

JCHN NUTE
CCT 1937-R
GRAND RIVER N S CAN

CHRISTIANITY TODAY



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

SAMUEL G. CRAIG, Editor

Published monthly by
THE PRESBYTERIAN AND
REFORMED PUBLISHING CO., Inc.
525 Locust Street, Phila., Pa.

MARCH, 1936
Vol. 6 No. 10

\$1.00 A YEAR EVERYWHERE
Entered as second-class matter May 11,
1931, at the Post Office at Philadelphia,
Pa., under the Act of March 3, 1879.

Editorial Notes and Comments

CHRISTIANITY, EVOLUTION AND MIRACLES

MUCH of the existing opposition to Christianity as well as much of the existing opposition to Evolution finds its explanation in the miracles that have always been associated with the former.

Our evolution-obsessed age, from its point of view, is fully warranted in maintaining that nothing has ever happened that is rightly spoken of as a miracle, provided we mean by a miracle an event in the external world wrought by the *immediate* power of God. It is true, of course, that the word miracle is often used in a looser sense. Many speak of miracles when they have in mind merely extraordinary events, more especially when they have in mind events that transcend any *known* physical or biological or psychological law without at all implying that the production of these events was brought about by the introduction of a supernatural cause into the complex of nature—rather the contrary. A distinctive mark of a real miracle, however, is that it is the “product of a force outside of nature, and specifically above nature, intruding into the complex of natural forces and producing, therefore, in that complex, effects which could not be produced by the natural forces themselves.”

The definition of a miracle, just cited, does not, the careful reader will have noted, imply that a miracle involves a violation, suspension, or transgression of the laws or forces of nature. But it does imply that a miracle is an event that the forces ordinarily resident in nature are incapable of producing, even under divine guidance and direction, unless and until something additional is added thereto, *i. e.*, until a supernatural force is added thereto. This means that a miracle is an event not capable of being produced by what we call “second causes,” at least until they are reinforced by a direct and immediate manifestation of the power of God.

No doubt there may be a difference of opinion as to how many of the extraordinary events, recorded in the Bible, and associated with the Christian religion, are miracles

in the strict sense of the word. But unquestionably among them there are events which, if they actually happened, are miracles in the sense of events due to the immediate activity of God. We need only mention such events as the Incarnation and the Resurrection of Christ in proof of this. Such events in the very nature of the case cannot be accounted for as the product of forces already existing; they can be accounted for only as we posit a direct and immediate activity on the part of God. There is nothing surprising, therefore, in the fact that all consistent evolutionists reject the events recorded in the Bible that involve the truly miraculous. It is simply impossible to believe in real miracles and at the same time believe with the consistent evolutionist, whether or no he be a theist, that everything that has come into being must be regarded as a product of the forces resident in nature from the beginning. As a result, all consistent evolutionists reject Christianity in as far as it involves the miraculous.

In explaining why all thorough-going evolutionists reject Christianity we have been explaining at the same time why Christians in general are opposed to Evolution—at least when spelled with a capital E. Were it not for the fact that all consistent evolutionists deny that real miracles have ever happened, most Christians would be more or less indifferent to the evolution theory. In that case there would, of course, be individual Christians who would oppose it on purely scientific grounds just as there would be individual non-Christians who would oppose it on such grounds, but the Christian public as a whole would take only about the same interest in it as they take in other scientific theories. “Public opinion,” to cite Dean More, “is singularly indifferent to scientific theories as long as they are restricted to their own field. Interest is aroused, which inevitably drifts into active hostility, only in the cases when a new discovery or theory threatens to affect directly the social and ethical (and we may add religious) habits and aspirations of society.”

It is true, of course, that those who oppose evolution are convinced that it is a false, or at least inadequate, theory—even when regarded from a strictly scientific viewpoint—but the widespread opposition to it on the part

of the Christian public can be explained only when we remember that it can be accepted only as the great historic facts on which the Christian religion rests are rejected as real historical events.

We are not writing in forgetfulness of the fact that there are many, especially in academic circles, who claim to be both Evolutionists and Christians. We would not be understood as implying that all these are Christians falsely so-called, but the consideration that keeps us from doing this is not one they will consider flattering to themselves—to wit, that logical capacity is not one of the conditions of Christian discipleship.

There have been many attempts to give us a non-miraculous Christianity. They have all ended in failure, not because of the weakness of their proponents—some of them have been thinkers and scholars of the highest rank—but because they were attempts at the impossible. At the end of the day, all real thinkers realize that as regards Christianity the choice is not between a miraculous and a non-miraculous Christianity, but between a miraculous Christianity and no Christianity at all. No doubt many miracles were wrought that were not recorded in the Bible, and no doubt some of those recorded might have been left unrecorded without seriously affecting our conception of the contents of Christianity, but unquestionably there are miracles recorded such as the Incarnation and Resurrection, having which in mind it may unhesitatingly be said that Christianity denuded of its miracles is Christianity extinct.

When thinking people claim to be both evolutionists and Christians, it will be found, in most cases at least, that they find the essence of Christianity in its moral and spiritual principles and ideals; and consequently that they value the Bible because of the moral and religious ideas and ideals it inculcates rather than because of the great acts of redemption that God has wrought for the salvation of the world that it records—acts that culminate in the birth, sacrificial death, and triumphant resurrection of the Lord Jesus Christ.

If the essence of Christianity lies in its ethical and spiritual ideals, and the main value of the Bible in its moral and religious lessons, it is evident that the question of the historical trustworthiness of the Scriptures in recording the miracles of redemption is a matter of secondary importance—if, in fact, it is a matter of any importance at all. Even myths and legends—fiction in general—can be used to teach moral and religious lessons. But if that which is most distinctive of Christianity, that apart from which there is nothing that can properly be called Christianity, is that which God has done for the salvation of the world, then it stands or falls with the actual occurrence of that which God is alleged to have done. Reject the alleged historical facts that lie at the basis of the Christian religion, as it was all but universally understood until the rise of present-day religious Liberalism or Modernism—facts which if they occurred at all were miracles as defined above—and we are precluded from believing

that “God so loved this world that He gave His only-begotten Son that whosoever believeth on Him might not perish but have everlasting life.” It is basic to our Christian convictions that the events recorded in the Scriptures, particularly the death of the God-man for our sins and His rising on the third day, actually happened. It is therefore a condition of intelligent Christian discipleship that we regard as inadequate, if not as false, any and all theories in which these facts cannot find a natural and logical place. Every life and world view that denies, or even that minimizes, the supernatural in the form of the miraculous is certainly inadequate even if not altogether false.

ANNOUNCEMENT EXTRAORDINARY

FOR some months we have been privileged, through the courtesy of the REV. DR. JOHN HENDRIK DE VRIES who has rendered such valuable service in making the writings of ABRAHAM KUYPER available to English readers, to print a number of remarkable devotional articles. Letters received indicate that these articles have been greatly appreciated by our readers. All the articles by DR. KUYPER thus far published have been taken from *To Be Near Unto God* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan)—a book that contains 110 similar meditations. With this issue of CHRISTIANITY TODAY, however, we begin the publication of a series of “Meditations on the Resurrection of our Lord” that have never before appeared in English dress. We count it a high privilege indeed to be the first to give this weighty series of Meditations on the Resurrection to English readers. It will be noticed that they are being copyrighted and hence that they can be re-printed only with the translator’s permission. It is anticipated that in process of time they will appear in book form.

We rejoice to be able to announce that we also have in our possession an article by DR. KUYPER, approximately 27,000 words in length and consisting of seven chapters, in exposition of the Eschatological Discourses of Christ which DR. DE VRIES rightly speaks of as “noble chapters” and which we are confident will come to be looked upon in English circles also as among the soundest and ablest expositions of these discourses available. According to our present plans the publication of these Biblical expositions will be started next September.

Our announcement is far from complete. We take scarcely less pleasure in announcing that in our next issue we expect to begin the publication of a series of articles by LORAIN BOETTNER, D.D., Professor of Bible at Pikeville College, on the basic doctrines of our Christian faith with special stress on those distinctive of historic Presbyterianism. We count ourselves very fortunate indeed in having secured DR. BOETTNER to write this series of articles as we judge there is no man in America better qualified to write such a series in a way that will be both authoritative and understandable by all classes of readers. DR. BOETTNER, as

many of our readers are aware, is the author of *The Reformed Doctrine of Predestination*, a volume whose contents are much broader than its title might seem to indicate as it actually contains an exposition of the great system of doctrine known as Calvinism or the Reformed Faith, which has already reached a fourth edition and is in process of being translated into Japanese. DR. BOETTNER's introductory articles will deal in a manner both informing and illuminating with the following subject, "Presbyterianism, Lutheranism and Methodism: Our Common Heritage and our Differences."

We take this occasion to again request our readers to bring this paper to the attention of their friends and associates. While we are confident that each of the articles just announced will be found to be worth far more than the price of the paper yet no curtailing of the regular features of the paper is planned. We have been greatly encouraged by the many expressions of appreciation we have been receiving of late and hope to make the paper more and more worthy of them. CHRISTIANITY TODAY is published not for profit but in the interest of our Christian heritage in the face of encroaching Modernism. Won't you help us to extend its influence?

A NOTEWORTHY ARTICLE BY DR. ALLIS

THE January issue of the *Evangelical Quarterly*, edited by DR. DONALD MACLEAN, of Edinburgh, contains, among other important contributions, an article, entitled "Modern Dispensationalism and the Doctrine of the Unity of Scripture," by DR. OSWALD T. ALLIS that is fitted to provoke wide-spread discussion.

This article opens with the statement that "no doctrine concerning Scripture is of more practical importance to the Bible student than that which affirms its unity and harmony." It then directs attention to the fact that this doctrine is today being denied by two groups, both of whom claim a place within the Christian Church, viz., the Higher Critics and the Dispensationalists. Widely as these two groups differ in many important respects, DR. ALLIS affirms that they are similar in their attitude toward the doctrine of the unity and harmony of the Scriptures. "If Higher Criticism is the error of the Bible-disbeliever," he writes, "Dispensationalism, as it is called, is the error of many a Bible-believer. The Higher Criticism is naturalistic and is largely dominated by the theory of evolution. Dispensationalism is intensely super-naturalistic and even catastrophic in its view of human history and destiny. Higher Criticism reduces Scripture to a merely human book, inspired if at all as Shakespeare is inspired. Dispensationalism holds a high view of Scripture and assigns to it a unique inspiration and authority as the very Word of God. Higher Criticism, at least in its consistent forms, finds in the Cross a stumbling block of foolishness. Dispensationalism (as far as the Dispensation in which we are now living is concerned) . . . exalts the Cross as the only hope of hell-deserving sinners. But, despite these and other differences that might be mentioned, Dispensationalism shares with

Higher Criticism its fundamental error. It is divisive and holds a doctrine of Scripture which tends to be and is in many respects as destructive of that high view of Scripture which its advocates assert as it is disastrous to some of the doctrines most precious to the hearts of those who hold it. In a word, despite all their differences Higher Criticism and Dispensationalism are in this one respect strikingly similar. Higher Criticism divides Scripture up into Documents which differ from or contradict one another. Dispensationalism divides the Bible up into dispensations which differ from or even contradict one another; and so radical is this difference as viewed by the extremists that the Christian of today who accepts the Dispensational view finds his Bible (the part directly intended for him) shrunk to the compass of the Imprisonment Epistles."

As illustrative of the divisive and destructive tendency inherent in Dispensationalism, DR. ALLIS points out its attitude toward the Lord's Prayer, the manner in which it distinguishes between the Church age and the Kingdom age thereby depreciating the Cross (that is to say the Gospel of the grace of God), apart from the Church age, and, not to mention other matters, the way in which, in his judgment, it obscures where it does not deny the present reign of Christ as King of His Church.

DR. ALLIS concludes thus: "The writer has been speaking of consistent Dispensationalism and its implications, and has appealed especially to the express statements of the *Scotfield Bible*. Doubtless many of the Dispensationalists . . . will say that they do not draw these conclusions. . . . But if we are to have the distinct dispensations of law, grace and the kingdom, and if the dispensation of grace, or the Church age, is to be regarded as merely an interlude in God's dealings with Israel, a parenthesis in the history of redemption, the inferences and conclusions which have been stated are logical and inevitable. . . . The slogan of Dispensationalism, 'rightly dividing the word of truth,' is itself a misinterpretation. This exhortation does not mean to divide up Scripture into dispensations and set each one at variance with the others, but so to interpret it that by a study of each and every part, the glorious unity and harmony of the Whole shall be exhibited and the correctness of the exposition of the one part be established by its perfect agreement with every other part of Scripture as the God-inspired Word."

DR. ALLIS has given us not only a scholarly but a timely and thought-provoking article that should command the attention of earnest Bible students everywhere. In this connection, it is worthy of note that PROF. JOHN MURRAY, also of Westminster Seminary, in a recent article in the *Guardian*, speaks of Modern Dispensationalism as "heterodox from the standpoint of the Reformed Faith" and says in effect that those who hold it are precluded from giving an affirmative answer to the second question in the formula of subscription of the Presbyterian Church in the U. S. A.

We take this occasion to again commend the *Evangelical Quarterly* to the attention of our ministerial readers. It may be ordered through Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan.

Some Dangers in Present Pacifist Movements

By L. Nelson Bell, M.D., F.A.C.S.

THE insistent and increasing tide of propaganda for pacifism found in our own and other Church papers, in our Colleges and Universities, in some of the secular publications, as well as among groups of young people in Christian Endeavor Societies, summer retreats, etc., has caused many to stop and consider the subject. There are some who have taken a very definite stand in favor of the movement, others who have not committed themselves, and yet others who feel that some of the present trends are dangerous and who, for this reason, are unwilling to identify themselves with it.

Recognizing that every follower of Christ, the Savior, should seek to be a peace-maker and strive by all legitimate means to promote peace, it may not be apparent to some why any Christian should seek to voice a warning against present trends in the pacifist movement. To in any way oppose this movement, or certainly many phases of it, will be misunderstood by some and the opposer can be made to appear in an unhappy light, but this can be faced if the resulting thought and discussion aids in bringing to light some of the underlying issues. In that which follows I realize my inability to present the other side as it should be presented and it is my hope that some able exponent may arise who will show that the present pacifist movement is not a necessary—or legitimate—part of the evangelical Christian programme.

At the very beginning, the pacifism we are talking about should be clearly defined and this definition should be borne in mind all of the way through, otherwise what is said will certainly be misunderstood with harm resulting, rather than good.

By the pacifist movement I mean, "A movement to promote anti-war consciousness in the individual and nation which will result in unwillingness to resort to war for any reason whatsoever." That there may be no misunderstanding regarding what follows, please read that definition again. Some may say that this is "extreme pacifism." If so, it is the type this article is seeking to warn against. To illustrate the accuracy of the above definition I wish to quote one of the pledges recently circulated and which reads as follows:—"We renounce war, and never again, directly or indirectly, will we support or sanction another."

Probably the first objection one should mention is that according to the above interpretation of pacifism, Christ was not a pacifist.

Propagandists in the Church would have us accept their statement that our Savior preached and practiced such pacifism, but I cannot find this confirmed in God's Word.

Christ said, "Blessed are the peace-makers for they shall be called the children of God," and then, on two occasions, went into the temple and used *physical force* to drive out the godless knaves who made His house a den of thieves. One ardent pacifist, seeking to explain away this record said there is "something unseemly" about it which "mars the record" of our Savior's life. This same pacifist affirmed in another article that the rider of the white horse in Rev. 19:11-16 is *not* Christ, despite the statement in the 13th verse that he is called the "Word of God," and in the 16th verse, "King of Kings and Lord of Lords."

Christ also said, "Blessed are the merciful for they shall obtain mercy" and then went out to pronounce on the Pharisees and their hypocritical associates this awful doom,—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." (Read Matt. 23.) Are these the words of a present day pacifist? I think not. They are the words of Him who "When he was reviled, reviled not again," but also the words of Him who hates *sin* with all the power of His holy being.

Christ also said,—“Whosoever smiteth thee on thy right cheek, turn to him the other also” and then when smitten by one of the officers before the high priest said, “If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?”

Was not Christ's real teaching that we must be willing to suffer to any length where that suffering will be for the glory of His name, while at the same time we are to *resist evil* and *refuse to condone sin*? There is grave danger of the path of the pacifist leading him to a position where he must either break with his pacifism or condone evil.

Another danger in the present pacifist movement is its attempt to make the Church pre-judge and decide the policies of government, irrespective of the issues which may be involved.

In Proverbs 18:13 we find these words,—“He that answereth a matter before he hear it, it is folly and shame unto him.” Some pacifist pronouncements today seem to be doing this. To say that all war is wrong and that all wars in the past have been wrong is to say that God was wrong in many records we have of His commands in the Old Testament. War is certainly the *result* of wrong but one participant may be waging an absolutely righteous conflict because of the wrong done by the other.

God has delegated to man certain responsibilities of rulership. In the 13th chapter of Romans Paul makes it plain that rulers are “ordained of God” (this despite the weakness and sinfulness of many in authority), and that Christians

have certain obligations as citizens which they must perform. Because they are Christians they are not freed from their civil duties. It is still a case of "Render unto Caesar the things which are Caesar's." If one says, "Never, under any conditions, will I bear arms for my country"; instead of aiding in the issuing in of an "era of peace," he may really be aiding in removing the last vestige of restraint, thereby paving the way for the triumph of evil. To further friendly relations among the nations is worthy of our fullest support, but to renounce war as such, regardless of issues which may be involved, may promote the ascendancy of the godless.

A third objection that may be mentioned is that the pacifism about which we are talking involves a blind acceptance of a principle which may lead one to refuse a sacred duty.

The pledge quoted above, "We renounce war, and never again, directly or indirectly, will we support or sanction another," should be carefully considered. What blind folly to sign such a pledge! I can imagine nothing more horrible than to be engaged in mortal combat with another human being, but I am certain that under given circumstances such combat is not only sanctioned by God, but a duty to be performed with all available resources.

What would the signer of such a pledge do if his wife and children, or his section of the country, or his nation were beset by fiends in human form such as captured and tortured and then beheaded John and Betty Stam in December of last year? It is one thing to fall under the spell of propagandists in the security of a University campus, well policed city, or peaceful church, but such issues should be faced in the light of reality, taking into consideration evil men and their evil plans in this world, and not simply in theory.

Another very real danger is found in the forces working in this world, Communism for instance, which rejoice in and foster the pacifist movement as a very material aid to their own programme of world domination.

Why the peaceful protestations of Russia, Japan and other powers are not sufficient to "make wise" thinking people today I cannot understand. The jingoists, the munition makers, who foment rumor and strife, corrupt politicians and all their ilk are worthy of our utmost contempt and strongest opposition; but the thoughtful, clear thinking government official who sees world conditions and trends and who has accessible information which we do not have and who refuses to play into the hands of those making these trends deserves the support of Christian citizens and not the petty sniping from the rear which many of them receive. It seems to me there is nothing more calculated to bring the good name of the Church into justified disrepute than the actions of certain "great Christian leaders," "Councils" and Church gatherings in urging on people a position which may prove to be

disasterous for one's country and disloyal on the part of the individual taking that position. Political pronouncements are not only out of place when coming from Church courts but they presume a knowledge of world affairs, when armaments are concerned, which those making them are totally unqualified to make.

Another point worthy of consideration is that, to a great many of us, the entrance of the United States into the World War has yet to be proven unrighteous and unjustified.

The distinction between wars of defense and wars of aggression should be clearly made. The statement, frequently made by pacifists, that "all wars are wars of aggression" cannot be sustained by history. Despite the fact that some profited personally through our entrance into the World War and some were most anxious for this event before it took place, the fact remains that our participation in that war was not prompted by a desire for territory, extension of power, or extension of markets.

Despite the much exploited cries of the "disillusioned" men who took part in that war and who say "never again," the question refuses to leave many minds: "Suppose we had stayed out and Germany's armies had triumphed?" In the light of present revelations from Central Europe one shudders to imagine the world under the iron heel of Germany, and inevitably that would have been the result. One of my dearest friends said to me one day as we were talking on this subject, "I left one leg in France, and, if it is needed, my country can have the other too." This was not foolish bravado but the clear realization that we may have certain definite obligations to our country which we must meet.

To a group of young people in our Church the following was one of many statements submitted to them on "War":—"Children should be taught that war is wrong, even those wars in which our country has taken part" and replies of twenty-four "Yes" and one "No" seemed to meet the approval of those conducting the questionnaire.

Another statement which received twenty "Yes" and three "No" replies was, "Most wars are precipitated by the deliberately false propaganda of a handful of statesmen aided by the press." Here again there is no distinction made between wars of aggression and wars for defense. This method of "teaching" seems in itself a form of biased propaganda.

It should be noted too that to carry the arguments of the pacifists I am talking about to their logical conclusions would take every policeman off our streets, thereby giving the lawless elements full sway.

This point will be denied but the denial does not alter the facts. The same law which makes it necessary to have armed men to protect our homes requires armed forces to protect our nation. There are nations in the world today

which are as much international criminals as the gangsters in our cities are local criminals. This is true despite the sugar-coated propaganda of some who have espoused the cause of Russia, for instance, during recent years. As nations have their existence among other nations, something necessitated by our being on this globe, the writer is personally convinced that there are times when their armies or navies should assume the role of international police. To illustrate—When the American and British gunboats laid down their barrage around the building in Nanking in March 1927, where a group of refugees were being attacked by Communist troops, they did far more than save the lives of a hundred or so foreigners, for this action was really the turning point for General Chiang Kai-shek in his effort to rid the revolutionary party of the Communists. Again, it is common knowledge in the Far East that the presence of the naval forces of various foreign powers has been a retarding element in keeping the Japanese from assuming control of more of China than she has even done now. Many Chinese frankly admit too that but for these naval representatives Japan would have made Shanghai a Japanese-controlled port, dating from the "Shanghai incident" of 1932.

There is very grave danger that the present trends in pacifism and "neutrality" will play directly into the hands of those nations who wish to take advantage of their weaker neighbors. Rather than a sign of spiritual advancement they may be signs of spiritual decay. Which is the more Christ-like, the boy who sees a little fellow being teased and mistreated by a bully and does nothing, or the one who dares to tell that bully to "lay off" or take the consequences?

Another danger some see in the present pacifist movement is a misapprehension as to what the Church and Christians are in the world for.

Christ did not come primarily as a Reformer; He came primarily as a Redeemer. He told us we are His "witnesses" and God's Word seems to many to teach clearly that the Church is a witnessing Church in an evil world. Regardless of the variations in interpretation of prophetic teachings of the Bible, I Tim. 4:1-3, II Pet. 2:1-22, Jude and many other portions plainly show the condition of the world in the last days. As much as we long for a "warless world" can we expect one before Christ comes? We are clearly told that He is coming "In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." There are too many statements of this general import to explain away. All real Christians hate war and love peace, and the promotion of peace in a legitimate way is our duty, but there is a serious question whether many present movements should be sanctioned by Christ's followers.

In John 6:15 we find that "When Jesus therefore perceived that they would come and take him by force, to make him King, he departed again into a mountain himself alone." How thoroughly Satan would have been pleased

to have Christ become an earthly king at that time, renouncing the Cross and its implications! It seems to me that the pacifist movement is an attempt to "take him by force" and bring about peace when there is no peace.

As mentioned in a previous paragraph, there are certain powers delegated to the State, and for the Church to assume that it can take over these powers and make the decisions involved is contrary to the Scriptures and to the historic position of the Protestant Church.

A final danger which may be mentioned in the present pacifist movement is its leadership.

I am not speaking here of our Church, but of the worldwide leadership involved. Unquestionably some of God's most earnest and loyal servants are identified with this movement and have whole-heartedly given of their time and talents to its promotion. For these men and women I have only the deepest love and admiration; and, because of their loyalty to Him, would it not be all the greater tragedy if they should find some day that they have given aid to the enemies of the Lord, the forces of evil in the world?

But, despite the group mentioned above, it is a fact that most of the outstanding pacifist leaders of America and Europe today are men who have broken with evangelical Christianity, men who frankly deny most, or all of the great fundamental beliefs of Christians. The leadership of these men, so much a unit in their pacifist teachings, is a type of leadership evangelical Christians should watch carefully. For instance, Dr. Fosdick won for himself a few months ago a great deal of publicity for his spectacular apology to the Unknown Soldier for his, (Dr. Fosdick's), share in encouraging the soldiers during the World War. That Dr. Fosdick has a perverted sense of what is wrong is indicated by the fact that he has yet to acknowledge his sin and ask God's forgiveness for his blasphemous sermon of last year entitled "The Peril of Worshiping Jesus." My one desire is to flee from such men and their leadership, but if a man identifies himself with the present pacifist movement he finds that type on every side and in the lead. This alone should provoke thought and bring a pause.

Is not the underlying fallacy of the whole plan that of seeking *reform* without *redemption*? War comes from *sin* on the part of those who either begin it, or who bring about the situation which necessitates it. Christ came to save the sinner through faith in Him and His finished work. Reform will *follow* redemption and it cannot go before for it requires a power which no man has of himself, the power God gives to those who accept His Son, not simply as a "way of life" but as verily the Son of God, the only Savior from sin.

There are many other dangers which might be mentioned and it is hoped they will be seen and developed by others. The issues involved and the implications of the movement are entirely too deep and too important to be passed over on the one hand, or to be lightly accepted on the other. Montreat, N. C.

D. L. Moody—The Man, The Message, and The Work

By A. F. Gaylord

WHEN President Hoover dedicated the tomb of Abraham Lincoln at Springfield, Ill., in 1931, after it had been rebuilt, he dwelt at length on Lincoln the man, as distinguished from Lincoln the symbol.

The President sought in his address to portray the lovable human qualities of the Great Emancipator. He charged that the real Lincoln has been engulfed by so many legends that the American people scarcely know their Civil War President as a man, merely as a symbol.

In the same fashion, D. L. Moody has become a symbol among the evangelists of the nineteenth century. In some respects he is more of a symbol than Mr. Lincoln was, because legends about Mr. Moody grew more rapidly than they did about Honest Abe. Mysticism finds a more cordial welcome in church than in government or politics. The science of government belongs to the natural man, and is accepted by him as part of the world in which he finds himself.

On the other hand, the church is the hidden mystery, and since human nature seems to crave a certain amount of the mystical, it stands to reason that when a man rises above his fellows in the work of the Kingdom, such as Luther, or Wesley, or Moody, there is the unavoidable halo which eventually makes him a symbol of the cause to which he gave his life, a man separate and apart from his fellows.

D. L. Moody was no more a super-man than was Abraham Lincoln or Robert E. Lee. He was a great American, just as Honest Abe and Marse Robert were great Americans. Throughout his life he preached patriotism and good citizenship with quite as much fervor as he preached the gospel of Jesus Christ.

In his home town of Northfield, Massachusetts, which was small enough for everybody to know him, he was beloved as a good neighbor and as a benevolent citizen. At the time of his death the *Greenfield Gazette* and *Courier* had the following to say:

"The old proverb, a prophet is not without honor save in his own country, cannot be said of D. L. Moody, for surely no person could be more sincerely loved and honored by his townsmen than was he. Expressions of sorrow are heard from all classes. His townsmen have been proud of him as a citizen, as a man, and as a religious worker. . . . He was instantly alert and ready with money and work to forward any plans to benefit the town. He was a kind neighbor, sickness and trouble finding him ready with sympathy and material help!"

Sturdy common folk like those about Northfield would not have felt at ease with a man who was different. He was one of them. It was Mr. Moody in his home, or out of doors with his horse, his spring wagon, his cow and his dog, that they knew, and loved, and trusted.

Tradition and legend to the contrary, the Moody who stirred the largest cities of Great Britain and America was the same Moody who plodded about Northfield with a faithful dog always at his heels.

His career was amazing!

Born February 5, 1837, the sixth child of poor parents, his mother left a widow when he was four, the story of his achievements is yet to be written. Biographies of him have been disappointing, and any estimate of his influence which is accurate today is obsolete tomorrow.

Lincoln did not come into his own, and stand out in any true perspective in American history, until the centennial year of 1909; when the biography of Miss Ida Tarbell appeared. Since that year

he has been loved quite as much in the South, where he was born, as in the North.

In that connection, it is hoped that 1937, another centennial of a distinguished American, will give us a truer picture of D. L. Moody.

Dwight L. Moody's message was built on the solid rock of Holy Scripture of which Jesus Christ is the chief corner stone. He did not vary that evangel, nor did he once compromise with error. Doctrinal vagaries were abhorrent to him as sin. It is true that Mr. Moody was a good story teller, and he knew how to play on the strings of human emotion, but praise God, he never flirted with popular error.

When he began his Christian work in Chicago it was not his intention to found a church, but to get people saved; and then commend them to the pastoral care of some church, usually the one in which they were reared. Rev. W. H. Daniels, in his book, "D. L. Moody and His Work" (1875) wrote:

"It must also be confessed that, of all the Christian congregations then in Chicago, there was not one to whose care these persons, who had nothing to commend them except the fact that they were saved sinners, could safely be confided. The very reasons for which they needed sympathy and attention were those which would prevent them from receiving it. Thus the necessity for a church of their own became increasingly evident."

Believers who desired to enter Mr. Moody's new church were asked to subscribe to six articles of faith. Those foundation stones, which he laid in that early day, went down to the bedrock of Scripture. They were the Alpha and Omega of his message to the hour of his death.

Here they are:

I. We believe in the only true God, the Father, the Son, and the Holy Ghost. Who created all things, and upholds all things by the word of His power, in whom we live, and move, and have our being. A God of truth, and without iniquity, just and right is He; and He shall judge the world.

II. We believe all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

III. We believe that by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, and judgment came upon all men to condemnation. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

IV. We believe there is none other name under heaven, given among men, whereby we must be saved. For other foundation can no man lay than that is laid, which is Jesus Christ. We also believe that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and sat down on the right hand of the Majesty on high, now to appear in the presence of God for us.

V. We believe God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; and he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son, and that is the record, that God has given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.

VI. We believe that Christ, the Head over all the Church, hath commanded us to baptize in the name of the Father, and of the Son, and of the Holy Ghost; and the same night in which He was

betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood. This do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

"Mr. Moody's chief care in his later years" wrote Bishop Warren A. Candler in "Great Revivals and the Great Republic" (1904), "was the prosecution of his work of evangelical education at his old home in Northfield, Mass. The Moody Bible Institute in Chicago, in which Christian workers receive training for the kind of work to which Mr. Moody gave his life, is also an admirable and appropriate monument to his memory."

"It is quite certain," says Bishop Candler, "that Moody's religious work during the war led to much of his evangelistic labors afterwards, and that the experiences of the bloody struggle colored both his sermons and Sankey's songs. The tenderness of his appeals, which so mightily moved the multitudes whom he addressed, is largely traceable to his compassionate ministries to the wounded and dying and the imprisoned when he was engaged in the service of the Christian Commission.

"Ten times he went to the front with supplies for the wounded bodies of the soldiers and with healing messages of the Gospel for their souls. He visited also the Confederate soldiers who were prisoners at Camp Douglas, showing them the tender love of a brother and preaching to them sermons under which not a few were converted.

"All this time his support was guaranteed by no society nor assured by any person. Railroad authorities passed him free over their lines, generous merchants quietly paid his board and provided for his wardrobe, although he never then, or subsequently during the years of his celebrity, solicited a dollar for himself. Nor did he ever show an itching palm."

Christian history has no similar figure. He was not a professional clergyman. No presbytery of any church ever laid ordination hands on him. When a distinguished British pastor introduced him as the "Rev. D. L. Moody, our American cousin" he was greeted by the response, "Our brother has made two mistakes: I am not 'the Rev.' D. L. Moody and I am not your cousin; I am plain Moody, and, by the grace of God, I am your brother, and not your cousin."

Christendom has the habit of omitting titles and degrees from its spiritual giants. Believers who lovingly referred to Mr. Wesley, Mr. Spurgeon or Mr. Beecher, found it easy to say "Mr. Moody."

Moody resembles Luther and Wesley in the permanence of his work in some twelve or thirteen institutions of which he was the founder. While thousands of new churches came into being as a result of the Great Revival to which history has given the names of Moody and Sankey, it can be truthfully stated that he was the founder of but one church—the Illinois Street Church. After the great fire of 1871 it became the Chicago Avenue Church. In 1926, loving hands dedicated a million-dollar plant and renamed it the D. L. Moody Memorial Church. Its seating capacity is in excess of 4,000 and under the leadership of a distinguished Bible expositor, Dr. H. A. Ironside, as its pastor, occupies a commanding position among the truly great churches of America.

Bishop Candler waxes eloquent when discussing Mr. Moody's attitude toward the churches. He writes:

"He was the farthest possible removed from that style of 'evangelism,' so called, which goes through the land pouring forth from the depths of acidulated conceit all sorts of abusive accusations against the Churches and all manner of unsupported indictments of the ministry. He was a man of both common sense and piety.

"Not living upon an income derived from his meetings, he was never tempted to lower the standard of religion to win the semblance of triumph, to corrupt doctrine to obtain popular favor and funds, nor to berate the Churches to secure the smiles and remuneration of a cynical, vindictive, and godless world, which

stands ever ready to reward a man who will denounce the Church of God, against which it bears grudges of long standing because of the Church's faithful rebuke of unrighteousness and iniquity.

"Bad men will bless and pay any misguided preacher who will help them to prove that the Church is a band of hypocrites, but such men could not engage Moody to prosecute this libelous indictment. He laid no traps for their approval or their purses. In short, he had none of the arts of the demagogue, for he was neither greedy of gain nor covetous of applause."

Moody and Sankey audiences never were "organized delegations." They were spontaneous, and his drawing power continued until the Lord called him to come up higher. Convention Hall at Kansas City, where the last meetings were held, seated more than 12,000 persons, but it was too small to accommodate the crowds.

That a layman should become the most quoted preacher in America is not provided for anywhere in the books. His ministry bore the earmarks of no theological system; but he worked freely and joyously with the clergy of all denominations. The quotations cited above from one of the most famous Bishops of the Methodist Episcopal Church, South, are a fair sample of what preachers of like caliber in all evangelical denominations thought of him and his work.

D. L. Moody built the first Y. M. C. A. in America—Farwell Hall, in Chicago.

Moody and Sankey introduced gospel hymns and songs into Scotland, where only psalms had been sung in the churches.

With audacity, tremendous energy, and a child-like faith that had to remove mountains, he conducted a World's Fair Campaign during the World's Columbian Exposition in Chicago in 1893 which has become more famous than the World's Fair itself.

He originated the Bible Institute idea to train men and women in the English Bible and Gospel Music and within a generation after his death nearly every large city in America has one or more Bible Institutes engaged in training young people for Gospel work.

He established the Northfield Conferences and invited the Christian world to be his guest, and sit at the feet of the best Bible teachers and preachers that he could secure in America and abroad. Although his home was in an obscure mountain town, in Massachusetts, Christians "made a beaten path to his door."

He established Mount Hermon School for Boys, where industrious young men could obtain a preparatory school education regardless of their financial status. Hundreds of poor, mountain boys rise up and call him blessed for that.

He built Northfield Seminary for Girls just at the time when the movement for higher education for women was coming into its own. Its graduates are found in many phases of women's work.

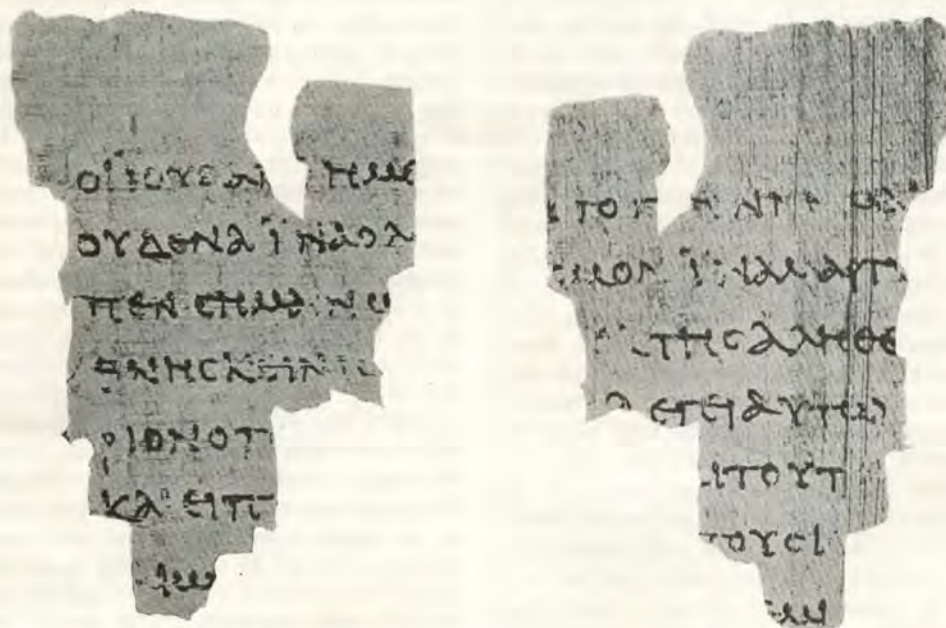
One of Mr. Moody's favorite mottoes was: "Do all the good you can, to all the people you can, in all the ways you can, as long as ever you can." One of the fascinating ways in which he sought to carry out that motto was by the founding of the Bible Institute Colportage Association in 1894. It grew out of a question he asked a Wisconsin book dealer, "What have you in the way of helpful reading matter for young Christians?"

In forty years of faithful service, the Colportage, as it is affectionately called, has published more than ten million copies of the Moody Colportage Library. Evangel booklets have gone above the five million figure and in excess of ten million portions of Scripture have been sent out. Thirty-two million Gospel tracts have been placed in circulation. A grand total of more than fifty-eight million copies of Christian publications have been sent out to testify for the Christ that D. L. Moody preached under the power of the Holy Ghost. "What will the harvest be?"

In conclusion, what shall we say about the Moody Bible Institute of Chicago? Who can measure its influence? Again we would quote Bishop Candler, who, in his book, "High Living and High Lives" wrote: "It is hard to measure poetic feet with a yardstick." How can mere figures give any idea of the blessed ministry performed through fifty years by "The School that D. L. Moody Founded," as we sing in the poem written by Dr. James M. Gray, and set to music by Dr. D. B. Towner—the official Institute song?

An Unpublished Fragment of the Fourth Gospel in the John Rylands Library*

Edited by C. H. Roberts, M.A.



P. Ryl. Gk. 457. Fragment of a leaf of a papyrus codex, 8.9 × 5.8 cm.; text 6.4 × 6 cm.; u. per margin and part of inner margin preserved. Written in dark ink on papyrus light in colour and of good quality. On verso a κόλλημα or perhaps part of a strengthening strip to cover the fold of the sheet. First half of the second century.

THE discovery of the famous Chester Beatty biblical papyri now in course of publication, followed close by that of the Unknown Gospel (P. Egerton 2) in the British Museum, has added so much to our knowledge of the history of the text and of the way in which it was produced (with all that this involves for the study of early Christianity in general) and at the same time has opened up so wide a field for speculation that a new piece of evidence, however small, is of quite peculiar interest. This must be the excuse for the separate publication here of a small fragment whose text is given below, one of the as yet unpublished papyri in the possession of the John Rylands Library, which contains on the recto part of verses 31-33, on the verso part of verses 37-38 of ch. xviii. of St. John's Gospel. (The fact that it is part of a codex, not of a roll, need now cause no surprise; thanks to recent discoveries we are coming to regard the codex as the normal vehicle for Christian literature even in the second century.) Its importance may

be stated very briefly: if the argument of the present article is correct, it is the earliest known fragment of any part of the New Testament and probably the earliest witness to the existence of the Gospel according to St. John. As this claim rests solely upon considerations of palæography, it is as well to turn our attention to this before embarking on the discussion of other problems, none the less interesting if incapable of a final solution, which such a text suggests.

Any exact dating of book hands is, of course, out of the question; all we can do is to compare the script as a whole and the forms of particular letters with those found in other texts and particularly in dated documents. A glance at the accompanying photograph shows the distinct character of our text; the scribe writes in a heavy, rounded and rather elaborate hand, often uses several strokes to form a single letter (*cf.* the eta and particularly the sigma in Recto, l. 3) with a rather clumsy effect and is fond of adding a small flourish or hook to the end of his strokes (*cf.* the omega, the iota and the epsilon); among particular letters the epsilon with its cross stroke a little above the centre, the delta, the epsilon and the mu may be noted. Some of these features can be paralleled from dated documents; but before citing any of these it will be convenient to mention two literary texts to which it bears a striking resemblance. . . .

The first of these is No. 19 (c) in Schubart's *Papyri Graecae Berolinenses*, part of a roll containing Iliad, Bk. IX, assigned to the end of the first or beginning of the second century in the original publication, but which Schubart now prefers to date to the closing decades of the first century; in spite of some differences (notably the alpha in which is of an earlier type) the Berlin text presents the closest parallel to our text that I have been able to find—a view which I was glad to find shared by so great an authority as Sir Frederic Kenyon. The second text—and this resemblance, by no means the only one between the two manuscripts, is suggestive—is P. Egerton 2, assigned by the editors to the middle of the second century, a judgment which, as they remark, errs, if at all, on the side of caution. Although P. Egerton 2 is written in a lighter and less laboured hand, the family resemblance between the two is unmistakable; the forms of the epsilon, the mu and the delta in the two texts are akin and most of the characteristics of our hand are to be found, though in a less accentuated form, in P. Egerton 2. To turn to dated documents; here the most important parallels are P. Fayum 110 (A.D. 94), which shows, as does our text, the simultaneous use of two forms of alpha, and, less close, *New Palaeographical Society* II, 98 (P. Lond. 2078, a private letter written in the reign of Domitian), while of interest for forms of particular letters are P. Oslo 22, a petition dated in A.D. 127 (*n.b.* the eta, the mu and the iota) and Schubart, *Griechische Paläographie*, Abb. 34 (p. 59), a document written before the death of Trajan in A.D. 117. If only to exemplify the need of caution, it should be mentioned that Sir Frederic Kenyon, while of the opinion that the affinities of the text are early rather than late and that one can hardly go wrong in dating it in the first half of the second century, points out that some similarities are to be found in P. Flor. 1, a cursive document of A.D. 153. In this text the epsilon, the omega and sometimes the alpha are similar to those in our text, but other letters are radically different and its general style is not very close to that of P. Ryl. Gk. 457. On the whole we may accept with some confidence the first half of the second century as the period in which P. Ryl. Gk. 457 was most probably written—a judgment I should be much more loth to pronounce were it not supported by Sir Frederic Kenyon, Dr. W. Schubart and Dr. H. I. Bell who have seen photographs of the text and whose experience and authority in these matters are unrivalled.

A few other palæographical niceties deserve mention. In employing the diaeresis both properly (as in R. l. 2 *οὐδὲναῖνα*) and improperly (*e.g.* in *ῖνα* in V. l. 2) and in omission of the iota adscript our papyrus is in agreement with P. Egerton 2; that both

* Manchester: The Manchester University Press; and the Librarian, the John Rylands Library.

these practices are not inconsistent with a date in the first half of the second century has been clearly shewn by the editors of that text and needs no discussion here. The writer of P. Ryl. Gk. 457 (as far as one can judge from the scanty evidence) used neither stops nor breathings; his orthography, apart from a couple of itacisms, is good and his writing, if not that of a practised scribe, is painstaking and regular. In this respect the verdict of the editors of P. Egerton 2 upon the writer of that text is applicable to ours: P. Ryl. Gk. 457 also has a somewhat "informal air" about it and with no claims to fine writing is yet a careful piece of work. But there is one point on which P. Ryl. Gk. 457 in all probability differs from P. Egerton 2, and as it may be of importance for the date, it is as well, to consider it now: that is, the method of writing the *nomina sacra*. Throughout P. Egerton 2 certain *nomina sacra* are invariably contracted in accordance with what is almost universal practice and the contraction marked by a horizontal line drawn over the top of the letters. Unfortunately none of the *nomina sacra* which are abbreviated either in P. Egerton 2 or in the Chester Beatty codex of Gospels and Acts occur in the surviving text of our fragment, but in R. l. 4 where $\text{I}\nu\sigma\upsilon\upsilon$ must be supplied it is probable that this which, if any of the *nomina sacra* (to judge from later practice), would be contracted, was left unabbreviated; if it was uncontracted, the line would contain 32 letters, or 33 if Πειλάτος is read for Πιλάτος ; if contracted to IH, there would be only 28 letters, whereas the average number of letters per line for the four lines where no possible *nomina sacra* are to be supplied, is 33, (IHN, found in the Chester Beatty papyri of the early third century is also a possibility, but the editors of P. Egerton 2 suggest that IH may be the earlier form). In Recto l. 2 $\text{I}\eta\sigma\omega\upsilon$ could be contracted and there would remain either 31 or 32 letters to the line according to the form of the contraction; but the probability is that the *nomina* (or at least $\text{I}\eta\sigma\omega\upsilon$) were uncontracted in this text. Not much stress can be laid on this argument, especially as we must reckon with the possibility of varieties of spelling or text in the missing passages; but still it remains a slight support for the early date to which the manuscript has been assigned on palaeographical grounds. For while it is no doubt true that the presence of the abbreviated *nomina sacra* in a manuscript is no evidence against a second century date (as in the case of P. Egerton 2), especially as the practice was probably Jewish in origin and is found in early papyri of the Septuagint such as P. Baden 56 and the Chester Beatty codex of Num-

bers and Deuteronomy, both of the second century, yet this would make it more difficult to assign a late date to a manuscript in which $\text{I}\eta\sigma\omega\upsilon$ s at least—for $\theta\epsilon\acute{o}\varsigma$ and $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ the text supplies no evidence—remains uncontracted, suggesting as it does that either the Christian sacred books were not yet on a par with the Septuagint or that a canon was not yet established.

Another question of bibliographical interest remains to which an answer must be attempted—what was the size of the original codex and how much did it contain? Part of seven lines both on recto and verso are preserved together with part of the inner margin so that it is possible to calculate not only the amount of text contained in a single page, but also the length of the line and the size of the page. The average number of letters to the line is 33 on the recto and 29/30 on the verso. (This disparity is explained, as Mr. T. C. Skeat has pointed out to me, by the fact that whereas on the verso the scribe was writing toward the inner margin and would be limited by the fold of the leaf, *i.e.* if he wrote too close the initial letters of the right-hand columns of the outer leaves would be obscured, on the recto he was writing towards the outer margin and so could allow himself more latitude.) Eleven lines would be required to fill the gap between recto and verso: this gives us a page of eighteen lines and allowing for a lower margin of the same height as the upper, the codex would have been a little over 21 cm. high while its breadth—assuming that the margin was uniform—would be c. 20 cm. Making allowance for the fact that the lines on the verso were slightly shorter than those on the recto, we can estimate that the entire Gospel of St. John would occupy 130 pages or, with title-page, probably 66 leaves. What is slightly surprising is the size of the codex relative to the quantity of text it contained. . . . A comparison with the Chester Beatty codex of Gospels and Acts is interesting: this, measuring 10×8 inches (as compared with the 8.25×8 inches of P. Ryl. Gk. 457) with 39 lines to the page and nearly 50 letters to the line, contained all five books within 220 pages or 110 leaves. A codex written on the scale of P. Ryl. Gk. 457, in order to contain the four Gospels alone, would have to consist of approximately 288 leaves. Although it would be unsafe to be dogmatic, it is highly unlikely that, at this early date, a papyrus codex of such a size would have been manufactured. (The largest of the Chester Beatty codices, from the figures given by the editor, seems to have been that of Isaiah which when complete would have consisted of a single quire of 112 leaves). It is far more probable that the codex to which this frag-

ment belonged contained nothing but the one Gospel; we may then compare it with P. Oxy. 208 + 1781, a third-century papyrus codex of St. John's Gospel, which, with 27 lines to the page and 27 letters to the line would have consisted when complete of 50 leaves. This is not in itself surprising, especially when we remember that this Gospel was not immune from attack as late as the end of the second century and in some circles at least was not regarded as being of equal authority with the Synoptic Gospels. Kenyon has argued from the existence of the second-century codex of Numbers and Deuteronomy that we should be prepared to admit that the codex may have been used for the books of the New Testament in the second century (a suggestion amply confirmed by P. Egerton 2 and the present text), and also that the Christians of that period may have been accustomed to see the four Gospels in a single book; while this discovery by no means invalidates this second suggestion, yet we may do well to reflect that in circles where the Gospels still circulated in separate codices, *i.e.* where the stage of including the four in a single book and consequently of regarding them as an authoritative unity had not been reached, it would be considerably easier to explain the existence of such an apparently orthodox and respectable "fifth gospel" as that represented by P. Egerton 2. Why the early Christian communities should have preferred to have their sacred books written in the codex form rather than in the common roll form remains as obscure as ever; it may be remarked in passing that the papyrus codex was cheaper than the roll in that both sides of the papyrus could be utilised with the minimum of inconvenience to the reader, although in this case, to judge from the spacing and the size of the hand, it is unlikely that the format was affected by considerations of economy.

Unfortunately, the provenance of the papyrus cannot be exactly determined. It was one of a large number purchased for the Library by the late B. P. Grenfell in 1920; the group to which it belongs consists of some literary texts and documents of the Ptolemaic and Roman periods, all of which are stated to have come either from the Fayum or from Oxyrhynchos. Considering the enormous number of papyri found in both of these districts, this information is not of very much value. The editors of P. Egerton 2 note that Oxyrhynchos is "the most natural place of origin for the Gospel fragments": it would be most interesting if it could be proved that these two texts, similar in several respects, were of the same provenance, but the evidence at our disposal is too slight to admit of any such proof, and we must be content with the hypothesis that they *may* both have origi-

nated from the same early Christian community in Middle Egypt.

Clearly no deductions can be drawn from so small a fragment as to the affinities or quality of the text itself; the only new contribution it has to make to textual criticism is the probable omission of the second *els rovro* in v. 38 (v. note). But it may well have some bearing on the wider problem as to the date of the Gospel according to St. John. Not only is it the earliest text of the Gospel; it is also most probably the earliest substantial evidence for the existence of the Gospel. It is clear from Justin Martyr that the Gospel was known in Rome soon after the middle of the century, and it is possible that Papias, whose writings are placed between 135 and 165, alludes to it though he does not mention it by name; on the basis of the present discovery we may assume that it was circulating in Middle Egypt in the first half of the second century. This would imply a slightly earlier date for composition, especially if with some critics we hold that the Gospel was first intended for a select circle at Ephesus; from Ephesus to Middle Egypt is a far cry, and in the case of the Unknown Gospel the editors (*The New Gospel Fragments*, p. 17) allow for a time-lag of about thirty years between the date of composition and that of the MS. But all we can safely say is that this fragment tends to support those critics who favour an early date (late first to early second century) for the composition of the Gospel rather than those who would still regard it a work of the middle decades of the second century. But to trespass on these fields is to go beyond the limits proper to the present writer: *de hac re viderint sapientiores*. . .

In our fragment the recto—the side on which the fibres of the papyrus run parallel to the writing—precedes the verso; if, as was the usual practice, the sheets before folding were laid with the recto side uppermost, the succession of pages on the sheet would have been verso, recto, recto, verso and our fragment would belong to the second leaf of the bifolium; but there is nothing to determine the arrangement of the codex. There are no traces of numeration.

The text is given below exactly as it appears in the papyrus except that the words have been divided. A dot below a letter denotes that it is either badly mutilated or that very small traces of it remain; square brackets [] indicate *lacunae* (which have been filled up from the text of Westcott and Hort), double square brackets [[]] an erasure by the scribe, angular brackets < > an addition to the text of the MS., round brackets ()—in this publication only—a letter whose presence or absence in the text is uncertain.

(Twenty notes which unfortunately we had not space to print further illuminate this description.)

A Meditation on the Resurrection "Highly Exalted"

By ABRAHAM KUYPER, D.D., LL.D.

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

Wherefore God also hath highly exalted him. *Philippians 2, 9.*



Abraham Kuypers

OUR Easter is also called *Pasch*, an old Hebrew word that literally means "to come to light," "to break through," "to come out." When the dark days of winter are ended, and at length the sun breaks through the clouds, it means the return of the lovely light of spring, which is a Paschal feast in the firmament. And when the earth has long looked grey and dark, and at length the green grass appears, and flowers lift up their little heads on high, it is a Paschal feast in nature. Pasch is when there is a turn, when things become different, when they come out. And so Israel in Egypt obtained his Pasch, or Passover; for this coming of a turn can also mean "to pass by or over." When the destroying angel slew all the firstborn sons in Egypt, he *passed* the houses of God's holy people by. This too was a point of light in the midst of darkness.

Flowerbuds which in the midst of this valley of death lifted up the head. Pasch means to be spared, to be saved, to be cherished; in the midst of the shadows of Death to have one's thirst quenched by the compassions of our God.

And in the dispensation of the New Covenant this Passover of God's ancient people has come down to us. Not in a coldly formal way, so that our Easter should stand for every part of what formerly constituted Passover with the Jews. For so man trifles, but the Lord in His majesty does not create things in this way. With Him it is all one glorious, divine thought which expresses itself in the Passover of the firmament, in the Passover of the rejuvenation of the face of the earth in spring, in the Passover of Israel escaping from Egypt, in the Passover of Immanuel, and in our Paschal or Easter feast, and finally in our heavenly Easter when the graves shall be opened.

It is all one divinely-glorious thought of light from darkness, of life from death, of cherishing warmth which penetrates what was dead and frozen. When death comes to destroy, the Almightyness of God's love comes to spare, or, if anything went into death, to bring it back from death again. God is the source of light and life, and therefore He resists the curse and death and corruption. And so the sun breaks through the clouds and declares His glory, and vegetation sprouts from the earth again and prophesies resurrection, and the destroying angel in Egypt spares the sons of God's people, and on the third day Immanuel comes forth from the grave and triumphs over death, and so one day it shall be a Paschal feast for all the children of

* Copyright by the Translator.

God, when Death himself shall have died and there shall be no more night and no more fading away and no more dying!

But whence then is the darkening veil in the firmament, which sent the sun in hiding? And whence came the grey garment of death upon the earth which makes every flower fade and every leaf wither? And why did Israel sit despairingly by the side of the brick oven? To what purpose must Christ go down into the grave? And why do all God's elect still go in through the gate of death? Is then that Death, that Darkness, that Barrenness a power that stands over against God the Lord, with whose origin outside of Him He has had nothing to do?

This cannot be.

Listen to what God says so solemnly to all the children of men: "I kill, and I make alive" (Deut. 32, 39); "I bring down to the grave, and bring up again" (I Sam. 2, 6); "I the Lord do all these things" (Is. 45, 7).

There is no darkness, but He has willed that it should be dark; there is no somber greyness of withering, except as He took the fragrance and color of the blooming freshness away; in Egypt none were smitten except as He had sent out the destroying angel; nothing ever died, save as the Lord has willed that it should die.

There was a time when everything flourished, when everything shone and everything thrived in loveliness and radiancy of life. And then came the time when everything was shorn of beauty. Then everything became dull, and everything was wrapped in the swathing-bands of death.

And that was His work.

He did it, the Lord GOD!

He who "maketh poor and rich; who bringeth low and lifteth up; for the foundations of the earth are his, and he hath set the world upon them" (I Sam. 2, 8).

Hence our Paschal feast does not mean that He, your God, found death and barrenness and darkness, and now

poured light and brightness and life into them. But that first He himself poured out that death, that aridity and that darkness, and that now in impene-trable compassion He turns that aridity into luxuriant freshness again, that darkness into light, and that death into life.

There is no lifting up except as He has first put down.

Such is the case with Jesus' resur-rection. Here too it is not because Caiaphas and Pilate had put Jesus to death, that God the Lord delivered Him. But rather because God Himself had first brought Immanuel down, before He now highly exalted Him.

Easter does not mean that God looked down from heaven, and on seeing His Son buried in the tomb sent an angel to roll the stone away from its mouth. Its message is far nobler and more significant. It proclaims that He, your Mediator, had been carried into that death by God's own counsel, and that now that same infinite Majesty that cast Him into it, brought Him up again from that death to an all else surpassing exaltation. So at Easter you see God's will most royally bear rule, first casting down, then lifting up, first humbling, then exalting; and amidst the wildly raging storm that makes your soul tremble lest everything must perish and end in utter ruin, you see the all-disposing, everything correct-ing, everything saving Love of your God gloriously triumph.

For what had previously taken place of casting down and lifting up again, had merely been prophecy and indication of this deepest casting down of the Messiah into the depth of hell, as well as of the exceedingly excellent exalta-tion of Immanuel in heavenly glory. All that other casting down and lifting up hung together with this Humbling and this Exalting. While all the other was mere prelude, here the real, the actual drama of Divine Almightyness is seen. Here in Christ, in Immanuel is shown for the first time what it is when God casts down and humbles, and also what it is when God lifts up again and exceedingly exalts.

There was coherence between all that casting down both before and after Christ and that casting down of the Messiah Himself into the depths of hell. This casting down of the Messiah *was* necessary. If you think otherwise, it shows that you do not understand it. For apart from this necessity there would have been no reason why the Messiah should have been cast down. Why should the Lord God have cast down Him Who was the Only One Whom He loved! The utterly innocent and unblemishable Lamb!

It will not do to say: Caiaphas did this, Pilate did this, and Satan did this. For while this is so, what could a Judas or Caiaphas, what could a Pilate or Satan have done, if the Father had not willed it, had not intended or ordained it?

And therefore it must frankly be confessed: "He hath put him to grief." "It pleased the Lord to bruise him." And for this reason alone he was "brought into the dust of death."

Here it is not the act of man that calls for recognition, but the doing of the Lord. It is He Who hath thus humbled the Son of His good pleasure. And apart from the coherence of Christ with every creature and with all the wrath wherewith God puts His sinful creature down, this is not understood. It has no solution save as you have an eye to see how, with the arm of His eternal compassions, that Immanuel clasps that sinner to His breast. Even this does not satisfy your soul until it is revealed to you by more than flesh and blood how that Avenger with you, O lost one, clasped to His heart, was cast into that eternal death, in order with you in His arms to come out from it.

Easter is the stalk that with the calyx bends itself up again.

Easter is Christ who returns from death with all the redeemed as His spoils.

The death of Jesus was an actual death. His soul was separated from His body, and all the terror of death had come upon Him. The water and

the blood confirmed it. And His was not a death amid ameliorating circumstances, but a death that was attended by everything that was terrible. A thousand deaths concentrated, as it were, in one death; a series of castings down by death until overpowered.

Yes, more still, this casting down into death went deeper than the tomb, it brought Him down to the depth of the pit and under this to the place of terror; for in this dying there was also a *Lama Sabachthani*; and when it is not merely the separation of the soul from the body, but also the separation of the soul from God, the source of life, then there is something of the eternal death, of death in its infinite depth, of the desolation and the horror which is implied in the very nature of death.

"Lord, Thou wilt not forsake my soul in hell, Thou will not suffer thine Holy One to see corruption!" was the song which from of old the Messiah had sung through the lips of David.

And so He was attacked from all sides, and was taken captive, and death put the arms of its corruption about Him.

And the Lord suffered death to do this. He not only suffered this, but it pleased Him thus to bruise Immanuel; until the Paschal-sun arose, and the wonderful light of His comforting countenance broke through the clouds again.

And then He has highly exalted Him.

You understand, the Son of God did not die. How should that glorious Second Person in the Holy Trinity, who was and is and remains partaker of all the Divine reality with the Father and the Holy Ghost, how should He ever have died, ever have suffered, ever have become less in power and glory. No, death could not put its fingers upon the divine nature of the Lord, but merely upon His humanity. Hence there is no Passover as such thinkable for the Son of God. Where there is no diminution, there is no increase. What did not die, does not arise.

And thus you realize that also this exaltation did not increase the glory of

this divine nature. This is infinite and eternally perfect, and therefore can not rise and can not be exalted. There is nothing added to this and no increase of glory is possible. This glistens in an eternally unfading majesty and splendor.

But in His humanity He was the prey of terror and death, and thus in His humanity He could be quickened again and exalted. And this exaltation touched the right and the honor and the self-perception of the Son of God, as it was *His* humanity that had been humbled, and again *His* humanity that was highly exalted; but yet always such that His being God and the divine in Him, in its nature, power and majesty, neither diminishes nor increases.

And thus Easter came also to Immanuel.

He had now been humbled in every possible way. He had been trodden upon and betrayed, spitted upon and mocked, scourged till the blood ran and in his blood had been nailed to the tree. And then Satan had been loosed and Death had prepared itself, and as vultures strike down upon a wounded hero in the field of battle, so Death and Satan came down upon Golgotha to darken the light from that eye and silence that mouth for ever. Then darkness had gathered about Him, and covered everything as with a veil. And then Death shattered Him, so that the head sank upon the breast. And then they took Him down from the Cross, and brought Him down into the darkness of the grave.

O, those pains of death, those terrible sorrows of soul, which the bruising of the Messiah entailed.

But therefore also comes Easter.

And lo, the clouds of God's wrath here part and the lovely light breaks through. And the grain of wheat that fell into the earth and died bears fruit. Life dawns, and there comes brightness and glory.

And now the humbling is ended. "Death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6, 9, 10).

And now the Paschal process goes on. For the opening of those vaults of the grave is but the beginning of this exaltation.

In the measure in which He sank shall His exaltation also be exceedingly glorious. If He sank away in the depths of hell, He shall also be as highly exalted as the heavens.

See it when the angel in shining garment rejoices over His resurrection. See it when presently He ascends into heaven. See it in the spiritual ecstasy, when you see Him, the Only and Unique One, seated in His glory. And the hour comes when you shall see it, when He comes upon the clouds.

Come, Lord Jesus, *Maranatha!*

And, thanks be to God, also in this exaltation there is coherence. Coherence with God's church; coherence with God's created saints; coherence with all the dear children of God. For if with the arms of eternal compassion He clasped them to His breast at the time when He cast Himself into death; and held them there while He lay in death; they were still clasped to His heart when He came forth from death.

See it, O church of God, Immanuel comes forth from death not by Himself alone, but Messiah together *with His church*.

Yes, and what is more.

When presently He is exalted, even highly exalted, and ascends with His prize, and bathes Himself in the wondrous results of the work of redemption, and rejoices in the glorious rewards of His soul's travail on the cross, that fruit and that reward is not for Him; for what could be added to His glory, to the glory of the Son of God.

No, but this is all for you, His redeemed ones! For His bride! For the church which the Father has given Him!

So His Paschal-feast is your Paschal-feast.

And so He brings it ever yet to pass, that on Easter morn for His redeemed on earth light breaks through the darkness, the oil of joy comes for mourning, and that the grave of their heart opens again, and a sound of life is heard.

Hallelujah! Immanuel lives!

Missions

By Mrs. George P. Pierson

"And why call ye me Lord, Lord, and do not the things which I say?"

Whosoever cometh to me, and heareth my sayings and doeth them, I will show you to whom he is like:

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock."

* * *

So then, "the conclusion of the whole matter" would seem to be that we hear and do His sayings. Strange that so many of us miss this, and after He has shown it to us!

* * *

A LETTER arrived today from the Rev. R. Heber McIlwaine, dated January 24, 1936, Tokyo, Japan. He had made a Christmas visit to James Moore's brother in Kyushu and then gone on to Korea. "From all appearances," he writes, "Korean Churches and mostly schools in certain areas seemed faced by a rather serious show-down on the matter of worship at the (Shinto) shrines." He is thinking somewhat of choosing Manchukuo (Manchuria) as his Missionary field and expects to go thither on an investigating tour in March. Let us help him by praying for God's definite guidance in this crucial matter.

"Dr. F. W. S. O'Neill, of the Irish Presbyterian Church, who has been 38 years in Manchuria says that no interference has been placed in the way of Christian propaganda in Manchukuo. Both Japanese and Manchukuo officials have been friendly . . . "Within the (school) buildings we are free to give religious instruction to all the pupils, Christian or non-Christian. Prior to the Japanese occupation the problem of religion in the schools was becoming increasingly difficult under the Chinese Government. Now the whole position has changed for the better. The Japanese language is required everywhere up to the higher middle standard."

(From China's Millions in the *Missionary Review of the World*, February, 1936.)

Recent letters have come from Jimmy Rohrbaugh via his wife in Addis Ababa. A little son was born to them on January 4th. One hundred and fifty miles out of Addis Ababa it was very cold. They had glimpses of wonderful scenery, like the Grand Canyon. The roads were incredibly steep. His Amharic was understood at Dessie. "I talked with groups gradually leading to the Gospel, finally giving a tract to a group of twelve or fifteen. It was read aloud while I listened; all seemed to be very interested in the Gospel and spoke freely of the possibility of an early death. Finally the chief sent for me and demanded to see my permission papers and the tract I was giving out. He decided it was all right, but he wasn't any too friendly."

Jimmy and two other Missionary reporters went to visit the local chieftain Ras Kabada, who was staying at an Island Monastery, on Lake Haik. Re Ras "treated us royally and gave us a tent and rugs and beds and food. It was the perfect preaching opportunity and I gave out all the tracts I had. Re Ras was awfully nice to me and asked me repeatedly to get permission and come along with him to the front."

In Dessie he meets an inquirer who had known of him in Addis Ababa and who tells the people that Jimmy is a teacher of the Bible. This man says he liked to read the Bible and asked for books explaining it. "I promised to give him one for himself and others for his friends. Quite a crowd gathered and we talked about faith and salvation. I was just talking to a bunch of soldiers about Christ. Folks are the most receptive I have known. They all listen and agree that they need to hear before going to war. This is positively thrilling. No other word for it. The Emperor is here; he visited the Adventist Hospital, watched an operation, talked with the patients and inspected the Red Cross. Word has just come that we probably will go to the front with the Emperor in three or four days. More and more I feel the Lord has given me this opportunity to preach during the war. I have never been conscious of greater blessing

or of more actual nearness of the Spirit. Yesterday, December 6th, our camp was bombed along with the Hospital, which was hit center three times. These Italians are perfect marksmen." He and Sorenson helped to dress the wounded. "Any hole up to an inch in diameter and three inches long we took care of while the doctors worked on cases too gruesome to be described." He talked to a woman about the Lord before she died. She had had her two children killed and herself blown almost to bits.

Two days later, December 8th, they decided to hold a Thanksgiving service for their preservation during the bombing. The Adventists were for it, even if it was Sunday! Then they decided to invite the Emperor and he came with his suite. Jimmy courteously gave up to Sorenson, his senior on the field, the honor of speaking before the Emperor. But afterwards "the Emperor came up and shook my hand, and not like most men in authority. You never shook hands with me any more friendly than he did!"

How a Moravian Missionary Bishop travels is told by Bishop Grossmann in his "Traveling Experiences in Honduras" in the *Moravian* for February 5th, 1936.

"After a night meeting in a village where the people were very attentive, soon after midnight came the call to rise, as we had a long journey to the next village. The travel was at first by sail boat on the Karataska lagoon. The wind swelling our sails so that we traveled soundlessly through the darkness. But the breeze stopped at dawn, and the men had to take to their paddles. I admired the wonderful variety of aquatic flowers in the lagoon. We were in the midst of thick water lilies; water flags and other flowers blocked the way so that we could not go on, and on this green carpet decorated with flowers, all sorts of small colorful birds rocked themselves in the cool morning breeze. . . . Now the sun stands high. In the savannah the high grass is burning. . . . Evening draws nigh—our hope to sleep under a roof is vanishing away. We enter a river. Here on a fallen tree we discovered a sleeping boa constrictor. It took the animal a long time to unwind itself after we had disturbed it in its

sleep. At last it slipped noiselessly down from the tree. The men while paddling practice imitating the notes of birds. It is astonishing what they know in this respect. With the darkness the troublesome mosquitoes appear. We travelled as long as we could see. Then we tied the boat to a tree and camped in the boat. You simply stayed on a narrow strip of board on which you had been sitting since midnight. It was a quiet calm night. I sat there awake. I brought our work with its troubles and joys before the Lord, thought of my dear ones. Thus the night became a sacred hour. Towards morning it became quite cold. One of the Indians made a fire in the boat to warm his feet. How one longed for the sun! By dawn we were on our way again. Birds started their morning songs, monkeys were at their morning bath. All this was material for conversation for my men. What a wonderful gift of observation these children of nature have! About 7 o'clock we reached our landing place. After coffee and morning-prayer we got our bundles ready; for now we had to march overland to the next village. The road was very bad. First we passed through swamp, then the road looked like a freshly ploughed field. The sun burned down on us pitilessly. My heart got irregular, my (lame) knee pained me severely. I sent the men ahead to get a horse for me, and rested in the shade of some palms and pines. When by evening the horse had not come, I rose and managed to march straight into the village.

"The people came to meet me and greeted me very cordially. This village, Butukanas, lies beautifully in the midst of a savannah, with plenty of pines, coconut palms and orange trees, hanging full with golden fruit. Here one feels the influence of our work. The people evidently were glad that I came. They brought at once eggs, coconuts, oranges and other fruit to eat. The people belong to the Indian tribe of the "Mams," but speak the Miskito language. Their color is light brown. Soon they gathered to hear the Word. Although I was very tired, it was a joy for me to speak to them. They listened very attentively, and here and there a nodding of the heads showed me that they understood what I said."

The Black Jews of Ethiopia

A Strange People in the Land of Haile Selassie

THE war clouds now hovering over the highlands of Northern Africa have focused the attention of the whole world upon Ethiopia, the last remaining native free state of the dark continent. The daily press has made us familiar with its location, its extent, its characteristics, its resources, and its people. But nothing is heard of a strange people numbering about fifty thousand among the other five million inhabitants who call themselves *Beta Israel*. "House of Israel," and who have borne with them out of a distant past a form of Judaism antedating Herod's temple.

Who these people are no one knows. The rest of the population speak of them as Falashas, a name signifying exiled immigrants. They themselves claim to be children of Abraham, and faithfully transmit from father to son this tradition as their cherished heirloom. Though without contact with their co-religionists of other lands through many centuries, they have still preserved many of the observances and requirements of the ancient faith. They worship in synagogues patterned with courts after the manner of the tabernacle. They keep the Sabbath, are strict monotheists, observe a ritual distinctly Jewish and observe a number of Jewish festivals.

These Falashas, as their name would seem to indicate, are strangers who came from abroad to establish themselves in Ethiopia at some period in the past of which we have no record. The first information concerning these Black Jews in modern times was furnished by Bruce the Scottish traveller about the middle of the eighteenth century. He brought back word of a people in Abyssinia who practiced certain Jewish rites and raised the question of whether they might not be Jews. Further knowledge of the Falashas came from reports of missionaries of the London Missionary Society at work among the Abyssinians early in the nineteenth century. In 1855 the Church Mission to the Jews secured permission from King Theodore II to send missionaries to establish schools among the Falashas and preach and teach the Gospel. Thousands were won to the faith of Christ. There are few missionary records which reveal more of heroism and romance than those which tell of the struggles and achievements of Stern and Flad.

But perilous times fell upon the unhappy land. Internal strifes, endless wars, foreign invasions, and raging famines added misery to misery within its borders. Persecution, imprisonment, and martyrdom were the lot of Jew and Christian alike. The attention of Jews in other lands was called to their dark-skinned co-religionists, but it was not

until 1905 that Baron Rothschild sent out Jacques Faitlovitch from Paris to investigate the condition of the Falashas. Most of our knowledge concerning this people, we owe to Faitlovitch. He is of the opinion that the Falashas migrated southward many centuries ago into the high plateaus of Ethiopia from Upper Egypt and were joined by other Jews from Arabia.

The existence of this interesting group brings to mind various reflections which bear upon our understanding of the Jewish people. It is generally admitted that the Falashas are negroes. Racially, therefore, they are not Semites and do not belong to the House of Israel. Those who maintain that the Jews are a race which can trace its ancestry back to Abraham must face the question of the Falashas. Where do they belong? Have they a place among the children of Abraham? Would they be received as Jews into the new Jewish national life of Palestine? Would they be placed on the Jewish black-list of Germany? Would they be welcomed as Jews in the synagogues of London or New York?

And the Falashas are not the only Jews whose Abrahamic ancestry may be questioned. What of the Chinese Jews who until recent years lived in Kai-fung-foo? The Bene Israel of India have all the characteristics of the people about them, differing from them only in the practice of certain Jewish rites and ceremonies. On the Malabar Coast is a group of Black Jews—thousand or more—who unmistakably belong to the Negro race. Scattered along the Loango Coast of North Africa is a tribe of negroes, called by their neighbors Judeos, who follow many Jewish customs. In New York and other American cities there are synagogues of Black Jews. How has it come about that these people of non-semitic races have entered the fold of Israel? The answer is obvious. Though Jews today for the most part claim to be a non-proselyting people, the history of Judaism tells a very different story. There have been periods of quiescence in Judaism when self-preservation was its chief aim, but there have been periods on the other hand when Judaism was aggressively and zealously missionary. It is to one of these periods that Christ refers when he declares of the zealots of His time that they were ready to "compass sea and land to make one proselyte." Jews object to Christian missionary efforts, especially if directed toward their own people, but Judaism is itself a missionary religion and when truest to its own ideals seeks to win converts to the faith of Moses. Christianity is never true to itself unless it seeks to win men and women of every race and clime to the acceptance of Christ. The black Jews of Ethiopia bear testimony to what Judaism was, and they remind us of what Christianity must always be if the purpose of Christ is to be fulfilled.

Book Reviews

THE PROGRAM OF PEACE. By Joseph Taylor Britan. Fundamental Truth Publishers, Findlay, Ohio. pp. 172. \$1.00.

THIS is a timely and thought-provoking book. It has as its principal aim to indicate "the teaching of Scripture concerning the cause of war and to suggest the Divine program of peace for this war-torn earth." We could wish that Dr. Britan had developed his main thesis without tying it up so closely with the pre-millennial view of our Lord's return as—so at least it seems to us—that would have broadened its appeal without affecting its validity. It is not necessary to be a pre-millennialist, however, in order to perceive that this book deals in an able and illuminating way with a problem that stands in the foreground today—the problem of world peace.

The author of this book is not a pacifist. He recognizes that in the arguments and attitudes of the pacifists there is "often a fine idealism, a noble purpose latent and obvious, and a sincere desire to better the conditions under which men live and to establish peace on the earth; but (he adds) in every remedy suggested, in every plan proposed there is a fatal lack, a vitiating principle, an unconsidered factor, which is sure to doom each program to failure and defeat. Men are proceeding on the assumption that God has no special part to play in the matter of world peace . . . and that human forces only are involved in the absorbing, fascinating and terrifying conditions which involve our earth. And just here is the fatal defect, the bar sinister, the vital omission of a vital factor which vitiates every calculation, which blasts every hope and which makes false prophets of those who fail to consider that there are supernatural and superhuman personalities engaged in the business of producing war and carnage among the nations of the earth" (p. 23). These superhuman and supernatural personalities include Satan. "No program of national procedure, no philosophy of national life," Dr. Britan writes, "is worth a moment's consideration which does not take into account, not only the sinful tendencies of men, but the actual presence and tremendous power of Satanic influences which are superhuman and which must be fought with superhuman forces" (p. 26). Dealing specifically with the cause of war, Dr. Britan writes: "Behind the scenes is a powerful and almost infinite personality given over to evil and to rebellion against the Most High God. He it is who has deceived the race from the first and he it is who is behind the persistent and unreasonable actions of men and nations which today are leading to another war, in spite of all that World Courts and League of Nations and Christian opinion can

do" (p. 97). If the ultimate cause of war is in a superhuman evil personality, the remedy for war can be found only in God and His Christ as our author contends. In view of the widespread revolt against God and His Christ, even in so-called Christian circles, it is not strange that Dr. Britan thinks the greatest war in human history is imminent.

We are disposed to regard the chapters on Nationalism and Internationalism as the most valuable in the book. Internationalism, as currently advocated, Dr. Britan looks upon as a modern attempt to rebuild the tower of Babel. Over against Internationalism he defends the right and wisdom of Nationalism. Those who seek a unified government of the world overlook the fact that sin has destroyed the basic unity of the race and that Dr. Kuyper was right in maintaining that as things now are "a world empire cannot be established, nor ought to be." In rejecting Internationalism as a panacea for the ills of the world Dr. Britan points out: (1) that national life was ordained of God; (2) that 'all authority of governments of earth originates from the Sovereignty of God alone'; and (3) that Internationalism is championed principally by those who have declared war on God and His Church.

This is a refreshing book to read. It supplies a needed antidote to the pacifist literature that is flooding the country. While we cannot commend it without reservations we wish for it a wide reading.

FORTY HAPPY YEARS IN JAPAN. By George P. Pierson and Ida G. Pierson. Fleming H. Revell Company. pp. 130. \$1.25.

THIS book should be of special interest to the readers of CHRISTIANITY TODAY by reason of the fact that one of its authors is a regular contributor to its columns. Dr. and Mrs. Pierson spent forty years (1888-1928) as missionaries of the Presbyterian Church in the U.S.A. in the Hokkaido, northernmost of the four great Islands of the Empire of Japan. In this book they have given us a biographical account of what they witnessed of the work of God (and incidentally of the manner in which they themselves were used of God) during those years—years that were marked by radical changes in the political, religious, social and economic life of the Japanese. While their labors were largely confined to rural Japan yet their evangelistic activities brought them into contact with all kinds and conditions of people in that land with the result that they are particularly well qualified to give us an informing and revealing description, in terms of actual accomplishments, of the mis-

sionary enterprise as it has been carried on in Japan. It is a heartening and encouraging story of successful endeavor, in the face of great odds, that they have given us. The spirit of the book is indicated by its closing words: "It is glorious to be living in these days; it is inglorious not to be living for Christ."

Dr. and Mrs. Pierson write not as those who describe a task completed, but as those who would summon the Church to renewed vigor in its efforts to win the Japanese people to Christ. A more attractive or more effective apologetic for missions, in terms understandable of all, it would be difficult to imagine. We commend it without reserve, both for general reading and as a mission study book.

JOHN AND BETTY STAM, MARTYRS.

By Lee S. Huizenga, M.D., F.R.G.S. Published by Zondervan Press, Grand Rapids, Michigan. Cloth binding, 75 cents; paper, 40 cents.

THIS touching account of the Young Martyrs of Anwei, China, was written by Dr. Huizenga, a friend of theirs, with a preface by one of Mr. Stam's brothers. It is a simple and very beautiful account of the lives devoted to the service of Jesus Christ and the triumphant deaths of John and Betty Stam. It is impossible to read parts of it without being choked by deep emotion. It has a number of Betty's poems in it and also several pictures, among them one of John and Betty Stam on their wedding day, and one of their "miracle baby," Helen Priscilla Stam.

L. G. W.

THE TRIUMPH OF JOHN AND BETTY STAM. By Mrs. Howard Taylor, China Inland Mission, Philadelphia, Pa. Cloth binding, 75 cents; paper, 40 cents.

MRS. TAYLOR, author of many books, herself a missionary, now making her home at the China Inland Mission, Philadelphia, is peculiarly fitted to write the intimate accounts of these two brief lives whose triumphant end made the world wonder. She gives the environment out of which they came—in John Stam's case, a modest home in Paterson, N. J., with deeply consecrated parents of Holland lineage; in Betty Scott's, a compound in China, with father and mother who stand out even among missionaries as singularly devoted servants of their Lord and Master. But environment alone was not responsible for the miracle which made of each one a burning and a shining light. The hand of God in changing and moulding these two natural young people is seen in their various experiences. Mrs. Taylor has dedicated her little book "to the young people of all lands before whom lies the great opportunity of today and tomorrow.

"Oh God, to us may grace be given
To follow in their train." W.

Question Box

Two Timely Questions About the Lord's Supper

Editor of CHRISTIANITY TODAY:

THERE are two questions I would like to ask, both about the Holy Communion:

1. Recently I heard a Presbyterian minister announce over the radio that on the following Sunday the communion service of his church would be broadcast. He invited listeners in to prepare the "elements" and partake of them in their homes. He spoke of what great satisfaction previous services of this kind had brought to shut-ins. My father was a Presbyterian elder and many times he accompanied our minister to give the comforts of the communion to shut-ins in our own church. The whole idea of a sacred communion being broadcast, and listeners in preparing their own elements (except in cases of absolute necessity) is shocking to me. Is it according to Presbyterian ideas?

2. Recently a number of fundamentalist ministers left a meeting of Philadelphia Presbytery because they were opposed to taking communion in company with other members of the presbytery whom they held were not orthodox. Was this right? The Scriptures warn us to examine ourselves as to our fitness to approach the Lord's Table but are we justified in absenting ourselves from that Table because of the supposed unfitness of others about to partake?

PERPLEXED.

In attempting to answer question No. 1, it is safe to say, in the first place, that there is no warrant for the action of this minister in the standards of the Presbyterian Church. The Confession of Faith (Chap. XXIX, Sec. III) would, in fact, seem to preclude it: "The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use: and to *take and brake* the bread, to *take* the cup, and . . . to *give* both to the communicants; but to none who are not then present in the congregation." To cite a General Assembly deliverance that has long been accepted: "The Standards of our Church are clear in their teaching, that the Lord's Supper is not to be received by any one alone, yet, in cases of protracted sickness or approaching death, when the desire is very strongly urged by a member of the Church, to enjoy the administration of the Lord's Supper, a pastor, having duly admonished the applicant for such ordinance however a source of spiritual comfort, is not, in such cases, an imperative duty, or indispensable to salvation, may, with a member of his Session, and such communicants as may appropriately be permitted to partake in such solemnity, proceed to administer this sacra-

ment,—a minute of every such act to be entered on the records of Session." This citation would indicate that there is no such thing as an "absolute necessity" in this connection. At the same time while it makes clear that the action of the questioner's minister and father was "according to Presbyterian ideas," it affords no warrant for such an administration of the Lord's Supper as our questioner deploras.

It is safe to say, in the second place, that there is no positive sanction for such an administration of the Lord's Supper in the Scriptures. We are disposed, however, to go further and say that it is opposed to the implications if not the direct teachings of Scripture. All the accounts make mention of *the breaking of the bread*. So significant is this part of the service that in one place (Acts 2:42) it is used as a designation of the sacrament itself. The breaking of the bread is an act that enters into the symbolism of the service not only as referring to the broken body of Christ but to one bread as a symbol of the unity of believers. As members of the mystical body of Christ they constitute a spiritual unity and as such eat of the same bread and drink the same wine (1 Cor. 10:17; 12:13). The breaking of the bread, moreover, was intended as a sign, but a sign to be a sign must be visible, in the sight of those partaking. In the New Testament the Lord's Supper is never a solitary or even a family observance. It is always celebrated by an assembled church. It was when they were "gathered together" that the early Christians broke bread (Acts 20:7). Note the language in the classic passage, the 11th chapter of 1 Corinthians—"when ye come together in the church . . . assemble yourselves together . . . have ye not houses to eat and drink in? or despise ye the church of God? . . . when ye come together to eat . . . if any man is hungry, let him eat at home, that your coming together be not unto judgment." In this connection it need not be overlooked that such observance of the sacrament in the home as is sanctioned by the Presbyterian Church recognizes its churchly nature. It must be an act of Session. Not to mention other matters, how can we by partaking of the bread and wine "show" or "proclaim" the Lord's death unless we partake in public?

In deciding for or against broadcasting a communion service we should not ignore the grave abuses to which such a service might lead. There can be no assurance that the Apostolic exhortation is being observed; "Let all things be done decently and in order."

It seems to us that question No. 2 calls for a negative reply. We are exhorted to "examine" ourselves as to our fitness to approach the Lord's Table but we are nowhere told that we should refrain from approach-

ing that Table because of the real or supposed unfitness of others. In expressing our disapproval of the action of certain ministers for leaving a meeting of presbytery *for the reason mentioned*, we are assuming that the communion was administered in a Scriptural manner. If it had been administered after a Roman Catholic fashion, or in a manner inconsistent with belief in the death of Christ as a sacrifice to satisfy divine justice and to reconcile us to God, we would judge their action differently. Evidently, however, the form of words used was that ordinarily employed in Presbyterian churches.

Christianity and Pacifism

Editor of CHRISTIANITY TODAY:

WE CONSTANTLY hear of serious threats of war in the world today. But Christian people do not seem very clear in their minds as to just what the truly Christian view on war really is. Many are signing pledges never to "sanction" any war, no matter what the occasion or the apparent justification. A pacifist questionnaire is being circulated among the ministers by a group of New York City ministers. The General Council of our Church has recommended sending down to the Presbyteries of the Cayuga Overture. In view of all these movements, what is the Bible position in regard to war? Do the Words of Christ in the New Testament alter or supplant in any way the teaching of the Old Testament? Is the signing of a pacifist pledge a Christian or an un-Christian act? A. S.

The Christian attitude toward war is today a very live question. In this connection, however, we need do little more than direct our questioner to the leading article in this issue of CHRISTIANITY TODAY. Dr. Bergen's communication in "Letters to the Editor" also lessens the need of an extended reply on our part to the above question. Attention may also be directed to an excellent article, "Presbyterians and Pacifism," by Dr. David DeForest Burrell in *The Presbyterian* of January 9th. Valuable discussions of the matter may be found in *The Calvin Forum* (Grand Rapids, Mich.), especially its issue for December, 1935.

The primary consideration that should determine our answer to the above question is the teaching of Scripture. This is affirmed in face of the fact that many, perhaps most thorough-going pacifists attach small significance to this consideration. It is hardly open to denial that the Scriptures as a whole justify that teaching of our Confession of Faith that the Cayuga Overture proposes to strike out, viz., that it is lawful to "wage war upon just and necessary occasions." It is alleged, indeed, that the teachings of Jesus at this point are in opposition to the teachings of Scripture as a whole.

That allegation contradicts Jesus' own teachings concerning the authority of the Old Testament (see John 10:35, Mark 12:

24, etc). It also finds no real support in the recorded words and conduct of Jesus himself. In our opinion the signing of a pacifist pledge, such as Dr. Bell condemns, is an un-Christian rather than a Christian act. It is true, of course, that it is an elementary duty for Christians to strive to keep and promote peace with all men, but that does not carry with it the notion that all war is necessarily sinful on the part of all parties concerned. A peace at any price attitude is, in our opinion, both anti-Scriptural and anti-Christian. "Our Lord Jesus Christ, the Master and Saviour of us all," as Bishop Manning has rightly stated, "stands not for peace at any price, but for righteousness at any cost."

Auburn Affirmation and 1924 Assembly

Editor of CHRISTIANITY TODAY:

A SHORT time ago when I criticized the General Assembly for not having taken action against the Auburn Affirmationists I was told that the General Assembly of which Dr. Clarence E. Macartney was the Moderator, on the recommendation of its Bills and Overtures Committee—of which I was told Dr. Maitland Alexander was the chairman and William Jennings Bryan a member—had voted that "no action" be taken against the Affirmationists. I was told in short that a Conservative Assembly had judged that there was nothing heretical about the Auburn Affirmation. I find it hard to believe that my informant is right. I was not in a position, however, to say that he was misinformed. I would be glad if you will tell me through your columns what truth, if any, there is in what I have been told.

M. M. N.

There is a large element of truth in your informant's representation. It is true, as Dr. John V. Stephens of Cincinnati has been pointing out, that the Presbytery of Cincinnati transmitted the following overture to the 1924 Assembly:

"The Presbytery of Cincinnati would respectfully place in your hands the accompanying pamphlet, entitled 'An Affirmation,' that you may be 'well advised' of its contents and purposes, that your venerable body may exercise intelligently, under the guidance of the Divine Spirit, its power of deciding in all controversies respecting doctrine; of reproving, warning, of bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery or synod; and of suppressing schismatical controversies and disputations" (Form of Government, Chapter XII, Section 5).

It is true also that the 1924 Assembly of which Dr. Macartney was the Moderator and Dr. Alexander was the Chairman of its Committee on Bills and Overtures (with the late Mr. Bryan as a member) voted to take "no action" on the above overture.

It would seem in the light of the fact that the above overture was presented to the 1924 Assembly, and that said Assembly adopted its Committee's recommendation that "no action" be taken concerning it, that the claim is not without warrant that prosecution of the Auburn Affirmationists as such has been "outlawed" according to Chapter III, Section 11, of the Book of Discipline which reads: "Prosecution for an alleged offense shall commence within one year from the time of its alleged commission, or from the date when it is reported to the judicatory which has jurisdiction thereof." In our judgment, it is highly regrettable that the Assembly of 1924 failed to take action against the Auburn Affirmation, but however regrettable it cannot be denied that its action was as related.

It is quite unwarranted, however, to allege that a Conservative Assembly led by such men as Macartney, Alexander and Bryan judged there was nothing heretical about the Auburn Affirmation. In the first place, it is by no means clear that the 1924 Assembly was "Conservative." Dr. Macartney was barely elected Moderator and as Moderator had nothing, of course, to do with the action of the Assembly save put the motion and announce the vote. In the second place, there seems to be no doubt that the Committee on Bills and Overtures was itself a Liberal committee. One member of that Committee, Mr. A. Marshall Thompson, has recently written that it consisted of 13 Liberals and 9 Conservatives and that "nothing was permitted to emerge from the committee to the floor of the Assembly that was unfavorable to the Liberal cause" (*The*

Presbyterian, Jan. 23, p. 22). Dr. Alexander himself on the same page says: "The Committee on Bills and Overtures was an extremely Liberal committee. The Cincinnati Overture was leisurely debated in the committee. Two reports were presented. . . . When the time came for the report on the overture . . . the whole matter was laid on the table on the motion of Dr. Mark A. Matthews of Seattle, which was unanimously carried. To say that Mr. Bryan and the writer endorsed even tacitly the Auburn Affirmation is a ludicrous statement. Mr. Bryan is dead. I can only speak for myself and say that then and now I have but one opinion, that it was un-Presbyterian and an effort to 'dish' the fundamental doctrines of the Church and enjoy the Presbyterian loaves and fishes, while at the same time letting beliefs go by the board. Why there was no minutes kept of the action is only known to Elder Barraclough and Dr. Mudge."

The writer did not attend the 1924 Assembly and so is not in a position to give any personal testimony concerning the matter. But even if it were true that the 1924 Assembly was dominated by "Conservatives" and that these Conservatives acted deliberately and with full consciousness of what their action implied when they voted "no action" relative to the Cincinnati overture, that would not alter in the slightest his conviction that no one can approve the Auburn Affirmation without denying essential doctrines of the Word of God and the standards of the Presbyterian Church in the U.S.A.

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.]

Serious Count Against Education Board

To the Editor of CHRISTIANITY TODAY:

WHEN will the Presbyterian Church U.S.A. awake to the realization that its Board of Christian Education through its "Social Progress" monthly, is lining up side by side with the most radical, anti-American organizations of our country? This little organ of various moral movements of real value, constantly intermingles with these a seditious pacifism that is increasing with every monthly publication. Its article in the February number entitled "The Enemy Within Our Gates" ranks, in unjust and untrue statements concerning the national defense, with all that the "Young Communists' League" has published along that same line, and indeed with any of the many radical literature issues that are now inundating our dangerously disturbed country. The

writer of this "Enemy Within Our Gates" makes seven such enemies. His very statement of enemy No. 1 "the militarists" makes this "Social Progress" an eighth enemy within our gates.

When has the United States ever had a "militarist" President, general of armies, leading statesman, who has advocated *rule by military force* or *dependence upon arms* for national progress and welfare?

We never have had one. Washington, Grant and Pershing are among our most illustrious military leaders. All were advocates of just laws, righteous character, civil authority as *dominant* in national and state life; and military and naval forces of only adequate strength for the emergency of maintaining necessities for existence as a nation.

Just as bad is the "third enemy" paragraph. "The Making of Nationalism a Religion" he would call it. Where is the United

States worshipped? What political cult prays to the United States? Who of all Americans regard it as a divinity? The paragraph is false and is intended to make young Presbyterian folk despise the "power" that God has given us and "ordained" to be our government. In this same paragraph, the statement about the early Christians in the Roman Empire also misrepresents the Christian soldiery of the first three centuries. Paul writes that his Gospel had penetrated the Imperial Guard and Cæsar's household; for two years this continued. These early Christian Roman soldiers were sometimes mocked by their comrades; and it is said that some were put to death because they refused to pay divine sacrifices to the Emperor. Thus they were loyal to Jesus Christ and loyal to the sovereign state. Before the end of the First century there were at least two legions that were known as "Christian Legions." It is recorded that one of these was ordered decimated for refusing to execute Christians in Asia Minor, saying to the Emperor, "We will be loyal soldiers of the Emperor and die under his orders rather than execute our fellow Christians." They recognized the *sovereignty* of the state and the *authority* of their own conscience. Our Social Progress article constantly confuses them. In state affairs, the state is sovereign, subject to the ruling of the Supreme Court which makes no laws, advocates no laws, executes no laws, but decides which laws are or are not constitutional. This is United States sovereignty, and in no way does it *force our conscience*. If our Christian or any other conscience commands us not to obey the law, we must loyally and conscientiously accept the penalty. This is what those Roman Christian soldiers did; and the faith of Jesus Christ permeated the whole Roman army until Constantine recognizing this, embraced Christianity, and the Roman Empire became officially Christian. If the Social Progress view of law and conscience were carried out, there could be *no final enforcement of law*. It is very immature thought when Social Progress, denouncing the foul liquor traffic, also denounces the very means whereby liquor traffic can be destroyed.

The pacifistic trend of this part of the Social Progress is entirely out of place in our church publications and in these times. It harbors an unwarranted attack upon the character of the United States government, and is a seed-bed of anti-American revolutionary ideas.

All the while the government is giving it the use of our mails, protecting its plant, its supporting churches, its freedom of press—all of which would be *denied it* if its fellow radicals had their way.

If this issue of Social Progress were from an individual or from a group of mere individuals, it might be considered for filing in the government records; but Uncle Sam keeps church and state both free and *separated*. Documents issued by religious bodies are not filed, as a rule. Thus Social Progress

goes free to do its deadly work along political lines among the youth of the Presbyterian Church U. S. A.

How long will the General Assembly, through its committee on education, ignore this stain upon our church's honor?

JOHN TALLMADGE BERGEN.

MINNEAPOLIS.

Rebuke Mingled with Praise

To the Editor of CHRISTIANITY TODAY:

ANENT your editorial comment on the letter of Rev. John J. DeWaard in your February issue, one is led to wonder how you arrived at the foreknowledge that "it hardly seems conceivable that the coming Assembly will dismiss his complaint."

How is it possible for an editor in Philadelphia, with only fragmentary information before him about something that happened nearly a thousand miles away—and that information furnished by the chief interested party on one side—to say what it is hardly conceivable the General Assembly will do about it next May?

Why should it be thought inconceivable that the coming Assembly will dismiss the complaint when the Permanent Judicial Commission of the Synod of Wisconsin has already by unanimous vote on all thirty or more alleged supporting reasons in the complaint dismissed the same? Surely such action might suggest that the complaint is not well founded.

Can the editorial pen which so penetratingly set forth the issue in the account of the "Disruption of Westminster Seminary" be the same pen from which flowed the naïve sentimentalism in the column referred to just a few pages farther on?

Yet the issue at bottom is the same in both instances. The absence of doctrinal differences characterizes both. The insistence upon the supremacy of personal opinions, dictates, judgments and deliverances which your resigned Trustees repudiated is exactly the same. The assertion of the spirit of dogmatic finality, the pursuit of controversy to any extreme, the resort to divisive tactics at whatever cost, that brought you to the parting of the ways in Westminster Seminary are identical with the reasons that led to the dissolution of the pastoral relation complained of. Mr. DeWaard's election to succeed one of your thirteen resigned Trustees on the Board of Trustees of Westminster Seminary might indicate where he stands.

If all the facts in this case had been brought within your purview, as they were carefully reviewed by the body of responsible men that so decisively passed upon them, it is indeed hardly conceivable that you would have so easily assayed a verdict in favor of your correspondent on the one hand, or reflected upon the soundness, capacity and fairness of a great Synod's Permanent Judicial Commission on the other hand.

IRA M. GREY.

The 1935 Manual of Presbyterian Law for Church Officers and Members

To the Editor of CHRISTIANITY TODAY:

IN THE 1935 edition of this Manual there is a dangerous error, in regard to giving by church members.

Pp. 115, 116 quotes not from the LAWS of the Church but from "Studies" prepared for the Commissioners of the 146th General Assembly. This book never having been adopted by the Presbyteries is not law, but a digest, more or less accurate, and of opinions, whose conclusions are by many, thought not to be in accord with the Constitution of the Church.

Real Laws on the subject are as follows:

Concurrent Resolution No. 6. adopted by the General Assemblies of the Old and New School Presbyterian Churches as the basis of their union into the present Presbyterian Church in the U.S.A.

"No. 6. The churches should be encouraged to sustain the Committees or Boards of Home and Foreign Missions, though free to cast their contributions into other channels if they desire to do so."

And the much quoted

"III. The offerings may be apportioned among the Boards of the Church and among other benevolent and Christian objects, under the supervision of the church session, in such proportion and on such general plan as may from time to time be determined; but the specific designation by the giver of any offering to any cause or causes shall always be respected and carefully carried out.

IV. The offerings of the Sabbath-school and of the various societies or agencies of the Church shall be reported regularly to the session of the Church for approval, and no offerings or collections shall be made by them for objects other than those connected with the Presbyterian Church in the U.S.A., without the approval of the Session." Directory for Worship, Chap. VI.

Comment: Every judicatory should do its best to support and conserve actual laws, any other course leads to law breaking. No Board, Council, or judicatory of the Church has a right to abandon or change the Constitution except in the authorized manner, and every unauthorized action is *ultra vires*, and binding upon no one.

JOHN WELSH DULLES,
140 West Highland Avenue,
Chestnut Hill, Philadelphia, Pa.

News of the Church

Dr. G. S. McCune, Mission College and Academy President, Deposed

THE Union Christian College, together with the Presbyterian Boys' Academy and Girls' Academy in Pyengyang, Korea, is now "faced with serious trouble on account of its refusal to comply with instruction, issued by the provincial government authorities concerned, to make obeisance at the shrine for the reason—obeisance at the shrine runs counter to the spirit underlying the Ten Commandments," according to a news item in the *Seoul Press*, a daily paper published in English and an organ of the Japanese Government General of Chosen.

Missionaries have been very reluctant to write of this problem with which they have been faced lest they should unnecessarily prejudice the officials against the difficult stand that they have been led to take. Nor would the writer wish to create such a prejudice, but he believes that now Christians in America have a right to know of the situation, that they might be able to pray intelligently for those under fire and he will try to keep largely to the information which has been released to the public by papers which have passed the Japanese Government censor.

"True causes of trouble," according to the report, began when "a conference of principals of middle schools, both public and private, throughout South Heian province, was held in Heijo (Pyengyang) on November 14, last year.

"Following close of the conference those present simultaneously paid respects at the Heijo Shrine. On the occasion Dr. G. S. McCune, president of the Union Christian College and principal of the Sung-sil School (Boys' Academy); and the principal of the Seung-eui Girls' School (the three above institutions are under the Presbyterian U.S.A. mission work) and Mr. Hei Man Ree, Principal of the Eui-myung School in Jun-an (Seventh Day Adventist school) respectively flatly refused to follow example for the reason . . . they still *mistake* Jinja (shrine) for institution set apart for religious worship, which is quite different from actual fact according to the Japanese Constitution."

When it is said that missionaries "mistake Jinja (shrine) for institutions set apart for religious worship," one should have before him, among other things, the quotation from the "Annual Report on Administration of Chosen, 1932-33," compiled by Government-General of Chosen, Keijo, December, 1933, page 85, where, in speaking of Jinja, it says: "The *deification* of her illustrious dead and erection of places of veneration to their memory have for ages been the

custom of Japan, and the ceremonies held in those are *treated by the Government as absolutely distinct from those of a purely religious nature.*" Deification means to make a god, and the first commandment says, "Thou shalt have no other gods before me."

According to the report "Dr. McCune formally declared to the authorities concerned, that it was quite impossible for him as head of a school to respect ancestors at the shrine and to cause even his students to do so." We are sure Dr. McCune is supported by a majority of the Chosen Mission of the Presbyterian Church U.S.A. and the Korean Church in this stand.

To go on with the narrative as given in the newspaper report "For the past three months the issue has so far been hanging fire—the South Heian provincial authorities—inviting on several different occasions representatives of the said three schools to the provincial offices, did everything in their power to sincerely and clearly bring home to them the fact that in Japanese national education obeisance at the shrine is *sine qua non*—to which the latter respectively turned deaf ears."

"In view of this the South Heian provincial authorities—issued strong ultimatum to representatives of the said three schools to make clear by the middle of this month their definite attitude regarding the issue as to whether their schools would make obeisance or not."

As a result of this "at 11.30 A. M. on January 17," Mr. Ree, principal of the Seventh Day Adventist School, "accompanied by Rev. E. J. Urquhart of the Chosen Union of the Seventh Day Adventists Mission—called on—the Governor of South Heian province and sincerely declared as follows":

"I now clearly understand that attendance at Jinja is quite different from religious worship and that obeisance by students at the shrine is quite indispensable to the Japanese national educational system. In view of this I have decided to cause all members of the faculty and students of my school to make obeisance at the shrine."

"On the other hand, Dr. G. S. McCune, principal of the Sung-sil School, accompanied by Dr. S. A. Moffet, founder of same, called on Mr. Yasutake at 2.30 P. M. on January 18, at the South Heian provincial offices with regard to the same issue."

"In the course of the interview Governor Yasutake for the last time most logically and sincerely explained to the two North Presbyterian missionary educationists true purport of obeisance by students at the shrine. To this the latter categorically declared they could not yield an inch in this connection and at the same time submitted to the Governor a note written in English

clarifying their refusal to make obeisance at the shrine."

"Such being the case Governor Yasutake—put into execution the—drastic policy of the South Heian provincial government by at once cancelling recognition of Dr. McCune as principal of the Sung-sil School (Boys' Academy). The same day Governor Yasutake took necessary procedures with the educational bureau of the Government General for cancelling recognition of Dr. McCune as president of the Sung-sil College which procedures the Educational Bureau under date of January 20 has formally approved."

The "Case of Seung-eui Girls' School (Girls' Academy), Presbyterian U.S.A., remains unsettled owing to absence of Miss O. R. Swallen, principal of the school,—now on furlough. Miss V. I. Snook is at present acting principal of the school. It is understood the South Heian provincial authorities are determined to request her to clarify her final attitude in regard to this issue within this week."

The report says further that "Recently it has appeared that impressions have been entertained by people connected with the Northern Presbyterian mission in Heijo (Pyengyang) district that there might be certain interferences with the propagation of Christianity and the religious belief of the Christian adherents, caused by the South Heian Provincial Government and centering round the Jinja problem with relation to the Principal of a Private Secondary School. This, however, may be attributed entirely to the confusion of education and religion." The Director of the Educational Bureau of the Government-General asserts "Freedom of Belief is assured by our Constitution. It is unnecessary to repeat that neither the South Heian Provincial Government nor the Government General of Chosen, has no slightest intention of attempting to interfere with the Propagation of Christianity or with the religious faith of the Christian adherents." One is thankful for this assurance and yet he wonders what the closing words of the article mean when it says "Dr. McCune—who is directly responsible for this affair in Heijo—should change his attitude promptly, make obeisance at the Jinja himself, and clearly state his intention to cause his students to make obeisance at the Jinja. Otherwise the solution of the affair will be prolonged in vain. It will badly affect the national education and *also may disturb the peaceful religious life of the Christian people in general.*"

Christian people in this country should be praying for this crisis, which will have its effects in the whole Empire of Japan, that God's people may remain true and that the Christ may be glorified.

BRUCE F. HUNT.

Independent Board Trials

THE trial of Rev. Dr. J. Oliver Buswell, Jr., President of Wheaton College, was concluded on February 7, after a two-days' session. The Judicial Commission of Chicago Presbytery which heard the case seemed to be more willing to listen to grounds and reasons for the formation of the Independent Board, than was the case in other trials. Rev. Dr. A. B. Dodd, formerly with the official Board and now under the Independent Board, was called upon to testify concerning Modernism on the Foreign Field. He gave evidence concerning doctrinal deflection of the Christian Literature Society, the Church of Christ in China and the National Christian Council of China, organizations with which the Presbyterian Board, U.S.A., co-operates. He also testified that he had asked the Board for reform when he was serving under it, but had not been heeded.

Dr. L. Nelson Bell, of the Southern Presbyterian Church, corroborated what Dr. Dodd had said.

The commission is expected to bring in its verdict on February 27.

Sudden Death Of Rev. G. H. Snell

ON FEBRUARY 4, Rev. Gerard H. Snell, a graduate of Westminster Seminary, class of 1931, was killed instantly in an automobile crash in a snowstorm. He was in his thirtieth year. He was active in the P. C. C. U. and recently was denied entrance into Kalamazoo Presbytery, after he had accepted a call to the Allegan, Mich., Church, because he refused to pledge allegiance to the official agencies of the Presbyterian Church. The matter was to have been decided at the next annual meeting of Presbytery.

Belmont Plan Advocated

THE General Council, Presbyterian Church, U.S.A., is commending the adoption of the Belmont Plan to the churches. The plan takes its name from a small Southern Presbyterian Church in Roanoke, Virginia. The finances in that church were in a bad way. The pastor at a meeting asked each member to write on a slip of paper the amount of his or her income without signing any name. After the meeting, the amounts were added and it was found that if each member gave even one-tenth of his or her income, there would be plenty and to spare. At a later meeting the pastor asked that each member tithe his income for a period of three months. One hundred eighteen members responded to the pulpit's call. Today the Belmont church is a sound institution in more ways than one, and the temporary practice of the tithing principle developed in the stress of a depression has

become a fixed basis of church support in Roanoke.

"So this year General Council's field committee on united promotion has suggested to the entire Church the idea embodied in the Belmont Plan. It believes that the support of the work of the Church of the Lord Jesus Christ deserves to be lifted out of the commonplace methods of scrappy giving that too many people follow and to be put onto a plane that recognizes first of all God, the giver of all things, through the simple, old-fashioned, yet soundly sensible and strictly scriptural basis of the tithe.

"The General Council, through its committee, will give every assistance to churches desiring literature, covenant cards, envelopes, etc."

Scores of congregations, not only in the Southern Presbyterian Church but also in the United Brethren and the Disciples Church, have used the "Belmont Plan" with encouraging success.

Federal Council Now Controls Appointments of Prison Chaplains

THE first Protestant prison chaplain appointed by the Federal Council of Churches under the agreement made with the Federal Bureau of Prisons began his duties last month. He is Rev. Wayne L. Hunter (Presbyterian) and has been assigned to the U. S. Industrial Reformatory at Chillicothe, Ohio. His work will be supervised by the Federal Council's Department of the Church and Social Service through its Committee on Prison Chaplains, with the collaboration of the Council for the Clinical Training of Theological Students.

Like other chaplains to be appointed later, Mr. Hunter will minister to prisoners as a representative of the Church. The Presbyterian Board of Christian Education has agreed to assume a sponsoring relation to Mr. Hunter. Each chaplain will have charge of all Protestant religious work in the prison, including worship, religious education and religious counseling.

God, the Foundation of Knowledge

DR. CORNELIUS VAN TIL, of the Faculty of Westminster Theological Seminary delivered the 1936 lectures on the foundation established by Dr. Thomas Smythe, sometime pastor of the Second Presbyterian Church, of Charleston, S. C. On this foundation such lectures as Warfield's *Counterfeit Miracles*, Machen's *The Virgin Birth of Christ*, and Zwemer's *The Origin of Religion* have been delivered. The Westminster scholar in gripping and holding the attention of his audience, in loyalty to the Reformed Faith, and in comprehensive acquaintance with the many fields

of modern thought talked worthily of the able men who have filled this lectureship. Students and faculty agreed that they had seldom had a lecturer who secured and held their interest as completely as did Dr. Van Til.

The lecturer presented in sharp contrast the Reformed Faith which accepts God as the one who pre-interpreted all reality and hence seeks to think His thoughts after Him; and the current philosophical, psychological, pedagogical and biological assumption that the human mind is ultimate and able to interpret reality independent of God. The Reformed Faith insists on the distinction between the Creator and the creature, Eternity and time, God and man. Philosophy which follows Eve in rejecting God's interpretation lands in hopeless contradictions and irrationality. The Calvinist who is willing to walk as a little child with God his Father has a true if incomplete knowledge. God's knowledge is complete, possessed of absolute coherence. The counsels of the Triune God are the one answer to the idealistic quest for the concrete universal.

We trust that Presbyterianism in this part of the world will be enriched by the services of other scholars of Dutch extraction, whether they come from the Dutch Reformed or the Christian Reformed bodies, if they bring a like loyalty to the Reformed Faith, scholarship and ability to "put across" their messages.

WM. C. ROBINSON.

The Presbyterian Church in Canada

By T. G. M. Bryan

ST. ANDREW'S Presbyterian Church, Ottawa, has been selected by His Excellency Lord Tweedsmuir, Canada's new governor-general, as his "home" church. He is an elder of St. Columba Church of Scotland, London, England, and a son of the late Rev. John Buchan, of Glasgow. His predecessors in Ottawa for nearly forty years have been Anglicans. The minister of St. Andrew's Church is Dr. W. H. Leathem (Edinburg '03), formerly of Helensburgh, Scotland, an Irishman by birth. The new prime minister, Rt. Hon. W. L. MacKenzie King, also attends St. Andrew's and two of his cabinet, Hon. Ian Mackenzie of Vancouver and Hon. T. A. Crerar of Winnipeg, are Presbyterians. The other cabinet ministers include six Roman Catholics, five of them French Canadians, three Baptists, two United Churchmen, one Anglican and one Lutheran.

In Saskatchewan Synod, Rev. H. R. Horne (Knox '93) is Moderator and Rev. J. Alan Munro (Knox '31) of Rosetown is the new clerk. Prince Albert has called Dr. K. H. Palmer (Vancouver '13) from Port Hope, Ont., and Rev. L. M. Sharpe of Wilton, Ont., is stated supply at Moose Jaw. In Alberta Synod, Rev. M. S. Blackburn (Vancouver

'25) of Medicine Hais Moderator, Rev. Alfred Bright (Montreal '06) from Riverdale, Toronto, is the new minister of Grace Church, Calgary, and Rev. G. C. Shearer from Carstairs is minister of North Hill Church, Calgary. Rev. J. A. T. McLagan (Edmonton '21) has left Innisfail for Creston, B. C. In Manitoba Synod, Rev. W. J. Allen of Brandon is the new clerk of Brandon Presbytery since Rev. J. J. Cowan accepted a call from Boissevain to Fort Frances, Ont. Rev. P. W. Graham (Knox '33) has resigned from Neepawa and is supplying Carberry and Wellwood.

Last October the first issue of *The Presbyterian Student* was published in Montreal with J. M. Freeman, of the Presbyterian College, Montreal, J. S. Clarke, of Knox College and Miss Grace E. Wood of the Missionary and Deaconess Training Home, as joint editors. It has been issued each month since, and is well worth reading. *The Knox College Alumnus* was also published in 1935 for the first time, and will probably be issued annually.

Letter from Korea

By Rev. William B. Hunt

AT THE September meeting of the General Assembly of the Korean Presbyterian Church the Assembly unitedly adopted an action brought in by a special committee which had been appointed the previous year to take up certain questions regarding the position of women in the Church and the inspiration of the Bible as affected by the documentary hypothesis of the Pentateuch. The action was a long and detailed one carefully worded and based on Scripture at every point. In it the Assembly expressed its opinion that no man who held the documentary hypothesis of the Pentateuch was fit to hold office as a Presbyterian minister, and also declared itself as opposed to the ordination of women either as elders or pastors.

The Assembly also decided to no longer regard the territorial division agreement as binding in regard to work in Manchuria. Conditions are changing there very rapidly and a great migration of Koreans is expected in the very near future. Reports are out that the Government has adopted a plan looking forward to assisting 10,000 Koreans to move into Manchuria annually for several years and is expecting to move an equal number of Japanese from Japan to Korea at the same time.

The Forward Movement Committee of the General Assembly brought in a plan which was adopted for the present year's work. It consists of a month of special prayers in all the churches on special topics, in which revival is specially stressed. This will be followed by Bible conferences and evangelistic campaigns in every church in so far as is possible. During the conferences the First Epistle of John and a small textbook pre-

pared by Rev. W. N. Blair, D.D., on "Personal Work and Revivals" will be studied as part of the course and it is hoped will also be put into practice very largely. Already the evangelistic spirit seems to be growing. In August at a large conference of Church officers in Taiku, a large Mission Station in the southern part of Korea, the above mentioned textbook was enthusiastically studied and elaborate plans were laid for a great evangelistic effort throughout that presbytery. Recently in Syenchun, in the far north, Rev. Harry Dunlop, D.D., a Presbyterian evangelist from Chicago, who is travelling around the world, was invited to conduct a week of special meetings in one of the large city churches. He did so and so great was the interest and response that the meetings were continued for three weeks. Dr. W. Chisholm writes that not since he came to Korea thirteen years ago has the town been so stirred by the preaching of the Gospel. In Pyengyang also the 23 Presbyterian Churches in the city recently united for a special evangelistic campaign. This too was prepared for by the Christians having 40 days of special prayer in their homes. Rev. T. S. Soltau conducted four days of preparatory services for the church officers only, meeting at 6 A. M. and 7:30 P. M. The attendance grew from 250 to 1,000 in the morning services and 1,300 in the evening services. On the Sunday evening the churches dispensed with their regular evening meeting and there was a united service in the big gymnasium of the Union Christian College, which seats over 5,000. The building was crowded out and many were turned away. Then the Rev. Une Ha Yung, a graduate of Princeton Theological Seminary and now the pastor of one of the largest and most influential churches in Korea, conducted a week of union services in the college gymnasium which were followed by another week of special services in every one of the 23 churches. As a result 1,387 people signified their decision to accept the Lord Jesus Christ as their Saviour and the whole city has been stirred by the Gospel preaching.

As part of the program of the Forward Movement Committee of the General Assembly, it is planned to hold a four-day retreat for Presbyterian pastors next spring. In view of the very unhappy spirit of sectional jealousies which was so manifest in the Assembly a year ago some of the missionaries planned and carried out a retreat for the pastors last Spring. There was such manifest blessing received by all who attended that it was the unanimous desire of the Assembly that a similar meeting be arranged for next Spring. An attendance of fully 200 pastors is expected and it is hoped and believed that at that time also a new spirit of love and penitence will be received by all that will do much to prepare the leadership of the Presbyterian Church to go forward in the midst of many perplexing and difficult questions which the Church is

facing during this time of rapid change and much confusion.

Direct evangelism on the part of missionaries in Korea seems to be on the increase of late years and this is having a positive effect on the native Church. More young men are, in the face of greater opposition, offering themselves for the Lord's service.

Rev. H. E. Blair is doing a good work in encouraging the Korea Church in more systematic giving. The Korean is not naturally systematic and this work requires persistence and patience.

Modernists in Korea, said to be backed financially by U. S. money, recently put out and promptly sold all of the first edition of a most outspoken Modernistic Commentary on the whole Bible. They are now preparing to get out a second edition. The General Assembly of the Presbyterian Church, noticing that certain of the Presbyterian Ministry had been invited to contribute and that certain ones had done so, declared the commentary heretical and ordered the presbyteries concerned to take up the matter with these contributors, to find out: (1) If they recognized that the Commentary taught heresy; (2) What their motive was in taking part and lending their names to such a work; (3) If they now recognized that they had made a mistake in having anything to do with such a work and in lending their name to it; (4) If they were willing, as the Assembly suggested, to publish in the Assembly's paper a statement of their attitude and repudiation of the doctrines of the book; (5) If they were willing to write the publisher and ask him to withdraw their articles from the second edition now being published. The Commentary is described by one of our missionaries who has had something to do with its examination as "terrible." As a result the conservative forces, under the leadership of a Korean of sound scholarship, are actively engaged in preparing a new Commentary which it is to be hoped will help to strengthen faith in the Word which is settled forever in Heaven.

The stealing of that *Christian Messenger* of course is a disgrace to the Christian Community of Korea and as such calls for no advertising but as a warning to those who put their trust in the riches of this world or to those who do not believe the world is getting worse it ought to speak loudly. The *Christian Messenger* has been published by the missionary body, or the Church of Korea, or the Christian Literature Society ever since I can remember. Recently it has acquired an editor who has decidedly liberal views. The Church raised so much opposition to his work that the Christian Literature Society was forced to promise a change in the running of the paper. The editor saw the hand writing on the wall, and taking advantage of the loose laws of the country, has appropriated the paper to himself, subscription lists, advertising, and all.

News in Nutshells

A Red List

OUR HOPE has printed the following list from the *National Republic*.

"It is said 'to be forewarned is to be forearmed.' We print therefore the list of the Communist, Socialist, Internationalist and so-called 'Liberal' movements in the United States that are active among the American Youth, many of which are co-operating directly or indirectly with Communism.

The Green International (Green-Shirts), the American Committee Against War, the United States Congress Against War, the Anti-Imperialist League, the Committee on Militarism in Education, League for Industrial Democracy, John Reed Clubs, Young Liberator, National Lithuanian Youth Federation, National Student Committee for Struggle Against War, National Student League, War Resisters League, Workers International Relief Scouts, Young Communist League, Young Pioneers of America, Young People's Socialist League, Labor Sports Union, International Workers Order (youth section), International Labor Defense, Federation of Children's Organizations, American Youth Club, Unattached Youth, League of Struggle for Negro Rights, National Student Federation, Workers Schools, American Youth Congress, Howard Liberal Club, Left Party of George Washington University, George Washington Liberal Club, Inter-Seminary Movement, National Council of Methodist Youth, Young Circle League, International Negro Youth Movement, Epworth League, United Christian Student Movement, Young Caravans, Education Workers League, Young People's League, University of Michigan Social League, Smith Why Club, Young Pioneers, Spark Lete Athletic Club, University of Chicago Socialist Club, Continental Industrial Club, Young Epics, Chu Sing Youth Club, Young Workers Music League, Young Workers Dance League, New Dance Group, Peace Patriots, Pen and Hammer Club, Proletariat Dramatic League, Fellowship of Youth Federation, Pioneer Youth of America, Free Society, Free-thinkers of America, Friends of Soviet Union (youth branch), Harlem Progressive Youth Club, Jack London Club, October Club, National Association for Advancement of Negroes (youth section), National Council for Prevention of War, Nature's Friends and National Youth Conference Relations Councils, Women's International League for Peace and Freedom, Young Sparks, Young Worker Builders, Workers Schools, Open Forums, Jewish Workers Clubs, Theatre of Action, Workers Cultural Federation, Red Star Troops, Workers Gymnastic & Sports Alliance, The Youth Club, American Association for Advancement of Atheism, New History Society, Association for Intellectual Liberty, Young Sparticus League, Church League for Industrial Democracy, Save Our Schools Committee, Lithuanian Literary Society, Proletarian Dramatic Society of America, John Reed Art League, Falcons, Farmers Union, Ebenezer League, Student Congress Against War, Proletariat Dramatic League, Free Society, Free Thinkers of America, Workers Camps, I. L. D. Scouts, Friends of Soviet Union (youth section), Russian Dramatic Club, Young Defenders, Sport Aces Youth Clubs, National Legion of Youth Against War, Young Workers League, Fellowship of Reconciliation, Church of All Nations (girls section), Maryland Baptist Student Union, American Youth Federation, Rebel Players, Red Sports Athletic Club, Homeless Youth of America, Unemployed Council, United Farmers League, Youth Movement for World Recovery, California Anti-War Comm., Methodist Hi-League, Free Youth, Harlem Progressive Youth, American Committee for Protection of Foreign Born, Workers Sunday Schools, Workers Anti-Religious League, League of Workers Theatres, The Blue Blouses, Workers Soccer League, Young Circle League of America, Farmer Labor Political Federation, American Democratic Youth, Students Rights Assn., Pioneer Youth of America, Methodist Federation for Social Service, National Council of Methodist Youth, Hoe and Hammer Clubs, The Marxians, Jack London Clubs, New Masses Club, Frederick Engle Club, Finnish Youth Movement, Workers Sports League, Junior Federation of Colored Girls, National Council of Methodist Youth, Howard School of Religion, International Negro Youth Movement, United Christian Student Movement, Spark Lete Athletic Club, Continental Industrial Club, Chu Ding Youth Assn., Proletariat Anti-Religious League, Fellowship of Youth for Peace, Vanguard Drama Players, Federation of Jewish Youth, University of Los Angeles Anti-War Com., 4-S Club, League for Independent Political Action, Young Men's Progressive League, Workers Club, Epic Youth League, Unemployed League, Fourth Cycle Inc., Menorah Society, Jr. Utopians, Chino Assn. for Labor and Relief, Workers Benefit Assn., Public Works and Unemployed League, Workers Progressive Club, Young Peoples Epic League, Baptist Young People's Union, Pasadena Peace Conference, Planning Com., American Youth Congress, Students Problems Clubs, American Principles League, American Youth Congress, Regional Committees, Epic Drama

Club, Modern Discussion Group, Open Forum, Social Science League, Social Problems Club, United Front Committee, Workmen's Circle, X Club, Youth Incor., Young Sociology Club, Young Women Progressive League, Rebel Arts Club, Nat Turner Club."

An Overture on War

THE consistory of the Second Christian Reformed Church, Englewood, Chicago, is bringing the following overture to the forthcoming classis with the request that the classis adopt it and present it to the synod of 1936:

"The synod disapproves of our present day pacifism which condemns all war and loses sight of the state's duty to maintain justice, if needs be, with the sword, as we are taught in Romans 13. At the same time the synod would also enunciate the principle that all wars of aggression are contrary to the Word of God and that the members of the Church of Christ are justified in an actual war of aggression to feel free before God not to bear arms.

"Grounds:

"1. The increasing preparations for war in our own country as well as abroad, and the activities of militaristic groups who would involve our country in war for the sake of the enormous profits which would accrue to them from such a war.

"2. The uncertainty among many of our own members as to what their stand should be in case of a war which they feel is not justified. Must they obey the government which is ordained of God, or must they follow the dictates of their own conscience? The above overture would offer them a measure of guidance in solving this problem."

This overture was not passed by the consistory in haste. It was discussed at one session, and then laid upon the table, not because of any disagreement among the members, but at the suggestion of the chairman, so that every member could give this important overture careful thought. In the meanwhile some of the consistory members read the editorial of Dr. Clarence Bouma in *The Calvin Forum* for December and were strengthened in their conviction that our synod ought to take some action in this matter, at least, that the synod should move in the direction of taking some position on this question which may become a life-and-death question for thousands of our own people at some future time, and possibly in the near future, for war clouds continue to darken our horizon.

We hope that all consistory members, and especially all delegates to our forthcoming synod, will be able to read the article of Dr. Bouma. We presume that most ministers read *The Calvin Forum* and this would place it within reach of any elder-delegates who do not read *The Calvin Forum*.

The statements of Dr. Bouma which bear directly upon the above overture are:

"The duty to obey the government is one of the basic duties of all Christian social ethics. The solemn teaching on this score of Paul in Romans 13 is plain. A state in which the citizen obeys the government only when it suits his convenience is no state and that government is no government.

"The Christian's duty to obey his government is, however, not absolute and unrestricted. The early apostles refused to obey the government when it forbade them to preach Christ and we laud them for it. Protestant believers refused to deny their faith under pressure from a Roman Catholic government, joyfully going to the stake, and we call them heroes and martyrs of the faith today. When the call to a higher loyalty is unmistakable, and the Christian by obeying the government is convinced he would be a traitor to such a higher loyalty, it is not only his privilege but it is his duty to offer passive resistance and take the consequences. . . . It is fallacious to hold that the Christian citizen should heed the call of the government to arms regardless of the justifiability of the war, just as he would pay his taxes regardless of the question of how the government will expend his money, thus leaving the responsibility in both cases up to the government. There is no comparison between taking the life of a fellow man and paying one's taxes. When we take the life of a fellow man, we remain morally responsible beings and cannot allow ourselves to be degraded to automatons who transfer the moral responsibility for their acts to an impersonal power called the state. . . ."

Dr. Bouma concludes with the statement that if a Christian "has the conviction that the war is morally not justifiable, it would appear that he has no right to take part and the only ethical course open to him is to become a conscientious objector and refuse to take part in the mass murder of his fellow men."

The four-page editorial of Dr. Bouma is a masterpiece for clarity of thought and for the consistent application of our Calvinistic principles to this highly involved problem of a Christian's relation to war, and when we read it, after the preparation of the above overture, we were thoroughly convinced that the overture embodies sound principles.

It goes without saying that the overture does not oblige synod to express itself on any actual war, but it enunciates principles which are always valid and which can be applied by the members of the Church as the occasion demands.—E. J. Tanis in *The Banner* (Christian Reformed).

Japan Frees Geisha Girls

THE Japanese Government is closing more than 500 places of licensed prostitution. For years Christians in Japan have led a campaign against this three-century-old form of slavery.

In Face of Persecution

RECENTLY the national Bible Society of Scotland reported outbursts of fanaticism in Madrid against the colporters and the Bible as it was presented for sale at the annual Book Fair. Gospels were bought only to be torn up before the eyes of the colporters. Threats and attempts to burn down the stall were made. The persecution was the most marked in years. The Minister of the Interior stationed six guards to protect the stand night and day.

The British and Foreign Bible Society has received information from **Senor Adolfo Araujo**, its superintendent for Spain, that the travelling book-shop which bears the name of the first agent of the Bible Society in Spain, the well-known writer, **George Borrow**, has now been dedicated at Barcelona. **Borrow** was immortalized by his great work, "The Bible in Spain," and it is very fitting that the first motor caravan to be used in that country for the distribution of the Scriptures should be named after him.

"The coach is good to look at," writes **Senor Araujo**. "Painted in a colour called 'Arabian sands,' it will resist well the combined action of dirt and dust and will always present a good appearance. On its sides are painted in blue letters on a background of white, the words: 'Sociedad Biblica. Libreria Ambulante (travelling book-shop), George Borrow.' It carries three beds; two of them during the day are turned into chairs, the other folds up at the back of the driver's seat. Behind these beds are two small rooms for the use of the staff, one of which is a kitchen. Behind this there are book-cases. The doors, too, at the back, when open, display book-cases attached to each of them. Thus the whole back part of the coach, when working, is separated entirely from the front part, and the speaker is surrounded by books, which present a very attractive appearance, with their bindings of many colours. On the roof of the caravan is the loud-speaker, of which we expect so much."

Nazi Clergy Write New Bible Version

ARDENT Nazi pastors are rewriting Luther's version of the Bible to harmonize it with their anti-Jewish feelings and professed belief that Christ, after all, "was not Jewish," according to the Associated Press.

Bishop Weidemann, of Bremen, disclosed to a recent meeting of the Evangelical churches there that the new Bible, long clamored for by some Nazis, actually is under preparation.

Hans Kerrl, Nazi director of church affairs, is understood to have declined to associate his ministry with the Bremen meeting.

"The new translators are not concerned

with the Luther of yesterday, but the Christ of today," said **Bishop Weideman**, asserting that "a German shuts a book immediately that tells him his law was given by Moses."

Appeal for Christian Refugees

AN APPEAL for funds to provide relief for several thousand German Christian refugees was issued recently by more than 150 well-known clergymen and laymen, both Protestant and Roman Catholic.

Disaster faces these refugees unless funds are forthcoming immediately, it is said.

The appeal reads in part:

"Among the victims of the rigorous and oppressive laws passed by the recent Nuremberg Reichstag against the Jews are thousands of Christians who are racially partly Jewish but religiously Christian. The victims of Nazi intolerance and injustice include two categories of Christians, many of whom are distinguished scholars; the first is made up of Gentile Christians, who, through their championing of the rights of Christian conscience, their opposition to war, their friendship for the outraged Jew, or 'other offense,' have been driven from their homeland. The second is made up of Jewish Christians, or partly Jewish Christians, or Gentile Christians, who have married 'non-Aryans.'

"While the Jews have, in a remarkable display of sustained generosity, raised large sums to take care of their coreligionists and have in many instances extended their generosity even to Christian Jews, most Christians have hitherto remained indifferent to the plight of their fellow Christians among the refugees.

"Some 5,000 non-Aryan victims of the Nazi regime have already lost every possibility of livelihood in Germany and must be settled outside of Germany. Unless speedy help can be secured, they will not survive the Winter. Four hundred thousand dollars are required for their relief, resettlement and rehabilitation."

In Footsteps of a King

THE *Life of Faith* (London) states: "In his capacity as President of the Scripture Gift Mission, **Bishop J. Taylor Smith** has announced the intention of the Mission to supply a Bible at cost price, or, if necessary, free, to those who do not possess a copy. This is the outcome of the example set by his late Majesty of reading a chapter of the Bible daily. We have the highest authority for believing that **King George** made this his invariable custom to the end of his life, and the Scripture Gift Mission, feeling that this is a propitious moment to urge the practice upon those who hitherto have been indifferent to the Bible, have taken steps to ensure that all those who do not possess a Bible shall obtain one. There can be few homes, however, where a copy of the Scriptures cannot be found, inasmuch as children, both in day-schools and in Sunday-schools, frequently receive a Bible in the form of a prize. At the same time, it is not wise to take anything for granted, and we hope devoutly that poorer people who may not be able to afford books of any kind will avail themselves of this splendid offer which is made by the Scripture Gift Mission, and, what is more important, lose no time in following in the footsteps of the late **KING** by devoting a little space out of every day for simple Bible reading, which, with the blessing of the Holy Spirit, will make them wise unto salvation, and will give them counsel and direction in all their works and ways."

The Jewish Exodus

REPRESENTATIVES of British Jews have been in this country arranging for co-operation of American Jews to carry out programs of Jewish emigration from Germany.

German Jews possessing property are being allowed to depart from Germany with a certain portion of the value of their property in the shape of German goods. This program being a help to German trade by increasing exports and in several other ways has made German authorities willing to co-operate in carrying it out.

The older German Jews with little or no property will probably have to remain in the country. But the younger ones, with no chance of life or living in Germany, will be helped to emigrate.

Sir **Herbert, Felix Warburg**, New York banker, and other leaders hope to raise \$10,000,000 in America and \$5,000,000 in England. They plan to lend emigrants enough to reach a new land and establish themselves, the money eventually to be repaid to the general refugee fund.

As many refugees as possible will seek haven in Palestine. Others as immigration laws permit, will be taken to America, Canada, England and European countries free from anti-Semitic restrictions.

IN THIS ISSUE:

EDITORIALS

Christianity, Evolution and Miracles	217
Announcement Extraordinary	218
A Noteworthy Article by Dr. Allis	219
Some Dangers in Present Pacifist Movements.....	220
L. NELSON BELL	
D. L. Moody—The Man, The Message, and The Work	223
A. F. GAYLORD	
An Unpublished Fragment of the Fourth Gospel..	225
C. H. ROBERTS	
A Meditation on the Resurrection	227
ABRAHAM KUYPER	
Missions	230
MRS. GEORGE P. PEIRSON	
Book Reviews	232
Question Box	233
Letters to the Editor	234
News of the Church	236