

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

OUR LORD'S ADVENT

IT IS both more accurate and more expressive to speak of the advent of our Lord than to speak of His birth. Those who deny that He was virgin born and who affirm that the possibilities that slumbered in His cradle find their explanation in a favorable heredity plus a favorable environment may and do speak of His birth but not of His advent—and that because the latter word suggests His pre-existence, the thought that He had been consciously alive prior to His birth in Bethlehem and that for the accomplishment of a definite purpose He entered into the conditions of earth. Moreover when we think of the nature of the person, who, according to the Scriptures, left that other sphere of existence in order that He might share our mode of existence, it becomes obvious that those who commemorate Christmas day with any adequate appreciation of its real significance realize that it looks back not merely to the birth of a great and unique man but to a movement in the life of the eternal God himself, i.e., to a real incarnation, an actual manifestation of God in the flesh. Paul and John were speaking of an event that actually took place, not philosophizing, when the one wrote, "He who was in the form of God and who thought it not robbery to be accounted equal with God, made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men," and when the other wrote, "The Word which was in the beginning and which was with God, and which was God, was made flesh and dwelt among us."

The advent of Jesus Christ, as recorded in the Scriptures, is indeed an event of a most extraordinary kind—possibly the most tremendous with which the mind of man has ever grappled. We are never more conscious of the limitations of our own minds than when we endeavor to grasp its nature and significance. Even Paul, whose mind was the greatest of the Apostolic circle, as well as one of the greatest of all time, exclaimed, in view of it, "Without controversy great is the mystery of godliness."

The very greatness of the event has led some to question its reality. They have thought it too great to have taken

place on this little planet of ours. This objection as it appeals to the modern mind has been phrased thus: "So long as the earth was believed to be the center of the universe, and the only inhabited spot in it, so long was it possible to maintain that God had a peculiar love for the inhabitants of our world and had sent His Son for their redemption. But when the true relation of the earth to the sun and to the other planets of the system was discovered, then the idea that this little globe of ours should become the scene of so stupendous a divine drama as the Christian religion represents, should be the peculiar object of God's favor and the recipient of His revelations; that, above all, the Son of God should become incarnate upon its surface—seemed nothing less than incredible. In a universe teeming with worlds, presumably inhabited by intelligences of every order and degree, it is thought preposterous to connect the Deity in this peculiar and transcendent way with one of the very smallest of them."

While it is hardly to be expected that finite minds will be fully able to meet this objection yet the following considerations, if we mistake not, go a long way in that direction.

In the first place, it is not certain that our fathers were mistaken as to the significance of this planet. At any rate, so distinguished a modern scientist as ALFRED RUSSELL WALLACE maintained that our solar system stands at the very center of the material universe and that our planet alone is adapted "to be the theater for the development of organized and intelligent life." If this be true, the mere material greatness of the universe is no objection to the Christian view. Over against the immensity of the material universe we can make our own the proud words, "I am of nobler substance than the stars. Or are they better since they are bigger? I have a will and faculties of choice, to do or not to do; and reason why I do or do not this; the stars have none. They know not why they shine, more than this taper; nor why they work nor what."

In the second place, even if other worlds are inhabited by moral and rational beings like ourselves, it may be that ours is the only world that sinned, that went astray, and so stands in need of redemption and restoration. Suppose this universe is as full of intelligent life as the objection

implies, but that this world of ours is, so to speak, the one lost sheep of the divine flock. Are we to suppose that the Good Shepherd would leave it to perish simply because it is small and insignificant?

"This earth too small
For Love Divine? Is God not infinite?
If so, His love is infinite. Too small!
One famished babe meets pity oft from man,
More than an army slain! Too small for Love!
Was earth too small to be of God created?
Why then too small to be redeemed?"


In the third place, the incarnation according to the Scriptures has significance for the whole universe. While its immediate purpose was the redemption of mankind, it is not mankind alone that it concerns. Cherubim and Seraphim, together with all the heavenly host, desire to look into these things; Principalities and Powers in the heavenly places are by it instructed in the many-sided wisdom of God; God brought it to pass that in the dispensation of the fulness of time He might sum up all things in Christ, the things in the heavens and the things on earth.

It is quite impossible for us to share the New Testament conception of the significance of Jesus Christ unless we realize that in Him we have to do with a divine being who became man and who is still both God and man. The Scriptures tell us, for instance, that Christ's sufferings and death were sufficient to atone for the sins of the whole world—an utterly incredible statement if He were not God as well as man. Again they see in Jesus one who speaks with authority—not with a delegated authority as in the case of prophets and apostles, but as one who is Himself the source of truth. Only as we see in Him one who came forth from the Father, one whose rank in the scale of being places Him alongside of the Father, can we allow that He has a right to speak with such authority. Yet again consider the loyalty and devotion of New Testament Christians to Jesus Christ. For them He was an object of worship. If we are to yield Him the same devotion without being guilty of idolatrous hero-worship, it must be that He was really the Son of God who became incarnate for us men and for our salvation. There is and can be no adequate appreciation of the significance of Jesus Christ for thought and life save where it is realized that "the only redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, for ever."

Let us never forget that on Christmas day we commemorate the birth of a contemporary. The eternal Son of God not only became man, He continueth to be both God and man. Moreover, He is one who as age succeeds age continues to fulfill his great promise, "Lo, I am with you always, even unto the end of the world." There is a world-wide difference between commemorating the birth of a great man like Luther or Calvin or Washington or Lincoln and commemorating the birth of Jesus Christ. The latter differs from them not only by virtue of the fact

that He had a pre-existent life but by reason of the fact that He has a post-mortem life relative to the affairs of this world. The others have not passed out of existence but they have ceased to be active in this world's affairs. It is otherwise, however, with Jesus. His death was followed by His resurrection and ascension. He is not only a great historic figure of the past, He is our great contemporary. Paradoxical as it may sound to the unbelieving, it is not a dead but a living Christ whose birth we commemorate. With Peter we say: "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead . . . whom having not seen ye love; on whom though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

THE BARNHOUSE REPORT

 R. DONALD GREY BARNHOUSE, pastor of the 10th Presbyterian Church of Philadelphia, editor of *Revelation* and widely known as a Bible teacher and radio preacher, recently returned from an extended investigation of the Presbyterian mission stations of Asia. A little more than one-half of his report, as submitted to the Board of Foreign Missions in New York by request, is printed elsewhere in this issue. The remainder of the report we hope to print in our next issue. The portion printed—the limits of our space prevent our printing the whole report in this issue—contains his general findings and conclusions. The portion yet to be printed, without mentioning names, directs attention to specific manifestations of Modernism among the missionaries "of which our Board is reported to have full knowledge."

In appraising this report the following considerations should be kept in mind: (1) DR. BARNHOUSE made this trip under his own auspices; (2) the thoroughness with which he accomplished his self-chosen task (indicated in its opening section); and (3) his qualifications for this particular task. We do not have the happiness to share all of DR. BARNHOUSE's theological views but that he is a man of ability who is soundly evangelical and who knows the difference between Christianity and Modernism is hardly open to question. In our opinion there are few, if any, men in the Presbyterian Church, who, free from alliances that might tend to prejudice observation or warp judgment, are better qualified to see and report things as they actually are in the foreign field than DR. BARNHOUSE. It is an informing document that he has given us and one that should have the thoughtful attention of everyone sincerely and intelligently desirous of furthering the cause of Christianity in the foreign field through Presbyterian agencies.

DR. BARNHOUSE's findings include the following: (1) the missionaries as a class are men of large caliber, superior to the average minister in the home field; (2) the great

majority of them are orthodox and faithful; (3) a small minority of them are unsound to such a degree that they do not believe or teach the deity of our Lord and/or redemption through faith in His vicarious, substitutionary death on the cross; (4) the existence of such unbelief among missionaries sent out and supported by our Board, among nationals supported by our Board, and among missionaries and nationals supported by other Boards but working in union projects which our Board helps to support, is known by the officers and secretaries of our Board in New York.

It seems clear that DR. BARNHOUSE'S report has not provided pleasant reading either for the Board of Foreign Missions of the Presbyterian Church in the U.S.A. or for the Independent Board for Presbyterian Foreign Missions. With the former definitely in mind DR. BARNHOUSE asks certain questions and then indicates the reply that, in his judgment, they demand: "Is it possible that the controlling personnel is theologically ignorant of the meaning of Modernism? If not, is it in utter ignorance of conditions as they exist on the foreign field? Or, knowing what Modernism is, and knowing that it exists on the foreign field, does it condone it because of sympathy with it, and fail frankly to admit it? Or, knowing Modernism and its existence and being against it, does it compromise with error through fear or weakness? In any event, such ignorance or sympathy or compromise, if existing, would dictate a profound change in this personnel to bring it into harmony with the public expressions of the Board as a whole and to assure to the work the respect and confidence of those who contribute thereto." While the report contains no allusion to the Independent Board—unless it be when praising the work of the "great majority of our missionaries" he says "I am convinced that there have been enough wrenches thrown into the wheels of their work"—yet the inference lies close to hand that DR. BARNHOUSE regards its formation as unwise and its influence as harmful. What he advocates is not support of the new Board but reform of the old Board. What he desiderates is that the Board and the Church at large admit the existence of wrongs and that these wrongs be corrected. What he advocates is the elimination of the unfaithful minority and the strengthening of the official Board by the addition of more members possessing the full confidence of the conservative element in the Church. In the meantime, however, he holds that the Church at large should support the work now being carried on.

Further comments are withheld until the report as a whole has appeared in these pages.

WHAT PRESBYTERIANS BELIEVE ABOUT THE BIBLE

IN ITS issue of October 17th, *The Presbyterian Tribune* has the hardihood to assert that Presbyterians do not believe in an infallible Bible. We are not concerned to deny that many connected with

the Presbyterian Church regard the Bible as a fallible book. The editor of the *Tribune* and his fellow Auburn Affirmationists, not to mention others, make it impossible to think otherwise. Our contemporary, however, not merely asserts that certain Presbyterians do not believe in an infallible Bible, it boldly asserts that even their ordained officers do not *profess* such a faith. We quote:

"It is widely supposed, and vigorously asserted, that Presbyterians believe that the Bible is infallible: that at least their ordained officers profess such a faith. Is this a fact? . . . Is that what Presbyterians believe? Look squarely at the terms of subscription used in setting apart ministers, elders and deacons. Do they say, 'I believe that the Bible is infallible'? They do not. They say, 'I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice.' The difference is clear, unmistakable to all honest minds. It is one thing to profess that a certain book is inerrant in every particular. It is quite another thing to profess that a certain book, or collection of books, is absolutely trustworthy as a guide in matters of faith and conduct, and the latter, not the former, is what Presbyterians profess. The only infallible *rule of faith and practice.*' Infallible in that one realm; that is all we profess to believe. We need not care, if we are wise we shall not care, whether or no the history, the science, the literary allusions, the statements of fact of the Bible are absolutely accurate. . . . What our fathers meant when they framed this admirable statement in our terms of subscription, what we mean by it today, is that, when we would find the best light, the truest guidance, the one always trustworthy source of wisdom as to right belief and right conduct, we go not to a pope, or to a presbytery, or to a theologian, or to a Church Father, or to a psychoanalyst, or to anyone else, but to this Word of God, which we know will never fail us if we use it rightly."

If inability to see any real difference between affirming that the Bible is infallible and affirming that the Scriptures of the Old and New Testaments (of which the Bible is composed) are the Word of God is an indication of a dishonest mind, we will have to admit that our mind is of that sort. If the books that constitute the Bible are the Word of God (not merely contain the Word of God) as our standards assert, how is it possible to suppose they contain "inaccuracies, contradictions, and outworn views," as our contemporary implies? Is God a man that He should be mistaken?

Quite apart from the question whether it is possible to regard the Bible as infallible in the realm of faith and practice if it be inaccurate in its statements of fact—we do not think it is—it ought to be clear to all that the

ordination vow taken by ministers, elders and deacons is not amenable to the minimizing interpretation that our contemporary seeks to place upon it. Such an interpretation is to be rejected on both exegetical and historical grounds. The candidate for ordination does not merely affirm that he believes the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice, he affirms that he believes it to be the Word of God. He is required to affirm, first of all, that he believes said Scriptures *to be the Word of God*. Having done that he is required to go on and affirm faith in them as *the only infallible rule of faith and practice*. It would be absurd to affirm that the Bible is the Word of God and then weakly add that it is infallible *only* in as far as it constitutes a rule of faith and practice. And yet that is what our contemporary, in effect, says that the candidate for ordination does. If the Bible is the Word of God, we may be sure that it is altogether, not merely partly, trustworthy. However it is not absurd but eminently fitting to affirm that the Bible is the Word of God and *therefore* the only infallible rule of faith and practice—and that is what the sincere and intelligent candidate for ordination actually does. Moreover our contemporary is quite mistaken when he affirms that his interpretation of the ordination vow is that of its framers. To cite DR. B. B. WARFIELD: "This view was not the view of the Westminster Divines. It had its origin among the Socinians and was introduced among Protestants by the Arminians. And it was only on the publication, in 1690, of the 'Five Letters concerning the Inspiration of Holy Scriptures, translated out of the French', which are taken from Le Clerc, that it began to make its way among English theologians" (The Westminster Assembly and its Work, p. 203).

The fullest statement of what Presbyterians believe, or at least profess to believe, concerning the Bible is to be found in the opening chapter of the Confession of Faith. There the Scriptures identified with "all the books of the Old and New Testaments" are spoken of as "the Word of God Written", as "given by inspiration of God", as of "authority in the Church of God", as having "God (who is truth itself)" for their "author", as of "infallible truth and divine authority", as being "immediately inspired of God" and so "authentic" so that "in all controversies of religion the Church is finally to appeal unto them." If the ordination vow is to be interpreted in the light of the doctrine of Scripture taught in the Confession of Faith, as of course it should be, it is clear that those who subscribe to it with any adequate understanding of its meaning profess that they believe in the infallibility of the Bible in all its length and breadth.

WESTMINSTER SEMINARY AND THE INDEPENDENT BOARD



THE Westminster Presbyterian Church of Philadelphia reports (1935 Minutes) the fifth largest church membership (1742) but the largest Sunday School membership (1699) of the presbytery. Its pastor, DR. WARREN R. WARD, is the moderator of the presbytery. Like many others who have been actively interested in Westminster Seminary from its inception (including the editor of this paper) he has been much concerned for some time over the growing disposition on the part of certain members of the faculty and trustees of the institution to identify its interests with those of the Independent Board for Presbyterian Foreign Missions. This concern of DR. WARD's reached its climax when (six days before its regular Fall meeting, on October 22nd) he sent the following letter to the Board of Trustees of the Seminary. We are sure that this letter gives expression to the thoughts and feelings of many concerning this matter. As we go to press it is not definitely known what action the trustees will take. There are grave reasons to fear, however, that it will not be such as to make it possible for DR. WARD and those who share his convictions to continue their support of the institution. DR. WARD's letter follows:

October 16, 1935.

The Board of Trustees,
Westminster Theological Seminary.

DEAR BRETHREN:

Much as I regret to do so I feel constrained to write to you concerning my relation and that of Westminster Church to the Seminary.

From its inception we have been enthusiastic supporters of the Seminary. Each year it has been on our Budget for a substantial amount. Recently, however, our ardor has cooled very much and we have not been giving so much.

While there are several other elements which have influenced us somewhat, the most important factor is our disagreement with reference to the Independent Board for Presbyterian Foreign Missions. The Seminary seems to be more and more closely identified with this Board. Students at the Seminary, who cannot see their way clear to support the New Board are made to feel very uncomfortable there. It is increasingly evident that loyalty to the Seminary means loyalty to the Independent Board. Graduates who agree even to designate their gifts to the old Board have been subjected to the accusation of disloyalty to all that the Seminary stands for. Some of us who have been supporting the Seminary are falling under the same condemnation.

I look upon this as a calamity to the whole conservative cause. This institution had the promise of becoming one of the greatest

powers in the world for the conservative cause. God has prospered the Seminary and no better faculty can be found in the country. But I am sure that I express the conviction of many of the most conservative men in the Church when I say that I think that Westminster Seminary is committing suicide in identifying itself with the Independent Board. Moreover, you are alienating many of your best friends by taking this course. Why is it necessary to take such a step? Cannot the Seminary be rescued from such a policy?

Surely there is room for difference of opinion among truly conservative men with regard to support of the old Board in some form and identification with the New. I have been and I still am a vigorous critic of the modernist tendencies in the Old Board. When the New Board was organized, however, I refused to become a member of it because of very definite convictions with regard to the wisdom of such a policy and the effectiveness of this method. These convictions have been deepened since that time. I cannot agree with those who organized the New Board.

During the past few months it has become very evident that the attitude of the Seminary toward the New Board question has become the concern of all who have been interested in the Seminary.

For instance, we have a group of young men, who are thoroughly conservative in their point of view and who will be ready to enter some Seminary in the Fall of 1936. I have wanted them to enter Westminster Seminary. However, some of them do not want to enroll there because they are not in sympathy with the New Board. Since the Seminary seems to be making common cause with the New Board these young men are, to that extent, out of harmony with the policies of the Seminary. They have no heart to enroll in a Seminary where they are to be subjected to criticism and almost ostracism because they cannot agree with certain leading members of your faculty with regard to the method of dealing with the problems in the Church. I must con-

cess that I do not feel like urging them to go to Westminster Seminary under such conditions.

Again, the identification of Westminster Seminary with the Independent Board is making it practically impossible for any young man to be ordained in the Presbyterian Church, U.S.A., if he attends the Seminary. Many of these young men are not ready to secede from the Church; they want to become ministers in this Church. But the time seems to have arrived when a decision to attend the Seminary means separation from the Church. In other words, these young men are called upon to make a decision which many of us are not ready to make. The question as to whether a student will enroll in the Seminary is one of far-reaching implications. Are you going to allow the Seminary to lead in a movement of secession?

As a friend of the Seminary I wish to say that I am convinced that the time has come when the Trustees and Faculty of the Seminary must make a momentous decision. When you have made that decision, some of us must make our decisions accordingly. Those who have supported the Seminary but will not support the New Board have a right to know where the Seminary stands.

For my part, I cannot continue to support the Seminary if it makes common cause with the New Board. I might have withdrawn support from the Seminary and have advised our young men to go elsewhere without advising you of my convictions; but I have chosen to express myself to you before taking such steps. May I have some answer to the questions raised in this letter in due time?

I do pray that God will guide you and give you much wisdom and grace in deciding this most important matter. I hope that you will not throw away the greatest opportunity given to any group of men in more than a generation.

Yours sincerely,

WARREN R. WARD.

A Summary of Presbyterian Beliefs

MAN'S chief end is to glorify God. The Word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy him. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man.

God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth. There are three persons in the Godhead; the Father, the Son and the Holy Spirit; and these three are one God, the same in substance, equal in power and glory. For his own glory he hath foreordained whatsoever comes to pass.

God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures. When God had created man, he entered into a covenant of life with him, upon condition of perfect

obedience. The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.

God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and bring them into an estate of salvation by a Redeemer. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be God and man, in two distinct natures, and one person, forever. Christ, the Son of God, became man, by taking to himself

a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation. Christ executeth the office of a prophet, in revealing to us, by his Word and Spirit, the will of God for our salvation. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God. Sanctification is a work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The rule which God at first revealed to man for his obedience, was the moral law. The moral law is summarily comprehended in the ten commandments. The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves. No mere man, since the fall, is able, in this life, perfectly to keep

the commandments of God; but doth daily break them, in thought, word, and deed.

Sin is want of conformity unto, or transgression of, the law of God. Every sin deserveth God's wrath and curse, both in this life, and that which is to come. To escape the wrath and curse of sin, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after new obedience. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, Sacraments, and prayer, all of which are made effectual to the elect for salvation.

That the Word may become effectual to salvation we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives. Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible Church, are to be baptized. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment unto themselves. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves, till the resurrection. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Composite Authorship.

Jesus' Teaching—Ethical Rather Than Doctrinal?

By Rev. George P. Pierson, D.D.

HERE are those in our day who maintain that Jesus taught characteristically ethics rather than doctrine. Surely the way to determine how much of the purely ethical and how much of the theologically doctrinal there is in Jesus' teaching would be to assemble all the verses containing His words and tabulate the results of our analysis. Happily there exists a harmony of the Gospels, known as the "Life of Our Lord in the words of the Four Evangelists," compiled by a most devout and conscientious student, which affords an excellent basis for such a computation. In this harmony "the division into chapters and verses has been retained, preserving the familiar form of the Bible. From beginning to end the exact language of the Authorized Version has been employed. The separate accounts of the four Evangelists have been, without omission or repetition of language, woven into a continuous narrative."

A careful examination of the 2710 verses in this harmony reveals the fact that there is a total of 1490 verses containing the words of Jesus; the rest of the verses being composed of the words of the Evangelist narrators.

Of the 1490 verses containing the words of Jesus we have counted, firstly 1100 verses that are distinctly doctrinal; secondly, 220 verses of distinctly ethical import; and thirdly 170 verses containing words of Jesus, in the performance of His miracles or in giving ordinary directions, with no special theological or ethical content. It appears then that for every verse of ethical teaching there are five verses containing theological doctrine. Of course all Christian ethics, founded as they are on the authority of the Great Law-Giver and pertaining to the all-embracing sphere of Divine Government, have a doctrinal aspect, but we have counted as doctrinal the more obviously theological verses.

The main doctrines contained in these 1100 verses may be thus briefly summarized:—the doctrine of *God*, Sovereign, Creator, Father, whose institutions of e. g., the Sabbath, the family, property, the church, are holy and abiding; Who elects men, loves men, saves men by sending the Son as the Light of the world and its only Redeemer; Who is one with the Son and is adequately known only in and through the Son. The doctrine of the *Son*, the Beloved Son, to Whom as to the Father honor is due; Who alone knows the Father and reveals the Father; in Whom is life as in the Father; Who came from heaven to give men life, and life more abundant, by giving His own life a perfect ransom; Who having voluntarily offered the perfect sacrifice, raised His own body from the grave and ascended to heaven, there to prepare for us mansions, and intercede in our behalf. From heaven He came, from heaven He sends the Holy Spirit, from heaven He comes again to judge and

to reign. Meanwhile until He comes, the Holy Spirit, sent by the Father and the Son, is acting on earth in Christ's stead, working our regeneration, abiding with and in us, telling us of Christ, interceding for us, convincing the world of sin and righteousness and judgment, interpreting, inspiring, comforting, guiding, telling of things to come, ruling and quickening His Church. The doctrine concerning *man*:—that we are born under the dominion of Satan, the prince of this world, who fell from his high estate in heaven; that by nature our hearts are evil and that we are lost and perishing; that mere morality cannot save us; that only through the atoning sacrifice of Christ are we graciously saved; that only by the exercise of faith on our part are we rescued from hell, that penitent believers accordingly do not die in their sins but in the possession of everlasting life; that by reason of this new relation to Christ the Father looks upon us as *in* Christ, and that therefore we are not only forever freed from liability to condemnation but have been made subjects of the eternal Kingdom of God.

The Kingdom teaching is fundamental in the doctrine of Jesus, as e. g., in the Sermon on the Mount. Jesus came, as did His forerunner, preaching the Kingdom of heaven. The teaching concerning the Kingdom is necessarily theological; for even *seeing* the Kingdom—not to say *entering* the Kingdom—is only through being born again, regeneration. The unregenerate man cannot construct a Kingdom of heaven, by human effort, out of this world's morality. It is something that is introduced into our world from above. Jesus stands, as it were, at the gateway of the Kingdom proclaiming the nature of the Kingdom to those already within, to those thronging its portal and to the more remote company of the curious beyond. Since this great sermon tells of the character of the Kingdom it is necessarily theological:—Blessed are those who recognize their spiritual poverty, their moral insolvency (*ptochoi*), and are mourning over the same, realizing that if admitted at all it must be purely as a matter of grace and not of merit. Such people approach in real humility pleading only their need and renouncing their sin. They are admonished that at least *good* works must be performed—not as admission fee but for the glory of God; that *better* works are required—in the observance of the spirit as well as the letter of the law; and that *best* works—the only sort a perfect God can demand—are essential if they would save themselves by works. They must go beyond the iron rule of an eye for an eye—there is no such law in the Kingdom code; they must go beyond the silver rule of turning the other cheek, and beyond the golden rule of doing as they would be done by, and even the diamond rule of loving

their enemies, to the supreme rule of being perfect even as their Father Which is in heaven is perfect! What more hopelessly disheartening standard of attainment to an honest, eager, seeking soul! But take courage, the Kingdom has a real gospel for you. Have an eye on God alone;

in all your religious exercises—alms, prayer, fasting—center your gaze on Him alone. Seek first the Kingdom of God and *His righteousness*, Chap. 6. No side glances, Chap. 7:1-6. Then *Ask* and *Enter* the strait gate 7:14, and you will find therein your house founded on The Rock.

Report of Dr. Donald Grey Barnhouse Concerning his visit to Presbyterian Foreign Mission Stations in Asia

PURSUANT to the letter of Dr. Cleland B. McAfee of December 19, 1933, asking that upon my return I should come to the Board with the statement of my observation and experience, I present the following report of my trip around the world in 1934 and 1935.

The value of any report on the Foreign Mission situation depends upon the extent of the work and personnel visited and the time disposed of by the visitor.

On my recent visit to foreign mission fields, I saw among other works, the following missions of the Presbyterian Church. In Japan there are ten stations and sixty-four active missionaries. I saw seven of the stations and met about forty of the missionaries.

In Korea, I visited the Annual Meeting and the Golden Jubilee of the Mission, meeting all of the missionaries there present, visited all of the stations but two, and had long conversations with the workers of these two stations, as well as others at their summer Bible conference.

The work in China is divided into various missions. The North China Mission has three stations, and fifty-six missionaries. All of these stations were visited.

The Central China Mission has four stations, of which I visited three, and sixty-seven missionaries, of whom I met the great majority either at the stations or at summer conferences.

The Kiangnan Mission has four stations, of which I visited only one, as I was in this neighborhood in the summer months. It has sixty missionaries, of whom I met many at Kuling and had long conversations with some of the workers of stations I did not visit.

The Shantung Mission has nine stations and ninety-four missionaries. I visited three of the larger stations and met many of the other missionaries in summer Bible conferences.

The Hunan Mission has five stations, of which I visited four, meeting in addition all of the missionaries of the fifth station at Bible conferences.

The South China Mission has three stations and fifty-three missionaries, of whom thirty-seven are in the city of Canton, which I visited. I also met some of the missionaries from the other stations in this mission.

I did not visit the mission on the island of Hainan.

The Philippine Mission has nine stations, of which I visited five and seventy-four missionaries, of whom I met about sixty-five.

The Siam Mission has eight stations, with seventy missionaries, of whom fifty are in two stations. I visited four of the stations and met about fifty-eight of the missionaries.

There are three missions in India. The Western India Mission has eight stations, with fifty-seven missionaries. All of these stations were visited. The North India Mission has eleven stations and eighty-eight missionaries. All of these stations were visited.

The Punjab Mission, with fourteen stations, has ninety-five missionaries. All of these stations were visited.

All of the stations in the United Mission in Mesopotamia were visited.

The Persian Mission has six stations, with one hundred and eight missionaries. I visited five of these stations, not going to Meshed, which has nine missionaries.

Although I visited some stations of the Syria Mission and met many of its missionaries, I am not reporting on it here, as I was separated from my secretary at Jerusalem and did not have the opportunity for as intensive a visit as I did in other missions.

I found the situation on the foreign field theologically much better than I had anticipated, spiritually about what I had expected. It is my opinion that the accusation of the Laymen's Committee in "Rethinking Missions" concerning the low calibre of the missionaries at work on the foreign field is entirely erroneous. The missionary body as a whole is undoubtedly more alert than the leadership of the Church at home. The wide travel, the contact with another civilization and the knowledge of another language give to our missionaries an outlook which it is totally impossible for the ministers of the home Church to have.

I am personally convinced that the vast majority of our missionary body is personally devoted to the Lord Jesus Christ. I have every reason to believe that most of our missionaries hold to the historic truths of the Christian faith as expressed in the creedal statement of our denomination. This is especially true of all those who have had any prolonged period of service, as the integration of Modernism in our foreign missionary body seems to be a recent phenomenon. The foreign missionary body as a whole will stand most favorable comparison with any presbytery at home. Some missions differ from others in the same way that the New York Presbytery differs from the Philadelphia Presbytery and within all of the missions there are those differences which personality brings into any body of men.

When the conversation of men at home turns to a discussion of the personnel of the presbytery, it is well known that some men will be counted as lazy and others as industrious; some will be counted very gifted, others as more ordinary; some will be zealous and others cold; some will be known as theological Liberals, others as Conservatives; some will be consistent in their attitudes, others vacillating. The foreign missionary body is the Church at home gone out on a missionary enterprise, and what we have at home is what we have on the foreign field. Some may say, "God help them," but that is the situation as it stands. As in the days of St. Paul, some may "preach Christ even of envy and strife, and some also of good will."

While all that is to be found at home is to be found in the foreign

field, the proportions are not the same. Just as cream rises to the top, so the more zealous, the more vigorous, the more devoted, the more evangelical, the more evangelistic have gone to the leadership of our foreign missionary enterprise in greater proportions than have remained at home. No charge can be brought against the foreign missionary body that cannot first of all be brought in intenser degree against the leadership of the Church at home. Any attempt at reform abroad is an attempt to remove the mote from the foreign missions' eye when we are unable to remove the beam from the home Church's eye.

The solution of every problem on the foreign field is one of personnel. No matter what work is to be done, the efficiency of that work depends upon the attitudes and aptitudes of the person who is to do the work. Therefore, any kind of mission work which is carried on by a gifted and yielded missionary will be well done, while the same type of work carried on by one of different attitudes will have different results. I have been asked what I thought of the medical work and educational work, as legitimate fields of missionary enterprise. The answer depends entirely on the doctors and teachers who are doing the work. In one of our hospitals we have a doctor skilled in his profession, who preaches the Gospel to every patient who comes for attention. Whole churches, self-supporting, have been founded as a result of this work among his patients. In another hospital we have a doctor who has said that he does not care to be considered as a missionary. He is running his hospital to treat the physical affliction of his patients; let those who are doing evangelistic work take care of the souls of the sick. It is my opinion that if the two doctors at the outset of their careers should have been sent each to the station now occupied by the other, the results, with the small adjustment for local circumstances, would have been the same as they now are in the stations they occupy.

One missionary I met, who is in educational work, is in constant contact with his students out of school hours and has led many of them to a definite knowledge of Christ. Other educational workers take the attitude that when they have completed their classroom work in English or Chemistry, their work is completed, and that the students must get their Christian ideas by absorbing them from the atmosphere of their presence. In one of our missions, lengthy discussions have been held during the past two years as to the definition of evangelism. Some of the missionaries, especially those in educational work, are at variance with the New Testament teaching of what constitutes evangelism.

In many places the missionary work suffers from the lack of knowledge of some of the workers as to the objectives of Christian witness. As in America, some do not seem to have a clear view of what constitutes salvation. After a certain conversation on the foreign field, I dictated for my diary the following paragraph:

"It is all very complicated and one wonders how best to be helpful. Certainly, the great majority of our missionaries are faithful. They may not all be taught, but they are Christians in the Bible sense of the word and are preaching Christ, and therein we must rejoice. I am convinced that there have been enough wrenches thrown into the wheels of their work. We must be fair to the great number of our missionaries who are faithful. The following analogy will explain the situation. There are millions of babies born into the world every year, brought by ignorant peasants who have no knowledge whatever of gynecology or obstetrics; then there are tens of thousands brought by mid-wives who have a little more knowledge of hygiene, but not of the real issues involved. A lesser number come with the help of ordinary doctors who have a great deal more knowledge

than the mid-wives, while a comparatively few are brought in by specialists. Now a missionary, by the very nature of the case, should be a specialist with a full knowledge of every spiritual force and law in any wise connected with the new birth. He should also be trained with the full knowledge of the means of the spiritual growth of the young believer. The fact is, however, that the mission field has relatively few of these spiritual scientists, though it may have many Ph.D.'s in Education and experts in other lines. To come right down to it, being a graduate of college with an M. A. in Psychology or Education and three months in a semi-Unitarian school of foreign missions does not constitute proper training for the mission field. The underlying wrong is not with our missionaries. They are innocent victims of a false system of recruiting. I believe it would be a good thing to accept no application for the foreign field from any person who could not bring at least two people in America with a written testimony of how they themselves had been led to Christ by the one who is a candidate for the foreign field. But, of course, the examination would have to be in the hands of men who know what regeneration is, as we undoubtedly have ministers in America who consider that bringing a man to mental assent to the supremacy of the ethics of Jesus is leading the man to Christ."

In spite of frequent spiritual lack, one of the amazing features of missionary work which I have found is the instrumentalities that God uses in saving souls. Whenever it was possible, I asked the national Christians whom I met, how they had come to a knowledge of Christ. My first great shock came in Japan, where the dean of a Bible Institute, working under an English Mission, told me that he had his first contacts with Christianity and had been led out of Buddhism by the Russian Orthodox Church in Japan. This man today is one of the real spiritual forces in Japan. That first contact was sufficient to make him aware of the existence of Christianity, so that when General Booth, of the Salvation Army, came to Tokyo for a meeting, this Japanese went to hear him, thinking it was exactly the same thing as the Russian Orthodox Church!

The testimony of one national Christian was that he had been born again through the ministry of a man who was practically a Unitarian. He had not known this until years later. The worker had been preaching a philosophy which the national did not understand, but the Bible which had been given to him became the power of God unto his salvation. The missionary later tried to persuade the convert to abandon his faith in the inerrancy of the Scriptures.

I have tried to give a fair picture of conditions in the field as I have seen them, and can say without question that I believe the greatest piece of Christian work in the world is being done on the foreign field and that our Presbyterian missionaries, on the whole, are doing a creditable part of that work.

What we have said up to this point refers to the great majority of our Presbyterian missionaries as I met them. I now turn to the consideration of some of the problems in connection with the small minority who do not accept the cardinal truths of Christianity.

We do not pretend to give a definition of Modernism, but it may be said without hesitation that there are on our foreign mission field missionaries supported by our Board, nationals supported by our Board, and missionaries and nationals supported by other Boards working in union projects where money from our Boards is spent, who do not believe in and/or teach the doctrine of the

absolute deity of Christ and the necessity of redemption through faith in the vicarious, substitutionary death of Christ on the cross.*

I was told before I left this country that I would find it very difficult to collect evidence. Men would say one thing to me and the opposite to someone else. In some cases, I found this to be true. One instance will suffice. I had a personal conversation with one of our missionaries in which theological beliefs came up for discussion. In the course of that conversation, this gentleman took a very liberal position. His statements of belief or unbelief would probably have forbidden his ordination in all but the most extremely liberal presbyteries. The next day he handed me a letter. It was addressed to me from him, and stated that he would like to put on paper a statement of his beliefs in view of our previous conversation, so that there might be no misunderstanding. This written statement, so far as it went, would have been satisfactory to almost any one of the Bible institutes in our country. Later I spoke of this to a man whom I knew to be theologically sound. He told me that beyond question the man's theological reputation was in line with what he had told me rather than what he had written me.

It becomes immediately evident that some cases of unbelief will be impossible to discern. Common fame is not sufficient accuser under Presbyterian law, and the obstacles to be overcome may be properly measured by asking what evidence would it be necessary to have in hand to convict a minister in one of our own presbyteries of a denial of the essential Christian position.

The following, however, are incidents which may throw light on some of the problems in our Church through what I believe to be a small percentage of our missionaries:

[These cases will appear in the next issue of CHRISTIANITY TODAY.]

That this knowledge of wrong conditions is possessed in the New York offices is further shown in several conversations with missionaries on the field. It developed that the younger missionaries at the time they came out were all asked by the Board if they could work readily with people who disagreed with them doctrinally. I quote from my diary: "One of the young ladies was questioned by someone at 156 Fifth Avenue who said that she would ask the same questions of the candidates that Dr. Blank had originally asked. She referred to notes as she spoke, and ultimately came to the question, "Would you work willingly with people who disagree with you theologically?" The candidate replied: "Why, certainly. I roomed at college with a Nazarene, and we got along very well together." The one speaking for the Board replied: "I don't mean that sort of doctrinal disagreement. Could you work well with people who did not believe in the virgin birth of Christ?"†

Yet at various times, officials of the Board have made statements to the effect that they knew of no Modernism on the foreign field. This statement was made several years ago before the General Assembly by one of the officials, more recently by another in public utterances in defense of the Board policy.

In view of the foregoing, the following questions naturally arise: Is it possible that the controlling personnel is theologically ignorant

of the meaning of Modernism? If not, is it in utter ignorance of conditions as they exist on the foreign field? Or, knowing what Modernism is, and knowing that it exists in the foreign field, does it condone because of sympathy with it, and fail frankly to admit it? Or, knowing Modernism and its existence and being against it, does it compromise with error through fear or weakness? In any such event, such ignorance or sympathy or compromise, if existing, would dictate a profound change in this personnel to bring it into harmony with the public expressions of the Board as a whole and to assure to the work the respect and confidence of those who contribute thereto.

Time and again I have heard missionaries regret that the Board will not admit that anything is wrong with our foreign missionary body. One very Conservative missionary coming into the New York offices at the beginning of his furlough, was asked by one of the secretaries how conditions were in his mission. The missionary replied: "I am happy to say that the workers on our field are ninety-eight per cent true to the faith that was once for all delivered to the saints." The Board secretary, instead of expressing satisfaction at the large percentage of faithful ones, immediately criticized the missionary for not saying that things were one hundred per cent all right. (NOTE: *The senior Secretary admitted that this conversation had taken place with one of the other secretaries, but placed it in Cleveland and not in New York.*) Commenting on this, a fellow missionary wrote a letter to another in the field, in which he said, "I personally do not believe the Board secretaries are sincere in saying that they will investigate every case of Modernism reported to them. I think their practice is to investigate the one reporting. . . . I have not presented any data because I do not believe they would do anything about it. The editor of one of our denominational papers wants to help to show them as they actually are; i. e., a cross section of the Church at home, part true, part otherwise. If they would acknowledge that, we would all congratulate them for their honesty. But this thing of posing as one hundred per cent lily-white is just ludicrous."*

It is my studied opinion that the Board of Foreign Missions has infinite cause to be proud of the missionary personnel as a whole, but it is self-evident that one of the great needs in our Church today is that this Board should admit that there are wrongs and set out to correct them. There should be, in addition to the elimination of the unfaithful minority, a stiffening of the spiritual and doctrinal requirements for all candidates to keep pace with the other high requirements which our Board has so rightly set up. If the existence of wrongs is admitted and if the spiritual barriers between a candidate and the foreign field are raised and if the Board can be further strengthened by the addition of more members possessing the full confidence of the more Conservative element in the Church, we ministers could face our congregations with much more peace of mind as we ask them to contribute money for this great cause.

In the meantime, the Church at large owes it to the faithful host at work on the foreign field to support the men and the work which has been so well begun and to expect from the Board as a right that a small minority on the field or their supporters in this land should not be permitted to detract from the worth of the cause as a whole.

* There was considerable discussion of this point with the Board executives, with the President of the Board taking a very strong attitude that the Board could not admit the existence of any Modernism on the foreign field. He referred again and again to my statement early in the report concerning the deity of Christ and the vicarious atonement and said that he did not believe that the Board had ever knowingly sent out anyone who did not hold these two doctrines or that the Board had ever knowingly maintained on the field anyone who did not hold these doctrines. I still maintained that it was only common sense to admit that there was some Modernism on the foreign field and willing to concede that there was not as much as in America. I stated my deep wish that the Board would acknowledge that this Modernism most certainly must exist and that they must know it. He reaffirmed, however, that the Board had no such knowledge and could make no such statement.

* It should be remarked that after this report had been read to the executives of the Board, there was some discussion of these matters. This paragraph was made the basis of the position taken by one of the officials of the Board that the Board could not admit any Modernism on the foreign field as being known to them as they knew of no one who did not accept these two points mentioned here. When I spoke of the action of the General Assembly, sustaining the ordination of men who denied the virgin birth, it was said that there were men who did not believe in the virgin birth and who yet believed in the deity of Christ and the incarnation.

† In discussion of the report, the senior Secretary said that the question printed on the application blanks concerning agreement in the work concerned only problems of personality as there are cantankerous natures difficult to get along with and had no theological implications. I reaffirmed that the matter mentioned in this paragraph was in personal conversation between applicants and a Board representative, and was in addition to the written answers of applicants.

A Meditation

Immanuel

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

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

WITH many, nothing stands quite so much as an obstacle in the way of the practice of intimate fellowship with God as the saying of Jesus to the Samaritan woman at Sychar "God is a spirit and they that worship him must worship him in spirit and in truth" (S. John iv, 24).

In all our attempts to make representations of things, and no less in all our processes of thought, we begin with what we can see, hear, smell or taste. Our thought has no grip on that which is not material, and when we want to talk about it, and try to picture it to ourselves, we have no way of doing it except as we compare what is invisible with something that is seen.

We know that we have a *soul*, but no one has ever seen his own; and even the question in which part of our person our soul dwells, can only be answered approximately.

It is the same with the spirit-world and with the spirits of the departed. Good as well as bad angels are bodiless. They have neither shape nor form by which they can be recognized. Whether an angel needs space in order to exist, no one knows. Whether in illness our sick-chamber can hold a thousand angels or not, no one can tell. Only when in order to appear to us an angel receives form is the difficulty lifted. As long as he is pure spirit without form, he utterly escapes our observation.

And it is not otherwise with those who have fallen asleep in Jesus. The dead exist until the return of the Lord in a purely spiritual state, in separation from the body, and we can form no idea about the souls of the departed.

And we are troubled by this self-same obstacle when we try to lift up our heart unto God.

God also does not discover Himself to our visible eye. He is Invisible be-

cause He is Spirit and the Father of spirits. And for this reason, in the way of our ordinary knowledge and discovery, God is never found or met.

The touch of our soul with God takes place in a spiritual manner.

It takes place of itself in Immanuel.

What is it that makes us feel at once at home, when in foreign parts we unexpectedly hear others speak our own language?

Is it not the sense that this language is common property with us and our fellow-countrymen, a language by which we live, and by means of which we come into closer touch with others than is possible in a foreign tongue?

We are similarly affected, only far more strongly by the company of animals. Highly organized animals approach man at a high level of intelligence. In the association of a shepherd or hunter with his dog or of a horseman with his horse, it comes not infrequently to a very significant relation. And yet, however close sometimes an animal may come to us, when we join company again with a fellowman, at once another and a far richer world discloses itself to us. He is flesh of our flesh, bone of our bone, a soul like our soul. This creates fellowship and makes it more intimate.

This is especially marked when we come in touch with people who are of the same mind and aim with us. There are groups among us, classes, professions and a number of other distinctions. And if one desires to become acquainted with us and to know us more closely, so that there is a mutual opening of heart to heart, he must belong to the same group, to the same kind, and as it were, be embarked with us on the sea of life in the same boat.

And this is the significance of "Immanuel."

In the Babe of Bethlehem God Himself makes approach to us in our human nature, in order in our language, through our world of thought and with the help of our imagination, to make Himself felt in our human heart according to its capacity.

In our nature: This means that it is not required of us that we shall go out from our nature in order to find God by a purely spiritual existence. No, God, *our* God, wills to bless us, and from His side makes the transition which is spared us. Not that we go to Him but that He comes to us. Not that we must lift ourselves up to Him but that He descends to us, in order afterward to draw us up to Himself. He enters into our nature, takes it upon Himself, and lies in the manger in the ordinary condition of our human nature.

Here the distance between God and ourselves is taken away. The effort is spared us of trying to grasp this by becoming purely spiritual. What we receive, is human nature. What we hear, is human speech. What we observe, are human actions. Through and behind all this, there plays and glistens an unknown brightness, a mysterious loftiness, a transparent holiness, which now does not repel us, but rather attracts and fascinates, because it approaches us in our human nature.

So the human nature of Immanuel is not merely a screen to temper the too dazzling glories. No it is *the* means and instrument to bring the Divine life naturally and intimately close to our own heart.

It is as though the human nature in *us* identified itself with the human nature in Jesus in order thus to bring God and our soul into immediate contact one with the other.

We do not say that this by itself was necessary. It rather seems that the fact that we are created after God's image supplies us with everything that is indispensable to our fellowship with God.

But bear in mind that sin ruined this image of God.

And now in this weakened, undone estate only a gift of holy grace could fill in the gap, and this has taken place in Immanuel, in the coming of our God

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to us in the auxiliary garb of our human nature.

That this was necessary, even idolatry affirmed when it imaged the Lord of heaven and earth after the likeness of a man; and therefore the Christian religion could undo idolatry and paganism, since in Immanuel it alone presents the true image of God anew. Is it not true that only under Christ this intimate fellowship with the living God has been brought about, which has so gloriously expressed itself in psalm and hymnody?

Apart from Immanuel, there is merely a philosophy about God, denial of God, or, at most, idolatry and cold deism.

In and through Immanuel alone there is a life in and with God, full of warmth, uplift and animation.

In Immanuel God draws near to us in our own natural existence, and through Immanuel our soul spiritually mounts up from this nature to the Father of spirits.

In Immanuel is the passage, not the goal.

It begins with Jesus but it ends with the fact that the Father Himself makes tabernacle with us, when also the day breaks on your soul of which Jesus said (John xvi, 26): "In that day I say not

unto you that I will pray the Father for you, for the Father himself loveth you."

Then unfolds itself the rich activity of the Holy Ghost the Comforter, Who could not come until after Jesus had been glorified.

Let there not be anything artificial, therefore, or conventional, in our seeking after God. No intentional, premeditated, going out after Jesus with our suppositions, in order thus to find fellowship with our God.

What Immanuel brings us is reconciliation, so that we *dare* draw near again, and, at the same time, the Divine in human nature, so that we *can* draw near again. What we owe Him is the *Word*, the rich world of representations and thoughts, the result of His work as our heritage, the supply of powers of the Kingdom which inwardly renew us.

But with all this, it is always the personal touch, the actual fellowship with our God that remains a hidden spiritual motion, so that inwardly we hear His voice, and we can say with Job (xlii, 5): "Now mine eye seeth thee."

This is fellowship with our God as man with man.

Jacob at Peniel!

Are we "in a social and spiritual morass?"—Does this work of Missions—"this greatest work of the world languish" as John R. Mott says?

True, Christians in Russia are still suffering martyrdom as we learn from Dr. O. Schabert's last number of "Evangelium und Osten." But there is no "ebb-tide of faith" there. Rather, says he, do "they show us what true faith is, a naked faith that has no props. For, persecuted as they are, their Bibles and hymnbooks taken from them, cut off from Divine services, all they can do is to cling by their teeth to some remembered verse of God's Word: Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart. (Psalm 3:25, 26.) This they say in the grey days of their need and misery and torment. This they say when they have no bread to eat, when their limbs are swollen from hunger, when the slow but certain death by starvation draws nearer and nearer."

The Student Volunteer people do well indeed to realize that "the clear call today is for Missionaries who are true Evangelists first of all, whatever other qualifications they may have."

Dr. Lambie, of Ethiopia says, "Missionaries and home-workers need to be tremendously more in earnest than ever before. If the number of Christian doctors on the foreign field could be trebled, and their spirituality was in proportion, something tremendous would result." His "Lessons from Tent-life in Ethiopia," in the November *Missionary Review of the World*, ought to be read and pondered by every Missionary and every lover of Missions in the world. How many of us know I wonder, that Ethiopia, the Switzerland of Africa, that high almost inaccessible plateau is almost twice the size of Germany, has 12 million people, speaking 70 languages and dialects. The more than 100 Protestant Missionaries there now are heartily welcomed by the Emperor and the people are ready to listen.

What would the Italian subjection of Ethiopia mean to this last independent empire of Africa?

In India, we read of the continuous progress of the movement to convert

Missions

By Mrs. George P. Pierson

O SON of man, I have set thee a watchman . . . therefore thou shalt hear the word at my mouth and warn them from me. . . ."

(Ezekiel 33:7)

* * * * *

—"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

(1 Cor. 14:8)

* * * * *

"My album is a savage breast

Where tempests brood and shadows rest

Without one ray of light.

To write the name of JESUS there
And point to worlds more bright and fair,

And see that savage kneel in prayer
Is my supreme delight."

—David Livingstone.

Is it true that as Julius Richter says "there is an ebb-tide of faith all over the world."? Is it a fact that "propagative enthusiasm has passed from Christian possession to that of their opponents" and that "the maturity of Christianity is being accompanied by a kind of fatty degeneration of the conscience" and that "the crusading and even the prophetic spirit has today become incarnate anew not in the ranks of the Christian Church, but in the camps of those to whom religion is a soporific?" Is the writer Kenneth G. Grubb referring to the advocates of Communism, Fascism, Totalitarianism? He asks finally: "Has the day of Missions in some parts of the world almost ceased?"

the "untouchables" of whom there are 50 million, constituting 14 per cent of the population. 89 per cent of India's 350 millions live in villages including all of the "untouchables." Said an old outcast to the Rev. Charles W. Posnett, of Medak: "When your lady doctor was trying to save my dying boy, the people looked on and said, 'She must be a scavenger in her own country.' She was the first who ever cared for us untouchables, and so we want to learn about your Jesu Swami."

Is not this word from Japan a trumpet call to us here in America? A Missionary writes: "The Week of Prayer is widely observed by the Christian Church in Japan. The Japanese felt a thrill during the meetings last January at the thought of their praying with bodies of believers in all lands. I had a bit of a guilty feeling, for *I was not sure at all that the Church in America was observing the custom any more.*"

In Mexico by a recent amendment to the Constitution, Socialist Teaching is obligatory in all schools, including Mission schools; and Mr. Kenneth G. Grubb has found that the Government text-books are anti-religious. Teachers are made to give a written pledge that they will "fight the Roman Catholic religion and other religions."

Our friends the Rev. and Mrs. Hitchcock sailed November 2nd on the cargo boat "Bonheur" of the Lamport & Holt Line for Para, Brazil. Here they will trans-ship to a river-boat and sail for 3,400 miles up the Amazon to Iquitos, Peru, where they will remain a year, before taking up their work among the last remaining tribes of the Incas, never evangelized before. It is said this Amazon basin could support 500 million people.

A post-card from Mrs. Richard Gaffin, en route to Peiping, announced their safe-arrival in Kobè, Japan, on October 3rd, where they had seen Mr. McKay and Mr. Okada. At Yokohama, the day before, they had been met by Mr. McIlwaine who escorted them to Tokyo, where Mr. Matsuo joined them. She writes: "All seemed to be encouraged about their work."

The diamond jubilee of the Church Missionary Society work in Hokkaido, Japan, begun 1874, was celebrated last

year in that land of the Ainu, of whom 15,000 are left. Dr. Batchelor, Apostle to the Ainu, has baptized 1,000 of them.

The next World Missionary Conference is to be held at Kowloon, near Hongkong, probably in 1938.

"We regret to hear that the United Church in Canada has had to cut its annual appropriation to its Korea Mission \$25,000, and that this will curtail their work. Some of the Missionaries now on furlough will probably not be returned to the field."

(From "Korea Mission Field,"
October, 1935.)

Apropos of tinkering with Missions: Once, writes a friend, there was a baby, a fairly normal baby, of good constitu-

tion and growth who ate well, slept well, exercised well. The mother was inexperienced; it was her first child—and she had theoretical friends. One said, "Mellin's food will make that child." Another, "Condensed milk is what you want to use as a steady diet." One said, "Keep the baby warm." Another, "Expose the baby and toughen him." One said, "Wean." Another, "Don't wean." One said, "Let him cry in the dark." Another, "Comfort him." The mother listened and obeyed the advice consecutively. Meanwhile the baby almost died. Then the mother stopped listening to her friends and listened to her baby. She used her mother-wit, and the baby lived.

Book Reviews

PREACHING THE APOCALYPSE. By Daniel Russell. The Abington Press. pp. 254. \$2.00.

THIS is a unique and withal an eminently sensible and worthwhile book. Written primarily for preachers, as a means of indicating the preaching values of the book of Revelation, it is by no means lacking in interest for occupants of the pews. Its contents, in fact, were addressed in the first instance to Dr. Russell's congregation in an effort to make clear to them the general structure, detailed meanings, and spiritual treasures for practical, everyday religious life of the book of Revelation. From the fact that "the audience liked it" Dr. Russell received encouragement to commit this series of expositions and sermons to print.

The method pursued by Dr. Russell in preaching the Apocalypse was to read and explain a passage from the Apocalypse and then to follow it with a sermon based on a text taken from the passage—a text in as far as possible expressive of the meaning of the passage as a whole. Both the explanations and the sermons are included in the volume before us. The result is a series of expositions plus a series of sermons that are not only valuable in themselves but that should prove highly suggestive to preachers who have hitherto hesitated to find material for their sermons in the Apocalypse.

Dr. Russell's theological position is that of an irenic conservative. Here and there he seems to us a little too concessive but there can be no doubt but that he is an evangelical and his influence on the side of the angels. As an interpreter of the book of Revelation he is an eclectic as regards the praeterist, the continuous-historical and the futurist schools. "The book is best con-

ceived," he writes, "as falling only partially into any one of the three molds." "It was not," he continues, "devoted primarily to events which had already come to pass. It was primarily a book for the troubled present in which it was penned. But it moves beyond this, in its essential truths, out into all future time and all eternity. It has elements which are both important and contemporary; it has other elements which are supremely essential, eternal, and therefore imperishably precious." Dr. Russell is an A-or Non-millennialist as regards the return of our Lord.

Dr. Russell, if we mistake not, has made a distinctive contribution to the literature dealing with the Apocalypse. It will be welcomed, especially by working preachers, whatever the measure of their agreement with its detailed expositions. As a Christmas present it would, in all probability, be highly appreciated by your pastor.

THE MESSAGE FROM PATMOS. By David S. Clark, D. D. Privately printed.

On sale at Presbyterian Depositories or may be obtained from the author, 2438 N. 19th St., Philadelphia. pp. 148. \$1.50.

WE OWE an apology to our readers for not having sooner directed their attention to this able and scholarly little book. The outgrowth of a series of sermons it aims to give "a clear, sane, and sensible" exposition of the book of Revelation without confusing the reader with unnecessary references. Dr. Clark defines himself as a postmillennial fundamentalist. Throughout the book there is a running criticism of the

premillennial view of the Apocalypse. Dr. Clark holds that the book was written in the reign of Nero (about 65 A. D.) and is largely though by no means exclusively praeterist in his interpretation, i. e., he holds that most of the book refers to events of a past age. "A flood of literature on the Apocalypse," he writes, "is being presented to the public from Premillennial sources. All this literature absolutely ignores the historical situations, and presents a one-sided and inadequate treatment of the Apocalypse." According to Dr. Clark chapters II and III contain plain messages to the seven churches of Asia, not allegorical or symbolical prophecies. What is even more indicative of his viewpoint, chapters IV to XI have to do primarily with the destruction of Jerusalem as the first great persecutor of the Church while chapters XII to XIX have to do with the overthrow of pagan Rome, the second great persecutor of the Church. But while Dr. Clark holds that the Premillennial interpretation of the book of Revelation is utterly untenable he disclaims "antagonism to the premillennialists for whom he entertains a very high regard and whom he counts as his friends." Our author alludes to but does not consider a-millennialism. Whatever the measure of our agreement with Dr. Clark's exposition it represents a viewpoint that should not be ignored.

THE BOOK OF THE REVELATION. By William R. Newell. The Scripture Press, Chicago, Ill. pp. 404. \$1.75.

THE book of Revelation seems to be attracting attention at the present time above the other books of Holy Scripture. The volume before us contains a chapter by chapter—in large part a verse by verse—exposition of this book by a widely-known Bible teacher and evangelist. Much of its material appeared serially in the publication *Serving-and-Waiting*. Revised and enlarged, it now appears in book form with four appendices, much the longest of which deals critically with Post-tribulationism.

The Rev. Mr. Newell is a convinced premillennialist, and naturally his exposition of the Revelation of St. John is in harmony with that conviction. The two great texts of the book of The Revelation, he tells us, are Rev. 1:7 and 21:5. After citing the first—"Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen"—he comments: "We call it a *text* or *theme*, because all preceding our Lord's glorious advent to this earth in chapter 19 leads up to this event. Next, He reigns on earth 1000 years. After the last judgment, the

New Creation is seen, and we have in 21:5 the *second* great text: 'Behold I make all things new.'" Our author takes this *second* text literally. He holds that the old globe will be utterly destroyed and hence that the first creation is to completely disappear, not be merely "cleansed by fire" as is often held (p. 336). Our author holds that our Lord's coming (parousia) opens with the rapture of the Church and that this rapture occurs in time at Rev. 4:1 where the testimony of the Church ends (p. 200).

Mr. Newell's premillennialism may or not be the explanation, but at any rate he does not think highly of what we ordinarily call culture or civilization. Witness the following: "God hates what men call 'civilization' and 'human progress.' All man's system: his philosophy (which has self-wisdom as its postulate); his science (which discovers 'nature' and denies its Creator); his art (which demands the beautiful in form, but abhors holiness in fact); his inventions (designed from Cain's city onward to make earth livable without God); his religion (which denies God's righteousness and hates God's Christ and His shed blood); his government (which has no place whatever for the King who patiently awaits, upon His Father's throne, the moment when He shall receive the throne to which He has the right) and finally, those pleasures which man delights in—all of which consists in the indulgence of that 'mind of the flesh' which is 'enmity against God'" (p. 245). Commerce, especially world-commerce, much of what passes under the name of "business" is affirmed to be not of God but of man and satan (p. 281).

A great deal of careful work lies back of this volume. It is readable and scholarly without being technical. Whether or not the reader accepts its viewpoint, or agrees with its interpretation in detail, he will profit from its study. We understand that the demand for it has already been large.

"THUS SAITH THE LORD": A Message from the Word as to Our Duty Toward God, His Word and His People. By Samuel Vanden Hoek. The Scriptures Publishing Society, Grand Rapids, Michigan. pp. 255. \$1.00.

THIS useful volume has as its object not only the promotion of Bible study, but the furnishing of a means to that end. It consists largely of quotations from the Bible so arranged and intertwined as to bring out much of what is basic to Christian faith and duty. It is inevitable in such a presentation of the teachings of the Bible that views more or less peculiar to the compiler should crop out here and there, but in this case he has been unusually successful in allowing the Word to speak its own message.

Mr. Hoek is especially interested in the evangelization of the Jews. He is convinced that the Bible alone is able to accomplish this purpose in their case as in others. All funds derived from the sale of this book will be used, we are assured, in putting complete Bibles—the New Testament as well as the Old—in Jewish homes. We are further told that "as long as the Lord supplies funds" a paper bound copy (price \$0.75) will be mailed free to those who are unable to pay for it.

Our author's tribute to the Bible is worthy of being cited: "This Book contains: the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given to you here in this life, will be opened at the judgment seat, is established for ever, and will be remembered unto the age of the ages. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents."

"CHRISTMAS": An American Manual of Christmas Art and Literature. Published by Augsburg Publishing House, Minneapolis, Minn. Price: Gift Edition, paper, in Holiday Box, \$1.00; Library Edition, cloth, \$2.00.

IF ANY of our readers are looking for an unusual Christmas Gift that will appeal to the taste of the most discriminating, they will find it in this Christmas Manual. It is a delight to the eye filled with exquisite illustrations most of them in rich color and many arranged that they can be easily detached for framing. There are also reproductions of pen and ink etchings and original woodcuts. The reading matter includes the Gospel story of the birth of our Lord, poetry and carols, legends, stories and descriptive articles, all having to do with Christmas—Christmas in America, Ye Olde Merrie Yuletide of England, Christmas customs in Norway, Germany and France, Christmas among the Crusaders, Christmas at Bethlehem, Jerusalem and the Mount of Olives.

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.]

Morality Without Christ

To the Editor of CHRISTIANITY TODAY:

HAVING just read Religion or Christianity, it reminds us of the emphasis laid upon the single word, character. And the disciples were first called Christians in Antioch (Acts 11-26). Does the President of Princeton University intend to make moralists out of his students?

In my earliest ministry we had a trustee who was an officer in the Civil War—a fine moral character, always at church with his devotedly Christian wife. One Sabbath morning my sermon led me to exclaim with emphatic gesture, "Away with your morality." My good friend and faithful trustee frowned. Later that almost perfect moralist came out for Christ. We had a fine mid-week service. He came to it, and said: "I wish to make a few remarks. My sins were more sins of omission than sins of commission; I omitted to do what I should have done long ago, accept Christ and make a public profession before all men." Is it any wonder he was chosen a Ruling Elder in the church?

That is not all. His good moralist mother laid aside every weight and came with him.

Oh how I wish all pastors realized the value of the work outside of the pulpit. We called on Mr. and Mrs. S———. No children. Fine farm. She brought me a Universalist confession of faith.

Her husband, an infidel, said, "Don't bother Mr. Chapin with that book," I said, "She could bother me thus, all she wished." We opened it, and read aloud, saying, "No special fault in that." Opened it again. "We are saved by our own merits." I said, "That is not true." "Then how are we saved?" By the merits of Christ, and our acceptance of Him as our personal Savior.

Later, following a sermon on adoption, she came forward, saying, "Oh, I wanted to be a Christian when I was a girl, but was hindered." A niece said the first thing my aunt wanted was a new Bible and *The Christian Herald*. Ten years passed. *The Christian Herald* said, "Another saint gone to God." It is dark though the stars shine,

but when the sun rises the stars disappear. So is it in true conversion. Character is nothing but *Christian* character is sufficient.

"Oh the blood, the precious blood
That Jesus shed for me
Upon the cross in crimson flood
Just now by faith I see."

D. L. CHAPIN.

A Letter of Commendation

To the Editor of CHRISTIANITY TODAY:

SIR: I have read many excellent periodicals of true Christian content but in the latter years of my life I have been privileged, in reading CHRISTIANITY TODAY, to find a magazine that surpasses them all in presenting "the faith which was once for all delivered unto the saints," in its most correct Scriptural doctrines.

Just at this point I want to say that the letter to the Editor dated October 7th, 1935, printed in your November magazine is absurd in its charge of cowardice and in its St. Peter comparison of "betrayal of your Lord," claiming too that after "weighing his words," he speaks the truth as God gave it to him. The letter generally is reprehensible and your temperate reply is commendable.

I cannot agree with you, however, in regard to designated contributions for sound missionaries only.

The present Board is supporting some sound missionaries and any designated contributions to these sound missionaries, we believe would not increase their income but would just that much reduce the amount allotted to them by the Board, the Board thus being the gainer of a contribution, that could be used by them for furthering Modernism, that otherwise would go to the Independent Board or some other missionary work. For this reason we gladly contribute to the Independent Board.

We are pleased to note your publication of a series of Meditations by Abraham Kuyper.

We learn with interest of the probable reintroduction of a Question Box.

OLIVER M. WAITE.

Keynote of the Last Assembly

To the Editor of CHRISTIANITY TODAY:

SIR: I have been thinking of writing to you for some time, and the last number of CHRISTIANITY TODAY brings this decision to a head.

First then in the matter of the Rev. Mr. Griffiths. I believe his much zeal has blinded him to the fact that you have rather consistently stood for reforming the church from within. True, at times, it has looked to you as if that might turn out to be impossible, but I think you have helped a number of us to keep our heads and go on hoping and praying that the Lord would in some way loosen our church from the grasp of the pacifistic-liberal-near modernist-modernist group that now has its machinery in hand. Let us hope that Ichabod may not have to be written above its doors.

Second, I have never cared much for the idea of specifying where funds were to go, as sending them to a conservative might just leave what he would naturally get free for some Auburn Affirmationist or one tarred with the same stick. Perhaps your idea of educating great numbers to so specify might decrease such free funds considerably. By the way, I suppose it would be a large job to handle, but it would be wonderful to have a list of those in each mission on whom we can absolutely rely to preach Christ and Him crucified, teach it, carry it with them along with the medical kit, etc. I have been stopped from sending to some other agency by the thought that while I was on the mission field such a thing as stopping all funds because of the heresy of some would have been a terrible blow.

Third, I have not read in any place of an occurrence at the last General Assembly in Cincinnati where I was the minister representing—Presbytery. I had heard it was a wonderful experience. From the time of the election of the Moderator, and the small vote given to Dr. Robinson I knew it was not going to be so wonderful. But to get to the keynote of the Assembly unwittingly given by Moderator Vance. The Rev. Burleigh Cruickshank was about to conduct the period of worship on Saturday morning, May 25th. The Moderator arose and told some 900 ministers of the church, for which Calvin was in great part responsible, not to be prejudiced against the brother because he was a conservative. Shades of John Calvin. There is the keynote of the 1935 Assembly, and may God have mercy on the church that permits an Auburn Affirmationist to move the unseating of men noted for one thing, faithfulness to our doctrines.

A FORMER MISSIONARY.

News of the Church

Judicial Commission of Synod of Pennsylvania Renders Important Decisions

THE Judicial Commission of the Synod of Pennsylvania on November 19, according to information available as we go to press, stood behind the action of the General Assembly in ordering its ministers to withdraw from the Independent Board of Foreign Missions.

The commission filed decisions on 11 complaints, one of which involved Dr. Machen, and each was based on the order of the Church's General Assembly.

The commission found "the Presbytery of Philadelphia guilty of irregularity in failure to allow sufficient opportunity to its members to judge of the qualifications and fitness for membership of the applicant, Rev. Dr. Machen.

"But in view of the fact of which we take judicial notice that charges have been preferred against Dr. Machen by the Presbytery of New Brunswick, the Presbytery of Philadelphia, is directed to take no further action in this matter until the final determination of the charges against Dr. Machen."

The complaint brought on behalf of Rev. Henry W. Coray, former West Pittston pastor, now in China, was dismissed. The Presbytery of Lackawanna refused to dissolve the pastoral relationship between Mr. Coray and his church, to permit him to become a missionary in China for the Independent Board. Rev. Mr. Coray, after the decision left for China and the Presbytery erased his name from the roll. Both actions were upheld.

The ordination of Rev. James W. Fulton, of Philadelphia granted after he refused to pledge loyalty to the boards of the Church, was revoked and his license declared invalid.

The action of the Philadelphia Presbytery in refusing to license and ordain F. Clark Evans for a similar refusal was upheld.

Complaints against the moderators of the Presbyteries of Philadelphia and Chester for ruling out of order questions concerning a ministerial candidate's loyalty to the Church boards was upheld. The commission said the Presbytery had the right to inquire into such matters.

Action by the Presbytery of Donegall, which includes York and Lancaster, urging churches to use care that elders elected and ministers called would pledge loyalty to the boards, was upheld as a right of the Presbytery to make requirements of this kind.

The commission upheld the ordinations of two Philadelphia ministers, Rev. James H. Blackstone, and Rev. John Andrew

Kauffroth, but censured the Presbytery for the ordinations after the two refused the loyalty pledge.

Preliminary hearings were given Rev. H. McAllister Griffiths, Rev. Charles Woodbridge, Rev. Paul E. Woolley, Rev. Merrill T. MacPherson and Rev. Edwin H. Rian.

Amendments were made to the original bill of complaints and the commission will meet January 13 to take evidence.

The commission, the permanent judicial body of the Synod of Pennsylvania, pointed out that all men against whom action was taken today were graduates of the Westminster Theological Seminary, of which Dr. Machen is chairman of the faculty.

Commission Continues Investigation of Philadelphia and Chester

MEETING on November 19, the Commission of Nine continued its inquisitorial study of the dissension in the Presbyterian Church between Liberal and Fundamental factionists.

Under the guiding hand of the Rev. Dr. Henry Seymour Brown, Executive Secretary of the Presbyterian Church in Chicago, six ministers and three elders from the Middle West and the East came to Philadelphia to hear witnesses and parties concerned.

The Commission, appointed by the General Assembly to investigate conditions in the Philadelphia and Chester Presbyteries, long considered the chief battleground of the controversy, remained in day and night session for several days.

Kalamazoo Presbytery Refuses to Receive Rev. G. H. Snell

BECAUSE he refused to give a promise to support the Boards of the Church, Rev. Gerard H. Snell who accepted a call to the Allegan, Michigan, Church, was refused by a Special Judicial Commission, entrance into the presbytery.

"Record of Proceedings and Findings of Special Judicial Commission of Kalamazoo Presbytery, Erected October 17, 1935, at Adjourned Meeting of Presbytery on Floor of Synod, Meeting in Ann Arbor, Mich.

The Commission was constituted at 10.15 A. M., October 17, 1935, with the following members:

Ministers: Willis E. Hogg, Guy W. Simon, Edward Montgomery, Edward V. Belles. Elders: Walter Major, Centerville; Albert J. Witt, Sturgis; Cassius F. Bissell, Richland.

The Rev. Willis E. Hogg was elected

Moderator, and the Rev. Edward V. Belles, Clerk.

On motion by the Rev. Guy W. Simon, seconded by Mr. Albert J. Witt, the Rev. Benjamin J. Bush of Detroit Presbytery, and Moderator of the Synod of Michigan, was invited to sit as Consultant with the Commission.

The creation of the Commission grew out of the following circumstances: The Rev. Gerard H. Snell presented to presbytery a Certificate of Dismissal from the Presbytery of Cincinnati, which, according to the rules of presbytery, was referred to the Committee on Christian Education. The Committee reported to presbytery its unwillingness to recommend the reception of Mr. Snell because of his attitude toward certain of the agencies of the Church, and suggested that he be heard on the matter by presbytery as a whole. After several hours of questioning and discussion it was apparent that presbytery was not arriving at a solution of the questions at issue, whereupon the Commission was elected to decide the whole matter at issue. The question was primarily as to the reception of Mr. Snell into the membership of presbytery; but this was vitally related to other considerations, viz., that a call for his pastoral services had been issued by the Allegan church, that he had already begun his ministry there and was living in the manse at the time he applied for membership in presbytery.

Two questions were formulated by the Commission to be asked of Mr. Snell, in order to bring the matter to a definite issue. They were as follows:

1. If you become a member of Kalamazoo Presbytery, are you willing to promise to support the Agencies of the Presbyterian Church, U. S. A.?

2. If you become pastor of Allegan Church, do you promise to seek to lead the church to loyalty to the Agencies of the Presbyterian Church, U. S. A.?

Feeling that it was desirable to know the present feeling of the Allegan church in so far as possible, the following question was formulated to ask of the elders of the church:

Do you believe that the pastor of your church should answer the above questions in the affirmative?

At the request of the Moderator, prayer was now offered by the Rev. Benjamin T. Bush, after which the following elders of the church were called in: Clifford H. Manwaring, William S. Thomas, and C. Vandebosch, the last named elder not being at present a member of the session.

The whole matter was gone over carefully in an effort to lead these elders to realize the meaning and implications of the issue, and to understand that the presbytery and the Commission for the presbytery are seeking the best interests of the Allegan church as well as of the church at large. The question formulated for the

elders was then propounded, with the following results: Mr. Manwaring answered in the affirmative. Mr. Thomas and Mr. Vandebosch refused to answer.

The Rev. Mr. Snell was then called in and, after a brief summary of the case, was asked the questions formulated for him. To questions 1 and 2 he gave the same answer, viz.: "Yes, insofar as they are in accord with the Bible and the Constitution of the Church." Further discussion revealed the fact that the question as to whether the Agencies were in accord with the Bible and the Constitution of the Church would be decided by his own judgment; whereupon a third question was propounded, viz., Question 3. Do you believe that the Agencies of the Presbyterian Church, U. S. A., are in accord with the Bible and the Constitution of the Church? To this question Mr. Snell answered: "Not altogether so, as now constituted." It was brought out by further questioning that the Foreign Missions enterprise of our church, both as to the personnel of the Board and the field force, is unsatisfactory to Mr. Snell.

Mr. Snell and the elders of Allegan Church were now excused, and after prayer by the Rev. Edward Montgomery, the Commission proceeded to deliberate the issue before them.

The following points were developed during these deliberations:

1. That Mr. Snell's answer to question 3 makes his answer to questions 1 and 2 a virtual negative.

2. That he is setting his individual judgment above that of this presbytery, the Board of Foreign Missions, and the General Assembly of the Church.

3. That he reserves the right to withhold his support from one of the Agencies of the Church, as a protest against what he considers wrong.

4. That if this right be granted he has the same right in the case of any or all the Agencies of the Church.

5. That he feels it his duty to bring to the attention of the congregation the abuses which he believes to exist.

After careful consideration the following convictions were expressed by the Commission:

1. That Mr. Snell, being a young man of meagre experience and evidently not fully informed as to all the circumstances in cases which have come to his attention, is in serious error in setting his private judgment above that of individuals of mature years and large experience and who have devoted their lives to earnest service in extending Christ's kingdom; and in still more serious error in setting his own judgment above the corporate judgment of the Church as represented by the Presbytery, the Board and the General Assembly.

2. That the proper protest against error is through Constitutional channels and not by withholding support from any Agency of the Church, which latter course penal-

izes true servants of Jesus Christ who belong to the working force of said Agency.

3. That the bringing of these matters to the congregation is sure to be divisive in its effect and is wrong in method, since redress of wrongs lies not through the congregation but through presbytery, and up to the highest judicatory of the Church.

The Moderator then proposed the following question for the vote of the Commission: Shall the Rev. Gerard H. Snell be received into the membership of Kalamazoo Presbytery? The roll of the Commission was called, with the following votes: Simon: No; Montgomery: No; Witt: No; Bissell: No; Major: No; Hogg: No; Belles: No.

After this unanimous vote was taken against receiving Mr. Snell, the existing situation in the Allegan church was taken up for consideration, with a view to finding some way, if possible, to save the church from injury and undue embarrassment and to save the minister who had been called from immediate personal loss, and at the same time to pave the way for a future opportunity for him to reverse his present stand.

The motion was made by the Rev. Guy W. Simon and was seconded by the Rev. Edward Montgomery that Mr. Snell be permitted to labor as temporary supply in the Allegan church, under the guidance of the Vacancy and Supply Committee of presbytery and the Moderator of session already appointed by the presbytery; further, that Mr. Snell be permitted to receive members and administer the Sacraments, and that one of the elders be made Vice-moderator of the session to preside when business pertaining to the above items is transacted. The foregoing arrangement, if satisfactory to all parties concerned, to continue until next annual meeting of presbytery. The motion prevailed.

On motion duly made and seconded, the Commission now voted to adjourn.

Prayer was offered by Mr. Belles, after which the Moderator declared the Commission adjourned and dissolved.

Independent Board News

THE Synod of New Jersey at its annual meeting held in Atlantic City, October 21 to 23, elected a commission to hear the appeals of Dr. Machen and Mr. McIntire. Members of the Commission are Revs. Herbert K. England, Moderator; William G. Felmeth, Clerk; Joseph Hunter, George H. Talboth, Arthur Northwood, Stewart M. Robinson, Elders; F. H. Robson, William S. Gregory, F. O. Dunning, C. D. Fraser, Burnett F. Price.

Two new members were elected to the Board at their Fall meeting. They are Rev. Ned B. Stonehouse, Assistant Professor at Westminster Seminary, and Mr. Roland K. Armes, Elder in the Tenth Presbyterian Church, Philadelphia. Both have accepted.

General Council Advises Next Assembly to Transmit Cayuga Overture to Presbyteries

A MEETING was held in Chicago on October 29, of the committee appointed by the General Assembly, as required in the Constitution of the Church, to advise the Assembly as to the desirability of sending down to the presbyteries a proposed amendment to the Confession of Faith, Chapter XXIII, Section II. The committee adopted a report recommending the transmission by the 1936 General Assembly of the proposed amendment to the presbyteries for their vote. The amendment would omit from this section regarding magistrates the word "as" and the words "so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions."

Adoption of the overture, and the resulting amendment of the Confession of Faith in accordance with its provisions, would require a two-thirds vote of the two hundred and eighty-two presbyteries of the Church. That is, at least one hundred and eighty-eight presbyteries would need to vote yes.

Adoption of this amendment if, as recommended by the committee, it is sent down to the presbyteries by action of the 1936 General Assembly, is expected to evoke wide discussion. The Publicity Department says that it is regarded as interesting that, even though the amendment should be adopted all the references to war in the Constitution of the Church would not thereby be eliminated. In the Larger Catechism, Question 135, "What are the duties required in the sixth commandment?" ("Thou shalt not kill"), includes the words, "just defense," of the life "thereof against violence." Also, in Question 136, "What are the sins forbidden in the sixth commandment," are the words, "all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense."

Their Works Do Follow

William A. Sunday

WILLIAM A. SUNDAY died on November 6, at the age of 72 years. Just as twenty years ago, the front and editorial pages of the newspapers gave space to his stirring evangelistic campaigns, so on November 7, they related the manner of his death and of his life. They spoke of his extraordinary energy which could have won him distinction in many fields, as an athlete or a powerful figure in the business world, and they wondered because so rarely are abilities like his devoted to saving souls.

Born at Ames, Iowa, November 19, 1862, the son of a Union soldier who died of pneumonia without ever seeing the child,

reared in an orphanage, he had his first job with an undertaker in Marshalltown, Ia., where he started his baseball career. He soon became a ball player of the first rank in the National League, but after his conversion he associated himself with the Y. M. C. A. and in 1903 was ordained a Presbyterian minister by the Presbytery of Chicago. Although not a college graduate, he had a fine mind and a poetical imagination which enabled him to present his message in words and images which made an unforgettable impression upon his hearers. He believed the Bible from cover to cover and his message was always the old, old story of Jesus and His love. He never spared himself. It was an inspiration to witness a man day after day using every instant, every opportunity, every last and least gift that he possessed to bring souls to a realization of their lost estate and an acceptance of their Crucified Savior. His zeal was expended not alone upon those out of Christ, but church members whose love had grown cold were driven out of their smugness by the scathing words which fell from his lips. They returned to their churches chastened and changed.

Just two weeks before he died, he preached in Mishawaka, Indiana, and thirty or forty people came to the front of the church after his appeal.

It is reported that 18,000,000 people heard him speak and many thousands accepted Christ in response to his invitation.

I. S. Prokhanoff

REV. I. S. PROKHANOFF, Founder and President of the All-Russian Evangelical Christian Union, died in Berlin, Germany, on Sunday morning, October 6, 1935. Mr. Prokhanoff was born April 17, 1869 in Vladikavkas, Russia, of Christian parents. He was educated first as a technical engineer, graduating from the St. Petersburg Institute of Technology in 1893. Making his profession a means of support, Mr. Prokhanoff zealously devoted every possible minute of his time to the cause of Jesus Christ. To this end he undertook studies in the Baptist College in Bristol, England, and also in the Schools of Theology in Berlin University and Paris University. Returning to his native land he continued his religious writings, printed many spiritual tracts, edited several publications, wrote and published a book of hymns, serving meantime as Assistant Manager of the Riga District of Traction on the Riga-Orel Railroad, as Assistant Professor in Riga Polytechnic Institute, and finally as a Mechanical Engineer on the Board of the Westinghouse Electric Company. The latter company in 1902 sent Mr. Prokhanoff to their American works for training in American methods.

On his return Mr. Prokhanoff pressed continually the spread of the Gospel in St. Petersburg and the whole country. His

ability for organization found an outlet in the establishment of a religious society in his city, then in other cities, until finally Russia and Siberia were divided into seventy-two districts, each with its own autonomous society, and all centralized in the Council, and headquarters of the All-Russian Evangelical Christian Union, at St. Petersburg.

Many district and national conventions were held in the years when religious liberty made it possible. The year 1926 was one of great rejoicing, for it was then that Mr. Prokhanoff returned to his native land from a long speaking tour in the churches of America. With the gifts which American Christians made on this tour the Union was able to print many Bibles, Testaments, Hymn Books, a Bible concordance and forty thousand copies of "The Gospel Adviser," a church calendar preserved and read over and over again by the Russian Christians. The atheistic printing establishments eagerly grasped the opportunity of doing the work, but after this publication no further printing of the Scripture was permitted. It seemed as though God held back the forces of evil until this precious seed could be prepared and sown in good soil to bear its fruit, even to the scriptural hundred-fold.

In May, 1928, Mr. Prokhanoff again left Russia, intending to make a second appeal to the Christian public in America and then return to Russia to expand the Bible College at Leningrad and to sustain an enlarged missionary force in Russia and Siberia. It had taken eighteen months of continuous effort to secure from the Soviet Government permission for this second journey, and before his departure Mr. Prokhanoff convened the Council of his Leningrad Church and the Council of the All-Russian Evangelical Christian Union and preached his last sermon in Russia to a crowded solemn meeting of 1,500 people assembled in the Swedish Church in Leningrad. He was destined never again to set foot on the soil of his beloved land, but the remaining years of his life were spent in a continuous and very fruitful effort to minister materially and spiritually by means of his fluent pen to the needs of a famine-stricken and persecuted church. From 1928 until his death Mr. Prokhanoff labored continually to relieve the suffering of his fellow-Christians and to sustain them in that fortitude and courage which he had shown during the terrible famine years of 1919 to 1922 and during his imprisonments and suffering at the hands of the Atheists.

The Union has continued to function since its organization in the last days of 1908 and Mr. Prokhanoff served continuously as its President until he left Russia twenty years later. The wide scope of religious activities carried on by the Union, mainly under the energizing influence and personal effort of its President, will probably remain largely an unwritten history, for much of its work was done in secret, under the dark

shadows of a persecuting State Church, the suspicious eye of the Government police—ever watchful for nihilistic and other political plots and the succeeding atheistic regime.

Occasionally the clouds lifted for a breath of freedom, as under the Manifesto of October 17, 1905, when toleration was changed to freedom of conscience. Freedom of the press, of meetings, organization of societies and freedom of political activities were proclaimed. It was then that Mr. Prokhanoff redoubled his efforts to spread the Gospel, with much literature, many meetings, and the first number of a printed magazine, which was entitled "The Christian." It ran continuously, with an interruption caused by the revolution and civil war, until it was suppressed by the Atheists in 1928.

One of the early needs of the new Evangelical Christian Church, foreseen and planned for by Mr. Prokhanoff was that of Bible education and the training of a young army of gospel preachers and missionaries; hence the early founding of the so-called two-months Bible courses. These lectures were given in the palace of the Princess Lieven, who belonged to the Church of Evangelical Christians, and who through all the dark years of persecution permitted the believers to have religious meetings in her palace. No permit for a permanent Bible College could be secured until 1913, when the germ of the first Protestant Theological School for Russians in Russia in their own language was established. Here Mr. Prokhanoff, being principal of the college, taught Interpretation of the New Testament, Dogmatics, Apologetics and Homiletics, and his two sons taught Greek, Latin, Hebrew, Mathematics and other subjects.

During the years 1922 to 1929 more than 420 young preachers were graduated from the Bible College and sent to wide fields of evangelization. Undergoing many hardships, persecution and even death itself, they have labored in the central parts of Russia, in Ukraina, Caucasus, Siberia, the Far East and Turkestan, sowing the seeds of the Gospel. Their achievement for the Kingdom of God in Russia will go unmeasured and unrecorded until the final roll call of living souls before the Throne.

The World-Wide Revival Prayer Movement

AS AN illustration of how the Holy Spirit constantly and continuously indicates the purpose which God manifestly intends for the completion of His work through this channel we cite the following, "When we ordered 20,000 copies of 'Calling to Remembrance,' we thought this number the limit of our financial resources and so notified friends that no more would be available after this number was exhausted. Before three months had elapsed the entire edition was distributed and pleas for copies con-

tinued to reach us. After some months of waiting on God to determine His will concerning His full purpose for the message we were enabled (some gifts having been received) to order a reprint. While the book was still in the printer's hands, though about to be released, we received a letter from our friend and counsellor, Mrs. A. A. Kirk, in which she said: 'In re-reading "Calling to Remembrance" yesterday I was greatly blessed and in the night felt urged to plead for another edition. *I know of nothing so up-to-date for present needs.* Is it possible; and very soon? He must have been speaking to you about it.' We are now in a position to again offer copies of this booklet to our friends. Testimonies come from far and near telling of marvelous blessing through reading records of Revival it contains."

The Sunday School Times, in a mid-summer number, published a strong appreciation of this booklet. Among other things stated, "The book is a call to Christians everywhere to pray until a great world wide revival shall come." This was copied by denominational church papers and a steady stream of applications has been the result, a convincing proof that more and more God is laying upon the hearts of His people the need for the blessing of Revival.

The number who join in prayer and intercession on the first day of the New Year increases steadily. If space permitted we should print many letters from all parts of this great globe. We close with one from a saint who has found the secret of intimate and close communion with Him, Who joins spirits in perfect harmony with His will. She writes thus: "How I rejoice as I bow in prayer in my home that I can join that company that are making the same request, praying with them and for them and especially for you who are carrying on the work. I thank God for the message sent to the President, reminding him that there is but one solution and may the Holy Spirit use it to touch his heart. May the weapons of our warfare be mighty through God as the year advances."

On New Year's Day, 1936, let us especially pray "first of all" for all in Authority, according to I Tim. 2: 1, 2, 3, remembering that "the King's heart is in the hand of the LORD, as the rivers of water: He turneth it whithersoever He will" (Prov. 21: 1). "God's work is a hidden work liberated for action by the prayers of His People."

BY FAITH Noah, being warned of God of things not seen as yet, being wary—PREPARED!

H. M. and G. W. WOODS.

Korea Letter

By Rev. Bruce F. Hunt

THE Korea letter has not appeared for several months due to the fact that the correspondent who has been writing this letter has returned to America on his furlough and arrangements had not been made

for a successor. It is hoped soon to continue these letters direct from the field; in the mean time your "old" correspondent would like to pass on news that has come to him from the field in regard to the Korean General Assembly which met early in September.

Rev. In Kwa Chung, for many years closely associated with Dr. J. G. Holdcroft as General Secretary of the Presbyterian Board of Christian Education and one of those who has been under attack in the "North-South" controversy in the Korean church, was elected moderator and moderated very acceptably, in spite of rumors that if he were elected the southern churches would secede.

The actions of the Assembly show that the Korean church is not entirely asleep to the spiritual crisis that is facing every church in the world, their own church being no exception.

(1) The Assembly voted to withdraw from the National Christian Council until things were properly changed. Letters did not give the reasons, but the writer would imagine that the former complaints of liberalism and the improper assuming of authority in matters relating to the Korean churches together with proposed plans resulting from the so-called "reorganization" planned during the special meeting of the "enlarged executive committee" at the time of Dr. John R. Mott's visit last Spring, are responsible for the Assembly taking this action.

(2) "Division of Territory" between Methodist and Presbyterians in order to avoid duplication in the carrying out of the missionary program, one of the much lauded factors in the work in Korea, was taken over into Manchuria when the two churches began work among the Koreans there. In the beginning, of course, it was adopted by the missionaries as a policy for missionary work, but the native churches when they came to maturity realized its advantages and continued what the missionaries had started. There has been some dissatisfaction in recent years in the practical application of this policy both in Korea and especially in Manchuria. Last year a committee was appointed consisting of Methodists and Presbyterians to attempt to arrive at an understanding in regard to disputed territories in Manchuria. The committee was not able to come to an understanding and the General Assembly at its recent meeting voted to do away with "division of Territory" in Manchuria and for a while "division of Territory" in Korea seemed also to be in the balances. It is still an open question.

(3) The Assembly came "within a vote of repudiating the 'Christian Messenger,'" the interdenominational church paper, formerly edited by the Christian Literature Society and now edited by a private company. This paper has been the repository of liberal

articles and within the last few years increasingly the champion of all liberal causes. "Only a plea for another chance to clean house hindered. The whole matter was laid on the table to see what happens." It was almost equivalent to "coming out," in that "no arrangement for participation" was made.

(4) There was one party in the Assembly which was set on building up the Home Missions and Religious Education work of the Assembly at the expense of the Foreign Missionary work of the Korean church among the Chinese in Shantung, China. The Assembly most emphatically said "no" to this, though they did comply with the critics of the Foreign Missionary work to the extent of withdrawing one of the missionaries in China who had been most under criticism. The question is, will he be replaced? If he is replaced it will be another victory for the right elements in the church. If he is not replaced it will mean the anti-foreign-mission party in the church has gained a point under cover of the withdrawal of this man who has been under fire for some time.

(5) A committee was appointed to investigate the heretical "Positive Faith" society which caused so much discussion last Spring, and to discover what Presbyterian ministers, if any, are affiliated with it.

(6) The translation into Korean of the Abingdon Press one volume Bible Commentary was condemned and Presbyteries were advised to investigate the faith of Presbyterian ministers who had a part in the work of translation.

(7) While in the capitol, Seoul, the North-South controversy still rages, the next meeting of the Assembly is to be held in Kwangju, in the South, and a real breach in the church which was at one time believed to be imminent seems to have been closed.

News Letter From India

By Margaret W. Haines

SOME of you have asked in your letters about the terrible Quetta earthquake and whether it affected us at all. It did not reach very far beyond Quetta and we felt no tremors from it here or at Kohat. It has been a terrible disaster and we were shocked to read about it in the papers.

Several weeks ago I wrote to one of the Missionaries there asking that he send me a little account of it so that friends at home might better understand the things that went on. The following account was sent me by Dr. Holland who is a very fine Missionary. He has been for many years under the Church of England Missionary Society. He is well known as a brilliant surgeon and has real evangelistic zeal. The following is his account of what took place. The names of those whom he mentions are mostly doctors and nurses in the Mission Hospitals there.

The Quetta Earthquake

It is difficult for me to write about the great disaster that has overtaken Quetta and yet I feel that many of our prayer helpers would like to know something about this great catastrophe. I am sure that many of you have been remembering us in prayer at this time and owing to your prayers we have been upheld at this time of great strain and crisis.

My first note must be one of praise, praise that God has in His great mercy spared so many of us, for but for the mercy of God the body of the writer would be lying beside two hundred other Europeans in the Quetta cemetery.

The earthquake came with such suddenness that the majority of those overtaken were buried under their houses without any chance of escape. The first thing I knew was a roar and then a crashing sound and I was pinned on my bed with fragments of the roof and walls upon me. I was completely helpless and the first thought that came to me was that I might be the only one alive in the bungalow and that I would have to wait till someone came to rescue me. Then I heard the cheery voice of my son **Harry** shouting, "Dad, are you all right?" What a relief it was to me to hear his voice, and I replied, "God is very good. I am all right but I can't move." Helpers soon came around and I was extricated and put on my back in the garden, as I had bruised my back and was not up to much moving. Then **Sister Wheeler** came around and said, "I don't know where **Sister Manwaring** is and **Paddy Magill**. **Harry** (my son) and **Arthur Iliff** went over to the Sisters' House and found **Sister Manwaring** pinned down under the roof. She was pulled out badly cut about the head and put beside me in the garden. Poor **Paddy Magill's** body was not found till three days later. She ran out of her house and we think must have gone to the Sisters' house to warn them, for her body was found under the wall of the Sisters' house, which had fallen outwards on her.

Then the bad news began to pour in. I was told that one of **Dr. Luther's** children was killed, and the wife and two children of our Indian compounder, **Jalal**. Then came in **Dr. Ruth Hootan** of the Church of England Zenana Hospital, who said, "**Sister Dallison** is safe though injured, but I fear that **Sister Miller** and my sister are both dead." **Harry** then went off to the Women's Hospital with some Indian soldiers and **Arthur Iliff** was in charge of rescue work in our Hospital.

About 6 A. M. **Sister Manwaring** and I were taken to the British Military Hospital where we were splendidly looked after. Then the news trickled in of the terrible death roll in the city and the hospitals. In the C. M. S. Hospital 80 patients were killed, and about 50 in the C. E. Z. Hospital and 70 in the Civil Hospital. The dead bodies of **Miss Hootan** and **Miss Miller** had both been rescued from **Dr. Stuart's** bungalow. On the

fourth day the city was evacuated. A military cordon was placed round the city and a big barbed wire fence so as to prevent any looters finding access to the city. In addition to this the whole cordon is flood-lit by powerful electric lights all night.

The death roll so far cannot be accurately estimated, but it cannot be less than twenty thousand in the city alone. Five thousand bodies were buried by the Military in the first four days and here I want to pay a tribute to the wonderful work done by the Quetta Garrison under **General Karlake**. But for the Military help the death roll would have been much higher. We owe everything to the garrison rescue work, food and medical and surgical aid. The Troops were in the city rescuing within one hour of the earthquake. **Colonel H.** of the Corps of Signals was one of the first to reach the city within half an hour of the quake. He reached Bruce Bridge at the entrance to Bruce Road before 3.30 A. M. with some lorries and motorcycles. As the city was in darkness, all the electric lights having gone out at 3 A. M., when the earthquake occurred, he turned on all the headlights of the lorries and cars and a terrible sight met the eyes. The whole street of two story buildings was flat and a heap of ruins. At that time, NOT ONE SINGLE HUMAN BEING was to be seen. Afterwards many were dug out, but when **Colonel H.** saw the street, it looked like a deserted city of the dead.

It is difficult to realize that all the havoc came about in 6 or 7 seconds. To many it seemed to happen in one. Thousands never left their beds, their houses falling in on them as they lay in their beds. But to return to the help given by the troops—not only did they work like slaves, digging out the living and the dead, but we refugees were fed by the Military for three weeks. Not a shop was left except some in the city which had been evacuated, and we were all put on rations within twenty four hours. At one time eighteen thousand rations were being distributed in the Refugee camps to the Civil population. Everything was done without a hitch. In connection with the rescue work done by the British Troops, one **Brahmin** was dug out by British **Tommies** and he was so struck by their kindness and care that he said, "These men have done for me what my own co-religionists would not have done. I would like the Faith that prompted such kindness." He was baptised next day by the Bishop of Lahore, but he was so severely injured that he died a month later and was buried as a Christian by **Mr. Evers**.

Regarding hospital treatment for the injured, the arrangements were magnificent. Tent after tent sprang up as though by magic in both the British Military Hospital and the Indian Military Hospital compounds. Wires were sent to all parts of the Punjab and Sind and doctors and nurses poured in, some by rail and some by air. At one time there were seven thousand five hundred in-

jured being treated in the Indian Military Hospital alone. In the districts round Quetta similar efforts were made to reach the injured. A Field Hospital was placed in Mastung and the villages were combed out and all the injured, who were willing to come, were brought in lorries to Mastung.

One cannot praise too highly all that was done for us by the Military Garrison. Without them we must have been without medical and surgical aid for at least 48 hours. Many would have died who by them were dug out of the ruins and we would have been without food of any kind. We cannot conceive what would have happened had the Cantonment been wiped out as the city was. Many of us owe our lives to the Cantonment and we thank God the Cantonment was there.

What of our Christian Congregation? They have suffered less heavily than other communities. Several families have been wiped out—about 60 members have been killed, but in proportion to our numbers we have suffered less than the Mohammedans or Hindus. Our church is in ruins, our hospitals and bungalows flat—but we have much to praise God for. He has given us back our lives that we may serve Him and work for Him. Will you pray that we who have escaped may dedicate our lives to Him afresh. He has work for us to do. God grant we may not be found wanting.

During the last few days one verse has come often to my mind: "But pray ye that your flight be not in the winter." Matt. 24: 20. I shudder to think what might have been our flight had this happened in the winter with hard frost at night and probably snow on the ground. Many of those who were lying pinned down by the fallen roofs must have perished with the cold. That this earthquake took place in the summer is just another of His countless mercies for which we praise His Glorious Name. "The Lord is my Shepherd, I shall not want."

H. T. HOLLAND.

One cannot but praise God for the marvelous strength and courage He has given His servants there to carry on in the midst of all that has happened. **Dr. Holland** himself has been working hard with the others in the rescue work in spite of his injured back. The latest reports give the estimate that 40 thousand people have been killed. God has His own purpose in permitting this great catastrophe. We can't see the reason for it all, though we can see that good is coming from it. Surely there are lessons for us all in these things that are happening in the world today. God grant that we may learn the lessons that He wants to teach us. Little do we know what a day may bring forth, but it is wonderful to know that we can go forward into the future step by step with our Lord and Saviour, knowing that whatever may come, He will never leave us nor forsake us. . . .

After much prayer and thought it has come to me very clearly that it is the Lord's will for me to come home. For a while it was rather a struggle until clear light came. Only a Missionary or one who has to work some distance from one's home can realize how often the heart is torn both ways. I have not been indifferent to the needs of the loved ones at home who grow dearer year by year. On the other hand the needs are so appalling out here and there are so few to fill the gaps and bring the message of Salvation to those under the bondage of sin and suffering untold cruelties. There is so much that I have longed to be able to do that has had to be left undone. Then of course there are always people ready to criticize. Some criticize one for not going home sooner. Others criticize one for leaving the field. We are never free from criticism, but that does not matter when we are sure that we are following God's will. I am sure that it has been His will for me to be here this summer and He will undertake for all concerned through the future days.

I expect to return to Kohat about the middle of this month and then the last week of September go down to the great Sialkot Convention. It will be over by the time this reaches you, but do please pray that the Lord will pour out a mighty blessing through it that will extend to all parts of India. Oh, how we do need Revival. We are longing and praying for it and feel sure the Lord will send it—but oh that it might be soon. I shall return to Kohat to pack up and then leave sometime in October. I am not sure yet by what route I shall be travelling home, but I expect to get home some time in December, perhaps around the middle of the month. D. V.

News Letter from Scotland

*By Rev. Professor D. Maclean,
Free Church College*

THE half-yearly meeting of the Eastern section of the General Presbyterian Alliance was held in Edinburgh recently under the presidency of Principal Curtis, D.D., D.Litt. There was a very large attendance of members from all parts of Great Britain. Messages were received from the various constituent Churches all over Europe.

The general treasurer, Mr. W. H. Mill, gave a satisfactory report of the finances of the Alliance, and the meeting heard also with great appreciation reports on the youth work of all the Presbyterian Churches from the Rev. W. M. Wightman and the Rev. W. T. Elmslie.

It was evident from the reports and impressions of delegates, and from the Continental Churches' Press, that the recent Continental Conference of the Alliance in Czechoslovakia, had been abundantly successful, and had encouraged and stimulated

the Churches of the European Continent, Canada, India and the British Isles in their ecumenical work and fellowship.

The deep and widespread revival of Calvinism going on among all the Reformed Churches of Europe dominated the attention of the Conference; and among the young ministers of these Churches the re-discovery of Calvinism is a dynamo which is generating new enthusiasm for the Reformed doctrines of grace.

The Rev. W. H. Hamilton, the general secretary of the Alliance, gave an account of encouraging incidents observed during a visit in September to Ukrainian Poland. The religious revival there, which flows in truly Reformed channels, needs, and is deserving of the help of all Reformed Churches.

It may interest some of your readers to hear that Professor Daniel Lamont, D.D., of the Chair of Apologetics, New College, Edinburgh, has been nominated for the Moderatorship of the General Assembly of the Church of Scotland, in May, 1936. Dr. Lamont has few equals anywhere in the region of apologetics where mathematics and philosophy have been effectively applied, and even as few, in his own great Church, who come within reach of his unflinching loyalty to the doctrines of grace and his scholarly and lucid exposure of the theological vagaries of "neo-Protestantism."
EDINBURGH

The Presbyterian Church in Canada

By T. G. M. Bryan

IN VIEW of the fact that ten years have elapsed since the disruption in our Canadian church, the writer has made a survey of the cities and towns of Canada having a population of seven thousand or more at the time of the 1931 census to see where the greatest gains and losses in communicant membership have been, and to find out where our strongest centers are today. Trail, British Columbia, a city in the Kootenay mining district, heads the list of gains. The figures for 1924 show the membership prior to the formation of the United Church of Canada, and the 1925 column shows how many were left. Since 1925 Hungarian churches have been organized in Lethbridge, Oshawa, and Welland, as well as other cities not listed below, and a Ukrainian church has been organized in Oshawa.

	Gains 1925-34 (Per Cent)			
	1924	1925	1934	
Trail, B.C.	450	170	20	110
Verdun, Que.	292	815	283	1109
Lethbridge, Alta.	265	504	105	383
Oshawa, Ont.	247	698	154	534
Truro, N. S.	180	1078	106	297
Sudbury, Ont.	170	353	132	356
Lachine, Que.	127	400	120	272
Halifax, N. S.	117	2397	259	561
Regina, Sask.	109	2664	533	1106
Welland, Ont.	86	323	309	570

	Losses 1925-34 (Per Cent)			
	1924	1925	1934	
Amherst, N. S.	100	368	65	0
Valleyfield, Que.	29	255	166	117
Sherbrooke, Que.	26	852	805	597
Pembroke, Ont.	24	515	186	142
North Bay, Ont.	17	773	382	316
Quebec City, Que.	12	590	283	248
Orillia, Ont.	10	1084	887	799
Prince Albert, Sask.	10	489	486	438

Except in Greater Montreal, which includes Montreal, Verdun, Outremont, Westmount, and Lachine, the Protestant population is decreasing throughout Quebec Province. Toronto easily heads the following list with the largest number of Presbyterian church members:

	1924 Communicant Members			1925	1934	Gains (Per 1925-34 Cent)
	1924	1925	1934			
Toronto, Ont.	38,474	20,212	23,341	3,129	15	
Hamilton, Ont.	9,865	7,024	7,318	294	4	
Montreal, Que.	8,599	5,408	7,139	1,731	32	
Ottawa, Ont.	7,224	2,563	2,959	396	16	
Vancouver, B. C.	8,198	1,902	2,854	952	50	
Calgary, Alta.	4,218	1,701	2,197	496	29	
Windsor, Ont.	2,432	1,385	2,160	775	56	
Galt, Ont.	2,589	1,957	2,141	184	9	
London, Ont.	4,598	1,699	2,127	428	25	
Stratford, Ont.	2,120	1,759	1,842	83	5	
Guelph, Ont.	2,854	1,725	1,770	45	3	
Winnipeg, Man.	11,407	965	1,610	645	67	

However, if we consider the proportion of church members to the population, Galt ranks first among the cities and towns with seven thousand people or over.

	Communicant Population Members, 1934		
	1931	(Per Cent)	
Galt, Ont.	2,141	14,006	15.3
New Glasgow, N. S. ...	1,279	8,858	14.4
Smith's Falls, Ont.	781	7,108	11.0
Stratford, Ont.	1,842	17,742	10.4
Orillia, Ont.	799	8,183	9.7
Barrie, Ont.	709	7,776	9.0
St. Thomas, Ont.	1,369	15,430	8.8
Guelph, Ont.	1,770	21,075	8.4
Lindsay, Ont.	539	7,505	7.2
Woodstock, Ont.	774	11,395	6.8
Charlottetown, P.E.I.	869	14,101	6.2
Brockville, Ont.	598	9,736	6.1
Sydney Mines, N. S. ...	457	7,769	5.9
Owen Sound, Ont.	744	12,839	5.8
Cornwall, Ont.	619	11,126	5.7
Welland, Ont.	570	10,709	5.3
Westmount, Que.	1,243	24,235	5.1
Hamilton, Ont.	7,318	155,547	4.7
New Westminster, B. C. ...	792	17,524	4.5
Brantford, Ont.	1,355	30,107	4.5
Prince Albert, Sask. ...	438	9,905	4.4

Thus it will be seen that New Glasgow, Nova Scotia, with its three churches, is the strongest Presbyterian center in the Synod of the Maritime Provinces, followed by Charlottetown and Sydney Mines. In the Montreal and Ottawa Synod Smith's Falls ranks first, followed by Brockville, Cornwall, and Westmount. Galt is first in Toronto and Kingston Synod and Stratford in Hamilton and London Synod. New Westminster and Prince Albert are the only cities in the Western Synods which are listed. Of course, a survey of the smaller towns and villages would reveal stronger Presbyterian communities than these.
LENORE, MANITOBA

News Letter From Albania

By Rev. Phineas B. Kennedy

The Albanian Evangelical Mission consists of Rev. and Mrs. Edwin E. Jacques, recent graduates of the Gordon and Na-

tional Bible Schools, Rev. Mr. Phineas B. Kennedy, member of the Presbytery of Philadelphia, and Mrs. Kennedy, and Mr. Nikolla Cheno, the Albanian preacher, graduate of St. Andrae Bible School, Austria.

Formerly supported by the A. B. C. F. M., it has, since 1923, been an independent interdenominational mission supported by voluntary freewill offerings which are received and forwarded month by month by the American-European Fellowship, Rev. Herbert Hogg, of 1213 North Franklin St., Philadelphia.

Rev. and Mrs. Jacques have been in Albania three years, studying the field and the difficult language. For a year they have been in Elbasan making a study of the central dialect spoken there. With a special grant from the Scripture Gift Mission Society of London making it possible, Mr. Jacques and Mr. Cheno are now touring the country to distribute the Scriptures in many parts hitherto unreached by the mission.

They are having a most interesting experience about which you will have the opportunity to learn if you try to get into touch with Mr. Jacques while in America for Mr. and Mrs. Jacques and Baby Edwin Martyn are returning to the United States for a furlough and can be reached after Thanksgiving at 650 Stevens St., Lowell, Mass.

Albania with its three branches of religion, of which the Moslem is the largest, presents a varied field which is a special challenge to Evangelical Christianity. Having no state religion, the government is seeking unity through patriotism at the expense of religion. The Albanian Orthodox Church (the Eastern) has not the vitality to undertake the religious education of the youth growing up within its bounds, while the Roman Church (the Western) is endeavoring to follow its universal program of religious training more or less under the disfavor of the government.

This Evangelical Mission, formerly given greater liberty in its scope of influence, is now greatly limited by government restrictions. Two and a half years ago the government closed its Elementary Co-educational Day and Boarding School, but it has permitted it to continue its Sunday School and Sunday and Midweek religious services at the Mission center in Kortcha. The Sunday services, mainly, are encouragingly attended. The Mission has a fine plant just waiting to be put to use in many practical ways. We have been glad for the permit given to sell and distribute portions of the Scriptures on market days. Many an interesting contact has been made with peasants who have stopped at the book stand.

The Albanian Moslem is a type by himself. This religion, brought into the country by the conquering Turk before the fall of Constantinople, is entrenched in the lives of its adherents, yet it is noted that the educated youth are breaking away from

A CHRISTMAS PRESENT

Christmas will soon be here, and many presents will be given that will perish in the using. Why not give a year's subscription to "CHRISTIANITY TODAY," which will be of lasting benefit to those who receive it?

We send the gift with an appropriate Christmas card bearing the name and greetings of the senders.

If you send two gifts to new subscribers, we will renew your own subscription free.

the religion of their fathers. Faced with mere materialism such youth are wandering away from all shepherd care and in danger of spiritual starvation. The Albanian Evangelical Mission earnestly desires to do a vital far-reaching work for the Lord.

KORTCHA

"The Revival of Calvinism"

KING GEORGE of Podiebrad (the old spelling of Podebrady), a far-seeing ruler of the Bohemian nation, was himself a Hussite, a member of that ancient Protestant-Church-before-the-Reformation, that drew its inspiration through John Hus from our own John Wycliffe.

The ancient Church, which still survives and flourishes under the name of the Church of the Czech Brethren, invited the General Presbyterian Alliance to hold its Eighth Continental Conference in the town of Podebrady, under the shadow of the grim walls of the castle in which King George had spent so much of his youth. The Conference has now been concluded and all who were present are agreed that the days passed in the old town were days to be thankfully and gladly remembered.

Financial difficulties still bulk largely in the reports of the churches, but there was a new emphasis on the menace of Roman Catholic propaganda. Several speakers referred to the fact that in their countries the taunt is freely used "To be a Protestant is to be unpatriotic." There was some talk of retaliation in Protestant lands; but the opinion prevailed that the best reply to Romanism is the loyal and clear proclamation of the Gospel in its purity.

One of the subjects on which papers were delivered was "The Revival of Calvinism." Papers were read by Professor Clavier, Montpelier; Professor D. Maclean, Edinburgh; and Dr. Victor Budapest. But it required no formal discussion to make it evident that the tide of Calvinism is once more flowing strongly. Occasional warnings might be heard, mostly from Anglo-Saxon delegates, of the dangers of an extreme form of this system; and amongst the

ardent advocates of a Calvinistic theology there was a curious and subtle distinction observable. As one of the Continental delegates put it to me, the representatives of those Churches which have continued to hold fast by the old Reformed Confessions exhibit what might be described as a "Dogmatic Calvinism"; whilst the position of those to whom the Revival has come as almost a new revelation might rather be called a "Dynamic Calvinism."

This Calvinistic Revival has made itself strongly felt throughout every branch of the Ecumenical Movement; so that it would no longer be possible to conceive of a meeting of "Life and Work" from which (as was suggested in one quarter some years ago) "theology should be rigidly excluded." Dr. Adolf Keller showed us that no ecumenical gathering could now be held in which theology would not have a decisive influence.

Revival in Poland

RECENTLY the tenth anniversary of the Ukrainian Evangelical Reformed Church was celebrated in the town of Kolomea, in Southern Poland. Since first the Gospel was preached in that town by American Ukrainian ministers ten years ago, the movement has had a remarkable development. Large numbers of congregations have been organized in Galicia and in Volhynia—both on the borders of Russia; and thousands of peasants have been affected by the Revival.

Unfortunately the movement has fallen under the suspicion of the local Polish authorities, who wrongly imagine that it is political and nationalistic in its inspiration. Several preachers have been arrested and ill-treated; and one, who has been in prison for two months, is still awaiting his trial.

Owing to the poverty of the Ukrainian peasants, amongst whom the Revival is taking place, the Church is faced with serious financial difficulties, which are being met in a spirit of faith and courage. Students are being trained for the ministry; preachers (all too few) are being supported; buildings are being purchased or erected for worship, for in many places the owners will not lend or rent them for Protestant worship; literature is being prepared and published. But much more might be done, if funds permitted.

The celebrations on September 15 had additional importance because of the installation of the new superintendent. Rev. B. Kusiw is an American Ukrainian, who has given up a comfortable position in a prosperous Church across the Atlantic in order that he may give himself to the work amongst his own people. He is a born leader, and is assured of the enthusiastic support of young men like Mr. Zurakowsky, who have hitherto been bearing alone the heavy responsibility of leadership in the Church.—W. T. ELMSLIE in *British Weekly*.

News in Nutshells

Persecution of German Christians Continues

THE movement inaugurated by Hans Kerrl, Minister for Church Affairs, for peace within the German Evangelical Church has failed, and the struggle between the Nazi authorities and the "Confessional" faction in the church has broken out anew.

The majority of the Confessional leaders have decided definitely to reject the joint manifesto issued recently by Kerrl's two church governing committees, composed of "neutrals," and to oppose the committee form of church government as established by Kerrl. In the joint manifesto, the two neutral committees sanctioned the Nazi principles of race, blood and soil.

The Confessional leaders feel that acceptance of the manifesto would amount, among other things, to approval of the Nazi anti-Jewish campaigns, including the Nuremberg laws. They consider that Kerrl's new form of church organization, over which the Minister expects to preside as virtual dictator, embodies State control of a type which they cannot tolerate.

The collapse of Kerrl's efforts at conciliation marks the failure of the second major effort by the Nazis to swing the Evangelical Church into line. Its earlier efforts involved the organization of the "German Christians," led by Reichsbishop Ludwig Mueller and professing to be a combination of Christian principles and Nazi racial beliefs. The Confessional Church successfully opposed the German Christians, and the latter was definitely on the wane when Kerrl brushed them aside to inaugurate his program of breaking the Confessional movement by pacific measures.

As a result of recent developments, it is concluded that Kerrl's authority is slight, and that the wing of the Nazi Party which supports a violent anti-Jewish campaign is now opposing the Minister and urging a vigorous policy against the Confessional movement. Some observers predict that Kerrl, like Mueller, will go into eclipse and that the Government then will inaugurate new repressive measures aimed at the Confessional group.

Another view is that Kerrl might be left in control on condition that he adopt an aggressive policy. The Government holds a trump card in that it can withdraw State support from the Confessional Churches which refuse to submit. State subventions to the Evangelical Church now total about 40,000,000 marks (\$8,000,000) yearly. That portion of the total which now goes to the Confessional Churches could be withheld. In addition, there are normal church taxes collected by the local civil authorities.

These funds are supplied directly to churches in various provinces. The Government could order the local authorities to withhold these funds as well.

According to recent figures, out of the 18,000 Protestant pastors in Germany about 12,000 adhere to the Confessional Synod; about 4,000 to a neutral position; and about 2,000 to the "German Christian" group. The latter group is composed of those who are willing to subordinate the Church to the State, making it merely a department of the State.

The Confessional "brotherhood council" in general, are unwilling to endorse the present solutions, or at least have been unwilling up to the present writing.

What they cannot forget—and we must not overlook—is that simultaneously with the announcement of Hitler's new avowal of friendship for the Christian religion (with which he coupled public rebukes to the zealous neopagan leaders Rosenberg, von Schirach, Darre, Himmler, and others) comes the declaration of the Nazi Student League Congress at Passau, October 28th, that the first two years of each university student's course are to be devoted to the study of the philosophy of Naziism. They do not pay any lip service to Christianity. They announce boldly their opposition to the Christian religion, root and branch. They say there are only three living religions in the world today, Communism, Christianity, and Naziism. The first two are to be repudiated, the last to be exalted. But they emphasize the fact that it is only for Germans and must not be regarded as a universal religion. To be sure these are students. They voice the left-wing Nazi sentiment, however. And they point to the real set of the tide as far as the party is concerned.

Both Roman Catholic and Protestant leaders are asking themselves whether the reported recent developments indicate only a temporary expedient or an actual about-face in the Nazi policy.

Most recent reports from Germany show that their skepticism is well founded. On November 6th the Nazi government broke its armistice with the Protestant Church by seizing two independent theological seminaries—one in Berlin and one in Barmen—which the Confessional Synod had set up free from government control. The secret police, after some searching, located the Berlin seminary in an old house in the center of the city. The house had been recently purchased by Bishop Marahrens of Hanover, head of the Confessional Church and newly elected chairman of the Lutheran World League. When the police arrived on the scene Pastors Vogel and Asmusen were lecturing to a group of students. Both

professors and students were placed under temporary arrest and finally turned out of the building.

Ancient Bible Manuscript Found in England

THE press reports the discovery of a ragged fragment of what it stated to be a part of the New Testament believed to date back to about 100 A. D., much older than any previous known Bible manuscript. It was found buried in a collection of ancient, musty papyrus manuscripts in the John Rylands Library at Manchester, England. It was lost for centuries in a rubbish heap in Egypt. For years more it lay unrecognized in the museum. Written in Greek, it contains verses from the eighteenth chapter of the Gospel of John. It antedates by two centuries the famous Codex Sinaiticus, for which the British Museum two years ago paid the Soviet Union \$510,000, the highest price ever paid for a book. The new discovery is also, it is said, older than the fragment of an unknown Gospel, dating from the Second Century, which the British Museum acquired last year.

Dr. Henry Guppy, librarian of the Rylands Museum, said: "The manuscript was probably copied before the ink on the original had dried in the early part of the second century A. D. Hitherto, scholars have thought that the Gospel of St. John was one of the last written. This proves it was one of the first."

Is the Sixth Commandment Abrogated?

A CAMPAIGN to establish "the right of persons suffering from incurable disease to die" was announced recently after an English doctor was reported to have admitted five "mercy slayings."

The London correspondent of the American Medical Association in this country said the plan advanced by Lord Moynihan, president of the Euthanasia Society, who is drafting a bill for the House of Lords, included an application form to be filled out by the patient seeking death.

A referee would see the patient and decide whether permission for the voluntary death should be granted. After that the patient would have seven days to change his mind.

Indorsement of England's "mercy murder" movement by clergymen, including the famed "Gloomy Dean," William Ralph Inge, was reported.

"To meet possible objections on religious grounds," the former dean of St. Paul's Cathedral signed a statement that "what is proposed is not contrary to Christian principles."

Other signers were Dean Inge's successor at St. Paul's, the Very Rev. Walter Robert

Matthews; Canon H. R. L. Sheppard and Dr. T. Rhondda Williams, Chairman of the Congregational Union.

Additional "influential support" for the newly formed "Voluntary Euthanasia Legislation Society"—which seeks to give physicians legal power to terminate suffering from incurable diseases if the patients wish it—was listed as follows:

The Rev. Prof J. M. Creel, of Cambridge University; Sir Humphry Rolleston, former president of the Royal College of Physicians; Sir George Seaton Buchanan, vice president of the League of Nations Health Committee, and Prof. Julian Huxley, biologist and author.

The Crisis in Ecuador

ON October 15th the Government of Ecuador issued a decree nationalizing religious ministrations, and ordering foreign priests and ministers to cease their activities within six months. Another decree provides that all churches and other buildings designed for public religious use and built by public subscription on privately owned lands will become State property.

A somewhat familiar situation prevailed some time ago in French Indo-China. As a result of earnest prayer in the homeland, the decrees were annulled and no hindrance was allowed to occur.

Calvinism in Japan

PROFESSOR NAKAYAMA of the Presbyterian Church in Japan is publishing a Japanese edition of Calvin's Institutes, two of the three volumes being off the press. During the first month after the books were put on sale, 500 copies were sold. It is now 400 years since Calvin gave his first manuscript to the printer.

"Compel Them to Come In"

THE Fort Worth, Texas Presbytery of the Presbyterian Church has established the "Greater Pastorate Plan" in which every church is asked to establish an outstation for gospel work.

Open air preaching has been so successful in London during this last summer, that a course in religious education, designed to prepare young ministers for this work, has been added to the Course in some Seminaries. The preaching has been done mostly in the country-side and marketplace.

Until Recently Under Presbyterian Foreign Board

MISSION work is of doubtful value to the present happiness of the Chinese people, aside from medical, sanitary and mechanical improvements, Pearl Buck, NOV-

elist, told members of the Philadelphia Forum recently.

"Chinese and Americans are much alike temperamentally," she said. "Both are clever, shallow, intolerant of foreigners and both love to be amused and adore those who can amuse them. Though there is widespread and squalid poverty in China, it is not degrading. The people, on the whole, are happier and more content than the corresponding classes here."

The Belfast Disturbances

IN VIEW of the widespread publicity given the occurrences in Belfast on July 12 last, the following, by William H. McMillan, of Belfast, in *The Churchman Magazine* (London), is of interest.

Few of our friends across the Irish Sea really appreciate the difficulty of Ulster's position. Northern Ireland is the result of a political compromise. All that Ulstermen now ask is that both parties to that compromise, England and the Irish Free State, abide by it. The Loyalists in Southern Ireland have done so, and are doing their best to eke out an unhappy existence. But what of the Roman Catholic Nationalist minority in the Protestant North? No compromise is accepted here, and the avowed policy of their leaders is a united Irish republic. The Crown is to be swept aside and the Union Jack hauled down. No wonder then that when Ulster joined with the rest of the Empire in that great festival of rejoicing at our beloved King's Jubilee, the expressions of loyalty and devotion were too much for the unruly rebel minority. The British flag was insulted and many attempts made to mar the celebrations, and though Rome may not have been officially party to these disturbances, it is a significant fact that Roman Catholic schoolchildren were forbidden by the Hierarchy to take part in the rejoicings.

The "12th" of July came round once more, the Orangemen of Ulster turned out in record numbers to commemorate the victories won for Protestantism by their forefathers at Londonderry and the Boyne, and Resolutions of loyalty to the Throne and devotion to the Protestant cause were passed with more than the usual fervour. Upon the return journey, when the procession was marching in an orderly manner through the main streets of Belfast, shots were fired at it in several places. It is hard to imagine such a cowardly attack, but such is the way of the Sinn Fein Irish patriot. At the funeral of one of the victims, some of the very mourners were shot down, but whilst the Orangemen themselves remained disciplined the stress of circumstances was too much for the mob. Roman Catholics were ejected from Protestant quarters and vice versa and publicans' premises most of which belonged to Roman Catholics were burnt. Immediately the Church of Rome launched an attack against the Northern Ireland Government. Two hundred and fifty thousand Roman Catholics in Glasgow petitioned the King to put an end to the trouble, but no suggestion was made that the Pope should denounce those who shot at an orderly body of men unarmed and defenceless, and the Roman Catholic Press and the Nationalist Members of Parliament started a campaign of vilification against the Government and the Orange Order. Facts are ignored, and misrepresentation and lies substituted. In the words of our Prime Minister, we are of the United Kingdom and we are proud of it. We are also Protestant and proud of it, and we intend to remain so despite the gun bullies and despite the priests.

It is easy for those living many miles away to criticize our Government and people for their loyalty and virile Protestantism. They fail to realize that in our midst there is that insidious growth, so common where Rome exercises political power. A growth which would not only strangle our agriculture and industry, but would sever our connection with an Empire with which we exult in being associated. But Ulster stands firm; our Protestant forefathers died not in vain. So long as there remains an Orange Lodge in Ulster "No Surrender" shall be our watchword and "God Save the King" our national anthem.

Chicago Churches Decline W. P. A. Fund

THE Chicago Church Federation, representing 1,053 churches and eighteen denominations, recently through the action of its trustees, declined an offer of \$1,500,000 W. P. A. funds to be used for the extension of church and educational recreation activities. The trustees' statement was that acceptance of the offer would, in their judgment, "be subject to interpretation as, or construed to be, a violation of the principle of separation of Church and State."

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