free of all denominational affiliations.

The meetings of the new church, according to an official statement, are "characterized by joy, unity and super-abounding enthusiasm. Officers and members now wonder why they ever delayed the exodus. We are breathing the refreshing air of Christian liberty. We may now worship God unfettered by corrupt denominationalism and according to the dictates of our consciences, rather than by the misguided conscience of erring church courts."

Dr. Brumbaugh writes over his own signature: "As reformation in the denomination is impossible . . . separation is necessary. We withdraw from the Presbyterian Church in the U.S.A. deliberately. As we greatly desire to live in a Christian atmosphere and do the Lord's work, there is nothing else for us to do. Instead of wasting time, energy, money and spiritual force in contention we shall henceforth enthusiastically throw ourselves and all we have into the work of evangelizing the lost and building up the saved in the knowledge of God. We are expecting greater and greater blessing from God. We shall have unity of Spirit in the bond of peace. We intend to quickly forget the past and plunge by faith into the future. We refuse to continue the controversy with the enemy. We shall pray for them and bless those who despitefully use us; but we shall not permit the opposition to hinder personal growth in grace or collective advance in the things of the Spirit."

What action the Presbytery of Olympia and the Synod of Washington will take in view of Dr. Brumbaugh's action while charges were pending against him on account of his connections with the Independent Board for Presbyterian Foreign Missions remains to be seen. In Chapter VII of the Book of Discipline we read: "When a minister, not otherwise chargeable with an offense, renounces the jurisdiction of this Church, by abandoning the ministry, or becoming independent, or joining another body not deemed heretical, without a regular dismission, the presbytery shall take no other action than to record the fact and to erase his name from the roll. If charges are pending against him, he may be tried thereon."

The total membership of the First Presbyterian Church of Tacoma previous to the exodus reported above, according to the 1935 Minutes of the General Assembly, was 1,928, with a total Sunday School membership of 1,647.

Encouraging News From Wheaton College

A RECENT bulletin indicates the manner in which Wheaton College, with Dr. James Oliver Buswell, Jr., as president, is lengthening its cords and strengthening its stakes.

From a small and largely local college it has developed into a national institution with an enrollment of approximately 1,000 students. These students have been drawn from forty-two states and seventeen foreign countries and represent thirty major Christian denominations. Dr. John Dale Russell, of the University of Chicago, is quoted as saying: "Approximately seventy per cent of the enrollment of Wheaton College come from outside the State of Illinois. Only sixteen per cent come from within a radius of twenty miles. There are few, even of the largest and strongest institutions in the country, that get as large a percentage of their students as this from outside of the state in which the institution is located."

To meet the growing enrollment the faculty has been enlarged and strengthened, and classroom and laboratory facilities increased. Seventeen new members have been elected to the teaching staff, at least ten of whom represent outright additions. The west wing of Blanchard Hall, which houses the chemistry, biology, and physical laboratories and classrooms, have been rebuilt on the interior from the basement to the roof. The Conservatory of Music and the Academy have been improved. New courses have been added to the curriculum, including courses in the field of Business Administration, Political Science, Art and Design.

The institution, however, is experiencing the pains incidental to such growth. Difficulty is being experienced in taking care of those seeking enrollment. Every available room of suitable character in Wheaton is being utilized. Several large residences have been leased or purchased. It has even been found necessary to erect a portable steel dormitory on the campus, which houses thirty-two men. Additional facilities must be furnished if the college is not to be compelled to turn young men and women, seeking a Christian education, from its doors. Immediate needs are a library, two new dormitories—one for men and one for women—and a gymnasium.

Dr. Russell, cited above, is also quoted as saying: "This unusual drawing power of Wheaton College is an excellent testimony to the value of distinctive aims and objectives." Wheaton College glories in its definitely Christian standpoint. It has as its motto, "For Christ and His Kingdom." The bulletin ends with these words: "The heroic stand of President Buswell and the College in the field of Christian education is common knowledge. They have come to the kingdom for such a time as this. Wheaton College, after 75 years in the small college field, has moved up to the river Jordan. The promised land of a national university 'For Christ and the Kingdom,' where thousands of young men and young women may be trained in and for Christian citizenship, lies just over the river."

Opening of Westminster Seminary

WESTMINSTER SEMINARY will hold its opening services on Wednesday, October 2nd, at 3 P. M. in Witherspoon Hall, Philadelphia, Pa. The address will be delivered by Rev. John H. McComb, pastor of Broadway Presbyterian Church, New York City. All those interested in the Seminary are cordially invited to attend.

Progress in China

By Rev. Dr. W. M. Hayes, President,
North China Theological Seminary

WHEN Tennyson wrote "Better fifty years of Europe than a cycle of Cathay," he evidently did not realize that a Chinese cycle was only sixty years, so his lines, taken literally, are practically meaningless. Even taken as he doubtless intended, it is clear that they are not absolutely true any longer, in spite of all reverses, China "she do move." Had it not been for the entanglement with Russia, some eight years ago, and the consequent introduction of Communism, progress would have been more rapid. The resources, in men and money, which might have been used in constructing new rail and motor roads, had to be employed in combating the Communistic armies. But here also there has been progress, for those armies have now been driven back to the extreme western provinces of China proper, and are nearing extinction.

Banditry, which reared its ugly head in northern and central China shortly after the European War, is still rampant in many places, though in this province of Shantung—thanks to our able Governor, Gen. Han

Fu Dzeh, if not entirely wiped out, is no longer aggressive, and has become quite timorous. It is no longer the populace who might say: "Heads, I lose, and taels, you win," but the bandits who lose both heads and taels. Why, in a land where formerly travel on the roads by night was as safe as by day, such a change should take place in a few years' time is a debatable question. Some think that it was due to the effect on the coolies who went to Europe during the Great War and saw the reckless devastation wrought in France. Since comparatively few went, that explanation seems inadequate. We cannot always say, "Post hoc, propter hoc." Others attribute it to the closing of the old style Confucian schools, of which almost every village had at least one. These schools, while deficient in many things, did lay great stress on the Five Cardinal Virtues, humanity, justice, reason, knowledge, and mutual confidence. To close them, before Christian ethics were widely disseminated, was an error of the first magnitude, and doubtless accounts for much of the moral debacle. Yet I think that the main reason lies in the decline of authority which followed the fall of the Empire. China was not yet ready for a democratic form of government, and the wrangling of power among the military and other chiefs, soon destroyed all respect for legal authority throughout the naturally refractory classes.

China has also suffered much from the encroachments of her powerful neighbor. She is not reconciled to the loss of Manchuria, nor is it to be expected that she ever will be, any more than France was ever reconciled to the loss of Alsace-Lorraine. The unwarranted seizure of her three northeastern provinces, and the setting up a puppet emperor there, inflicted a wound which, while helpless to avoid, China deeply resents. As she looks on it, it was simply highway robbery, and her feelings are such as we would entertain toward such a robber. Economically, it has deprived the nation of a rich revenue, and has practically closed the door against emigration from the overpopulated provinces of Shantung and Hopei. To a prolific people like the Chinese, the latter is a serious matter.

So far as other mercantile powers are concerned, the theory of the Open Door is still maintained, but it is open in one direction only. To all other nations, it has been reduced to an ever narrowing slit.

To turn to the kingdom which is an Everlasting Kingdom, there is no question as to its expansion. Fifty years ago, so far as Protestant Christianity is concerned, Southwest Shantung was a howling wilderness. Now there are Christians almost everywhere, and, while the great mass of the people are

still idolaters, and there are many towns and villages without even one Christian, yet it would not be easy to travel a day's journey in any direction without coming to a believer's home. Best of all is the spirit of responsibility for voluntary evangelistic work now manifesting itself.

Of course, just as even in the later Apostolic Age, various strange cults and practices spring up, such as organizing "little flocks" instead of churches, discarding the ministry, speaking with imaginary tongues, claiming that having the Spirit, there is no need of further Biblical instruction, trusting to self revelations, including dreams for guidance, throwing off what is called "the bondage of church rule," etc., all of which is to be much regretted, yet to the student of early church history, there is nothing strange in all this, and we can be thankful that in none of these cults do we find, like in John and Peter's last days, those "who deny the Lord who bought them." Of Modernism on the Mission field, it is not wise to say much, but you can be sure, in spite of all disclaimers, that where there is so much smoke, there must be some fire.

As you might expect, the Seminary is the portion of the vineyard in which I am mostly concerned, but like Tertullus, not wishing to "be further tedious unto you," I will quote briefly from the report of our Vice President, **Rev. H. K. Chang**, to the Board of Directors. [This report was given in the September issue of CHRISTIANITY TODAY. See pages 90-91—Ed.]

To sum up, the record of the Seminary is a record of God's grace. Last June twenty-six men and eight women finished their course, making, since its inception sixteen years ago, about 340 men and women who have graduated and gone out over China and Korea to witness for the bloodbought redemption. Of this number only two or three have fallen by the wayside. We can only say with the inscription on a memorial stone set in the Seminary wall, Ebenezer, "Hitherto hath God helped us." We ask your prayers that, holding fast to His Word, He may continue to use this school to turn many "from darkness to light, and from the power of Satan unto God."

TENGHSIEN, SHANTUNG PROVINCE

The Presbyterian Church in Canada

By T. G. M. Bryan

IT IS sometimes said that in view of the large number of ministers without charges at present, that our church has too

many students studying for the Christian ministry, and that the doors should be closed against ministers coming from other churches. What are the facts?

While the ministers and licentiates not in settled charges or holding mission appointments number about 153, not more than sixty-three of these are still in the active ministry, the rest having retired or entered other callings. The sixty-eight ministers on the pension fund are not included in the number without charges. By October there will be approximately ninety-three ordained charges without ministers, all of them having at least 90 members. Of course, twenty or more of these charges have stated supply, not being in a position to call at present, but twenty of the sixty-three ministers available are serving as stated supply. With about twenty-two students graduating from Knox College, and the Presbyterian College, Montreal, next spring, there will be eighty-five ministers available for ninety-three vacant charges by April. This does not allow for the fact that some of these graduates may volunteer for overseas missionary work or for appointments in the Peace River country and other home mission fields where there are less than ninety members. The General Assembly of 1935 agreed to the reception of nine ministers from other churches, and it looks as if about ten more will be needed by the time the next Assembly meets in June, 1936. Only it is to be hoped that only ministers coming from Presbyterian and Reformed Churches will be accepted.

However, after next year, there will probably be enough men graduating from our theological colleges to fill the vacancies throughout Canada. After 1936 it should not be necessary to receive a larger number of ministers from the United States or the British Isles than the number who go to those countries from the Presbyterian Church in Canada. This statement is based on the fact that last winter there were approximately 172 students studying for the ministry of our church. It will take seven years for all of these men to graduate, ending with the class of 1941. In that period our church is not likely to lose the services of more than 160 ministers by death and retirement. So no one who is acquainted with the facts will say that we have too many candidates for the ministry. Already since the General Assembly met, we have lost heavily in the passing of **Dr. A. S. Grant**, of Toronto, Secretary of the Board of Missions; **Rev. R. B. Ledingham**, of Weston, and **Dr. W. G. Smith**, of Glenarm.

LENORE, MANITOBA

Irish Letter

By S. W. Murray

IN THE Minutes of the General Assembly of the Irish Presbyterian Church just published, communicants in 1934 numbered 113,658, an increase of 958 on the previous year. Ministers in active service were 450, and there were 3,003 elders. Students increased from 47 in 1933 to 57 in 1934 and Sunday Schools from 868 to 882. There was a slight decline in Sunday School scholars, the 1934 figure of 80,777 showing a decrease of 249 from the previous year.

The death took place on August 18th of **Rev. James Greer**, late of the Presbyterian Church of Canada. **Mr. Greer** retired some years ago and has been residing in Belfast.

Rev. W. H. McCracken, B.A., B.D., formerly of Canada, was recently installed as minister of Hilltown Presbyterian Church, Co. Down. Speaking of Church Union in Canada, **Mr. McCracken** said:

"It was more of a disruption than a union. Towns and villages and even families were divided, and an inevitable harvest of strife and bitterness and litigation and heartache was reaped. The right to use the name 'The Presbyterian Church in Canada' was denied, and monies bequeathed were claimed by the new body." It was no wonder then that when he heard the question of church union in Ireland being discussed that he hoped and prayed, in the interests of genuine unity, that the matter would be long delayed, lest we, too, might reap a harvest of bitterness. He hoped that the great Church of Ireland and their own church, each with its own particular message and mission, would be left alone to do their work in their own way for our beloved land. He did not say these things as a bigot. On the contrary, he had exchanged pulpits with Episcopalians and had preached at street corners with the Salvation Army. But he was against organic union that could only be brought about by the sacrifice of convictions, the denial and ignoring of great principles. That, in the estimate of the late Robertson Nicoll, would not be a union of churches, but a union of graveyards.

BELFAST

News Letter From Ethiopia

By Rev. James L. Rohrbaugh

THERE are no wars here yet but there are plenty of rumors of war. This country has no newspaper, so the wildest tales are floated daily. It is hard to know what to

believe, so naturally war talk and speculation as to the correctness of various rumors engage missionaries and others alike. The latest rumor is that the Italians have bombed Gibraltar and Malta. It may be so, but most of us don't believe it.

Unless Britain intervenes, war is apparently inevitable. The American government has ordered its citizens to leave the country. A few have gone; negroes without any money who came here to make their fortunes would like to return to the United States. Most of the missionaries have relieved the legation of all responsibility for their safety and are determined to remain, come what may. If we leave the country now and the Italians come in, it is very doubtful if we could ever return.

The danger here is mainly from the foreigners hating natives, and if Italy loses, natives are freely predicting that many foreigners will be killed. The government may compel us to go, but regardless of danger, most of us will stay unless forced out. The United Presbyterian Mission has sent to Egypt those who for reason of poor health would be useless here in event of war.

The Bible Churchmen's Missionary Society recently hired most of the good Christian boys in Addis and has been using them to preach the gospel. The Red Cross situation is still indefinite. At present only Greeks are in the local organization and we still do not know whether missionaries will be welcome.

It is the writer's hope and prayer that he will be able to get to the front to preach to the thousands of soldiers there. To date, no one has been given permission to go although a "Chicago Tribune" reporter is making most persistent efforts and may succeed. Until things open up more it is our intention to remain in Addis and in spite of the war craze to preach the gospel unceasingly as long as one man will listen.

A cablegram has been received stating that Dr. T. A. Lambie, Field Director of the Sudan Interior Mission, is returning, having canceled his speaking tour of Great Britain, and will remain in this country until the settlement of the present unpleasantness.

ADDIS ABABA

News Letter From India

By Margaret W. Haines

SUMMER heat is past now. It gets up to 120 or so and perhaps more. With the heat come the flies, and they are an ever present pest, making one think of some of the plagues of Egypt. Then too there are

mosquitoes and sand flies, though not so many mosquitoes as the latter. The sand flies are about half or less than half the size of a mosquito. They can hardly be seen and bite very quickly before one knows they are there. Their bite leaves as much of itching and swelling as that of a mosquito. However these things are passing and we have much to thank and praise the Lord for.

The new Indian pastor who came recently has been ordained and installed. He seems very true and earnest and the people like him very much. There is a very different spirit in the church now and the Lord is blessing in a real way. People are attending the services much better than they used to and are contributing well toward his support. The former pastor who stirred up so much trouble, has been unfrocked and put out of the church and he and his family have left Kohat entirely. He is still hardened and unrepentant, but we pray that some day he may turn to the Lord before it is too late.

God has been blessing Isaac and his family too. He is our man servant who has been a Christian over a year and whose wife and young brother of about thirteen were baptized last summer. His other brother Sarraf, a boy of about eighteen, who has been here this winter and who has learned to drive Miss Davidson's car, has also confessed his faith in Christ. He was baptized in the church on Easter Sunday. Please keep on praying for them that God will make them a strong witness as a family. They have had many trials and difficulties for there have been quarrels in the home. The wife has a quarrelsome nature and is not a very out and out Christian, and the men have fiery tempers when roused up. Then there have been threats from their relatives, some of whom have come from the village to visit them. One day after a special time of testing Isaac said to me, "Miss Sahib, I thank God for all these trials, for they make my faith stronger."

The first week of March we joined in the annual evangelistic campaign when all through Northern India and the Northwest Frontier Province most of the churches and missions unite in an intensive evangelistic effort. The object is to stir as many of the church members as possible to their responsibility of witnessing before the non-Christians by selling at least ten gospel portions during the week, distributing tracts, going out in groups preaching, and joining in a procession of Christians through the town.

Several meetings to pray and plan for the campaign were held at our house and those who wished to take part were invited to come. Also during the week before the campaign a meeting for prayer was held every

day in a different place in a Christian home. As no outside preaching is allowed in the streets or public places in Kohat, the loan of a sort of hall belonging to a Hindu was secured for the week. This was in quite a central place near the main bazaar, and five evening meetings were held. These were for non-Christians and were conducted by the pastor with the help of several of the Christians who gave short messages and testimonies. Also on two evenings magic-lantern Bible pictures were shown. Though the meetings were not large, those who came listened well.

During the day we went out, some two by two or more, some singly with gospels and tracts. Some volunteered to sell gospels at the railway station. Others went to the place where the motor lorries stand. Some went to near-by villages, and some went in and out around the streets and lanes of Kohat. Various and sundry were the remarks made. "There are the Christians again with their books—don't buy them, they are corrupted. By reading them you might forsake the true faith of Islam and become a Christian!" "Beware of the Christians' books!" Then someone will remark, "Why don't you give the gospels free?" This is not because he can't afford to buy one, but because he is always ready to pick on something. If given a free gospel he would probably throw it away, and when offered a free tract he will refuse or say with a superior air, "I have no need of it." And so amidst taunts, jeers and threats, the Word of God was presented and some received it gladly.

About twelve hundred tracts entitled, "Four things that God wants you to know," containing verses on the way of Salvation, were distributed to every shopkeeper in the bazaar as well as put in many homes and given to passers-by. Six or eight small boys of our Sunday School also took part with great eagerness and sold many copies of a cheap little booklet entitled "A Glad Story," containing the story of the life of Christ with pictures. Many Mohammedans and especially school boys who had been warned against buying gospels, bought this little booklet of which about one hundred were sold. The actual number of gospels sold was less than in previous years, but we do praise God for the earnest spirit of co-operation shown by those who took part. In comparison with the thousands around us it seemed like a small and feeble company, but who can hinder the working of God's Holy Spirit? We claim the promise, "So shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This winter Miss Davidson and I have been the only missionaries here. Miss Rasmussen, the Danish nurse who was here when I came, has gone over to Peshawar and is working there now.

Since Christmas I have been continuing with two meetings a week for sweeper Christian women in two different localities, and with the Sunday School in the church. It has been so nice to be able to work in co-operation with the new pastor and to be able to pray and talk things over with him. Every Saturday afternoon we have been having a prayer meeting of Christians at our house led by the pastor, and on Sunday afternoons the usual Bible-study meeting which Miss Davidson and I used to take turns leading, but which the pastor has been conducting.

I have also been doing a little visiting amongst Hindu and Mohammedan women in the homes. Miss Davidson and I have made several trips out to villages, though I have not been out as many times as she has. In one village where we visited we had a very interesting time. The woman who invited us to the village is a Mohammedan whose husband divorced her some years ago. She has a son about eleven or twelve years old and when they come into Kohat they often come to see us. On the day before we had agreed to go, the boy was sent in to escort us out. We drove in Miss Davidson's car to a town about eighteen miles along the road to Bannu, and then left the car in the police station there and took a tonga (horse cart) the rest of the way over five miles of rough country road, part of which we had to walk. The village people gave us a warm welcome. We spent the night in the woman's home which consisted of one room and a courtyard, one corner of which had a roof shelter. They fed us well at intervals with tea, peratas (a kind of fried Indian bread), hard-boiled eggs, rice, and chicken.

Miss Davidson had a box of medicines with her and most of the time she was besieged with women and children wanting various remedies. We had good opportunities to give the gospel message to individuals and groups of women and children and men relatives who came and went, and also gave books and literature to those who could read. I had a number of Bible pictures with me which I showed them and explained the stories. In the evening we sat out in the courtyard in the moonlight with a number of the relatives, men and women, and in an informal way had a good chance to talk with them of the things of God and of Christ and sang some hymns in Pushtu. Finally when they went to their various houses we were glad to be quiet and rest, though there was not much chance for privacy. We slept out in the courtyard where the mother and

son and one or two women servants also slept. The next morning we learned that we had been well guarded, for a man with a gun spent the night on the roof of the house and another man with a gun slept by Sarraf, our driver, just outside the door of the courtyard. This village was not in a particularly dangerous part where there were likely to be night raids, but I suppose the people felt they had better take no chances.

The next day we left about noon after further talks with different ones who came and went. A man from a village five miles farther on came in and begged us to go out to his village. We were sorry to refuse his invitation but had to get back and told him we would try to come some other time. We planned to return the five miles on horseback, but as the village could only produce one horse we took turns riding and walking. Our bedding and medicine box, etc., were sent on donkey to the motor. There were other villages around that we would like to have visited but could not manage it this time. Oh, there are so many villages scattered all through this district untouched with the gospel. A little medical work gives wonderful entrance to the villages and opportunities for giving the gospel in places where otherwise they would look on us with suspicion and not listen to the message.

A young English doctor has just come here and has rented a house near us. He is Dr. Wilfrid Morris and is in an English faith mission. He has been in Quetta, Baluchistan, working in a mission hospital, but now expects to work for a while in this area. He is very earnest and true to the Word and please pray for him that the Lord will strengthen and guide him in all of his contacts.

RAINAWARI, SRINAGAR, KASHMIR

China Letter

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

THROUGH two generous contributions from America, one of \$250 from Dr. Maitland Alexander and one of \$100 from the Given Brothers in Paxton, Ill., two very helpful Evangelical Students' Conferences have been made possible this summer. A nine-days' conference was held at the foot of Taishan, the noted sacred mountain of Shantung. Three whole days were spent on the mountain, and on other days the private morning watch, followed by early morning prayer meeting, was observed amidst the inspiring scenery of the mountainside. Nearly one hundred delegates were present from seventeen chapters of theological, col-

lege, and middle-school students. Points as far as Peking on the north and Shanghai on the south were represented. Especially welcome among the delegates were a number of earnest middle-school teachers.

The speakers were of the very strongest which China affords. Prof. Ting Lan T'ien of the North China Theological Seminary drew from the failures recorded in the Bible most solemn and timely lessons for those on the threshold of life. Principal Calvin Chao, of one of the most efficient and thoroughly Christian middle-schools in all China, gave exceedingly strong addresses, some in defense of the Bible as the infallible Word of God and of the great truths of our evangelical faith, and others lovingly and earnestly pointing the way to a life of victory. The three days that the noted and deeply spiritual evangelist Leland Wang was with us were days of special blessing. Especially telling was Mr. Wang's last meeting in which he gave his personal testimony and which was used to the consecration of many a young life to the service of Christ.

At this conference, several hundred fundamentalist books were sold, including a large number of translations by Mr. Calvin Chao of Dr. Harry Rimmer's books on the Bible and Science and a translation by two seniors in North China Theological Seminary of Dr. Atkinson's able work on "Is the Bible True?" At the business sessions, plans for the future development and work of the League of Evangelical Students were discussed with much prayerful thought and great enthusiasm. Many are earnestly praying for funds for another such meeting, or even a better one, next year and each succeeding year.

On account of the distance, a number of our southern chapters were not able to send representatives, so our Honorary Secretary, Rev. Jonathan F. D. Hsu, arranged for a later meeting for Evangelical Students at Hangchow in connection with a large fundamentalist Bible Conference conducted by Dr. Sung, another young evangelist whose ministry has been largely blessed. Dr. Sung gave this special students' meeting his wholehearted support and co-operation. Carried on at a minimum of expense to the League, it is evident from Mr. Hsu's brief letter just to hand that it too has been a great success.

Many are awaking to the realization of the immense importance of the League of Evangelical Students in China and of what can be accomplished through it in winning students to vital faith in Christ and stemming the awful tide of infidelity which is making such havoc among the students of this land.

TENGHSIEN, SHANTUNG PROVINCE

News in Nutshells

The New Calendar

BUSINESS has been agitating for revision of the Calendar for some years. At first a thirteen-month year was proposed but that plan has been dropped and a twelve-month scheme has won the approval of great numbers. It provides for a blank day at the end of each year to make all the years consist of an even number of weeks and in order to have all the years begin on the same day of the week.

In spite of the fact that the week is of divine, not human, origin, a great many of the branches of the Christian church have officially endorsed this new plan. The Federal Council of Churches, the General Convention of the Protestant Episcopal Church, the General Council of the Presbyterian Church, the United Lutheran Church, the College of Bishops of the Methodist Episcopal Church, South, in this country, have put themselves on record as favoring it. Abroad, the Patriarchate of the Greek Orthodox Church, the Archbishop of Canterbury, the Universal Christian Council—in fact most of the non-Roman Churches of the world have directly or indirectly approved. Some leading Roman Catholic ecclesiastics have expressed themselves in favor of it, but the Pope has not yet spoken. If this calendar becomes a reality, the genuine Christian Sabbath which has endured since the beginning, will lose its identity.

Church Statistics

THE annual report of church statistics, prepared by Dr. George Linn Kieffer, President of the American Association of Religious Statisticians, appearing in the July issue of *The Christian Herald*, shows an increase in church membership, the largest since 1930. The gain was 1,222,064, of whom 910,651 were thirteen years of age or over. Methodists, who led the Protestant denominations, gained 210,475. The Baptists, who have led for several years, came second, with a gain of 161,720. The Lutherans are third, with a gain of 101,118. The Disciples of Christ, 29,282; the Presbyterians, 21,764; and the Protestant Episcopalians, 22,159. Roman Catholics gained 198,915. The Baptist, with a total membership of 10,027,929, still remain the largest Protestant denomination. The Methodist, with 8,976,492, are second.

Dr. Charles Stelzle has recently made public the results of an inquiry into the contributions of twenty American Protestant denominations in the ten-year period, 1925-1934. The figures show a decline in per capita giving thirty-five per cent for local church maintenance and fifty per cent for benevolences. The figures are on a per capita basis:

Denominations	All Congreg. Denom.		
	Purposes	Expenses	Benev.
1. United Presbyterian ...	\$32.91	\$21.26	\$10.40
2. Reformed in America ..	32.13	23.94	6.15
3. Protestant Episcopal ...	31.83	28.73	3.85
4. Presbyterian U. S. A. (Northern)	30.14	22.25	5.53
5. Moravian North	29.90	20.19	7.91
6. Presbyterian U. S. (Southern)	28.78	19.35	8.35
7. Evangelical Church	25.11	18.79	3.64
8. Congregational	23.96	19.26	3.13
9. Evangelical Synod of N. A.	22.86	19.33	2.89
10. Methodist Episcopal ...	22.22	18.03	3.49
11. Baptist—Northern	20.94	16.80	3.49
12. United Lutheran	20.47	16.65	3.82
13. Reformed in U. S.	17.98	13.74	3.40
14. Lutheran Synodical Conference	17.57	13.88	3.81
15. United Brethren in Christ	15.21	12.05	3.09
16. Methodist Episcopal, South	14.78	9.55	4.03
17. Church of the Brethren .	12.73	9.10	3.11
18. Christian	11.59	8.59	2.48
19. Disciples of Christ	10.81	8.60	2.19
20. Baptist—Southern	9.41	7.54	1.87

The twenty denominations, aggregating 22,790,000 members, gave a total of \$4,547,287,160 to religious work in the decade.

"Don't Burn Your Fingers"

PROFESSOR J. D. RAY, Southwestern Seminary, Fort Worth, Texas, in *The Western Recorder* (Baptist, South) calls some of their churches and denominational institutions to account for accepting aid from the Federal Government. He says:

"The distressing feature about it is that this financial help is so shrewdly camouflaged that many good men are defending it. These brethren admit that under normal conditions taking such help is not consistent with our well established doctrine of the separation of church and state and the age long refusal of Baptists to accept financial support from the State. But they apologize for it on the ground that this is an emergency growing out of the extraordinary conditions that confront us.

"When the United States Supreme Court recently wiped out the code-fixing element of the N. R. A., the Court said: 'Extraordinary conditions may call for extraordinary remedies but the argument stops short of attempting to defend action outside of constitutional authority. Extraordinary conditions do not create constitutional power.'

"To my thinking that position is unsailable. Applying that principle to the question in hand I would say:—Extraordinary conditions may require extraordinary remedies, but the argument stops short when the proposal seeks to justify itself by setting

aside one of the fundamentals of Baptist faith.

"Machiavelli in the 15th century taught that anything is justifiable if it promotes the present interest of the existing order. It would almost seem that after four centuries his 'unquiet ghost' is walking among us.

"Brethren, in this matter we are playing with fire. We had better quit before we burn our fingers."

Church Union for India

DR. STANLEY JONES, well known for liberal Christianity, is an urgent advocate of Christian union in India. In the *National Christian Council Review* he offers his plan for combining all Christians in one "Church of Christ in India," with many "Branches," Syrian, Lutheran, Methodist, Friends, etc., each Branch keeping for the present its old organization. Over all would be an All-India General Assembly or Synod, meeting at long intervals, the National Christian Council acting as an executive or ad interim committee.

Dr. Jones is at present setting up in Lucknow a new Ashram for the special study of service and evangelism.

Temple Baptist Church Withdraws

THE largest Baptist congregation in Michigan, the Temple Baptist Church, has withdrawn from the Northern Baptist Convention, charging that ecclesiastical organization with "Communist, unscriptural, and socialistic leadership." Dr. J. Frank Norris, the pastor, states that the resignation from the Northern Baptist Convention will automatically be followed with resignation from the State Baptist Convention of Michigan.

"I expect our withdrawal from the convention will be followed by similar action by other fundamental congregations," Dr. Norris said. "We plead with all orthodox Baptists to join with us in the move.

"We urge our members to continue contributions to world-wide missions, and we pledge our support to the Association of Baptists for Evangelism in the Orient. This group has adopted the confession of faith held by Temple Baptist Church."

The Northern Baptist Convention has a membership of more than three million and includes all the Baptist churches in the northern states. Temple Baptist Church has been a member of the organization since its inception.

In Time of Trouble

THE German Bible Societies had a remarkable year in 1934. Persecution has driven the people to the Scriptures. In face of repressive measures of the Hitler regime on churches and the ministry, the Bavarian Society issued 15,269 Bibles as against 11,970 the preceding year; the Saxony Society 46,994 against 31,062; the Prussian 169,762 against 138,990, and the Wurttemberg 844,383 against 715,542.

Sabbath Desecration

THE Lord's Day Alliance of Canada in a published statement draws attention of the Christian churches there to the increasing tendency to make use of Sunday for political meetings and propaganda.

"In some elections of recent years in Western Canada, we are informed that campaign meetings were held on the Lord's Day, and also meetings for political propaganda are becoming more and more frequent on Sunday in our chief cities. . . .

"The Alliance takes the position that aside altogether from the principles for which the parties stand, the introduction of propaganda on Sundays, and especially during a political campaign, is out of keeping with the traditional character of the day and is an unwarranted invasion of its sanctities. We shall be grateful, therefore, if Church Courts would early discuss this matter and take such action as they deem best, reporting to us the result."

The United States is not free from this desecration.

Church Money Raising

AT THE Convention of the Lutheran Synod of New York held during the month of June, a special committee appointed at a previous convention presented recommendations strongly condemning the raising of church money by means of card parties, bazaars, etc. While making clear that the morality of card parties, dancing, and similar matters was not the point at issue, this report said, "A search of the Scriptures certainly will not reveal a single phrase in support of any commercial method of supporting the religion of Jesus Christ."

The report also discusses the question from another standpoint, that of tax exemption and states, "For a congregation exempt from taxation on its property, without a license from the sanitary department or a license from the city to give a supper is certainly unfair competition with the res-

taurants, which are paying taxes on their property and which are inspected by the sanitary department and must pay for a license." The report adds "It is no wonder therefore that the communistic element despises the Christian church for its unethical methods."

The resolutions were passed.

Seeking the Lost

FOUR new auto busses to carry students to different sections of Chicago for open air meetings have been purchased by the Moody Bible Institute. Dr. Will H. Houghton, the President, in his address dedicating these busses, said: "We are dedicating these busses today to a militant Christianity. Communism and atheism are on the street corner, by the grace of God we are going to the street corners with the gospel message."

Mormon Missionaries

TWENTY-SIX Mormon missionaries are now engaged in the task of "converting" France, Belgium and Switzerland to the religion of the Latter Day Saints. All are recent college graduates, two of them girls, and their ages range from twenty-one to twenty-six years. Utah, Idaho, Oregon, California have sent these ambassadors of Mor-

monism to Europe. France has five Mormon churches, located in Paris, Orleans, Valence, Lyons, and Grenoble. There are two in Belgium, at Liege and at Seraing. A Mormon magazine appears in French every month.

Ten Thousand "Christian Revolutionaries"

FIFTY nations sent 10,000 representatives to Oxford, England, during July for the International and British House Parties of the Oxford Group. They dedicated themselves to bring about a "new world order" and promised to carry the seeds of the "Christian Revolution" to all parts of the earth. Sound movies were made and are being distributed throughout the country, coupled with an historic flashback of mobilization in 1914, as a parallel and a contrast.

D. L. Moody Centenary and Moody Bible Institute Jubilee

THE years 1936 and 1937 hold special meaning for the Moody Bible Institute, Chicago, as marking the Institute Jubilee and the Centenary of D. L. Moody's birth. The Jubilee, commemorating the fiftieth anniversary of the founding of the Institute, will be launched with the Founder's Week Conference, February 3rd to 7th, and anticipated by a special "Moody Day," on Sunday, February 2nd, observed by evangelical churches in all parts of the nation. A Campaign of Friendship will continue through all of 1936, and One-Day Bible Conferences will be a feature. Friends and not funds will be the moving objective of this year. At the opening of the fall term at the Institute in 1936, a great homecoming and Christian inspiration week will be promoted, visitors including notable missionaries and Bible teachers from far and near.

D. L. Moody was born at Northfield, Mass., on February 5, 1837. The year 1937 will be given to a celebration of that notable event, beginning with the Founder's Week Conference in February. Through the year Bible Conferences and other gatherings will be held in churches and schools in metropolitan centers and elsewhere, stressing the great values for which Moody stood, evangelism and Bible study.

The promotion of the two-year celebration is in charge of a Centenary Committee at the Institute address, 153 Institute Place, Chicago, from which timely information may be had on request.

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