

CHRISTIANITY TODAY



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

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Editorial Notes and Comments

RELATED BUT NOT IDENTICAL QUESTIONS

LOSELY related as are the questions, What is Christianity? and, What is a Christian? they are not to be identified. The first is primarily a purely historical question. In kind, it does not differ from the question, What is Fundamentalism? or, What is Modernism? And just as a man may correctly answer the question, What is Fundamentalism? without being a Fundamentalist, or the question, What is Modernism? without being a Modernist; so a man may correctly answer the question, What is Christianity? without being a Christian. Moreover, just as a man may be rightly called a Fundamentalist or a Modernist, while having a very imperfect conception of either of them, so a man may be rightly called a Christian while having a very imperfect notion of what Christianity is. It is one thing, therefore, to accuse a man of holding views that are imperfectly Christian, and quite another thing to say that he is not a Christian at all.

We are not to suppose that only the well-informed, and among the well-informed only those who have the intellectual ability to perceive the implications of what they confess, are genuine Christians. The fatal thing is not intellectual inconsistency, but wickedness of heart, coupled with lack of dependence on Christ for salvation. We would not indeed be understood as implying that ignorance or error is a slight fault, still less a desirable characteristic, in a Christian. We are far from holding that Christianity loves darkness rather than light, or that it thrives equally well whether or no it is understood. None the less, it should not be supposed that our salvation hinges on the correctness of our intellectual constructions: it hinges rather on the inner attitude of our souls to Christ. If our attitude is even that of those of "little faith," we will be saved even though our intellectual constructions are markedly imperfect. If saving faith exists, we will be saved, though that faith be weak and wavering. That because the power of faith resides not in faith itself, but in the object on which faith rests, *i. e.*, Jesus Christ. Christ is able to save and Christ does save all

those who put their trust in Him, however weak and imperfect their faith may be.

In maintaining that our salvation hinges on our inner attitude toward Christ, rather than on the correctness of our intellectual constructions, we do not mean to imply any sympathy with that anti-intellectualism that is so rampant today. An inner attitude toward Christ is never without an intellectual element. Moreover, there are many intellectual constructions of the person and work of Christ with which an inner attitude of trust and dependence on Him as Saviour cannot and do not co-exist. Inner attitudes toward Christ are dependent upon intellectual convictions concerning Him. There are intellectual convictions relative to Christ among those who call themselves Christians of such a nature that if some are really Christians, others are not. The contrary can be maintained only by saying in effect that the word "Christian" is a word without definite meaning—a word that may be applied indiscriminately to all kinds of men, both to worshippers and deniers of the God-man, both to those who despise and those who glory in the Cross. It is absurd to suppose that men may have the same inner attitude toward Christ, no matter how greatly their intellectual conceptions of Him differ.

In view of the distinction between the questions, What is Christianity? and, What is a Christian? it follows that a genuine Christian may have a very inadequate conception of the religion he professes, and hence that we should judge leniently of men's shortcomings in the sphere of understanding. Not only is it true that here, too, there is "first the blade, then the ear, then the full corn in the ear," but there are many whose intellectual limitations are such that they never get beyond the first stages in the understanding of Christian truth. "Our logical capacity," Dr. WARFIELD once wrote, "can scarcely be made the condition of our salvation, the Scriptures do not encourage us to believe that only the wise are called. They even graciously assure us that blasphemy itself against the Son may be forgiven. It would surely be unfortunate if weakness of intellect were more fatal than wickedness of heart."

This distinction, however, as we have already indicated, should never be so applied as to imply any indifference to Christian truth. We must grow in knowledge if we

would grow in grace. It was because Paul knew, because he had intellectually grasped the character and power of Him in whom he had put his trust that he could say with such firm confidence, "I am persuaded that he is able to keep that which I have committed unto him against that day."

In applying the distinction we have stressed, we should not fail to distinguish between teachers and learners. It is one thing to say that we should judge leniently of the intellectual shortcomings of learners, or even of the rank and file of professing Christians as a whole, and another thing to say that we should judge likewise of those who assume to be teachers of Christianity. The distinction the Presbyterian Church makes between the requirements for church membership and the requirements for the office of minister or elder, is one that should never be blurred. It is one thing to admit that a man shows evidence of being a genuine Christian and quite another thing to say that he is qualified to teach others the way of life. To license, ordain or install men who lack the requisite knowledge of Christian truth is a grievous sin.

A CRYING NEED: HOW SHALL IT BE MET?

THE need for united action, in opposition to Modernism and indifferentism, is obvious to all true Presbyterians. But while this is one of the crying needs of the hour there has as yet been no proposal that offers any real promise of bringing it about. The organizers of the Presbyterian Constitutional Covenant Union will dispute this statement but we are of the opinion that the great majority of loyal and intelligent Presbyterians will approve it.

Considerations which lead us to think that it will prove ineffective as a rallying-point for true Presbyterians—meaning those who are not only loyal to the doctrine and polity of their Church but positively opposed to Modernism, indifferentism and bureaucracy—include the following:

1. Many resent the fact that the organization was launched by a small group of "leaders" without consultation with and even without the knowledge of conservatives in general. While this consideration has no bearing on its merits as an organization it is not fitted to encourage cooperation. Presbyterians as a class dislike being expected to sign on the dotted line. As a class they have stood for the right of the masses to choose their own leaders both in church and state.

2. Many resent the fact that approval by an Executive Committee is a condition of membership. Such exclusiveness is fitted to forbid that inclusiveness that is needed in connection with any organization that seeks with any hope of full success to gather all genuine Presbyterians within its fold. The question is being asked, Who or what is this committee of nine that they should presume to pass on the sincerity even of those Presbyterians who subscribe to the pledge of the Covenant Union?

3. The Covenant Union is inextricably bound up with the Independent Board for Presbyterian Foreign Missions.

Whatever we may think of the wisdom or unwisdom, the legality or illegality of that Board, it cannot be successfully denied that it has been a divisive rather than a unifying influence among sound Presbyterians. If there is one thing that seems clear in this connection it is that it is impossible to get united action among sound Presbyterians on an Independent Board platform.

4. This organization is schismatic in nature and tendency. This would not be necessarily true if its effort was merely "to bring about a reform of the existing church organization, and to restore the Church's clear and glorious Christian testimony, which Modernism and indifferentism have now so grievously silenced." Its ultimate objective, however, seems to be "to perpetuate the true Presbyterian Church in the U.S.A., regardless of cost" by splitting the existing church in the interest of forming a new church organization. Unless we are much mistaken relatively few sound Presbyterians are of the opinion that it is impossible to reform the Church from within. Even the official organ of the Covenant Union, in its initial issue, asserts that it was "under the persuasive influence of a small group of leaders" and "urged on by a handful of key men" that the last two Assemblies took the action they did against such Presbyterians as are members of the Independent Board. If such was the case, there would seem to be small warrant in the actions of these Assemblies for holding that it is impossible to reform the Church from within. Unless and until the majority of the rank and file of the Church becomes hopelessly corrupt, it seems to us that true Presbyterians should confine their efforts to trying to reform the Church from within.

Such are some of the considerations that lead us to think that the P. C. C. U. will have small success in its effort to secure united action on the part of sound Presbyterians. There are those who say it should have our support because it is at least trying to do something to meet the situation. An esteemed correspondent writes: "I am tired of the watchful waiting policy which acts as if it thought the denominational millennium was 'just around the corner.' Very frankly I am for 'doing something now.' Therefore I shall stand with the P. C. C. U. group until I see something better." We have much sympathy with that state of mind. However, to do something is not necessarily better than to do nothing. Doing nothing as a permanent policy is indeed equivalent to surrender but doing the wrong thing may be worse than doing nothing. *What* we do is as important as *that* we do. Doing the wrong thing now may make it difficult or even impossible to do the right thing in the future. Zeal and ability are excellent but unless wisely directed may injure rather than help. What is needed, it seems to us, is the "something better" that our correspondent desires. We have our own ideas relative to that something better. It seems to us, however, that it will require the concerted wisdom of conservatives throughout the Church to determine it. It is high time, as we intimated in our October issue, for a conference of representative conservatives to consider the matter. The logical man to call such a conference would

seem to be DR. CLARENCE E. MACARTNEY, the last out-and-out conservative to be elected Moderator of our Church. This statement is made without the knowledge of DR. MACARTNEY.

THE RIGHT TO DESIGNATE GIFTS

THE occasion of this editorial note is the letter by MR. SAMUEL IREDELL, printed among Letters to the Editor. MR. IREDELL, it will be recalled, wrote the dissenting opinion in the MCINTIRE case, published in our last issue. In our September issue (p. 75) we stated that "no one even questions the right of Presbyterian givers to designate their gifts" and in support of this statement cited from Article III, Chapter VI of the Directory of Worship as follows: "The specific designation by the giver of any offering to any cause or causes shall always be respected and the will of the donor carefully carried out." MR. IREDELL takes exception to that statement. He does not question the relevancy or validity of our evidence though he does suggest that we might have strengthened it by also citing from Article IV of the same chapter. What he does is to call attention to the representation of the matter given in the latest edition of the "Manual of Presbyterian Law for Church Officers and Members" as evidence that this right is not only being questioned but in effect denied by the Stated Clerk of the General Assembly as "the official editor in charge of 'The Constitution' and 'The Digest' of the Church, and the ways and means by which the laws and usages of the Church are made known."

An examination of the section of the "Manual" dealing with "Benevolent Offerings," especially pages 115 and 116, makes only too clear that MR. IREDELL'S exception is well taken and that our previous statement needs to be qualified. Surprising as it may be to those who have not examined the 1934 "Manual," in its "Constitutional Statement with reference to missionary offerings" it cites exclusively from "Studies of the Constitution" which have only the status of an Assembly deliverance. Moreover it cites some of the most offensive and least constitutional statements of that deliverance. For the purpose of making "perfectly clear to the average officer or member what the law or usage of our Church" is, in the matter of missionary offerings, it cites the famous or rather infamous statement that "a church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper." It further cites the statement that "the missionary offerings of the Presbyterian Church must be restricted in their apportionment and distribution to those Boards created and maintained by the General Assembly for the spread of the Gospel, unless an expressed approval is granted by the judicatories of the Church to assign a portion of such offerings to other objects"—a qualification which when

interpreted in the light of the further citations from the same deliverance means little or nothing.

This attempt of DR. MUDGE to make it appear to the average church officer and member that the deliverance of the 1934 Assembly had the effect of repealing express provisions of the Constitution seems to us highly reprehensible. It is hardly conceivable that he does not know better. Even a tyro knows that nothing is a part of the Constitution that has not been approved by at least a majority of the presbyteries.

However, whatever the impression the "Manual" is fitted to convey Presbyterians have the right to designate their gifts (Directory of Worship, Chap. VI, Sec. III) and to contribute through a particular church to "objects other than those connected with the Presbyterian Church in the U. S. A.," provided the session of that church approves (Directory of Worship, Chap. VI, sec. IV). It may be added that since giving in the Presbyterian Church is a matter of free will, not a compulsory tax, individual Presbyterians are at liberty to contribute to the support of whatever Christian objects meet with their approval.

NEW AND FORTHCOMING FEATURES

WE GREATLY value the privilege of beginning in this issue the publication of a series of Meditations by ABRAHAM KUYPER. This has been made possible through the courtesy of DR. JOHN HENDRIK DE VRIES, authorized translator of the writings of DR. KUYPER. The Meditation that appears in this issue is taken from the book entitled *To Be Near Unto God*. Later we expect to begin the publication of a series of studies and meditations by DR. KUYPER that have not previously appeared in English. DR. KUYPER was not only the outstanding political and ecclesiastical leader of his generation in Holland, he was also one of the world's leading theologians—a statesman and theologian, moreover who lived so near to God that he was also one of the outstanding devotional writers of his generation, perhaps of all generations. Equally free from a false intellectualism and a sickly mysticism, he does justice alike to the intellect, the feelings, the will and the imagination in the sphere of religion. We anticipate that this will be regarded as an outstanding feature of future issues of this paper.

We have scarcely less pleasure in announcing that with this issue MRS. GEORGE P. PIERSON assumes charge of a Missionary Page. We know of no one better qualified for this task. For some forty years a missionary in Japan, MRS. PIERSON has a first hand knowledge of missionary activities. Since her retirement she has been much in demand as a speaker at Women's Missionary Societies. We anticipate that under her charge this page will meet a widely felt need.

A number of readers have expressed a desire for a QUESTION BOX. Beginning with our next issue, probably, we expect to re-introduce this feature. We will be

glad to have our readers submit questions of a nature suitable for consideration in these pages.

The matter of the Sunday-School lessons is still under advisement.

We make bold to request those of our readers who find this paper helpful to commend it to others. Only as they do this can we hope to greatly widen its ministry. Sample copies will be sent on request. Why not send a year's subscription as a Christmas gift? Many of your friends will prize such a gift beyond any other of equal cost.

A LETTER TO THE EDITOR WITH REPLY

WE HAVE received the following letter with the request that it be printed. In the covering letter its author made perfectly clear that no one beside himself had anything to do with or was privy to its writing. The letter follows:

October 7, 1935.

To the Editor of CHRISTIANITY TODAY:

Like most of your subscribers, I have read your last two issues with surprise, sorrow and indignation; and after perusing your replies to two letters in your October number, I cannot resist writing to say that your special pleading would indicate to me that you have not stated the real reason for your willingness to divide the forces of Jehovah in the presence of the enemy, to desert your friends and associates, to give aid and comfort to the adversaries of the Cross, and—I weigh my words, but can only speak the truth as God gives it to me—to betray your Lord.

I cannot resist the feeling that you are whistling, not to keep your courage up, but to conceal your cowardice. Search your own heart, and see if I am not right. If the so-called Independent Board had not been subjected to persecution, if its members were not threatened with excommunication from your Church, would you have taken your present position? Would you now,—now of all times—have taken your present stand, if you were not a coward?

My father used to din into me, "You can never do anything with a coward." Of course he meant "unless by the grace of God he repents of his cowardice." St. Peter on a memorable occasion played the coward thrice, but he repented of it, and never did so again. God grant that you may do likewise.

I am a member of the Southern, not of the Northern Presbyterian Church, but have frequently attended services in the latter communion; and will only add that if the percentage of sound foreign missionaries under the official Board of the latter Church is as high as you estimate, it is passing strange that the percentage of sound ministers in this country should be so much lower. Ruxton, Maryland

ARTHUR W. MACHEN.

It would be easy, if one were so disposed, to reply to Mr. MACHEN's letter in kind. Apparently he has some means, not available to us, of ascertaining the feelings with which our subscribers read our last two issues. All we can say is that most of those from whom we have heard have expressed approval rather than disapproval. Some have even been kind enough to say that they surpass most of our previous issues.

The editor of this paper does not claim to be courageous above his fellows. At the same time he is not aware that he was ever before accused of either physical or moral cowardice. He is especially at a loss to understand why he should be accused of being afraid of ecclesiastical discipline. He is not in the the active ministry or in any degree dependent on such position as he occupies in the Church for his livelihood. He neither holds nor aspires to any ecclesiastical office. The fear of ecclesiastical discipline is, in fact, one of the least of his fears. It might be different if he were a pastor or office holder—or aspired to become such—but for one occupying a position like his it really requires little courage to brave the ecclesiastical machine.

The manner in which Mr. MACHEN alludes to our "present position," or differently expressed our "present stand," is fitted to convey the impression that our present position (or stand) relative to the Independent Board is radically different from what it once was. Such is not the case. If space permitted, and we thought that our readers would be particularly interested, it would be easy for us to cite documentary evidence in proof of the fact that there has been no change of front on our part, that our position today is essentially the same as when the Independent Board was launched. It may be added that since our stand relative to the Independent Board was taken before the Mandate of the 1934 Assembly was issued it is hardly in order for Mr. MACHEN to find in that Mandate an explanation of our present stand. That is clearly an anachronism.

It is natural that Mr. MACHEN should desire to make it appear that the members of the Independent Board are not responsible for that sad division that today exists among those in the Presbyterian Church in the U.S.A. who are not only opposed to Modernism but who realize that in as far as a church becomes modernistic it ceases to be Christian. Hence, we take it, his attempt to place the blame for this deplorable division on the editor of this paper and those who share his general viewpoint. All such attempts are vain and futile. It is beyond reasonable denial that the chief responsibility for this division between those who should be fighting shoulder to shoulder rests upon the small group that organized the Independent Board without consultation with and even without the knowledge of all but a few conservatives. The editor of this paper did not oppose, rather he favored, the formation of an organization having as its objective the reformation of the official Board. However, he did oppose calling it a "Board" and more particularly he did oppose setting up the particular type of organization that was actually set up. When that was done in the face of his protests he withdrew. However while he thought this particular organization both premature and unwise he rather hoped he was mistaken and could not well have given more space in his columns to its supporters if it had had his full confidence and support—columns which are still open to its advocates. He believes the Mandate of the 1934 Assembly to

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"Contending Earnestly for the Faith Once for All Delivered Unto the Saints"

By Rev. John H. McComb

[Address delivered at the opening of Westminster Theological Seminary on October 2, 1935.]

ONE is almost tempted to believe that Jude had present-day conditions exclusively in his mind when he wrote his brief letter, so applicable are his words to the modern world. Of course there have been other spiritual declensions in the history of the church, but it is difficult to imagine a time which fits Jude's description as well as the present. Many years ago Cowper wrote of the attitude of men toward Christ in His day, saying:

"They now are deemed the faithful and are praised,
Who, constant only in rejecting Thee,
Deny Thy Godhead with a martyr's zeal."

But Cowper's words are far more applicable to our day than to his.

Jude by no means speaks of the situation as hopeless. He knew, as all those who trust God know, that God will by no means permit His church to be destroyed, and that He has at all times those who have not bowed the knee to Baal. Instead of evidencing pessimism, Jude's words are a trumpet call, urging true believers to "contend earnestly for the faith which was once for all delivered unto the saints." The present day is not a time for pessimism and defeatism in the service of God, but rather a time for strenuous and effective activity on the part of the People of God.

1. *Jude makes perfectly clear those whom he urges to do the "earnest contending for the faith."*

He addresses his letter "To them that are called, beloved in God the Father and kept for Jesus Christ." The people whose duty it is to contend for the faith once for all delivered unto the saints are all who have been called by God into His church, who are beloved by God because of His marvelous grace, and who are kept by God for Jesus Christ through His marvelous power.

Jude does not merely address the elders of the church and the other leaders therein; he addresses every member of the body of Christ in this sweeping introduction and urges them "to contend earnestly for the faith that was once for all delivered unto the saints." In short, each one of us, be we inconspicuous or prominent, be we preachers or occupants of the pew, has a work to do and a part to play in the defense of the gospel. The work simply cannot be carried on effectively by a few leaders unless there is wholehearted support from all true believers. John Calvin would never have accomplished his mighty work in Geneva unless the people in Geneva who are described by Jude's introduction had joined with him in opposition to everything that claimed to be religious and yet was contrary to the Word of God and in the support of the great teachings of Scripture; nor would Knox have revolutionized Scotland

unless the people in Scotland who were called Beloved by God the Father and preserved for Christ Jesus had joined with him to "contend earnestly for the faith once for all delivered to the saints." Mighty work was done in obscure places by earnest men who combated Popery and proclaimed the truth fearlessly.

2. *Nor does Jude call upon believers to contend for the faith in their own strength.*

He knew, as every mature believer knows, that results come not by "might nor by power," but by the Spirit of the Lord. Therefore Jude wishes that mercy and peace and love might be multiplied or richly allotted to each one of us. There is of course a relationship between these words. Mercy is God's favor. Believers have already experienced it in their salvation, but Jude, thinking of the work which lies before us, prays that God's favor may be so abundant toward us as to fit us for the task of contending for the Faith. *Blessed, with God's favor we shall have peace.* Jude wants us to enjoy to an even greater degree the glorious peace of God that passes understanding and steadies us amid opposition. He also wants us to enjoy the love of God—God's love to us—to an even greater degree than we have ever known. The more conscious we are of God's love the more that consciousness will nerve us to contend earnestly for the Gospel regardless of the cost of such heroism. Men dare much for human love, but the love of God has inspired the greatest heroisms in history.

3. *Jude is equally definite in indicating the faith for which he desires believers to contend.*

He urges them to "contend earnestly for the faith which was once for all delivered to the saints." He is not asking them to contend for religion, or for a few isolated tenets, but as the Revised Version indicates, Jude means that the Faith was once for all delivered unto the saints in its complete form. There is no need that anything be added to the faith; it is expressly forbidden that anything should be added or taken away from it. The faith is perfect as it stands in the Bible. There is no need that God should say more than He has said for He has told us all that we need to know for our salvation.

Jude means therefore that we should contend for the great body of doctrine contained in the Word of God. This body of doctrine constitutes "the faith once for all delivered unto the saints." We are to contend for the literal truth and infallibility of the Bible itself; for the belief in a God who is infinite, eternal and unchangeable in all His attributes as He has revealed Himself in the Bible; for the fact that man is a sinful fallen creature who has forfeited every claim upon God's mercy; for the fact that God, out of the mass of sinful humanity has chosen or elected a

multitude greater than any man can number to be recipients of His salvation; for the fact that He gave these elect ones to His Son, the Lord Jesus Christ; for the fact that the Lord Jesus Christ, the Second Person of the Trinity, equal with God the Father in Power and Glory, took upon Himself a human body and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross, dying there as the substitute for us; wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in Heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father; for the fact that the Holy Spirit, the Third Person of the Trinity, applies to believers the blessings which Christ purchased for us on the Cross; for the fact that some day the Lord Jesus will return in visible form to receive the church unto Himself, to raise the dead, to judge His enemies and establish His Kingdom; for the fact that those who believe these things should be careful to maintain good Works. This is a bare outline of the faith once for all delivered unto the saints—the faith for which we should contend earnestly.

It is important to note again that this faith was "*delivered once and for all unto the saints.*" It was not delivered to the theologians alone, nor to church councils alone, nor to church commissions, *but unto the saints*, and their duty it is to defend it.

4. *Jude also states why it is so urgent that we contend earnestly for the faith.*

"There are certain men crept in privily (unnoticed) even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness and denying our Only Master and Lord Jesus Christ."

There could be no more accurate description of what has taken place in the church than this. While God's People slept, certain men have crept into the pulpits of our churches, into the secretaryships of our boards, into the directorates of our colleges and theological seminaries, into the professorships of the same, into our various missionary enterprises at home and abroad, *until the whole professing church of Christ is honeycombed with unbelief and scorn* for "the faith which was once for all delivered unto the saints."

Jude describes the characteristics of these men for us: they are "ungodly men"; they do not, in other words, worship the God of the Bible. They do not recognize a God who is infinitely Holy and infinitely Powerful and infinitely Just. Their God is like themselves—fallible, able to overlook sin, unjust. The sooner we come to recognize the truth of what the *Christian Century* once said, that the Fundamentalists and Modernists worship a different god, the better off we will be, and the closer to an understanding of what Jude means and of the urgency of his appeal.

These men are not only "ungodly"; they also turn "the grace of God into lasciviousness." If they themselves are not actually immoral, they encourage immorality in others

by denying the great doctrinal truths that alone can form a basis for morality. We cannot have Christian morality without Christian doctrine, for "truth is in order to Holiness." These men, by destroying Christian doctrine and modifying it to suit themselves are *actually perverting God's grace into sin and encouraging sin*. That they themselves are given to evil ways is sometimes painfully evident. I met not long ago a prominent critic of the New Testament, noted for his opposition to orthodoxy. He had recently divorced his wife and married another woman almost immediately. He gave a lecture in which he described his visits to many European monasteries in search of manuscripts, and in which he actually boasted of his carousels with the monks! Even if these unbelievers happen to be respectable, they by no means refute God's Word. A personally respectable saloonkeeper who runs a house that corrupts men is an encourager of sin. Just so, a respectable Modernist who preaches unbelief is a minister of Satan.

These men are also characterized by *denial of the only Master and Lord Jesus Christ. They are agreed on their opposition to His claims. They refuse to believe in His Deity or in His saving Work on the Cross, or in His bodily resurrection*, though they profess to cling lovingly to His moral teachings in many instances. They are one in contradicting all His claims about Himself.

This is Jude's description of them, and their existence and activity are the reasons for his plea to us that we should earnestly contend for the faith once for all delivered unto the saints.

5. *Jude does not go into great detail as to how we are to contend for the faith, although the word he uses—epagioniomai—is most expressive.*

As one Greek Lexicon puts it, it means to fight, standing upon a thing that is assaulted which the adversary desires to take away. What a picture that gives us of our duty! We are to take our stand *upon the Word of God and fight* for it like soldiers defending a mighty rock or an impregnable citadel.

Perhaps Jude did not go into greater detail regarding the various ways in which we should contend for the faith, because those ways are indicated elsewhere in God's Word with sufficient *clearness for all who are truly eager to have part in the work.*

The first requisite, if we would contend earnestly for the faith which was once for all delivered unto the saints, is a *thorough* knowledge of the faith itself. It is useless to contend for beliefs with which we are not familiar. It is like a soldier trying to defend a position, the precise nature of which he is ignorant. It was for this reason that Paul said to Timothy, the young Minister: "Study to show thyself approved unto God a workman that needeth not to be ashamed." The saints in Old Testament times were commanded to let God's Word be "in their hearts," and to think of it continually and to talk of it.

When, after the first day of the Battle of Gettysburg, General Hancock was sent to the front lines by Meade to take command in the stead of Reynolds, who had been

killed, Hancock was unfamiliar with the position of the Union troops and of the enemy. Through that hot summer night, as he rode forward to the front in an ambulance, he pored over a map by the light of a lantern until the position of every unit was fixed in his mind and the strength of the two armies clear to him. After such careful study, he was qualified to command the army when he reached it.

We Christians must so familiarize ourselves with our own position and with that of the enemy that we can be of service in the great conflict to which Jude calls us. We would have had more qualified contenders for the faith if we had had more doctrinal preaching during the last generation.

Then too, if we would contend for the faith, we must seize every opportunity to let people know where we stand. When the Word of God is under fire, every silent Christian is counted with the enemy. Psalm 107:2 says: "Let the Redeemed of the Lord say so." God honors such testimony in surprising ways. It bears more fruit than we have any idea it will. Too often the people in the pews take the attitude that the minister is paid to do the testifying and that there is no need for them to exert themselves in that direction. It is a great privilege to speak a word for Christ, and we must avail ourselves of the privilege in the home, in the circle of friends, in the office, in the church—wherever God gives an opportunity. If the Redeemed of the Lord would testify to their faith a little more frequently, perhaps it would be found that the true church of Christ is far larger than it seems, and that *Modernism* has not gained the ground it supposes it has gained. *When a child is born into this world and utters no sound, we fear it is dead.* When a professing Christian never speaks a word regarding his redemption through Christ, we have reason to suspect that he never has been born again. Of course the Christian must see to it that his personal life in no wise belies his testimony. He that seizes every opportunity to testify for his Lord must so live that there is no question in the minds of those about him who his Lord is.

Then too, if we would contend for the faith, we must argue for it. I used to be very much afraid of argument in the cause of religion, *but God tells us to argue, and how we are to do it.* He tells us in I Peter 3:15 that we are to be ready always to give every man that asks us a reason for the hope that is in us, with meekness and Godly fear. We read that Paul "reasoned" out of the Scriptures and that he "confounded" the Jews. The Christian must of course be mild and gentle and humble, but this does not mean that he is to avoid controversy. I think on the other hand he is to be ready continually for it. Humbly, but nevertheless with clearness and force, he is to argue for the truth, giving a reason for the hope that is in him. We must not shun controversy, for Christianity has had and will have continual conflict with those who do not believe and with those who are ignorant. Instead of fleeing controversy, we must contend earnestly for the faith. There has not been enough logical reasoning out of the Scriptures in these last years—not enough clear-cut presentations of what the Bible actually teaches. It has been easier to describe

sunsets and current events and to have *musical concerts* on Sunday evenings than to "contend for the faith." No wonder God has sent leanness into our souls.

Then too, if we would contend earnestly for the faith, we must teach our children what the faith is. God stresses the necessity of child training in His Word. He told the People in the Old Testament: "These Words that I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children" (Deut. 6:6-7). He instructed the People what they should say when their sons asked them the meaning of the various rites and ceremonies. That Christians are to do the same goes almost without saying. The best place to teach Christian doctrine is in the home. A child, at a very early age, can comprehend the substitutionary Work of Christ, the truth of God's Word, the power of God, the necessity of faith and the other great truths. If we are to contend effectively for the faith, we must forestall the Modernists with our children by instructing them from infancy in the great truths of our faith. I believe in the Shorter Catechism, and I also believe in simple, straightforward explanations of the great doctrinal truths which illumine the meaning of the Catechism and the Scriptures. We ought to read the Bible to our children before they can themselves read. They ought to be filled with a love of the Book and its teachings to such a degree that no scoffing professor can shake their trust in the faith. A general who neglects to defend his home is foolish in the extreme, yet many Christians are neglecting the home front altogether and are leaving the work of fortifying their children against unbelief to incompetent Sunday School teachers, who may have no very deep understanding of the Truth themselves.

If we would contend for the faith, we must be unhesitating and open in our opposition to anyone, be he preacher or teacher, or missionary or secretary, or whatever he is, who in any wise alters the gospel message or countenances those who do attempt to alter it. Those believers who find themselves in churches with unbelieving ministers should make it their constant duty to testify publicly against the false teaching. When congregational meetings for the calling of ministers are held, those who are believers should not absent themselves for fear of opposition, but should go prayerfully determined to testify publicly against all candidates whose beliefs are not sound. The prophets of old did not countenance idol worship, nor did they hesitate to preach against it. It is not difficult to learn where a man stands in regard to the Bible truths. It is the duty of Christians to find out and to publish to the congregations the facts they have learned. *There would be fewer Modernists called* if those who know the faith once for all delivered to the saints would insist on orthodoxy as well as personality and executive ability, and a wife capable of being a pack horse for the Ladies' Aid.

Lastly, if we would contend for the faith, we must continue instant in prayer. To say that is obvious, and yet obvious as it is, there is too little of it. Paul urges the people of Philippi "to strive together for the faith of the gospel," and I am sure he means striving in prayer. In the

Letters to the Thessalonians, he requests prayer for himself and his work. How wonderful it would be and how effective it would be if every Church had in it a group of *fundamental believers* who would pray systematically together for the triumph and maintenance of the Gospel and would continue instant in prayer for the same objective. We would have more triumphs to rejoice in. The faith would be *honored, believed and professed openly*; barriers would fall, and attacks against our leaders would crumble, to the discomfiture of the enemies of the Truth.

These are some of the many ways that the Bible points out we can effectively contend for the faith which was once for all delivered unto the saints. We can do so by gaining a thorough knowledge of the faith; by seeking every opportunity to testify of it; by arguing for it with meekness and Godly fear; by teaching our children faithfully; by testifying fearlessly against those who teach another gospel which is not another; by refusing to support those boards and agencies which tolerate Modernism; by continuing instant in prayer for the maintenance and triumph of the faith.

I repeat that if God's People were willing to do these things continually, the gains of the Modernists would soon disappear, and many who have been brought under the spell of unbelief would be recovered to Christ.

Jude appeals to you and to me—to all whom God has

called into the fellowship of His Son—to all who are beloved of the Father and are being kept for Christ, to contend thus for the faith.

He reminds us that He promises grace abundant to make possible effective service.

He urges us thus because God has given us a glorious body of doctrine in His Word, which is true and shall ever remain so, and which has been the source of eternal blessing to all who receive it.

He urges us to contend for the faith because there are ungodly men who have slipped in unawares—men who are undermining the faith and are seeking to turn the grace of God into lasciviousness, even denying the Only Master and Lord Jesus Christ.

Will you students in your preparation, you teachers in your presentation, you ministers in your preaching, you individual believers in your daily round of duties, heed Jude's words and seek by every means God gives you to "contend earnestly for the faith which was once for all delivered to the Saints"?

Actually these words are not Jude's. They are the words of our Lord and Saviour Jesus Christ. Jude was but the mouthpiece through whom this urgent message has come to us. It is Christ Himself who commands us to "contend earnestly for the faith which was once for all delivered unto the saints." Will we obey Him?

Drink, Divorce, Despair

Sermon by Rev. John T. Reeve, D.D.

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."—James 1: 14, 15.



ONCE more recently the attention of the nation has been fixed on another of the usual tragedies. It is, what is becoming to be, the classic crime, the *combination of beauty and wealth*. A well-known and beautiful young singer meets her death, suicide it is called, in the home of the scion of a noted family of millionaires.

How many there are of these sad crimes. If it were an isolated case, it would not occasion so much remark. But it is getting to be of such frequent occurrence as to sadden the hearts, arouse all right-thinking people, and should bestir us to some change in our habits, customs and views of life.

One has only to let his memory go back a few years, and, unaided, it will recall many such instances of death and despair. Scarcely ever are they cleared up or anyone brought to justice. A sordid and cynical age shrugs its shoulders, continues on the same road and waits for another shock.

If we were only wise we should know from history that these are the usual tokens of a decadent civilization and the ever present sign of a people marked for death.

Are we never going to learn? Are we never going to be willing even, or able, to learn? Can we never remedy any

course? Must we always go on down the stream? If so, then we are doomed and deserve our fate.

In almost all these cases there are linked together this usual triumvirate of death, *Drink, Divorce, Despair*. It is usually youth and beauty and wealth and one or both of the parties are married. But, what else could we expect? With the return of liquor, hailed as the savior of the nation and set up as a god, before whom mothers and fathers do obeisance, is it any wonder that they do not scruple to go the greater length and offer their growing sons and daughters as living sacrifices to their new-found deity? Why, of course, that has *always been the way of all idolatry*.

Drink is the open sesame to all the lethal chambers of the soul. You say, "Not necessarily so." I admit it. But cite me a tragic case from the daily history of our nation and in nine cases out of ten drink is implicated.

For one thing we have taxed the mental resources of the world to advertise intoxicating drink. There is no commodity today that is set forth in more glowing terms than liquor. One would think it was the bread of life. And yet when the fight was on for repeal we were constantly told that there must be no undue advertisement of intoxicating

drink, simply make it possible for sober people to procure good liquor.

And then there has been the studied effort on the part of influential people to make drink fashionable. To read society notes one would almost think that all we had to do on this sphere was to attend cocktail parties. And so the coming generation, and by now the young married people, have reached the heyday of conviviality and are the proud possessors of a confirmed habit.

What increases today the ordinary dangers of drinking is the loose idea about love and marriage. Men have always drunk. But not until post-prohibition days have women, and especially young women, been able almost to outdo the stronger sex. And now when to this situation we add the modern ideas about love and marriage we have all the ingredients for the heart-break and the misery followed by divorce and despair.

The young wife and mother who aids and abets a drinking husband and goes along with the gay and festive crowd thinking that she can hold him true to her, has laid up for herself many a sad hour. She fails to realize that in these days of vanishing moral compunctions and loose ideas about marriage, liquor adds the final touch that turns the balance toward folly and ends in broken vows and broken homes.

When will womanhood ever realize that it is she that suffers in the end? Poor Evelyn Hoey may have committed suicide at the young rich man's farm, but it followed a day of drunkenness and quarreling and thwarted plans. Who knows but that she wanted to get away from the sordidness of it all: but money was not available nor could she telephone her friends. She was the one that had to pay the price. And how often is this not the case? Woman suffers in the end.

Young wives who enter into this wild drinking craze and by their consent fling their husbands into the presence of other women must also realize that a new code has sprung up in these latter days. People used to have some heart, but not so now. What does some new-found affinity care for the heart-break of a wife? Formerly it would not have been considered decent sportsmanship for a so called friend to go on adding fuel to the fire that burned the sacred bonds of love between man and wife. But in these brazen days that does not count. How often we hear it said that if a man's wife cannot hold his love then there is nothing wrong in an affinity stepping in and taking it away.

And then added to this factor of drink is the modern fraternity-house theory of love and marriage, *that if love dies* then of course there is no use trying to keep up the semblance of marriage. And so with this false view to begin with and the added factor of drink, the train is all set for the rule of the modern triumvirate, *Drink, Divorce, Despair. The pearl-handled pistol usually lies near.* The shot rings out. It is suicide, murder.

What a pathetic commentary on all our civilization, our

education, our boasted greatness! And worst of all no one seems to care. No one seems to sorrow over the broken hearts, the loves that have been trampled underfoot, the once happy homes destroyed and the little children started out under a cloud of shame.

There must be a new realization of the sacredness and stability of marriage. If that cannot be secure then we might as well give up. Man and woman are united for better or for worse. They have promised in all seriousness to stand by one another through all vicissitudes of life, until death do them part. Such a view of marriage is the only one that can be tolerated in a so called Christian and civilized nation. In fact there are many ignorant and almost savage races that today hold marriage in higher esteem than we do here in America. How often have we not heard some broken-hearted and despairing wife say, "Oh well, if he will be happier with some other woman, I suppose I ought to give him up. I want him to be happy." But this is all wrong. She is his wife. She has inalienable rights. The interloper who has stepped in and stolen his wandering love has no rights in the sight of God. And then comes a divorce, and some boasted strong and brave man sues his tender and rejected lover, whom he had once *promised to protect*, for divorce on the grounds of "mental cruelty." Can we wonder that with such conditions, multiplied a thousandfold, we are in a depression, and have become a nation of aimless and helpless creatures who cannot even earn our daily bread!

What can drive away this despair? What can stop this orgy of suicide and murder? What can heal the broken hearts and build again these broken homes? What can restore the old conception of marriage of pure love and undying loyalty? What can stem this careening multitude of young husbands and wives carried down the drunken stream, swifter and swifter, until at last they are lost and broken on the rocks of despair?

Nothing but true religion and the grace of God and the love of God in Jesus Christ. *Only this can add that note of solemnity to marriage* which will make of it the *dignified and noble state that it truly is.* Without religion, it *turns into a joke* and is soon burned out like the crackling of thorns.

It is only the spirit of Christ that can give that tenderness and sympathy that enables love to remain strong even in adversity. It is only the love of Christ which teaches that we are each other's keeper, that will give that kind solicitude that is necessary to hold each other up in the swirling waters of temptation.

America cannot go on forever under the present pace. There must be a change in our customs and habits and ways. *Drink, Divorce, Despair.* There must be a new triumvirate to rule in the lives of our people. May that be the Blessed Trinity, the Father, the Son and the Holy Ghost.

A Meditation

Whatsoever Ye Do, Do It Heartily as to the Lord

By Abraham Kuyper, D.D., LL.D.

Translated by Rev. John Hendrik De Vries, D.D.*

"And whatsoever ye do, do it heartily, as unto the Lord, and not unto men."
Colossians 3:23.

IN HIS Word God absolutely forbids every inclination and every attempt to break up your life into two parts, the one part for yourself and the other part for Him. There must be no cleavage, no division. Not six week days for you and Sunday for God. Not an unconsecrated life interspersed with consecrated moments. Not an unhallowed existence into which at intervals a holy thread is woven. Not a life outside of religion sprinkled in parts with godliness. No, on this point the claim of Scripture is as inclusive as possible; and, though it may sound strangely to our ears, the obligation is imposed upon you that you shall pray *without ceasing*, that in *everything* you shall give thanks, that you must always rejoice in your God, and so also that whatsoever ye do, you shall do it heartily as unto the Lord (Col. iii, 23).

To the Thessalonians (I Thess. v, 16) St. Paul writes: "Pray without ceasing. Rejoice evermore. In everything give thanks." To the Philippians (iv, 4), "Rejoice in the Lord always." And to those at Colosse: "Whatsoever ye do, do it heartily as to the Lord."

You are never given a respite. Never an agreement is made with you. Never with less than your whole life does God take pleasure. Where faith becomes the rule of your life, it wills its rule to be *absolute*. No excuses, no half measures will do. He who as child of God, as servant of Christ, as inspired by the Holy Ghost, lives his life in this world must in everything be led and carried by his faith. He who divides and makes distinctions, robs God of a part that belongs to Him alone. If you are to love

your God with all your heart, all your soul, all your mind and all your powers, every avenue of escape is closed against you, and the all-claiming and exigent character of the faith is founded in love itself.

Every division works harm in your life and in your religion.

He who divides and then undertakes too much in behalf of his religion, neglects his family or his calling. And he who divides, without being godly, gives the lion's share to the world, and skimps with a stingy heart what he professes to set apart for God in strength, time and money.

He who would choose to be near unto God and go through life in close fellowship with Him is not permitted to practice this fellowship at one time and to neglect it at another. With him in *everything he doeth* God must be known, God must be the end and aim, God must be prayed unto, and God must be thanked. Not formally with closing of eyes and folding of hands and muttering of words, but in that innermost part of his heart and in that hidden recess of his self-consciousness in which are the issues of his life as well as of his prayer.

This reacts against the idea that a clergyman can, and a merchant can not make this fellowship with God a constant reality in his life; that the man or woman who works zealously for missions, for philanthropy or evangelization, but not the father and the mother in the family are engaged in holy service in the eyes of their God.

What a clergyman, or missionary, or nurse does, is then called consecrated

labor, and what the gardener, or merchant or seamstress or servant performs is then said to lie within the pale of unconsecrated ground; and it is just this false representation of the matter that works so much harm to the godly life and to vital godliness.

Of course there is no denying that he who directly ministers in the sanctuary is necessarily more busy with holy things, and herewith enjoys an uncommon privilege for which he shall give account before God. And equally little can it be denied that at the Exchange and in the shop and office, it takes far more effort and overcoming of self to always remain in everything near unto God. This takes the more effort, in connection with which God knows of what we are made, mindful that we are but dust.

But weighing against this stands the fact that the ministry in the sanctuary brings with it, in no small measure, the danger of becoming too much accustomed to holy things and of handling the same more and more with unholy hands; and, by sinning in and against the sacred calling, faces so much heavier a judgment. Ever and anon, in the best church and in the most excellent mission, the evil times have come back when priests and priestesses in the sanctuary have profaned themselves, and that not from among them but from among the humble patrons and working people and shop-keepers and merchants, the action arose which restored holy things to honor.

A godly pastor, a devout missionary, a consecrated nurse, and so, too, a truly godly warden, elder or deacon, represent a glorious power; but one makes a mistake when he thinks that of itself the office or the more sacred calling brings true godliness with it. Especially, young clergymen who have tender consciences are bound, again and again, to acknowledge to themselves that the godliness of many an ordinary member of their congregation puts their own religiousness to shame.

Likewise it must be granted that in

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our extremely defective condition, a certain intentional, a certain special consecration of a part of our life, of our strength and of our money, to religious works and interests appears necessary.

You can not *so* serve your God all the days of your life, but the day of rest continues to retain its higher significance. You can not *so* be near your God in everything you do, but the special seasons for direct prayer, for the worship in the Word, and for thanksgiving in spoken praises, remain for you a need of the heart. And you can not *so* practice justice and mercy in everything, but the setting apart of intentional gifts for the service of the Lord, is felt by you to be a blessed duty.

In the Jerusalem above this duality also shall fall away. The Church Triumphant above shall not stand in nor alongside of the life of glory, but shall be that life itself. Father-house and triumphant Church before God's Throne are *one*.

But it is not so here. Here it can not be otherwise than that the duality maintains itself. Your Church is something else than your family or your workshop. The mighty contrast between the things of this world and the things of the kingdom demands this.

But this should never bring it about that your religion, your godliness, should so concentrate itself within this sacred domain that it should give rise to a churchly life with godliness, alongside of a life without godliness.

Godliness may find a more exalted expression within the sacred domain and may strengthen you for daily life, but if your godliness shall be of the true and genuine type it must be a golden thread that maintains its glistening brightness throughout your whole life.

All this depends on whether you truly believe that your God is the Almighty, the Creator of heaven and earth. Thus also whether you believe and consider that every material which you elaborate is His creature; that every article of food and drink on your table is His creature and His gift; that your body and all your senses are His embroidery,

and that He maintains the workings of them; that every power of nature where-with you have to do is His omnipresent working; that every circumstance you encounter has been assigned to you by Him; that every relation in which you are placed by blood, by marriage, by appointment or from choice has come to you under and by His providential plan; that every exigency and difficulty in which you find yourself has been put by Him in your way; that every task or duty to which you are called comes to you for His sake and has a definite significance in His government; that you can not think of anything so high or so low on earth but it all forms a link, great or small, in the chain of His disposal; that no joy is tasted and no suffering endured but He measures it out to you; or, briefly, that nothing is conceivable in heaven or earth, and nothing can exist, but that God Who created heaven and earth maintains and governs it, has His holy purpose in it all, is in everything the Lord Who disposes and ordains it, and Who in all things uses His people—which includes you—to carry out His counsel to completion.

To except from this anything whatsoever, is *unbelief*.

When therefore the Apostle says: "*Whatsoever ye do,*" in words or works, "*do it all heartily as to the Lord,*" he says nothing but what directly flows from your profession, that you believe in God the Father Almighty, the Creator of heaven and earth. Then there is neither in your personal life, nor in your family life, neither in your study and labor, nor in anything that you do, anything that you can think of that should separate you from God, and that should not rather, provided it is rightly interpreted, lead you to Him.

Sin, yes, *that* you can not do as to the Lord. That separates, that breaks up the fellowship and throws you back upon yourself.

But for the rest, whether you stand behind the counter or work at your trade; whether you sit in your office; whether you lose yourself in study or devote yourself to art; whether you are

at home with your family or other company—it can and must be all one working, one activity, with strength imparted to you of God, in things created by God, for a purpose that God has ordained with respect to it.

It is thus but the question whether your faith—not now in the mysteries of salvation, no—but your faith first of all in God as the Creator of heaven and earth floats upon your soul as a drop of oil upon the waters, or whether it enters into the whole of your life and is applied by you to everything.

If it is the latter, then there is no division anywhere. Then the man who plows and sows, the carpenter at the bench or the stone-mason, the mother who cares for her children and her home, in brief, no man or woman in whatever position in life is ever to do a work without God, but always as in His service.

Then to be near unto God, then the fellowship with the Eternal, the hidden walk with Him Who knoweth the heart is no sweet-smelling savor alongside of life, but the breath of life itself that breathes forth from your entire life its grateful savor into your nostrils.

In everything then you rejoice, because from everything and in everything the Majesty and the grace of God breathe forth upon you.

In everything then you pray, not with the lips but with the heart, because in whatever you do you feel your deep dependence upon His Almighty power.

In everything then you give thanks, because every success is the fruit of His grace, and every adversity is intended to stimulate you, with the assistance of ever more grace, to greater exertion of strength.

Yea, then you do everything heartily, not mechanically, not slavishly, not from necessity, but willingly and gladly, because you are permitted to do it *thus* in His service.

And so you come to a level of existence where godliness and fulfillment of duty are *one*, because in quiet and restful nearness to God whatever you do, you are permitted to do *as to the Lord*.

Missions

By Mrs. George P. Pierson

"Go ye into all the world, and preach the Gospel to every creature."

—Mk. 16:15.

"Go ye therefore, and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you."

—Mt. 28:19, 20.

NOTHING here of the modern emphasis on *Method*, but very clear directions as to *What* to preach, and *What* to teach. Strange that there should be any difference of opinion then, as to the subject of our preaching or the matter of our teaching. It would be interesting to see whether those Missions which—after these nineteen hundred years—have most closely obeyed their "Marching orders," have been the most successful ones. "By their fruits ye shall know them" still seems to be the norm.

And amid the many discordant voices on Missions today it is encouraging to note that Evangelism is still largely accorded the premier place. The editor of the *World Dominion Movement* says in the October number: "The note of Evangelism must ever be the dominant one. We are reaping today the bitter fruit of the neglect of Evangelism which has marked the last two or three decades." To which A. L. Warnshins agrees in the current number of the *Missionary Review of the World*: "Missionary methods are important, but an evangelistic dynamic is essential."

That it is a dynamic is proved from recent news from China: "A strong evangelistic campaign is going on among the English Mission Baptists in Shensi. . . . Results have been inspiring. . . . Over a thousand people have been moved to confess their faith in Christ." Mr. Waddell, veteran of the American Presbyterian Mission in Brazil, writes of the breath of a Revival there: "I have never in all my life taken part in such Spirit-filled meetings as these." Hardened drinkers and gamblers are turning to the Way of Life. A missionary in Manchuria reports that (incredible as it sounds to American ears)—"in some of the churches in his district

there is only standing-room left at Sunday services."

(Items from Earnest Gordon's Survey of Religious Life and Thought in the September 21st number of the *S. S. Times*.)

A comparatively new note from the Mission field is that native women are taking part in evangelistic work. In Shensi, China, "Church members are organized in groups for visitation, two women with one evangelist."

In the Congo, "women are witnessing in the jungle villages, under the leadership of Marguerite Eldredge, of the American Baptist Mission. Twenty-two Congolese women, from eight different villages, volunteered to spend a part of May in evangelizing other distant villages, traveling on foot, carrying their supplies with them. . . . Men, women, children, heathen royalty, village chiefs, pygmies and common folk gave rapt attention to their message on the Cross and the Resurrection. Criticized as a 'soap-smelling tribe,' in the train of a white woman, meeting with poor lodgings, rain, heat, wadings in swamps and forests, they gladly faced all these for the sake of the Name in which they went forth."

So reads another inspiring item from Dr. Gordon's Survey in the *S. S. Times*.

At a recent interdenominational meeting held in Philadelphia a woman missionary from Burmah told of the same work being done by the women and young people in the villages of Burmah. And Mrs. Robert C. Richardson, of the Presbyterian Mission in Miraj, India, at a meeting in the Witherspoon Building, speaking of the great unrest with regard to religion in India today, warmed the hearts of her audience with her accounts of the eager work of the Christian Indian women whom she takes out in her car, six at a time, for weeks, to speak to the ignorant women of the villages of Christ. "We were just like that, but Christ has changed us," they confided to her.

On the other hand we read that "sixty students from the American University of Beirut, under the Near

East Foundation, men and women volunteered for work in Syrian villages. They did not go out to evangelize, but went to teach agricultural methods and health improvement." The work there is evidently "entirely philanthropic, with apparently no evangelization."

A recent letter (August 20th) from Miss Mary Berger, a trained nurse under the Sudan Interior Mission, stationed at Addis Ababa, describes a trip taken in the summer through northern Ethiopia with Dr. T. A. Lambie, Field Director of that Mission. She had built a small round stone house for herself in Addis, native style, with another for a clinic next door. From 5.30 A. M. on she sees the sick who come to her and after that her days and even her nights are filled with teaching the Bible to the women who crowd eagerly to hear it. She has no idea of leaving Ethiopia now. The people are naturally turning to God in spite of the witch-doctors who try to "turn them away from the faith."

Truly Ethiopia is "stretching out her hands to God." (Ps. 68:31.)

We read in the October *Missionary Review of the World*, of the last link with Livingstone, "the last of the little band of faithful negroes who bore his body to the coast, has just passed away," a reminder that the opening up of Africa is a process of recent origin, covering only 60 odd years.

The same journal informs us that the venerable Basel Mission has crowned its work of a century in India by the establishment of a new church of about 25,000 Christians. Fortunately "the new church has adopted an unequivocal statement of faith based on the Reformed Faith as contained in the Holy Scriptures, the Apostles' and the Nicene Creed, and Luther's Small Catechism. It is a clear expression against all forms of religious syncretism and contains a definite confession of the revelation of God in Christ."

To readers of CHRISTIANITY TODAY, probably no Missionary work will be more interesting and will call out more of their prayers than that done by the graduates of our beloved Westminster Theological Seminary, of whom there are now or soon will be a dozen:

1. William Treman Blackstone, '30,

of Hengchow, Hunan, China—Presbyterian Mission.

2. Newton A. Kapp, '32, Tsibiri, Nigeria, West Africa—Sudan Interior Mission.

3. Malcolm R. MacKay, '32, c/o L. L. Young, Kobe, Japan — Presbyterian Church in Canada Mission to the Koreans in Japan.

4. Vincent Le Roy Crosssett, '33, Kwoshan, Anwhei, China—China Inland Mission.

5. James Leander Rohrbaugh, '33, Addis Ababa, Ethiopia—Sudan Interior Mission.

6. Henry Coray, '31, sailed 1934, 4 Hsiao Pao Fang Hutung, Peiping, China—Ind. Board of Presby. Missions.

7. Reginald Heber McIlwaine, '32, sailed 1934, Y. M. C. A., Mitoshirocho. Kauda, Tokyo, Japan—Ind. Board of Presby. Missions.

8. Richard Birch Gaffin, '35, c/o Mr. Coray, Peiping, China—Ind. Board of Presby. Missions.

9. Egbert Witting Andrews, '35, c/o Mr. Coray, Peiping, China—Ind. Board of Presby. Missions.

10. Maxwell Dwight Lathrop, '35, to sail shortly for Guatemala.

11. Lon David Hitchcock, '35, to sail shortly to Iquitos, Peru—Ind. Board of Presby. Missions. c/o South America Inland Mission, to work among the Incas.

12. David Brainerd Legters, '35, now studying in Mexico City, later to begin Missions probably in Yucatan.

We hope to give accounts of these, our own men, from time to time. A vivid note came from Mr. Kapp not long ago: A 55-year-old illiterate woman of the Gobi tribe, Nigeria, once a slave, attends his Thursday Bible-class to teach Scripture verses and hymns. Just like a child she will repeat a verse and if she makes the least mistake she will begin it all over again. Like all the women Tashbibka loves to pray. One day she prayed: "Lord, dig a deep hole in my heart, and bury THY Word in it."

We pray for these, our own men, the experience an Alaska Mission school boy had after a particularly trying time:

"Yet I always knew that God was with me. I kept cheerful because Jesus was my constant Companion. *It's a great experience to be alone with God.*"

Book Reviews

HOPELESS—YET THERE IS HOPE: A Study in World Conditions. By Arno Clemens Gaebelein, D.D. Publication Office of "Our Hope," 456 Fourth Avenue, N. Y. pp. 193. \$1.00.

THIS is a supplementary volume to "The Conflict of the Ages" and "World Prospects" by the well-known editor of "Our Hope."

The first and largest part of this book contains a striking survey of world conditions since the opening of the twentieth century. In the opening chapter Dr. Gaebelein calls attention to the almost universal optimism that marked the dawn of the century and yet that there was nothing in existing conditions to afford any real warrant for such optimism. What follows centers around the World War and the financial crash in 1929. His conclusion is that "Hopeless" is the one word that describes the situation mankind faces at the present time. "In every way, politically, morally, economically, spiritually, there has been retrogression, and in the year 1935 the whole world faces an almost hopeless chaos. War with all its horrors looms up once more; poverty and unemployment are with us as never before; lawlessness threatens to overthrow every government of law and order; crimes of every description threaten humanity, and nowhere more than in the United States. Infidelity is no longer confined, as it used to be, to the blabbering atheists, mostly immoral men, but it has invaded Christendom, and baptized infidels have joined the destructive forces of evil. As a result there has come a moral slump, which baffles description."

The second and briefer part indicates the warrant for the second part of its title "Yet there is Hope." That warrant is the long-expected return of Christ, of Israel's Messiah, to return to set up an earthly kingdom and bring about a period of universal peace as well as put an end to poverty, injustice, misery and crime. "A great change in human affairs and history is imminent. It cannot be much longer delayed. World conditions are rushing towards a catastrophe. Western civilization is on the rocks. . . . A great world trial is rapidly approaching. Great judgments are impending with terrific physical upheavals. We look at the approaching storm precipitating all into an abyss of hopelessness. We look again and see a marvelous sunrise. The Morning Star appears, the Herald of the Day and the Sun in all His glory."

The reader may or may not share Dr. Gaebelein's pre-millennialism. Be that as it may, he will not fail to find this not only an eminently readable but an exceedingly informing and highly suggestive book. Dr. Gaebelein, in his survey of world conditions, pays special attention to the World War, The League of Nations, Russia and its rec-

ognition by the United States, Mussolini, Hitler, the New Deal, Communism in America and Zionism, not to mention other matters including moral and religious conditions in general. Dr. Gaebelein is especially concerned to show that the history of mankind disproves the doctrine of evolution with its notion of continuous progress and makes clear that there is no real hope for this world apart from the supernaturalism of Christianity. This is not to say that all evangelicals share his view of what that supernaturalism will involve.

CHRISTIAN REALITIES. By Robert E. Speer. Fleming H. Revell Company. pp. 258. \$2.50.

THE expectations aroused by the title of this book are hardly justified by its contents. What Dr. Speer gives us in this, his latest book, is not a comprehensive discussion of the great realities that give form and substance to our Christian faith but a number of occasional addresses—seventeen in all—dealing with "some aspects of Christian faith and experience, with the hope of calling those who read them to deeper life in Christ and to more faithful service in hastening the coming of God's kingdom and in doing His will in human hearts and in human society." Among the subjects discussed are "What is Christianity?" "What Jesus Does for Us," "The Essentials of Christian Discipleship," "The Meaning of the Gospel for the Individual," "An Adequate Gospel for the Need of the World," and "The Missionary Enterprise."

It is needless to say that these addresses, like all Dr. Speer's addresses, have marks of outstanding ability and charm. They are positive rather than controversial in character and seek to woo their hearers by their "sweet reasonableness." Their faults, as is perhaps to be more or less expected in popular addresses, are faults of omission rather than of commission. The thing one most misses in Dr. Speer is an adequate emphasis on the atonement. He does not deny it or speak lightly of it, but the stress he places on the incarnation and resurrection and the little or no emphasis he places on the atonement is fitted to leave the impression that the atonement occupies a small place in Christianity as he understands it. And yet there can be no doubt but that the death of Christ to satisfy divine justice and to reconcile us to God is the very heart of the heart of Christianity as it is set forth in the New Testament and as it has manifested itself as a world phenomenon. Another fault of this book, not to mention others, is the large number of quotations it contains from unorthodox writers with no indication that Dr. Speer is not in agreement with them. This would be a relatively small fault in a book intended for the learned, but in a popular book of this sort it seems to us a rather serious fault, especially when taken in con-

nection with the fact that Dr. Speer so rarely quotes an orthodox writer.

In calling attention to the faults of this book, we are not seeking to convey the impression that its faults are more obvious than its virtues. For the most part its contents are wholesome and stimulating. Its excellencies are too numerous to mention. For instance, Dr. Speer rightly says that "for us, today, the really fundamental question is: What is Christianity?" Moreover his definition of Christianity, while inadequate, largely because of his relative neglect of the atonement, stresses what is essential to any sound definition.

Dr. Speer makes clear that Christianity consists of *both* facts and doctrines. Witness the following citations: "Christianity, first of all, is a body of historic facts, roots sunk into the soil of history, laying hold on the rocks of time, in a definite place and definite period in the life of man, actual events which transpired before men's eyes in a definite country and in definite personalities in a period that we know—the saving deeds of the Saviour of the world" (p. 13); "Christianity is a body of facts in history, but it is also a set of convictions with regard to the meaning, the significance, and the value of those facts. Why have those facts survived? Why do they live in more power than any other bit of history? It is because of their meaning, and of our acceptance and understanding of that meaning. It is good we are emerging from a dark day, a day when we were told that it was not necessary to theologize over the meaning. All we needed to do was just to be satisfied with the simple facts that any little child could understand. It was not necessary for us to reason about them, to try to see their perpetual, their eternal, their universal significance. Well, that was not the way that St. John and St. Paul regarded it. They took those simple facts and believed in them, but they tried to state the depth of their meaning for their generation and for the whole life of man in terms of God's entire purpose in the universal history" (p. 18).

We have not indicated all that enters into the essence of Christianity, according to Dr. Speer, but we have said enough to indicate that at the worst his conception of Christianity is inadequate rather than false. The degree to which it approximates to a fatally inadequate conception would seem to hinge on the significance he attaches to the substitutionary death of Christ as a sacrifice to satisfy divine justice and reconcile us to God. Unfortunately Dr. Speer leaves us in doubt relative to that point.

If these addresses could have been published anonymously we would no doubt have been less disposed to view them critically. Knowing their origin, it is difficult to understand why one whose influence, in recent years at least, has been so bad (in our opinion) should have produced a book as good as this. We confess that Dr. Speer is something of an anomaly to us. At about

the same time this book came into our hands we received a letter from a layman well acquainted with conditions which contained the following: "Without any criticism of Dr. Speer's life or character I want to say that in my opinion every organization with which he has been connected has lost its soundness of doctrine either with his approval or against his consent. When Dr. Speer and . . . came to power in the Student Volunteer Movement, it was orthodox to the core. But immediately it began to lose ground, because they invited men of prominence, because of their heresy, to address

the students. When he was appointed to the Foreign Board, that body was as sound as the Bible. Now see the mess it is in! The same is true of Princeton Theological Seminary. You know where he stood when you were together on the Board of Directors of that venerable institution. Dr. Speer has pleaded for every shady action that the General Assembly has passed. . . ." The words just cited may paint a somewhat one-sided picture of Dr. Speer's doctrinal and ecclesiastical influence. Be that as it may, they present a side of the picture that the book before us is not fitted to suggest.

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 Editor. 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.]

Author of Dissenting Opinion in McIntire Case Takes Exception

To the Editor of CHRISTIANITY TODAY:

SIR: I trust you will pardon me in taking exception to a clause in the editorial of the CHRISTIANITY TODAY, September issue, under the caption, "How Contribute to Foreign Missions," which reads as follows: "No one even questions the right of Presbyterian givers to 'designate' their gifts."

"The Directory for the Worship of God" is a part of the Constitution of the Presbyterian Church in the U. S. A., and is so attested by the Stated Clerk of the General Assembly. See "Attestation," page iii, edition of 1934, of the Presbyterian Constitution. See also page 439 of the same edition.

Chapter VI, Sections III and IV, provide for the "designation" which you have in mind, and the whole chapter is still a part of the Constitution, and can only be deleted when proposed by the General Assembly and approved by a majority of the presbyteries.

But in the "Manual of Presbyterian Law for Church Officers and Members," by Lewis S. Mudge, D.D., and William P. Finney, D.D., under the caption "XIX Benevolent Offerings," at page 113, Sections III and IV of Chapter VI, "Directory for Worship," are deliberately omitted. I say deliberately because both sections are omitted and because the editors of the "Manual" have taken great pains to recite excerpts from declarations of the General Synod of 1755 and General Assemblies down to the General Assembly of 1934, in a veiled attempt to befog the minds of the officers the "Manual" is intended to instruct, and to lead them to believe that Sections III and IV of Chapter VI of the "Directory for

Worship" have been annulled by the deliverance of 1934 entitled "Studies of the Constitution." (Min. G. A. 1934, page 110.) See also "Manual," page 116, Section 5 and Min. G. A. 1934, page 106, Section 4, and page 113.

The "Editorial Note" of the "Manual" of 1934 states that the "Manual is issued from the office of the General Assembly, under the general authority granted to the Stated Clerk by the General Assembly as the official editor in charge of the 'Constitution' and the 'Digest' of the Church."

Perhaps my mind has become obtuse in its effort to reconcile the provisions of the "Constitution" with the provisions and omissions of the "Manual," but it is acute enough to understand the inconsistency of the self-same editors in making the wish the father of the thought, by assuming that provisions of the "Constitution" are repealed by deliverances of the General Assembly.

Therefore, I am obliged to say that the right of Presbyterian givers to "designate" their gifts is not only being questioned, but, as a matter of fact, an effort is being made to deprive givers of such right, and a prospective overture may be in the making.

My mind is not convinced of the wisdom of the erection of the Independent Board for Presbyterian Missions at such a time as this, but I believe the incorporators believed that they were led of the Spirit of God, and if so, heed should be given to the words of Gamaliel. The precipitancy of the General Council has proven a valuable advertising medium for the Independent Board, and may be indicative that God is thus chastising the Board of Foreign Missions for its delinquency and its future purification. SAMUEL IREDELL.

[Editorial comment on page 123.]

Baptism of Infants Opposed

To the Editor of CHRISTIANITY TODAY:

SIR: Referring to the article printed in the September number of CHRISTIANITY TODAY, by Rev. E. E. Bigger on the subject of infant baptism, I would like to say, as a subscriber to your paper, that I do not at all agree with this line of teaching. I am entirely opposed to infant baptism, as being unscriptural and utterly contrary to the revealed will of God.

The standards of your Church, or of any other, are valueless as an authority unless they are founded upon the Word of God. I believe that those that uphold the practice of infant baptism seek to make the Bible support their theories and not base their belief upon the Bible. I will be frank to say that I consider the "Scriptural proofs" anything but proof of the right to practice this ceremony.

As to baptism being the successor, as it were, to the rite of circumcision—I cannot possibly see that the covenant God made with Abraham (Gen. 12:13) under which all *male* children were to be circumcised, has any bearing whatever upon the rites of the Christian Church. I cannot see that the fact of Jewish infants being circumcised should authorize the baptism of infants in the Christian faith. The covenant that God made with the Jews was for the Jews only. It was to Abraham and *his* seed. Nowhere does the Scripture state that baptism was substituted for circumcision. The Jews were told to administer this rite upon *male* children, but where does the Bible tell Christian parents to baptize their children? Jesus said "Suffer little children to come unto me . . ." but He said nothing about their being baptized. . . .

I agree that the texts in Isa. 52:15 and Ezek. 36:25-26 foretell the rite of baptism and how it shall be administered. There can be no doubt that sprinkling is the Scriptural form of baptism.

In Acts 2:38-39 I believe that the words "to your children" refer to the future generations and the promise that Peter is speaking of, is that all who repent and are baptized in the name of Jesus Christ should receive the gift of the Holy Ghost. Verse 38.

There is no place in the Scripture where the baptism of an infant is recorded. There is no place where the Lord or His disciples command any but believers to be baptized. "Teach all nations, baptizing them . . ." note that the teaching comes first and the baptism after. It is those that repent and believe on Jesus Christ who have the right to baptism. It is those that receive the Holy Spirit and are thus born again. In the second chapter of Acts, referred to above, we will read that "They that *gladly received His word* were baptized."

We will especially notice in the case of the eunuch that he asked why he could not be baptized, and Philip told him very plainly that if he *believed* he might. Other

places in the Scripture could be mentioned, where it is made plain that only those that believe have the right to being baptized.

I would not consider anyone regenerated till they accept Jesus Christ as Lord and Savior. I do not agree that baptism "places upon the head of the infant the mark of spiritual birth." Regeneration is brought about by the conversion of a person to faith in Jesus Christ, then they are given the Holy Spirit and thus born again.

"He that believeth and is baptized shall be saved." Note that believing comes first and the baptism second.

I believe that those having their children baptized as infants are making a great mistake and doing directly contrary to God's Word. They are administering a sacrament upon those that have no right to receive it, till they confess Jesus Christ as Lord and Savior before His Church and give their lives to Him.

A. M. LESTER.

Baptist Minister Dissents

To the Editor of CHRISTIANITY TODAY:

SIR: Though a Baptist pastor and preacher, many of my fellowships have been with Presbyterians, and it is my privilege often to preach and teach the Word in Presbyterian Churches. Someone has very kindly made provision, unknown to me, so that I have been receiving each month the copies of CHRISTIANITY TODAY. I have been so pleased and blessed with this paper, that I hesitated in writing you concerning an article that greatly distressed me, and which appeared in the September issue. I am going to ask you to forget that I am a Baptist, and think of me only as a Bible-loving Christian, praising God for a "Presbyterian journal devoted to stating, defending, and furthering the gospel in the modern world." I shall be greatly surprised if many of our Presbyterian brethren do not take issue with Rev. E. E. Bigger, and his article in your paper, "Religious Status of Children Born of Christian Parents in the Christian Church." I think it is most unfortunate that some of his statements should have ever appeared in your paper so loyal to the Word, for I believe that they are just as blatant and full of error as the unscriptural utterances of many a Modernist. I refer to such statements as on page 84, "As circumcision at eight days old stood for the spiritual birth of the infant, so infant baptism places upon the head of the infant the mark of spiritual birth. . . . There is nothing unreasonable that the children of believing, godly and praying parents, should be regenerated from the womb. Remember that a regenerated heart is not a sanctified heart ordinarily." And then at the bottom of that same column the last sentence of this unscriptural article we read, "Parents who neglect to have their children baptized, the *seal* and symbol of

saving grace, and to train them and set them an example of godly living, do them great and possibly a fatal wrong."

I have been grieved by this perversion of Scripture by one who undoubtedly considers himself and is considered a Fundamentalist Presbyterian. What will such teaching do with the 3rd chapter of John and the words of the Lord Jesus to Nicodemus, a circumcised (mark of spiritual birth) religious leader, "Marvel not that I say unto you, *ye must* be born again."

Can we like the writer say that Paul was spiritually born in physical birth from his mother's womb, when in speaking of his life work as the great Apostle to the Gentiles he wrote in Gal. 1:15, "God separated me from my mother's womb." Is not he confusing the foreknowledge of God and his life purpose for this man, with an argument making baptism and circumcision saving ordinances, which is not in the context at all?

Our brother uses as illustrations of those who were regenerated from infancy John the Baptist, Jeremiah, Paul and David. If we had space it could be shown from the Scriptures from the lips and teaching of each of these just the contrary. Suffice a word from David, "*In sin* did my mother conceive me," not in righteousness or as a spiritual babe, as our writer would indicate and teach. Paul's doctrine is well known, "There is none righteous, no not one," but, "If any *man* be in Christ Jesus He is a *new creation*." It is "to as many as *received Him* gave He the power to become the sons of God, even to them that *believe on His Name*: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Modernists deny the need of the new birth. But there is very little difference between their teaching, and this twisting of Scripture to build up an argument, supposedly to bring comfort to parents whose little children die. The Word is full of comfort for such, and God reveals Himself as an All-wise, All-knowing God of Righteousness and Love. Certainly we can leave to His righteous judgment the little ones who are taken from our homes.

I trust that I am right in believing that such teaching is not in accord with the editorial belief and policy of CHRISTIANITY TODAY. If possible I should like to see in your columns some statements correcting these that are not only unscriptural, but as dangerous as anything Modernism could utter on Regeneration and the New Birth.

DONALD J. MACKAY.

[The author of the article, criticized in this and in the preceding letter, is responsible for its phraseology. There can be no doubt, however, but that, generally speaking, it is in harmony with the teachings of the Bible as understood by the Presbyterian Church. While rejecting the doctrine of baptismal regeneration, we hold that according to the Bible the children of be-

lievers have a birthright membership in the church as children in general in the family and state. Christian parents, according to Charles Hodge (*Systematic Theology*, Vol. III, p. 579), "should not only be permitted but urged and enjoined to present their children for baptism, that they may belong to the Church, and be brought up under its watch and care. To be unbaptized is a grievous injury and reproach; one which no parent can innocently entail upon his children. The neglect of baptism, which implies a want of appreciation of the ordinance, is one of the crying sins of this generation."—EDITOR'S NOTE.]

A Letter to the Editor

(Continued from Page 124)

have been as unwise as it was unconstitutional, and expects to do whatever he can to prevent its enforcement. Such opposition to the sponsors of the Independent Board as he has shown finds its explanation in the fact—for fact it seems to him to be—that they are identifying its interests with those of Westminster Seminary and what is more with the whole conservative cause in the Presbyterian Church in the U.S.A. It seems to him that this is working great harm not only to the Seminary but to the conservative cause as a whole. What is more to the point, it seems to him that it is this attempt to make support of the Independent Board a test of orthodoxy that more than anything else has worked to make this Board a divisive influence among conservatives. MR. MACHEN may believe it or not but it is what we have just touched upon, not fear of ecclesiastical discipline, that explains that measure of opposition to the Independent Board that the editor of this paper has either expressed or felt.

The most serious charge that MR. MACHEN brings against the editor of this paper—that he has betrayed his Lord—is closely related, if we mistake not, to what has just been mentioned, viz., the disposition on the part of the sponsors of the Independent Board to identify their cause with the cause of the Lord to such a degree as to lead them to think that anything short of positive support of said Board is disloyalty to the Lord himself. Their zeal is to be commended but it is largely a zeal without knowledge. To the editor of this paper it seems nothing less than preposterous to allege that a Presbyterian cannot stand, without compromise, for Christ and the Gospel unless the Independent Board has his positive support.

Much more might be said anent the above letter. We conclude by saying that our estimate of the number of sound missionaries under the official Board is based on statements by missionaries and others of un-

questioned orthodoxy having a first-hand knowledge of mission fields. We have no doubt but that the percentage of sound missionaries is much greater than the percentage of sound ministers at home. That

was to be expected, not passing strange. Unsound men and women are not only less disposed to seek appointment as missionaries but less apt to remain in the work after they have been sent.

News of the Church

Religion and Science Association Formed

BELIEVING, as we do, that God is the author of all true science as well as of the Christian Scriptures, we deplore the present situation in which, under the dominance of the evolution theory, the educated world has largely accepted the idea that science has proved many important tenets of the Christian faith to be false.

We believe that many scholars all over the world are not content to allow this situation to continue.

We believe that the philosophy of nature which is based on the theory of evolution is false, and we recognize many instances where the adoption of this theory has led scientists to conclusions which are flatly contradicted by objective facts and common sense. In opposition to this naturalistic philosophy, we take the position that God not only created matter in the beginning, but that He is still in direct control of all the processes and phenomena of nature; and although He conducts the affairs of His universe in orderly ways which we term the laws of nature, yet He can act and has acted in other ways which transcend and, in our finite knowledge, seem contrary to what we term natural law.

Especially must we emphasize the great truth that there are no present-acting natural processes which can explain how anything really originated in the beginning. From this utter failure to explain origins in terms of present processes, we rightly infer that there must have been a real Creation: (1) of the stuff of which the universe is made; (2) of the first forms of organic life; (3) of typical examples of all the distinct kinds of plants and animals; (4) of man. Thus we are compelled to own that, while the perpetuation of the present order of things may be termed natural, yet the origins of all things were not natural, but distinctly supernatural.

By the Christian view of nature we arrive at a conception of the origin and history of plants and animals more reasonable than can be obtained by following the theory of evolution. The results of true science are seen to be in full accord with the Bible record, taking the latter in its simple and natural meaning.

But while Christian scholars are out of harmony with the teachings of evolutionary geology and biology, as well as with the

materialistic set-up of psychology and sociology as taught at the present time in many colleges and universities, it is a matter of regret that they do not agree as to the best methods of meeting these errors. In the field of geology, for example, many accept the history of the rocks and the fossils as taught by the evolutionists, but think that the six periods of the first chapter of Genesis must correspond with the geological ages. Others say that these "ages" never really occurred, but the animals and plants found in the rocks were contemporary, not consecutive, and the Flood was responsible for the fossils. Still others assert that the six periods of Creation were really periods of reconstruction of a previously ruined world, though in holding this view they seldom attempt to decide what was the actual geological history of the earth. In other words, those who believe in the inspiration and accuracy of the Bible and agree in condemning the teachings of evolution, do not by any means agree among themselves about some of the most vital parts of their belief.

For these reasons a number of Christian scholars have united to form the Religion and Science Association, their object being to present a united front against the theory of evolution all around us, and to study all aspects of natural science in their relation to the Christian religion. Three main purposes have been before the minds of the organizers: First, to correct the errors into which the false philosophy of evolution has led modern scholars; second, to settle as definitely as possible what should be believed by Christians on all those vexed points wherein modern science seems to be in conflict with the Christian faith; third, to make public their findings on these matters.

Cooperation in this work from all persons sympathetic with these purposes will be welcomed. An active and enlightening program has been planned. Persons who may desire membership in the association will please write to the president or to the secretary-treasurer, as given herewith.

L. Allen Higley, Ph.D., D.Sc., President, Wheaton College, Wheaton, Illinois.

Dudley Joseph Whitney, B.Sc., Secretary-Treasurer, Exeter, California.

Constitution of the Religion and Science Association

1. The name of this organization shall be The Religion and Science Association.

2. The purpose of this association shall be to investigate various problems of science in their relation to religious belief, particularly their relations to the Holy Scriptures, and to make public the findings of such investigations.

3. The officers and members assert their disagreement with the principle of evolution which governs so much of the thinking of modern scientists, this principle being that nature must be interpreted solely in terms of commonplace or "natural" processes, through the alleged action of matter upon matter in accordance with the so-called "properties" of matter. In opposition to this naturalistic philosophy, the officers and members affirm their conviction that the various phenomena of nature are only the objectified ways in which the God of nature conducts the affairs of His universe; that He is not hampered by any so-called "laws" of nature or "properties" of matter; and that He often has made matter act in ways that transcend what we call natural processes. They affirm their belief that definite acts of fiat creation were used in the origin and the ordering of this earth and its inhabitants, and also the rest of the universe. They also affirm that the Bible account of the origin and history of the earth and of mankind is correct and should be believed.

4. The governing body of this association shall be a board of five directors, who shall select a president, a vice-president, a secretary-treasurer, and such other officers as they shall determine.

5. Membership in this association shall be of two grades: (1) active members, who alone shall be eligible to vote and hold office; (2) associate members. To become an active member one must hold a position in some recognized institution of learning, or have had special training in natural science, or have made a special study of some problem of science which has a direct bearing on religious faith. One may become an associate member by subscribing to the constitution of the association and paying a registration fee of one dollar.

6. The election of directors shall be held annually. Active members may make nominations, any person receiving the endorsement of five members being placed on the ballot. The five persons who receive the most votes shall be considered elected. In case of an interim vacancy in the directorate a majority of the directors may appoint a new director for the unexpired term.

7. Amendments and changes in the constitution may be made by a four-fifths vote of the directors; but all such proposed changes shall be brought to the attention of the active members before the next annual election, and a majority vote of the active members against such changes at the annual election of officers shall cancel the proposed changes.

Westminster Seminary Opens Seventh Year

THE opening exercises of Westminster Theological Seminary were held in the Witherspoon Auditorium on October 2nd. Dr. J. Gresham Machen, Chairman of the Faculty, presided and greeted the entering students. The address was given by Rev. John H. McComb, pastor of the Broadway Presbyterian Church of New York City, and appears as the leading article in this issue of CHRISTIANITY TODAY. The invocation was offered by Rev. David H. Curry, pastor of the Southwestern Presbyterian Church of Philadelphia. The Scripture lesson was read by Rev. Henry Cunningham, pastor of the Langhorne Presbyterian Church of Langhorne, Pa. Prayers were offered by Rev. Edward J. Russell, pastor of the Oxford Presbyterian Church, Oxford, Pa., and Rev. Walter T. Riemann, pastor of the Evangel Presbyterian Church of Philadelphia. The attendance indicated widespread interest. There are eighty-four students.

In a highly individualistic address of welcome to the entering students, Dr. Machen expressed satisfaction over the fact that the clouds of controversy had not prevented them from entering Westminster Seminary, but warned them that those who took the Word of God as their guide and attempted a clear proclamation of the gospel could expect trouble and opposition. As indications of the fact that they were beginning their preparation for the ministry at a time of great disturbance he called attention (1) to the recent condemnation of a graduate of the Seminary by the Presbytery of West Jersey "because of his unswerving allegiance to the Lord Jesus Christ," (2) to the fact that a Commission representing the General Assembly was then engaged in a secret investigation of Philadelphia and Chester presbyteries—a Commission "so partisan in its membership that it could scarcely have been better qualified to serve the purposes of the Modernist complainants in the Presbyteries if it had been appointed by the Modernist complainants themselves," and (3) to the fact that two lay members of a Presbyterian church in Philadelphia Presbytery were being tried in secret because of their connection with the Independent Board and thus denied a right which is accorded even to the most degraded criminal under our civil laws.

In concluding he told them that the Bible itself was his warrant for joyfully inviting them to Westminster Seminary, where the Bible would be central to all their studies, despite the opposition that awaited them if they should be faithful to its teachings.

Will New York Presbytery Petition the 1936 Assembly to Rescind Action of 1934 Assembly re The Independent Board?

THE committee appointed by New York Presbytery to examine the minutes of the last General Assembly submitted its report at a meeting held on September 30th through its chairman, Dr. James Palmer. This report was tabled on the ground that there ought to be more time for consideration before any action was taken. It is expected that it will come up for discussion at a future meeting. It recommends that the Presbytery request the General Council not to press the trials of Independent Board members already in process and that it petition the next Assembly to rescind the action of the 1934 Assembly. Inasmuch as the larger part of the report is more or less of a preamble to the resolution which it includes, as well as significant of itself, we print the report in full:

It is the purpose of your Committee to call attention to the form, content, and matters of fact of the Minutes of General Assembly. A wider knowledge of these minutes prepared with such patient care is much to be desired.

For orderly arrangement of the minutes of the meetings of the Assembly, for the reports of the Boards of our Church, for the statistical tables and the carefully prepared indexes of the minutes there is nothing left to be desired; and all who have access to these records have a reason to be grateful that so much valuable material is placed within easy reach. It is a matter of regret that this valuable accumulated information is not more generally used. It would be an excellent discipline if all candidates for license and ordination should be required to pass an examination on the most recent minutes of the General Assembly. This would not only aid in the understanding of Church Polity but would serve also as an introduction to the work of the Church.

Particular attention should be called to the reports of the Boards. They are thrilling in their interest and full of encouragement. The world-field covered by national and foreign missions, the rich variety of the work carried on and the intelligence shown in the conduct of the work all appeal to the best that is in us.

Your Committee wishes to single out two things for special mention. The reports and recommendations in regard to social service show a sensitive awareness to present social conditions and commend a Christian attitude to these pressing problems of today. Do not allow these valuable suggestions to be smothered under the dust of neglect. Fortunately the Assembly has directed an abstract to be made of such resolutions

passed in recent years. Such an abstract will be most valuable to all who are interested in welfare work and will stand worthily by the Papal encyclicals.

We also call attention to the up-to-the-minute use of modern facilities. The automobile, radio, moving picture and air planes have all been subsidized in the interest of efficiency. One of our secretaries flew 25,000 miles over South America and brought back seven reels of moving pictures showing our missions at work in that continent. It would be stimulating to the church if the facts presented in these reports were generally known.

The other matter is not so cheerful. Your committee observes that the reports reveal that religious education is the weakest part of our church system. It is not that the work and direction is inefficient. The fruits are not what we have a right to expect. There is a deplorable ignorance of the things that should be known by the youth of the land. Reference is made to the 17,000,000 youth in this country without religious instruction. Reports come from chaplains in C.C.C. camps confirming this destitution. The sad fact is that a large percentage of this number are to be accounted for in the turnover of our Sunday Schools. Examine the records and see. Go back through twenty-five years of reports and examine the Sunday School statistics. The young people go out from the Sunday Schools to go to school or college and never return to Sunday School. They also in many cases attend Sunday School but have no interest in the church services. Those of us whose memories go back very far are aware of a great falling off in the interest of young people in the church. We need to put the strongest force on the religious education front.

One of the painful facts connected with the news of the General Assembly is this—with all that has been mentioned of such worthy activity brought to the attention of the Assembly, the matter which received most publicity was the ejecting of the three commissioners, who had not resigned from the Independent Board. This publicity is to be deplored; it follows the lines of mob psychology; but it has to be reckoned with. The fact remains too that one thousand leaders of the church met for one week at an expense of many thousand dollars in this most critical period of the world's history and nothing that is memorable happened.

In view of the facts presented in this report your Committee offers the following resolution:

The Presbytery of New York in regular meeting assembled on the 30th of September, 1935, views with concern the social and spiritual condition of the world at the present time. We see much work to be done in evangelism, social welfare and religious education. Therefore we first of all pledge our loyalty

to the General Assembly as the supreme judicatory of our church. We further express our admiration of the work of our Boards and pledge our loyalty to them. But for the sake of the peace of the church and its constructive work, be it resolved 1st that we request the General Council of the General Assembly not to press the trials of the ministers and elders who have not resigned from the Independent Board and 2nd that we petition the General Assembly of the Presbyterian Church meeting in Syracuse in 1936 to rescind the action of the General Assembly of 1934 making these trials necessary.

INDEPENDENT BOARD TRIALS

Mr. Laird to Be Tried

THE Presbytery of New Castle, on October 8, by a majority vote, decided that Rev. Harold S. Laird, Wilmington pastor, must face a special judicial commission on charges growing out of his membership in the Independent Board of Presbyterian Foreign Missions.

Majority and minority reports from a committee of three ministers and two laymen were presented to the Presbytery. The majority report recommended that the matter be referred to the Special Judicial Commission.

Case Against Dr. Buswell

ON SEPTEMBER 9th at the meeting of the Presbytery of Chicago, charges against Rev. J. Oliver Buswell, Jr., D.D., were adopted and his trial ordered. The first trial session was ordered for October 7.

Secret Trial for Lay Members

THE "disobedience trial" of Miss Mary W. Stewart and Mr. Murray F. Thompson, of Philadelphia, was continued on September 23. The meeting, presided over by Rev. George A. Avery, moderator of the church session, was ordered adjourned with the discovery of a technical error in serving citations on witnesses.

The defendants and their counsel, including Rev. Dr. J. Gresham Machen, Rev. H. McAllister Griffiths, Rev. Charles J. Woodbridge, Rev. Ned B. Stonehouse and Rev. Edwin H. Rian, earlier took exception to the judicial board's ruling calling for a "star chamber" trial and an injunction enjoining them from making public the nature of the proceedings.

"There is no color of justification in the Church constitution for this action," protested Dr. Machen. "This injunction is extraordinary.

"Court proceedings ought to be open and above board. That right is accorded the most degraded criminal under our civil laws. If men are deprived of it in church courts, that means that the Church is stand-

ing on a lower moral plane than the world at large. Religion will seem to many people to be little more than a delusion and a sham when it is made a cloak for tyranny such as that."

The ruling adopted by the session warned that disobedience "places counsel in contempt of this court of Jesus Christ" and that the defendants might be subjected to immediate discipline and possible suspension from the Church. Defendants and their attorneys, however, refused to obey it.

Appeals of Dr. Machen and Mr. McIntire Before New Jersey Synod Meeting

THE Synod of New Jersey holds its annual meeting in Atlantic City, October 21-23.

Much interest is expected to be aroused in connection with appeals to be made by Rev. Dr. J. Gresham Machen, of Philadelphia, and Rev. Carl McIntire, of Collingswood, against actions of the Presbyteries of New Brunswick and West Jersey arising out of the refusal of these ministers to obey a mandate of the General Assembly that they resign from the Independent Board for Presbyterian Foreign Missions. There will also be discussed a memorial from the Presbytery of Philadelphia bearing on the trial of Dr. Machen by New Brunswick Presbytery.

Olympia Presbytery Makes Final Disposition of Brumbaugh Case

AS REPORTED in our last issue (p. 114) Dr. Roy T. Brumbaugh and seven hundred members of the First Presbyterian Church withdrew from that organization on August 20th, last, and formed the First Independent Church of Tacoma. The findings and recommendations of the Judicial Commission appointed by the Presbytery of Olympia to investigate conditions in the First Presbyterian Church of Tacoma, follow:

After careful and prayerful consideration and investigation your commission desires to report the following findings—

1. That an unhappy condition of friction and division has existed in the session and congregation of the First Presbyterian Church of Tacoma over a considerable period of time, due chiefly to the arbitrary and dictatorial methods pursued by the pastor in his preaching and conduct of the business of the church, and to the disagreement over the situation within the denomination.

2. That the actions and attitude of Dr. Brumbaugh toward certain members of the session were unconstitutional and unbrotherly, in depriving these men of their constitutional privileges as elected and ordained elders of the church. In confirmation of this note the following resolution which

was passed by the session in a special monthly meeting July 2, 1935.

"Whereas certain elders did at the congregational meeting of the First Presbyterian Church of Tacoma, held the evening of June 2, 1935, vote against the resolution relative to the church crisis, which was introduced and acted upon at that time and by that action did put themselves on the side of the indifferentists and modernists, and, whereas, an overwhelming majority of the congregation (850 of 1,629 membership present, 556 voting for and 163 against; total voting 739), voted for the said resolution at that time and against the disturbing minority in the First Presbyterian Church of Tacoma, and whereas certain elders are now 'incapable of serving this church to edification' and have become unacceptable in their official character to a majority of the congregation who by overwhelming vote for the resolution repudiated the position taken by these men, and whereas, official fellowship is impossible with these and certain elders who stand with the disturbing minority in this congregation. Now, therefore, be it resolved that we do hereby and now declare that from henceforth these men, named below, are unacceptable to the majority of the session and that therefore they be immediately relieved from all official activities: L. N. B. Campbell, R. I. Elliott, William Phillipa, J. C. Roti, Wm. N. Weber.

A similar resolution was also passed disqualifying the following deacons: A. P. Easton, John Goels, Perry Miller, Chas. Phenicie, Geo. D. Poe and R. M. A. Williams.

Upon inquiry it was discovered that the elders and deacons thus disqualified had not concurred in this action. The form of Govt. Chap. 13, Sec. 7, declares "That nothing of this kind shall be done without the concurrence of the individual in question unless by advice of Presbytery." When asked how this resolution would be put into operation, Dr. Brumbaugh replied that he "would simply ignore them." The meeting of the session which passed this resolution was moderated by Dr. Brumbaugh.

3. That Dr. Brumbaugh conspired in an irregular and improper removal of the church funds from the church treasury, or bank account, to that of the account of private individuals as trustees over the protest of the employed church treasurer in order to put the money out of reach of the Presbytery or synod in case either should decide to "crack down" as was expressed by the chairman of the finance committee, upon the church. Dr. Brumbaugh moderated the session meeting on June 16, which ordered this transference of funds. No protest on his part against this action is recorded.

4. Letters from the church files and testimony of witnesses revealed that Dr. Brumbaugh had secretly and basely plotted over a period of many months to divide or withdraw the congregation of the First Presbyterian Church of Tacoma, and to incite Presbyterians in other congregations to

withdraw from the Presbyterian Church, U. S. A., and establish an independent denomination. (See exhibit A.)

5. Dr. Brumbaugh has persistently conducted a campaign of false and slanderous statements and charges against the Presbytery of Olympia and the synod of Washington, tending to discredit the honor and justice of the members of these courts of the Presbyterian church and the character of the ordained elders of the church of Jesus Christ. Typical of Dr. Brumbaugh's animadversions is the following excerpt from a letter published in the Independent Board Bulletin July, 1935, issue, page 5. The letter is dated June 13, 1935, and in part is as follows:

"The synod of Washington meets on July 9th. As you know, my case has been referred to the synod. It seems to be confirmed that the synod will do its worst. It seems to be the intention to suspend me, take over the building and appoint a committee to direct the affairs of the church until a pastor of their choice is selected as my successor."

Thus almost a month before the meeting of synod, Dr. Brumbaugh presumes to know the mind of synod and to assume it would not give him a fair trial and to slander the character of the ministers and elders who would constitute the 1935 synod, the lay elders of which, in probably a majority of the cases, had not yet been elected by their respective sessions.

6. As already indicated above, Dr. Brumbaugh did on Tuesday, the 20th day of August, 1935, withdraw himself from, and lead in considerable number of the officers and members of the First Presbyterian Church of Tacoma in a premeditated session from the Presbyterian church, U. S. A., without notice or application for a transfer of membership in the regular and orderly procedure.

This withdrawal was confirmed by a letter to the clerk of the commission dated September 14, 1935, in which he states that he wants the commission to keep in mind that he has withdrawn from the Presbyterian church in the United States of America and has publicly renounced it and that he disclaims the authority of any church judiciary in the Presbyterian church, U. S. A.

7. That a group of elders and deacons have withdrawn from the Presbyterian church with Dr. Brumbaugh, and united with him in the organization of an independent church.

Therefore, the Special Judicial Commission of the Presbytery of Olympia, synod of Washington begs to submit the following recommendations:

1. That the pastoral relationship of the Rev. Roy T. Brumbaugh and the First Presbyterian Church of Tacoma be immediately dissolved.

2. That on Sunday on September 22, 1935, the pulpit of the First Presbyterian Church of Tacoma, shall be declared vacant.

3. That the Presbytery of Olympia proceed to appoint a moderator of said church.

4. That although in the mind of the commission, Dr. Brumbaugh is chargeable with schism, and therefore is subject to discipline and could be cited for trial, on account of his schismatic activities and the leading of a group into an independent organization, nevertheless in the interests of the peace, harmony and the best welfare of the church, and in consideration of the expressed desire of many members and elders of the present First Presbyterian Church, we recommend that when the Special Judicial Commission of the Synod of Washington shall have concluded their case against Dr. Brumbaugh, his name shall be dropped from the roll of the Presbytery of Olympia, and that the fact thereof, and the reason therefore be sent to the Presbyteries of the Presbyterian church, U. S. A., and that no further action be taken against him.

5. That the present session of the First Presbyterian Church of Tacoma be instructed and authorized to drop the names of the elders and deacons who have withdrawn with Dr. Brumbaugh, from the roll of the session and diaconate, respectively.

6. That the Special Judicial Commission be now discharged from further duty.

Respectfully unanimously submitted by your Special Judicial Commission.

Robert A. Cameron, moderator; Mynerd Meekhof, clerk; Leonard R. Patton, Wm. J. Sharp. Elders—Mary Jane Turner, Ernest Hopkins, W. T. Hamilton.

In harmony with the action indicated above, Rev. William J. Sharp declared the pulpit vacant on the evening of September 22nd. It was announced that Dr. Henry Marcotte of Portland would occupy the pulpit for four Sundays, after which Dr. B. B. Sutcliffe will be in charge until the first of next year.

The First Independent Church of Tacoma, Wash.

THIS church was one month old September 22nd, 1935. On September 29th, 710 members were publicly recognized. Others have applied for membership. We carefully examine each candidate before receiving him. In addition to our membership we have a constituency of 150 attending friends, most of whom are expected to unite with us. The Bible School enrollment is 461. There are seven Thursday night classes in Systematic Bible study and five Sunday classes. Their work is supervised by the Moody Bible Institute. More than 60 babies are cared for in the nursery each Sunday morning. The average attendance of the four departments in Sunday School from Junior to High School, inclusive, is 50 or above in each department. The Beginners are 20 strong. The Young People's Class, the Auditorium Class and the Ladies' Class, each have an attendance of 25 or more each Sunday. Fifty men attend the

Centurion Class weekly. The Sunday School attendance September 29th was 431.

We have a gospel choir of 35 voices present at every service. The attendance Sunday morning is between 525 and 600 by actual count. There were 690 present September 29th. There are 400 or more present Sunday night, and 300 present each Thursday night.

The attendance at the Woman's Missionary Fellowship meetings is 135. About 75 young people attend our young people's meeting each Sunday night previous to the evening service.

You will see that our adherents are not merely book members, as in denominational churches, but are living and active believers. Yet the opposition, locally and denominationally, had boasted that if we withdrew only a handful would go out with us. What poor prophets compromisers are!

There is a large prayer meeting for men and one for women each Sunday night preparatory to the Sunday night service. Prayer has been abundantly answered beyond our expectation. An orchestra of ten pieces plays each Thursday night. Bible Christians are coming to this church. Eight of our young people are preparing for full time Christian service in the following institutions: Westminster Seminary, Wheaton College, Moody Bible Institute, Bible Institute of Los Angeles, Prairie Bible Institute.

Five Branch Bible Schools voted unanimously to stay with us. A corps of 25 teachers go to these schools each Sunday morning. Sunday evening services are held by the young people twice a month in some of these schools. A gospel team of men and also teams of young people visit the local missions regularly.

Instead of circles meeting primarily for social purposes, this church is sponsoring neighborhood Bible study groups for women, meeting once a month in the homes of our members.

Systematic Bible study classes are being organized in other churches by our Scofield Department.

Our people are united. Christian love and joy are manifest in our corporate life. We look forward to each service eagerly. Friends and members do not hurry home, but remain long after the services for fellowship in Christ. Passion for souls is strong. Our prayer life is a constant joy. An increasing number are taking Systematic Bible study.

ROY T. BRUMBAUGH.

San Francisco Presbytery Licenses Edward J. Young

THIS Presbytery convened at 10 a. m. at the San Leandro Presbyterian Church September 3, 1935. From 10 a. m. until 10:45 was taken up with various reports and details, during which time three or four ministers were received into this Presbytery and one receiving dismissal to another Presbytery.

The order of the day then brought two candidates forward, Mr. Hamilton, of San Anselmo for licensure, and Mr. E. J. Young, of Westminster Seminary, for licensure and ordination.

The Examination Committee represented by Rev. R. La Porte chose to examine Mr. Hamilton first. This candidate, it can be briefly said, was utterly lost and bewildered when trying to answer the most simple questions and showed no knowledge whatsoever of the Confession of Faith, Catechism or Form of Government. After the committee had proceeded somewhat with the examination the candidate was asked by Rev. Stanley Hunter if he would support the Boards and Agencies of the church. Mr. Hamilton, in his characteristically timid tone, unhesitatingly answered in the affirmative. At this point one of the presbyters expressed his belief that it was an unfair question, and immediately after an elder rose to object to the question which had been put to the candidate on the grounds that it was contrary to the Constitution and the Word of God, and was at this time unsuccessful in his attempt to introduce the ruling of the Permanent Judicial Committee as set forth in the recent case of Mr. Blackstone and Mr. Kauffroth. The candidate was granted licensure by a small majority. The small majority being due to the absence of an appropriate knowledge of the Scriptures. It was interesting to note that Dr. F. S. Downs suggested that the committee further instruct the candidate and help him to attain a clearer picture of the beliefs of the church. This suggestion was to be carried out.

Only ten minutes of the allotted time was left and the other candidate's examination was allotted one-half hour immediately after lunch.

The devotional service followed, then the lunch hour, Rev. W. W. Long preaching the devotional sermon, and Dr. Downs making the luncheon speech.

The afternoon session began at 1:45, and after the singing of a hymn Mr. Young was again called to the front and the examination in theology was conducted by Rev. R. La Porte. The candidate here showed his comprehensive knowledge and answered freely and distinctly all questions, presenting at all times the Reformed view. It may be stated that Mr. Young spoke in a clear and convincing way and showed that he was a strict adherent of Calvinism. Especially was this clear when he expounded four or five of the great doctrines of the church, dealing with such questions as God, the Relationship of the Trinity, Christ, and finally, the Atonement.

After the examination in theology the Moderator asked for other questions and Dr. J. Baird stood up and addressed the candidate, telling him that he, Mr. Young, was not on trial but that Dr. J. G. Machen and Westminster Seminary were on trial. After such an address Dr. Baird proceeded

to try and get the candidate to pledge his allegiance to the Boards and Agencies of the Church; Mr. Young retaliated with the statement that "God alone is Lord of the conscience," and doggedly stuck to this principle. At the conclusion of this episode Dr. Baird made plain that he would not vote for a candidate who would not abide by the rulings of the church and be in subjection to his brethren in the Lord. (Dr. Baird signed the Auburn Affirmation.) Immediately after Dr. Baird sat down Elder Neilands gained the floor and roundly assailed Dr. Baird in putting Dr. Machen and Westminster Seminary on trial, and convincingly repudiated several statements made by Dr. Baird.

Such incidents as have just been related went on until four o'clock, with Dr. Downs, Dr. Van Nuys, Dr. Baird, Dr. Hunter and others taking part in the discussion and questioning. Mr. Young was at all times calm and answered all questions boldly and clearly, and at one time defended most worthily the name of Dr. Machen, his beloved friend and professor, but at no time pledging allegiance to any board or agency of the church. One could witness to the fact that certainly this was a third degree on Board loyalty rather than an examination on theology. Mr. Young's humility, boldness and great Christian spirit are to be notably commended.

Mr. Young was requested to retire from the room and the Presbytery continued still further its deliberations, Dr. Baird again assailing the character of Mr. Young in what might be understood to be a last blast in the hope of carrying the Presbytery in accordance with his beliefs. The question was finally called for and San Francisco Presbytery voted to license Mr. Young, but only by a small majority. Then after more deliberations the question was called for as to his ordination and this was favorable to Mr. Young, but by an even smaller majority than the licensure.

AN OBSERVER.

Baltimore Presbytery Receives John Hutchison

IN OUR August issue (p. 50) we mentioned the fact that on June 18th last, the Presbytery of Morris and Orange voted to license John Hutchison, a graduate of Union Seminary, by a vote of 37 to 11, though he confessed belief in Universalism and refused to affirm belief in the virgin birth and bodily resurrection of our Lord and in His death as a satisfaction to divine justice. Recently he was called to the position of assistant pastor of the Brown Memorial Church, of Baltimore. His reception by the Presbytery of Baltimore on October 8th was challenged by Dr. T. Roland Philips and others. On this occasion he expressed his belief in Christ's death as a satisfaction to divine justice but again refused to

affirm belief in the virgin birth and bodily resurrection of Christ. He denied the inerrancy of Scripture. His outlook is Barthian. After a spirited debate he was received by a vote of 32 to 16. A complaint to Synod may be filed.

Dr. Machen to Broadcast

ON SUNDAY, October 13, Rev. J. Gresham Machen, D.D., began a second series of Sunday-afternoon radio broadcasts, 4 to 4.30 P. M., over station WIP. These talks continue the general theme, "The Christian Faith in the Modern World," and all are invited to listen to these faithful and able expositions of the Bible.

Commission Visits Philadelphia and Chester Presbyteries

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

The Commission held session in the Benjamin Franklin Hotel, Philadelphia, on October 1, 2, and 3. The meetings were held in secret, and the proceedings not made public.

The Presbyterian Guardian

THE Presbyterian Constitutional Covenant Union with offices in Commonwealth Building, Philadelphia, Pa., has issued the first number of a paper which is to be the organ of the Union. Rev. H. McAllister Griffiths is the editor.

Dr. W. M. McPheeters Called Higher!

DR. W. M. MCPHEETERS, for forty-seven years professor in Columbia Theological Seminary, was called to his reward on August 14, 1935. Dr. McPheeters was widely known for his articles in religious periodicals, in Hastings' Dictionary of Christ and the Gospels, and in the International Standard Bible Encyclopaedia; as a lecturer on the Stone Foundation at Princeton Theological Seminary, and at the Biblical Seminary in New York. His writings were both in

the fields of higher criticism, canonics, exegesis and in church polity and administration. He was a founder and editor of *The Religious Outlook* and *The Bible Student*, in which publications he was associated with such men as Drs. B. B. Warfield, J. D. Davis, R. D. Wilson, all of whom have preceded Dr. McPheeters into the church triumphant.

As his friend, Dr. S. C. Byrd, has appropriately said in the Memorial adopted by the Synod of South Carolina, "Dr. McPheeters was possessed with a rich cultural and religious heritage, endowed with a vibrant and vigorous mind, and adorned with a simple and sublime spiritual faith and courage. . . . The church mourns the loss of one of its most fearless, faithful and consecrated leaders, profoundest thinkers, ripest scholars and greatest teachers."

On the occasion of the writer's last conversation with him, Dr. McPheeters declared that he had been meditating much upon the decision of the Apostles to give themselves to prayer and the ministry of the Word, Acts 6: 4. "This is our duty, our whole duty," declared the venerable patriarch. "Preach the Word and pray the Holy Spirit to bless it. Why will ministers think that they can feed immortal souls with such chaff?", he continued, pointing to the current issue of a popular religious weekly. "Hold on to the sufficiency of the Word of God. What a mess we make of things when we try to add to God's Word!"

WILLIAM C. ROBINSON.

Dr. James M. Gray Called Home

THE Rev. James M. Gray, D.D., LL.D., whose name for forty years has been linked with the expanding work of the Moody Bible Institute of Chicago, was at midafternoon on Saturday, September 21, released from earthly life. Though in his eighty-fifth year, he had shown remarkable vigor to the last, having addressed a large audience in the Institute auditorium on Friday of the previous week. He was seized with a heart attack early on Sunday morning, the 15th, in his home, and was later removed to the Passavant Hospital, where his death occurred.

For the past year Dr. Gray has carried the title of president emeritus of the Institute, the man of his choosing, Rev. Will H. Houghton, D.D., of New York, having assumed the duties of president last November. The year was one of great activity for the venerable teacher. His engagements for Bible conferences took him to the Atlantic seaboard, to the distant South and to Canada, meanwhile he carried heavy class work at the Institute and edited, as for many years the Moody Bible Institute Monthly.

Dr. Gray's long and eventful life was given without stint to the defense of Bible truth by both voice and pen, as well as in

training many thousands of young men and women to proclaim redemption through Christ in all parts of the world. Two generations of students have shared the rich inspiration of his teaching and influence.

As a teacher, Dr. Gray came into prominence many years ago as the author of what is known as the Synthetic Method of Bible study. As an author he leaves some twenty-five volumes and booklets on doctrinal themes to continue his ministry. Next in importance to "Synthetic Bible Studies" is his great one-volume work, "Christian Workers' Commentary on the Old and New Testaments."

LEAGUE OF EVANGELICAL STUDENTS

Two New Chapters Apply for League Membership

Since the April issue of *The Evangelical Student*, groups at the University of Georgia and at Converse College have applied for membership in the League of Evangelical Students. The Southland is proving a very fertile territory for the Field Secretary to plant the League's testimony to the gospel.

Westminster Seminary Students Tour Colleges of New England States

Between September eighteenth and October second, four students from Westminster Seminary made a tour of fifteen colleges in the New England States. All the League Chapters in the States of Maine, Massachusetts, and Connecticut were given a strong evangelical message. The visits to the colleges where there are no League Chapters were most profitable because the students had received the names of numerous evangelical students attending these institutions before departing for the trip. This made it possible to contact the strongest evangelical students on the campus. It is hoped that the coming academic year will be one in which every Chapter of the League will engage in carrying the League's testimony to the gospel to adjacent colleges. Only thus can the League's testimony experience a steady growth.

Writing of the Program of Study Begins

During the summer months the Committee on the Program of Study made considerable progress in formulating their plans for editing and publishing a four year course of study for League Chapters in America. It has been decided that, as God supplies the needs, the Committee, subject to the approval of the Board of Trustees and the eleventh Annual Convention, will publish the program of study in the form of a Quarterly in combination with *The Evangelical Student*. It is felt that this will be an attractive, popular, and very economical form of publication. The character of the studies will be a combination of solid Bible study and a presentation of a full system of Christian

doctrine. Outstanding students from every seminary in the League will be engaged to write on the assigned subjects. The writers for the first year of the program of study have been selected and all have very graciously accepted. They are: **Rev. Horace Wood**, graduate of Eastern Baptist Seminary, Life of Christ, studies in the Gospel of Luke; **Rev. Egbert Andrews**, graduate of Westminster Seminary, the Gospel of John; **Rev. Henry Stob**, graduate of Calvin Seminary and studying under a fellowship at Hartford Seminary, The Nature and Works of God; **Rev. Robert Strong, Th.M.**, received his masters in Theology from the University of California and is a graduate of Westminster Seminary, Revelation; **Rev. Joseph Young**, at present studying abroad under a fellowship from Westminster Seminary will write on Inspiration; and the Field Secretary of the League will write the introductory chapters.—*The Evangelical Student.*

A Christian School for Girls at Montrose, Penna.

ON TUESDAY evening, September 24th, the Montrose School for Girls had its formal opening.

For more than ten years Christian friends had been waiting, praying, questioning. The pressing need of a college preparatory boarding school for girls, with special emphasis on Bible teaching, had often presented itself to them. The Montrose School for Girls has been created in answer to this definite need. Together with careful and exact preparation for college, it will seek to emphasize the value of evangelical Christianity as a living faith, and to make the Word of God the subject of supreme importance on its curriculum.

Similar to The Stony Brook School for Boys at Stony Brook, Long Island, the chief aim will be the development of Christian character; for character, not intellectual agility, is the basis of right living. Christian character comes through growth. It takes root in a personal experience of regeneration through faith in the Lord Jesus Christ, and unfolds in an atmosphere in which the Word of God is revered.

The school must be kept comparatively small to maintain the happy, cheerful atmosphere of a normal Christian home. A family spirit, where all work together with unity of purpose for the highest ideals, is the aim. The faculty must be thoroughly trained, well qualified intellectually, and of definite Christian character. The girl who graduates from Montrose must have genuine respect for the scholarship of the faculty.

In order to insure the harmony of purpose so necessary to school morale, the members of the faculty are requested to subscribe to the following doctrinal basis which is undenominational in character and evangelical in spirit.

1. The divine inspiration, integrity and authority of the Bible.

2. The Deity of our Lord Jesus Christ.

3. The need and efficacy of the sacrifice of our Lord Jesus Christ for the redemption of the world.

4. The presence and power of the Holy Spirit in the work of redemption.

5. The divine institution and mission of the church.

6. The broad and binding obligation resting upon the church for the evangelization of the world.

7. The consummation of the Kingdom in the appearing of the glory of the great God and our Saviour Jesus Christ.

Christian things must have their rightful place—and that place is the first place. Bible study is required each year and is a prerequisite for graduation. An attempt will be made to correlate the Christian point of view with certain academic subjects.

A Vital Curriculum

The curriculum is varied to meet the needs of the individual student; but, as the school is definitely committed to college preparatory standards, College Board Examinations are used as tests of the student's work in the academic subjects. The Montrose School, however, feels that the student must have a higher ideal for her educational life than the mere passing of examinations; while she must measure up to this test, she must fully understand that her independent grasp of a subject as well as her own development of character are infinitely more essential than any examinations.

The beautiful summer residence of **Mr. and Mrs. Charles L. Huston**, of Coatesville, Pa., has been placed at the disposal of the school for dormitory purposes. Fully equipped and beautifully furnished, it will be a real home to a number of girls.

Stony Brook: A Christian School for Boys

ON SEPTEMBER 18th the Stony Brook School began its fourteenth academic year. To date there is an enrollment of one hundred and seven students. Perhaps no school of comparable size in the United States enrolls boys from a wider geographical area than does Stony Brook. On the campus at present there are boys from Alaska, Brazil, Burma, Egypt, Siam, Cuba, Java, Korea, Haiti, and the Philippine Islands. In addition boys are in attendance from the following portions of the United States: New York, New Jersey, Pennsylvania, Massachusetts, Missouri, Connecticut, North Carolina, Maryland, Delaware, Rhode Island, Maine, Minnesota, Washington, D. C., Wyoming, Texas and Virginia. For years Stony Brook has been performing a signal service to the church in taking into its student body sons of foreign missionaries as well as sons of pastors in this country. Most

of the boys from foreign lands are from missionary homes.

Headmaster Frank E. Gaebelein recently announced that the Board of Directors has approved a plan for extensive alterations and improvements on the Assembly Hall. As a result of these improvements the school will be supplied with one of the most commodious gymnasiums in this section, and the summer conferences will have a renovated and unusually attractive auditorium for their meetings.

There are two additions to the faculty for the year 1935-1936. **Dr. J. W. Theodore Suckau** will head the Department of Mathematics in the Upper School. He has his bachelor's degree from Wheaton College and his Ph.D. degree in mathematics from Ohio State University. In the Junior School, **Mr. Joseph Erwin La Master** has been appointed to an instructorship. **Mr. La Master** is a Phi Beta Kappa graduate of the University of Nebraska.

In its combination of evangelical Christian teaching with high scholastic standing, Stony Brook has made for itself a distinctive place among college preparatory schools. It is gratifying that parents from so many parts of the country are recognizing the worth of the training it affords.

Reformation Day Under the Cross

REFORMATION Sabbath—November 3rd—will be observed this year by thousands of Protestants who are in the midst of one of the gravest crises ever experienced by the Christian Church. The Church-State struggle in Germany has entailed conflicts of conscience between the Christian and the Citizen which we can only hope and pray that in our country we will not have to face. While the local situation may not be as "pointed" as in Germany, Protestant minorities in eastern-central Europe generally are up against more or less similar difficulties. The external circumstances differ; the fundamental question remains the same: "Christ or Caesar?"

The 250th anniversary of the Revocation of the Edict of Nantes falls in this year (October 23, 1685). It is almost incredible that in this twentieth century wholesale persecution should still be the order of the day, but it is a fact that whereas 250 years ago thousands of French refugees found asylum in Germany and England, today France is receiving thousands of Jewish refugees from Germany, and hundreds of non-Jewish exiles are scattered over various European countries. As for the fate of all religious believers in Russia;—it is comparable to that of the Waldensians a hundred and fifty years ago; but alas, the response from World Protestantism is little better than passive acceptance.

HENRY SMITH LEIPER.

News in Nutshells

Crisis in German Protestant Church

THE Protestant Confessional Synod met in Berlin on September 23. It was organized three years ago to protect the independence of the Church and the Evangelical Gospel. The offer of Hanns Kerrl, Reich Minister of Church Affairs, to replace Reich Bishop Ludwig Mueller, an ardent Nazi appointed by Hitler, was refused on the ground that it was supremacy of State over Church, as the State would have the right to appoint and recall the administrative heads of the Protestant Church. The synod also condemned government control of Church finances. It asserted also that it was necessary for pastors to give the same spiritual service to Christians of Jewish descent as to other Christians.

On September 28, the German Government assumed complete supremacy over the Protestant Church. It empowered Hanns Kerrl to make Church laws and appoint Church officials. A preamble to the new laws asserts that they are of only temporary character and are the result of a "desire to give an orderly church as soon as possible the opportunity to regulate its own affairs." Although certain pastors are in favor of this capitulation to the law of the Reich, the majority believe it will be the surrender of religious autonomy and liberty, and are bravely standing out against it.

On October 13, letters read from the pulpits of Prussian Confessional Churches declared war on the plan of Hanns Kerrl, to create a new church independent of German Christians and Confessionals. Those who seek the new church were called "false prophets" and told plainly that the confessional pastors intend to defy the new order.

National Missions in Comity Pact

THE "National Comity Agreement" went into effect on October 1st. Under this agreement the Boards of the Presbyterian, Baptist, Congregational-Christian, Methodist Episcopal, Reformed, and the Disciples of Christ Churches, which carry on more than 55% of the Protestant mission work in this country, agreed to a "National non-competitive pact."

"Protestantism in the United States," according to Dr. Halliday, "has entered upon a new era with the major missionary need shifted from the establishment of new Churches to the strengthening of the existing Church work in under-privileged neighborhoods and communities. 'Home' or national missions were begun in order that the Churches might keep up with the great westward expansion in our country. The

expansion represented a great migration—the greatest the world has ever seen. Denominations today can only discharge their duty to this country which is as much in need of vital religion as ever in its history by adapting themselves to the new epoch. The conditions call for increased cooperation which will eliminate competitive expenditures, which will allocate responsibility for missionary needs and which will unite the denominations in common tasks such as, for instance, the recently established bureau of architecture of the Home Missions Council."

Prayer for Ethiopia

THE secretaries of four missionary societies at work in Ethiopia—the Bible Churchmen's Missionary Society, Church Missions to the Jews, Sudan Interior Mission, and the British and Foreign Bible Society—have joined in requesting Christian people, to remember in prayer their workers in Ethiopia and their work in the present crisis. Upon them rests the decision whether they shall leave their posts immediately, or stay and face the dangers of war.

Missionaries in Ethiopia told the Associated Press recently that they consider the missionary call supreme, and that disregard of it would be unworthy of Christians.

The Rev. James Rohrbaugh, of Youngstown, O., at the Interior Sudan Mission, said that he not only would despise himself if he deserted Ethiopia, but hoped to go to the front, where there is the greatest need of his services.

Fred L. Russell, of Seattle, Wash., superintendent of the United Presbyterian Mission, said: "The religious call brought me to Ethiopia and does not give me liberty to leave."

Miss Florence D. White, of Courtland, Ind., stated: "Naturally, I will stay. I love my work and these people must be helped."

Dr. John A. Cremer, of Grand Rapids, Mich., superintendent of the United Presbyterian Hospital, asserted, "I am the only doctor at my hospital. How could I violate the great master's command, 'go and heal the sick?'"

Pacifism on Parade at Northfield

THE parade for peace, consisting of 20 units, started at Round Top, the grave of Dwight L. Moody, and wound its way through the village of East Northfield and back to the campus. The Cross carried aloft was borne in the front of the parade, followed by the massed colors of the Church, vested clergy, faculty and committee members, the massed flags of the nations, missionaries from many lands, nationals in

native costume, students from the Northfield Schools, nurses from the Brattleboro Hospital, delegations from churches at Brattleboro, Greenfield, Holyoke, Northampton, Bellows Falls, Saxton's River, Springfield, and Keene, and the 600 members of the Missionary Conference in denominational units.

Rev. James Myers, of the Federal Council of Churches, in his short address said that "missionaries have ever been the shock troops of religion. They are Christians unafraid. They know how to face loneliness, misunderstanding, persecution, danger, martyrdom, and death in the supreme loyalty to Christ. As the Church turns now with missionary zeal and courage and sacrifice to the high adventure of the abolition of war, we may look forward with renewed assurance to the final victory of peace and goodwill among men."

With hands upraised the 2000 people pledged themselves in the following affirmation: "Because I cannot reconcile the Way of Christ with the practice of war, I pledge myself before God to work for the abolition of war as a method for settling international disputes and to insist upon the use by all governments of the machinery of peace to maintain international justice and goodwill."

"Religious Digest" Appears

UNDER the editorship of Rev. Bernard J. Mulder, D.D., assisted by an Editorial Council of eighteen men from widely separated parts of the earth, the first number of a "Religious Digest" has appeared from the press of the William B. Eerdmans Publ. Co. of Grand Rapids, Mich. In form and volume the new publication is very similar to the "Readers Digest." It is to be published monthly at a price of 25 cents per copy, or \$3.00 per year. From the initial announcement of editorial policy we quote as follows:

- a. In our convictions we are Christian.
- b. Our criterion is the Crucified Savior.
- c. Our belief is that Christian faith must shape the conduct and mold the whole of life.
- d. We seek, through the printed page, to advance the interests of the Kingdom of God.
- e. This stated, we will not be narrow or sectarian.
- f. We will be positive in our approach, and seek to present the best from the whole field of religion per se.

The True Task of the Church and Socialism

FOR YEARS past the conferences of the United Church which meet in this part of Canada have been growing more and more socialistic in tendency. Yesterday the Toronto Conference invited a well-known Communist to address it and listened with

rapt attention to his rhapsodies. The report of the Committee on Evangelism and Social Service spoke with an assumption of authority as to what is "the will of God." The document concluded with a denunciation of all competition for a livelihood and called for a complete abolition of the profits system, upon which has been based the progress of the civilized world for hundreds of years past. We do not for a moment question the sincerity of the clergymen who subscribe to these declarations, but we do doubt their capacity to deal with economic problems. Nothing is more certain than that a mere change of system will not cure the undoubted ills which exist in the world to-day. What is required is a far-reaching change in the hearts of men, and to bring about such a change is the true task of the Church. Our feeling is that too many clerics, having failed in this duty, are trying to excuse themselves by calling for a legislative revolution. We believe, moreover, that a great proportion of the delegates at the conference will accept our contention as a sound one.—*Mail and Empire*, Toronto, June 12, 1935.

Of Importance to Christians in Pennsylvania

REFERENDUMS on the question of legalizing Sunday movies in municipalities of Pennsylvania will be held on November 5, according to Act No. 211 of the General Assembly. The Original bill (H. R. 1703) called for referendums in all the 2,558 municipalities in the state, but it was so amended as to require such vote in those municipalities only whose local government, or five per cent. of the voters thereof, petition the county commissioners for separate ballots for such purpose.

Form of the question:

Do you favor the conducting, staging, operating, and exhibiting of motion pictures, regardless of whether an admission charge is made or incidental thereto, or whether labor or business is necessary to conduct, stage, operate, or exhibit the same after 2 o'clock post meridian on Sunday? Electors vote YES or NO.

"Church and State" and the Baptists

REV. DR. J. E. Conant in *The Watchman-Examiner*, Baptist (North), in an article entitled "The Real Issue Before Us," says:

A vital issue is before Northern Baptists. It has persisted for years in one form or another. Taking shape this year in the "Social Action Report" at the Colorado Springs Convention, the issue is now before the churches. The minds of multitudes are in confusion as to what the issue really is. This confusion was apparent in numerous statements in the set addresses and espe-

cially in the conference discussions during the Convention. An attempt to clear up the confusion should be of service.

The complete separation of church and state has always been a Baptist fundamental. It grows out of the inherent right of every man to liberty of conscience. To adopt any measure, therefore, that tends to unite church and state is not only to step out of Baptist doctrines and principles, but to head ourselves straight toward the ultimate loss of liberty of conscience, and all else that goes with it. . . .

As we digest the contents of the "Social Action Report," we find it proposing to Northern Baptists to take a long step toward a union of church and state. It proposes activity through certain "pressure groups" toward bringing about a "cooperative commonwealth" in which the "service motive" shall displace the "profit motive" (which, of course, is socialism), and it urges church action toward such objectives as "economic security," "collective bargaining," a conservation of "consumer interests," and other like affairs of the political state, actually going to the length of proposing that "The church should not concede to the political state neutrality, let alone absolute sovereignty in all matters aside from religious worship and exercises." . . . The question before us is clear. Shall we follow the proposed "Social Action Report" and begin to grasp for the functions of the state, or shall we obey our Lord's command and continue to seek the lost in every realm of human activity? In other words, shall we turn socialists, or shall we still be Baptists and continue to carry on? Shall we fulfil our spiritual service or function as the pilots of materialism?

News of the Independent Board

FIVE missionaries set sail recently for their fields of service. They are Rev. and Mrs. Richard B. Gaffin, Rev. Egbert W. Andrews, who go to China, and Rev. and Mrs. L. D. Hitchcock, Jr., who go to Peru.

Miss Louisa Lee, a missionary under the Presbyterian Board of Foreign Missions, has severed her connection with that board and has been appointed as the first missionary to India.

Only One Thing to Do

THE United States Government has offered \$5,000,000 to the Protestant, Roman Catholic and Jewish churches of Chicago to aid in their educational and recreational activities. It provides "in 400 of the larger, well-equipped Protestant churches of the Chicago area," with a corresponding grant to the Roman Catholic and Jewish churches, "leadership for community recreational programs for adults and young people, including drama clubs and productions, hobby clubs, athletic events and tournaments, informal educational classes, and planned social events. The program will be under the general direction of a committee composed of trained directors employed by the various units of the Chicago federation and other teachers in recreational training agencies and colleges." We understand that the churches are wondering what to do about it.

The Anti-God Campaign in Russia

KAROSLOWSKY has released an appeal which plainly shows that the battle against the Church and religion in the Soviet state is being continued with unabated acrimony. "We want to ignite all the Churches of the whole world in a sea of fire," it is stated. "Our atheistic movement has become a tremendous power which will exterminate all religious feeling. This movement is one of the most important branches of our anti-religious class conflicts. We must reinforce our irreligious work which is undermining the foundations of the old world. The servants of God of all confessions must learn that no God, no saint, no prayer can preserve the capitalistic world from ruin."

The General Secretary of the Russian Missionary Society, writing to *The Christian*, says: "It is well known that the paper *Besbozni* (i.e. Godless or Atheist) is the chief instrument within Soviet borders for ridiculing religion and blaspheming Christ. Mr. A. T. Zukhachevsky, of Moscow, who is the vice-president of the 'League for Controlling Religious Superstition,' has stated recently that 'In view of the great success of the propaganda against religion' this periodical, originating and continuing as a weekly, will hereafter be issued only monthly. Moreover, having as a weekly built up a circulation of 180,000 copies, it is now anticipated that a 100,000 monthly issue will suffice! Zukhachevsky said that there is now no need for continuing the campaign against religion, implying that the victory has already been won by the militant atheists. Most Christians will interpret these facts in the opposite sense, and will thank God for answered prayer for this triumph of the gospel, and will continue their intercession with renewed confidence."

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