

# CHRISTIANITY TODAY



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

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## Editorial Notes and Comments

### DR. KUYPER'S EASTER MEDITATION

**I**N LIEU of an editorial dealing with some phase of our Lord's resurrection we refer our readers to DR. KUYPER'S Meditation in this issue on Christ as "the first-born from the dead." It seems superfluous, if not presumptuous, for us to present our readers with a study of our own concerning the same subject in view of his profound and penetrating observations.

DR. KUYPER'S meditation is especially commended to the attention of those who are tempted to minimize the importance of what is called, after a tautological manner, the bodily resurrection of our Lord. Surely DR. KUYPER makes abundantly clear that it is an essential doctrine of the Christian Faith that our Lord rose in the same body in which He suffered. Note his striking statement that the death of Christ would have meant the "undoing of the Incarnation" had it not been followed by His resurrection and the manner in which he brings out the fact that Christ would not have accomplished our redemption if His body had remained in the grave; also the manner in which he makes clear that our Christian hope is bound up with the bodily existence of Christ in heaven today and His future bodily return. "Far from being a side issue," DR. KUYPER rightly remarks, "the body, the flesh, the blood, the whole visible appearance of our Saviour in the Mediator is the main concern."

Let it never be forgotten that the Christian doctrine of immortality includes more than the immortality of the soul. It includes the immortality of the whole man—and the whole man according to the ordinance of God, as DR. KUYPER insists, includes a body as well as a soul. Expressed technically man as God created him is a psychosomatic being. Such he is and such, apart from the period between death and the resurrection, he will ever be. Christ's resurrection is the pattern as well as a pledge of our own. Because He "lives in our human flesh in heaven" we are warranted in looking forward to an immortality in blessedness of our complete selves. In harmony with this the Scriptures teach that those who die in the Lord do not attain to full blessedness until after the resurrection.

### "A MOVEMENT FOR WORLD CHRISTIANITY"

**S**OMEWHAT as the serpent changes its skin but does not die what was originally known as the Layman's Foreign Missions Inquiry and later as the Modern Missions Movement is now carrying on under the name of A Movement for World Christianity. It is safe to say that under its new name as under its old names it has as its objective the putting into effect of the principles that found expression in "Re-Thinking Missions," the book which contained the report of the Appraisal Commission of the so-called Laymen's Inquiry. The formal re-launching of this movement to modernize the missionary enterprise of the Protestant churches took place on December 31, 1935. The underlying convictions of its members find at least partial expression in the Preamble to its Constitution. We quote:

"A movement for world Christianity is a result of the deepening conviction in the Church that God in our time calls for a more adequate expression of Christianity's world responsibility. It believes that this involves at least:

1. A conception of missions which faithfully represents Jesus and His Gospel; which, recognizing every aspect of human need, lays a demand upon the Church to meet those needs in the light of new world conditions and changing forms of thought; and which makes for increased cooperation among religious and social groups, free from ecclesiastical and doctrinal divisiveness and from all sense of national and racial superiority.
2. The recognition of the responsibility of the Church for Christianizing the whole range of influences—economic, political, cultural, as well as religious—both within Christendom and in the impact of those influences upon non-Christian peoples.
3. The appreciation of the spiritual goods and high aspirations of non-Christian peoples, which are also the basis upon which Christianity may hope to fulfill its mission of helping to bring to men and society everywhere the abundant life of the Kingdom of God.
4. The conviction that any enterprise, venerable as it may be, can be justified only insofar as its methods, motives and principles are constantly subjected to searching inquiry and revision in the light of the truth of the Gospel."

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Its relation to pre-existing movements, to existing Mission Boards, and to the churches, is expressed as follows:

"The Movement regards itself as an outgrowth of a succession of developments in relation to the missionary enterprise. Among these were a series of objective inquiries into the work of the Christian churches in non-Christian lands, such as the Burton Educational Commission (1922) and the Lindsay Commission on Higher Education in India (1931). But the Movement is more immediately the outcome of the Laymen's Foreign Missions Inquiry (1932) and the Modern Missions Movement. While recognizing its abiding indebtedness to these and other notable contributions, the Movement is free to define its own methods and objectives.

"While the relation of the Movement to the existing Mission Boards and other missionary agencies is conceived as independent, it purposes to be of fundamental service to these agencies and invites their reciprocal cooperation in its own undertakings. It will place at the disposal of these agencies, if desired, the results of the work of its Research Department and make recommendations for their consideration, as it will welcome recommendations by them with reference to its own activities.

"The movement is an independent organization only in the sense that it is not officially the creature or representative of any denomination or other ecclesiastical body. It stands ready to serve the churches by providing them with concrete information concerning missionary principles and policies, furnishing lists, where desired, of commended enterprises, developing a fuller understanding of the larger issues of missions, seeking with churches a new vindication of the enterprise and creating fresh interest and conviction."

Membership is open to all who "declare in writing their desire to affiliate and to share in furthering its purpose." We are further told: "The Movement depends for its chief support on the voluntary contributions of individuals and churches. As it conceives its relationship and responsibility to be primarily to individual churches of the several communions, it looks to them for its principal financial support. A number of churches are already making regular contributions toward the operating expenses of the Movement. These are in amounts of \$25 to \$150 and one of \$1000. The annual budget of the Movement for the first year is \$23,500." The Movement between sessions is to be under the control of an Executive Committee of twenty-six members, who in turn elect a Committee of Counsellors of not more than three hundred.

The Acting-President and two other members of its Executive Committee are members of the Presbyterian Church in the U.S.A. as are a considerable number of its Counsellors. A number of these are pastors of large and important churches. It is to be assumed that either as individuals or through the churches of which they are the pastors they are all contributing to the financial support of the Movement. We do not question their right to do this insofar as their financial support of such a movement is consistent with their ordination vows. It is clear, however, that insofar as they do this as individuals, or encourage their churches to do it, they are acting in open disobedience to the Deliverance of the 1934 Assembly, the

occasion of which was the establishment of that other *independent* organization known as the Independent Board for Presbyterian Foreign Missions. For according to that Deliverance "it is the definite obligation and the sacred duty of each individual who is affiliated with any of its churches or judicatories to support its Boards and Agencies to *the utmost of his ability*" (italics ours). That Deliverance further declared that "the missionary offerings of the Presbyterian Church *must be restricted* in their apportionment and distribution to those Boards created and maintained by the General Assembly, *unless* an expressed approval is granted by the judicatories of the Church to assign a portion of such offerings to other objects" (italics ours). What is the likelihood that the General Council will initiate action against those Presbyterians who are members of "A Movement for World Christianity"? Surely an Assembly deliverance, no matter how unwise or illegal it may be, if it is to be applied at all, should be applied even handedly to all. For the Assembly, the circumstances being what they are, to ignore this Modernistic Movement is to give plausibility to the charge that the members of the Independent Board are being "persecuted" merely because of their orthodoxy.

## COVENANT UNION DEFINES AIMS AND APPEALS FOR FUNDS

**U**NDER date of March 9th and over the signature of its General Secretary the Presbyterian Constitutional Union addressed a letter to "Friends" in which as the basis of an appeal for funds it makes clear that it is planning and working for the establishment of a new organization "to carry on the true Presbyterian Church in the U.S.A.," provided the next Assembly sustains the convictions of the members of the Independent Board (and others) and in which it leaves it an open question whether it will drop this proposal even if the Assembly dismisses these cases. Some of the more significant passages follow:

"At least nine ministers and two laymen have suffered persecution at the hands of church tribunals because of their unflinching loyalty to the Word of God. . . . In addition, the door of the ministry has been closed to young men who will not, in violation of the Confession of Faith, pledge blind 'loyalty' to the official boards. All of this shameful tyranny is the answer of the ecclesiastical machine to the single question, 'Which shall we exalt—the Word of God or the word of man?' . . . Slightly more than three months remain before the next General Assembly. The gigantic task that faces the Covenant Union must be performed during these three months. . . . Above all else we must face the actual situation that may confront us in May and be prepared to carry on the true Presbyterian Church in the U.S.A. regardless of cost. If by official action the General Assembly dethrones Christ as only King and Head of His Church, we of the Covenant Union must be ready to act, and plans for such action must be laid now. These plans will not be wasted whatever the Assembly does, for if the illegal mandate of 1934 is 'thrown out,' while the immediate crisis will have been postponed, the

general situation will be just as acute, and will have to be met in an organized way. . . . To complete the present task and to lay the foundations of a true Presbyterian church continuing its historic witness to the Gospel, the Covenant Union needs about \$6000 between now and June 1st."

It will be noted that the letter from which we have just cited is written on the assumption that members of the Presbyterian Church are being "persecuted" *solely* because of their refusal to subordinate the Word of God to the word of man. If such were the case, it would be the clear duty of all real Christians to rally to their defense. It is by no means obvious, however, that such is the case. It is the conviction of many as loyal to the Word of God as any of the members of the Covenant Union that the Independent Board is itself unconstitutional and that, regardless of any and all doctrinal issues that may be involved, its members have subjected themselves to lawful discipline at the hands of the Church. There are others equally loyal to the Word of God to whom it is an open question whether the members of the Independent Board are within their constitutional rights in establishing and maintaining said Board. Few deny that whether the Independent Board is technically *within* the Presbyterian Church (and as such under the jurisdiction of the General Assembly according to Chapter XXIII of the Form of Government) it is practically within said Church and so opposed to the spirit if not the letter of its Constitution. In view of the diversity of opinion as to the constitutionality of the Independent Board that exists even among those whose loyalty to the Word of God is unquestioned, it would seem that the question whether membership in said Board is a "disorderly and disloyal act" is one the courts of the Church may legitimately consider and determine.

It will also be noted that this letter is written on the assumption that if the next Assembly sustains the convictions of these men at the hands of the lower judicatories of the Church, the Presbyterian Church in the U.S.A. will have become officially apostate in that by its exaltation of the word of man it will have dethroned Christ as the only King and Head of the Church. Such a representation, however, greatly overestimates the significance of judicial decisions in the Presbyterian Church. Even if the Assembly sitting as a court should in a particular case or cases render a decision that involved placing the word of man above the Word of God and the subordination of Christ himself to a human authority, that would not necessarily mean that the Presbyterian Church had officially apostasized. All that it would necessarily mean would be that an Assembly had erred and erred grievously in the decision of a particular case or cases. Only when such an action is taken by the General Assembly with the concurrence of at least a majority of the presbyteries would it mean that the Church had by official action apostasized. In this connection we have the happiness to cite

no less an authority than Dr. J. GRESHAM MACHEN. His competency as an expert witness will hardly be questioned by those responsible for the letter we are criticizing. In the Statement that Dr. MACHEN submitted to the Special Committee of the Presbytery of New Brunswick on December 12, 1934, he affirmed:

"The General Assembly has no power to interpret the Constitution authoritatively except by regular process in an individual case and with reference to that case alone. If John Smith is charged with an offense under the law of the Presbyterian Church in the U.S.A. and after taking his case up through the lower courts has his condemnation confirmed by the General Assembly he has no appeal. The decision of the General Assembly in his case is final. But that decision is final for the case of John Smith but not for any other case. If some other member of the church thinks that the decision in the case of John Smith was contrary to the Constitution of the Church, he not only may but often must, with a perfectly good conscience and in an honest effort to fulfill his ordination vows (if he is an ordained man) do exactly the same thing as that for which John Smith has been condemned. The doctrine of *stare decisis*, in other words, is most emphatically not part of the law of the Presbyterian Church in the U.S.A."

From the fact that we do not agree with the members of the Covenant Union that the situation calls for the immediate formation of a new church organization "to carry on the true Presbyterian Church in the U.S.A.," it is not to be inferred that we think the Mandate of the 1934 Assembly, though reaffirmed by the 1935 Assembly, was either wise or constitutional. Our opinion of that Mandate was made clear in our January issue (p. 170) and need not be repeated here. In important respects it is not only unconstitutional but repugnant to historic Presbyterianism and even clearly un-Christian.

It is perhaps needless to add that we fully approve the position of those (whether they be members of the Covenant Union or not) who are opposed to making loyalty to the official Boards a condition of entering the ministry of our Church or of being transferred from one presbytery to another. We do not see how any Christian man, no matter what his judgment of the Boards as they now are, can give a blanket pledge of loyalty to such agencies. A man who is willing to give such a pledge makes clear thereby, if we mistake not, that he is unworthy to minister in a Presbyterian or even in any Christian Church. We are here touching upon what seems to us the least defensible of all the things that are being done in the Presbyterian Church today and that, moreover, is fraught with graver consequences than any other. If persisted in, it will mean that the Presbyterian ministry will be closed to men worthy of being accounted ministers of Jesus Christ. Apart from the wrong of this procedure its incongruity is glaring when it is remembered that there is reason to believe that few, if any, of the secretaries of these Boards would pledge such blind loyalty to the organizations they serve.

# Presbyterianism, Lutheranism and Methodism: Our Common Heritage and Our Differences

By Dr. Loraine Boettner, Professor of Bible, Pikeville College, Pikeville, Ky.

## Part I

**I**N THIS article we wish to set forth in rapid survey the outstanding similarities and differences which are found in the Presbyterian, Lutheran and Methodist churches. Volumes have been written on these subjects. In the nature of the case we can do little more than glance at the distinctive features of each system.

We shall consider that to be *genuine* Presbyterianism, Lutheranism and Methodism which is set forth in their official creeds. It is, of course, to be admitted that naturalistic views have crept into each of these churches to a greater or lesser extent, views which assign to man, in the use of his own powers, the decisive activity in the saving of the soul. Many of those who today are considered leaders in Christian thought have gone back to a type of Pelagianism more extreme than that held by Pelagius himself. But for the present we are not primarily concerned with spurious forms.

While as Presbyterians we believe our own system of doctrine to be the most consistent, we gladly recognize our Lutheran and Methodist brethren as our fellow Christians and as our allies in the great work of evangelizing the world; and they commonly make the same admission concerning us. The things on which we agree are more important than those on which we differ. As sister denominations accepting the same Bible as our authoritative guide and tracing our history back to a common origin, we each hold the essentials of the true faith. Hence we are to be on our guard against that spirit which actuated some even of the disciples of Christ, who, when they found a man casting out demons, forbade him to continue his good work simply because he did not follow along with their group.

### What We Have in Common

Each of our churches holds the essence of the Christian faith with more or less consistency. We agree in believing that there is one true God, uncreated and eternal, Himself the Creator and Ruler of all things; we believe in the Trinity, that while God is one, yet within the Godhead there are three persons, Father, Son and Holy Spirit, the same in substance, equal in power and glory. We believe that the Bible is the Word of God, that its writers were inspired by the Holy Spirit, and that its authority is final

in matters of faith and practice. We believe that Jesus Christ is the only and sufficient Redeemer of mankind, that He was and continues to be both God and man in one person, that as our substitute He took our place before the law, that he suffered for us and climaxed His work by the death on the cross, that the third day He arose from the dead, that He now sits on the right hand of God the Father, and that salvation is to be found only through faith in

His name. We believe that sin entered into the race through the fall of our first parents, that every person born into the human race partakes of that inherited sin in addition to the personal sins which he commits on coming to years of responsibility, and that God in His infinite love and mercy had pity on poor fallen man and provided a way of escape from the awful consequences of sin. We believe there will be a resurrection both of the just and of the unjust, that God will pass judgment on each person, that the righteous will be rewarded in heaven and that the sinful will be punished in hell. These are the essentials of the Christian faith, and any church which holds them must be looked upon as a true church.



Dr. Loraine Boettner

### Background of the Reformation

The Lutheran and Presbyterian churches trace their ancestry back to the Reformation, while the Methodist Church arose in England at a later date as a protest against the lack of spiritual life and the excessive formalism in the Established Church. The Reformation was essentially a revival of vital Christianity. Augustine, who lived about one thousand years before the time of Luther, had set forth the doctrines of the Christian faith with great clarity and conviction. But since his time there had been retrogression rather than progress. The barbarian invasions from the north had occurred and both State and Church had been profoundly influenced by them.

During this time the Church had become more and more ritualistic, and salvation was thought to be through the outward ordinances. The papacy exerted great power, political as well as ecclesiastical, and throughout Catholic Europe the state of morals was almost intolerable. Most of the priests had never read the Bible. With some few exceptions they were ignorant, indolent, unchaste, and tyrannical, and were regarded with contempt by high and

low alike. In the whole catalogue of human sins and vices none are more corrupt and offensive than those which soiled the lives of such popes as John XXIII and Alexander VI. Swarms of indolent monks roamed over the country and demanded support from the people because of their church connections. That instrument of barbarism, the Inquisition, had destroyed thousands of lives, all in the name of religion. The light of the Gospel had almost gone out, and Christianity, instead of being a heart relation between the believer and his God, had become little more than a formality, a blind submission to the Church. The Church had become so corrupt that Savonarola was led to say, "From the head to the feet there is no soundness in it."

A reformation was necessary. In Martin Luther God was preparing a man who with sledge hammer blows was soon to break in pieces the old system, and in John Calvin He was preparing a man who with keen intellect and systematizing genius was to set forth and defend Christian truths more clearly and ably than had ever been done before. To Luther, the destructive leader, it was given to slay the Medieval monster, Sacerdotalism, or priestcraft; to Calvin, the constructive leader, it was given to clarify and systematize Christian theology.

The Roman Catholic idea that a person could purchase salvation by rendering acceptable services to the Church became more and more widespread, and the Christian idea that Salvation was by grace had just about disappeared. Thus was developed the system of indulgences in which it was taught that for the payment of certain sums of money or for special services one might escape the penalty for wrong-doing. It was, to put it bluntly, a system which, both in theory and practice, permitted a person to buy his way into heaven. For a little money he could purchase immunity from every evil consequence of sin, and in some cases might even secure a license to commit future sins. And, strange to say, the vendors of indulgences, not satisfied with selling the justice of heaven, wished also to sell the justice of earth. The fact is that the pope did issue some indulgences setting aside the civil or criminal penalties of the common law, and those sold by the monk Tetzel were among them.

The climax was reached when Pope Leo X, needing money for the completion of the beautiful St. Peter's Cathedral in Rome, authorized a special sale of indulgences. These certificates for the forgiveness of sins were sold from the church pulpits with great pomp and show. "Drop your money in this holy receptacle!" cried Tetzel; "pay for all your sins, past, present and future! Help the souls of your deceased relatives that are now suffering in purgatory! Just as soon as the clank of your coin is heard, as it falls into the box, the soul that you pay for flies from purgatory into heaven!" And the result was that gold and silver flowed into his coffers in a steady stream.

For some time before Tetzel came into that part of the country Luther had been protesting against abuses in the Church, especially against the traffic in indulgences. But as Professor of Theology in the university at Wittenberg

he had acted with academic reserve. When Tetzel brought these new indulgences into the district near Wittenberg the matter was again brought clearly to his attention, and he determined to subject the whole system to public debate. On October 31, 1517, he posted his ninety-five theses on the cathedral door. They were not only read but were copied and recopied. In a remarkably short time they had been carried through most of Germany and the people rose in revolt against the authority of the Roman Church. That day is justly looked upon as the birthday of the Reformation.

### The Reformation

As we have seen, the Reformation was essentially a revival of vital Christianity. Luther rediscovered the great truth that *salvation is by faith alone*, that it is God in His infinite grace Who saves us, and that to Him we owe all the glory. This was a radically different doctrine from that which had held such absolute sway in the Church before his time. Christianity now entered a new era. Much of the old system had to be discarded. The cardinal doctrines had to be studied again in the light of the Bible, and all that had been added or altered or denied had to be swept away. That was the purpose of the Reformation, namely, to bring the teachings and practices of the Church back into harmony with the Word of God.

Protestantism was strongly doctrinal from the start. Luther *knew* that he had the truth, and he set it forth not merely as his own theories or opinions, but in strongly worded doctrines, or "assertions," as he liked to call them. This mode of procedure proved very offensive to the humanists such as Erasmus, who like many of our own day preferred rather to sit around a table and discuss these problems with an open mind. But to take a light attitude toward doctrines was intolerable to Luther. One might as well say that he was not a Christian as to say he took no pleasure in doctrines. To take away doctrines was to take away Christianity. He had found these doctrines divinely given in Holy Scripture for the express purpose of directing our lives; hence they must be stated in clear, unmistakable language.

Before many years passed the church of the Reformation had divided into two groups, one, the Lutheran, with a system of theology and church government based on Luther's views, and calling itself by his name; and the other, the Reformed, following John Calvin, with a somewhat different system of theology and church government, but not naming itself after its leader. Calvin was twenty-five years younger than Luther, and had the great advantage of building on the foundation which he had laid. At the time Calvin came upon the scene it had not yet been determined whether Luther was to be the hero of a great success or the victim of a great failure. Luther had produced new ideas; Calvin's work was to construct them into a system, to preserve and develop what had been so nobly begun. The Protestant movement lacked unity and was in danger of being sunk in the quicksands of doctrinal dispute, but was saved from that fate chiefly by the new impulse which was given to it by the reformer in Geneva.

The Catholic Church worked as one mighty unit and was seeking to stamp out, by fair means or foul, the rather loosely organized groups in the North. For thirty years Calvin's one absorbing interest was the advancement of the Reformation, and it is probably no exaggeration to say that he was the man who saved the Protestant movement from destruction.

Lutheran and Reformed alike turned to the Bible as the only true and infallible rule by which all teachings and doctrines are to be judged. Between its covers they found eternal and unchanging truth. That voice alone was authoritative because it was the voice of God. Their views as written in the church creeds and handed down to us maintain over against the negative higher critics of our day not that the Bible merely *contains* the word of God as a pile of chaff contains some wheat kernels, but that from Genesis to Revelation it *is* the word of God. Luther translated the Bible into the language of the people, and, like sunshine bursting through the clouds, it poured its light upon the nations. Church traditions and ecclesiastical laws ceased to have authority.

#### The Reformed Church

Having noticed some of the fundamental doctrines which the Reformed, the Lutheran, and the Methodist churches have in common, we shall now notice more specifically the distinctive doctrines of these churches, taking first those of the Reformed.

The Reformed Faith holds:

(1) That God is an absolute sovereign, infinitely wise, righteous, benevolent, and powerful, determining from all eternity the certain fruition of all events of every class according to the counsel of His own will. This involves foreordination or predestination. God knows the future because He has foreordained this particular order of events.

(2) That Adam was, by appointment of God, the federal head and representative of the entire race; that the guilt and corruption which he brought upon himself by disobeying the law of God is, by a judicial act of God, immediately charged to the account of each of his descendants from the moment he begins to exist, so that as a result of the fall all men in themselves are guilty, corrupted and hopelessly lost; that while man since the fall retains his constitutional faculties of reason, conscience and free agency, and thus continues a responsible moral agent, he is, nevertheless, spiritually dead in that his will is opposed to spiritual good, his motives are wrong, and he is unable to change his heart or to fulfill those duties which spring out of his relation to God. This does not mean that in his relations with his fellow men he may not be generous, honest, courteous, patriotic, etc., where the motives for his acts are based not on any love to God, but on considerations pertaining to his own welfare.

(3) That from this fallen human race God has been pleased to elect to salvation and life an innumerable multitude, while for reasons sufficient to Himself, but not fully revealed to us He has seen fit to pass by others and to leave them to suffer the just consequences of their sin.

(4) That Christ was sent to redeem His elect people by

a purely substitutionary atonement; that Christ was able to redeem His people because He added an impersonal human nature to His divine nature and being thus God and man, a person of infinite value and dignity, His sufferings were of infinite value and were in reality a full equivalent for the sins of His people—the benefits from His suffering and death having been intended primarily for His elect, and having only incidental reference to others.

(5) That the Holy Spirit, by implanting a new spiritual nature, enlightening the mind, persuading the heart, and renewing the will, efficaciously and infallibly applies to the Lord's elect people the merits of the redemption which was wrought out for them by Christ, filling them with faith, repentance, and the love of God, so that they are infallibly brought to salvation.

(6) That those who once become true Christians cannot totally fall away and be lost—that while they may fall into sin temporarily, they will eventually return and be saved.

This view alone, we believe, is consistent with Scripture and with what we see in the world about us.

It was John Calvin who wrought out this system of theological thought with such logical clearness and emphasis that it has ever since borne his name. He did not, of course, originate the system, but only set forth what appeared to him to shine forth so clearly from the pages of Holy Scripture. Augustine had taught the essentials of the system a thousand years before Calvin was born, and the whole body of the leaders of the Reformation movement taught the same. But it was given to Calvin with his deep knowledge of Scripture, his keen intellect and systematizing genius, to set forth and defend these truths more clearly and ably than had ever been done before.

Calvin's active and powerful intellect led him to sound the depths of every subject which he touched. In his investigations about God and the plan of redemption he went very far, penetrating into mysteries concerning which the average man seldom if ever dreams. He brought to light a side of Scripture which had as yet been very much in the shade, and stressed those deep truths which in the ages preceding the Reformation had comparatively escaped notice in the church. He again emphasized forgotten doctrines of the apostle Paul, and fastened them in their full and complete sense upon one great branch of the Christian faith. "Of all the services which Calvin rendered to humanity," says Dr. Warfield, "—and they were neither few nor small—the greatest was undoubtedly his gift to it afresh of this system of religious thought, quickened to new life by the forces of his genius."

Martin Luther, with sledge-hammer blows, had broken the power of the old church, but the Protestant groups had been left with but little organization and little power. Luther had written no Systematic Theology. Although his writings were voluminous, they were on scattered subjects and many of them dealt only with the practical problems of his day. It was thus left to Calvin to give a systematic

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# Mission Study Books for 1935-36

## II. Foreign Missions

By Rev. Joseph A. Schofield, Jr.

**I**T HAS been our purpose to discuss in two articles the various books issued by the Missionary Education Movement and the Council of Women for Home Missions for the use in mission study during the current year of two groups in the churches, Adults and Young People and Seniors. Last month we considered the books provided for the study of home missions and one issued for general reading. This month we are to look at the foreign mission books and also at another general book.

"That Other America," by John A. Mackay, is the principal book offered to adult groups for foreign mission study this year. The author is a Secretary of the Foreign Department of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. and brings to his task not only a brilliance of mind and a felicity of expression but a rich background of experience in mission work in Latin America.

Dr. Mackay states at the outset his standard of judgment of mission work to be "an idea to which I am thrall'd, that Jesus Christ is the key to life's mystery and the solvent of its problem." (Page ix). Following this, he begins his discussion by a careful comparison of North America and Latin America, using a brilliant figure by suggesting a prototype for each section from literature. He lets Robinson Crusoe symbolize North America and Don Quixote the vast Latin American part of the western hemisphere and from these symbols calls attention to differences in ideas, philosophies, methods of colonization, treatment of Indian populations, virtues and faults that have characterized the two parts of the world. He shows the need of a fellowship between the two Americas that will help both and at the same time tend to develop a unity between them. But the fellowship that is needed he points out must be upon the very highest plane. "There can be no true and lasting fellowship that is not the fellowship of men and women who have ceased to become self-centered or group-centered or state-centered, or even centered in social welfare, and have become God-centered. . . . In a word, true humanity, as well as true unity, can be achieved only through union with the will of God, through loyalty to the inmost meaning of life itself. . . . True fellowship in the Americas, as elsewhere, can be consummated only on the basis of faith in God's revelation of Himself and life's meaning in Jesus Christ." (Pages 36 and 38.)

In Chapter 2, under a geographical figure, our author shows us the mountain heights of Latin American life and culture to be universality or a sense of wholeness and humanism or an appreciation of values and the dismal caverns to be what he calls (1) cultural primitivism (some countries have a literacy as low as 15%); (2) economic feudalism (4/5 of the land of Chile, for example, is owned by only 3,000 people; the oppression and degradation of the peon is in most countries terrible; some agricultural workers earn only 16 to 30 cents a day and some bread and beans); (3) ethical naturalism (he calls South America "the continent that is lacking in both a moral sense and a spiritual principle" (Page 65) and remarks as an illustration of this statement (Page 66) that "In Latin America, it would be nearer the truth to speak of sexual a-morality than of sexual immorality. That is to say, in so far as the male sex is concerned, the average

man has been totally lacking in moral principle, whether derived from social sanctions, religious beliefs or personal conscience"); (4) congenital indifferentism (to religion as well as life which our author partly attributes (Page 71) to the "failure of the Roman Catholic Church hitherto to justify religion intellectually and ethically in the minds of serious people" and which further manifests itself in a widespread inward skepticism) and (5) spiritual escapism (manifesting itself largely in a constant flight from reality).

In the next chapter, under the figure of "Smoking Craters," Dr. Mackay discusses Latin American revolutions, quoting the Argentine writer, Navarro Monzo, to the effect that "only those countries have made a success of democracy that passed through a definite religious preparation for the exercise of political responsibility" (Page 78), and paying particular attention to the Mexican social revolution and to the Youth Movement in Peru, called the APRA, which, he says, is the highest point ever reached in all Latin America by any social-political movement. He next discusses the growing religious interest in these countries, showing how the old religion of Romanism did not affect life with any particular power while the newer Protestantism does and pointing out further the awakening enthusiasm on the part of many for the person of Christ.

Chapter 5 describes the work of Evangelical or Protestant missions in Latin America under several sub-heads, such as the introduction of the Bible, the new National Evangelical Churches, the use of education in mission work and the part played by social service. He closes his book with suggestions for missionary emphasis in the future if Evangelical work in this part of the world is to go on and increase in power and influence.

Without doubt this is one of the best mission study books ever issued for interdenominational groups. It gives a fine historical and geographical background. It boldly points out the weaknesses in Evangelical missions. It puts God's will where it belongs, at the very heart and center of all mission work. It holds the Bible high. It stresses evangelism. It points out that "there can be no substitute for direct evangelism, for the challenge of truth itself, for the passionate proclamation of a divine message . . . the heart of Christianity is the announcement of good news regarding God, the hearing of which by a childlike or anguished heart remakes life." (Page 184). It stands firmly for the essential concern of missions, asking, "When people want to know about the eternal, why waste time and lose priceless opportunities dealing with minor and peripheral interests?" (Page 185.) It glorifies Christ, both crucified for our sins and risen and alive for our strengthening. Appended to the volume are a good reading list, a good table of areas and populations, a good index and a good map. This is a splendid book. Let us have more like it!

As is usually the case with the main book every year, a small pamphlet is issued as a leader's guide for use in connection with a study course based on the larger volume. Arthur M. Sherman has written the guide for "That Other America" this year under the title, "Understanding Latin America: A Course for Adult Groups." This is a very useful little booklet, suggesting that "The

leader should constantly have in mind that the aim of missionary education is to present the need of the world for the life-giving power of the gospel of Christ (Page 4). . . . He begins every period of preparation by looking definitely to God for help." (Page 5). In this pamphlet are to be found splendid outlines for various sessions of the study course; hints as to how to open discussions and employ current events to arouse interest; good matching opinion and reaction tests and other helpful suggestions. It is marred by a few misprints and by a suggestion that youth will not respond to the conception of the church as a "haven for the weary and troubled—a place for one's spiritual comfort and peace" (Page 25) which we think is far from the facts. But these defects do not destroy the usefulness of the booklet.

Generally a special book for study by women's groups is issued each year. Generally it is actually published by the Central Committee on the United Study of Foreign Missions, but it is distributed exactly as the other books and should be considered with them. This year's book is entitled "Women Under the Southern Cross" and is written by Margaret Ross Miller, a former missionary in Mexico with her husband, the Rev. George A. Miller, D.D., who is now Bishop for South America for the Methodist Episcopal Church. Mrs. Miller states her purpose thus: "It is merely an effort to set forth samples, here and there, of many diverse but significant features of the life of women in South America as they meet the conditions of today and face the unfoldings of tomorrow." (Page 1). Unlike the other books this year, this one deals only with South America, without reference to Mexico or Central America. But South America, Mrs. Miller reminds us, is "a continent whose glory is its youth and whose significance for the world is that of a cradle rather than a monument" (Page 2) and adds, "To us in our time it is given to witness the unfolding of one of the major social movements of the ages, a continental civilization in the making." (Page 4).

Our author gives us a very full and satisfactory description of the life of the women of South America—the upper and lower and the emerging middle class; of the movement toward civil and political equality for women; of their education, with a special chapter devoted to Protestant or Evangelical education; of the organized work of women in the Evangelical Church, both in separate congregations and through wider organizations whether national and international or denominational and interdenominational. There is a special chapter on "Daughters of Drudgery," describing the life and problems of the women of the Indian tribes of the continent under four geographical heads: The Tribal Indians of the Amazon Valley; The Andean Indians; The Paraguayan Chaco Indians and The Araucanian Indians of Southern Chile. Then there is a final chapter on present day trends and the outlook for the future.

The book is filled with interesting discussions and vital information. For example, it discusses the double moral standard so prevalent in South America where "Chastity is for women only" (Page 22); and illegitimacy, the birth rate of illegitimate children being in the better organized countries "from twentyfive to sixty-five percent. In remote interiors, among semi-civilized peoples, accepted standards of wedlock and legitimacy lose meaning. . . . One writer says that taking the continent as a whole, sixty out of every one hundred women have become unmarried 'wives'" (Page 23, Page 24). It points out that while high class women are always above reproach in this respect, low class women are always at the opposite extreme and almost all men, both high and low class, are under no sexual restraint whatever. Infant mortality runs as high as from 35% to 80% according to country for children between two and five years of age (Page 28). Illit-

eracy is high; even in such an advanced country as Brazil it is 75 percent.

Mrs. Miller rightly stresses the importance of the new birth (Page 92), the need of prayer, the value of Bible reading and the necessity of developing a lay leadership in the national churches. She wisely stresses evangelism in her book, giving in one place a striking example of a woman of the street who was converted and became a Bible woman (Page 109) and another of a humble woman who brought so many to the church that a new church was needed in the neighborhood.

There are some weak points in the volume. The arrangement of material is not always simple or clear; there is some overlapping and some confusion. Part of the book is choppy with illustrations strung along one after another. Twice the author seems to make fun of pastors who object to women in the pulpit (Page 85, page 125) but this feature, while objectionable to Presbyterians, might not be out of place in an interdenominational book. The writer seemingly belittles theology and doctrine a bit and is a little hard on missions that will not co-operate and on those missionaries who say "only salvation counts" (Page 174). After all, salvation does count most! The thought of individual salvation is belittled when she says "Once religion was saving one's soul." (Page 186). For it still is, in its primary and its personal application! The book is packed with information. There are many splendid illustrations of Christian work among South American women and of Christian work done by South American women. There are a number of good photographs, good notes in the back on the South American countries, a good bibliography, a good index and a good map.

The principal book for young people and seniors this year is not a study book at all, but a novel. "Lupita: A Story of Mexico in Revolution" by Alberto Rembao, a young Protestant leader, until recently director of the International College in Guadalajara, Mexico, and now editor of an Evangelical weekly journal for Latin America published in New York, is a thrilling, gripping, short novel by one whom Dr. John A. Mackay, in a splendid foreword, calls "a distinguished son of Mexico and a child of the revolution." Dr. Mackay says further, "The book in effect draws aside the veil from the spiritual pilgrimage of a great Mexican who has thrown in his own lot with those who believe that the gospel of Jesus Christ alone can save his country. The reader cannot fail to be impressed with the magnificent poetic diction, the wide culture, the sensitive understanding and the burning spiritual passion which mark this volume." The reading of the book proves Dr. Mackay's high regard for it not to be excessive.

It is the story of the struggle of a sensitive and truly spiritual young woman (Lupita) and her associates through the mazes of Roman Catholicism, atheism, social passion and communism to the final resting place of a full and satisfying faith both for self and for country in Protestantism. But the greatest influence which impels the characters in the book toward the satisfaction of their spiritual longings through the full Evangelical faith, is the death of Lupita, before she herself had quite arrived. The touching story lays open before us the soul of Mexico in chaos as well as the souls of the individual Mexicans around whose lives it moves.

A word of caution must be given to young people, however, as they set out to read this most excellent and stirring book. Don't stop in the middle. Read the volume through. For otherwise you might get a very incomplete and inadequate view of the Christian religion. Remember the characters before you are living and growing men and women and you are privileged to behold faith developing in the souls of Moreno, Morales and Talavera. But their



religious views in the earlier part of the book, while not false, are usually very incomplete and inadequate. Their full faith is not developed until after Lupita's death. But with this in mind, nobody can fail to benefit deeply from a perusal of this beautiful story. The only fault we could find in the book was the fact that in one place the Spirit, and by that name the Holy Spirit must have been meant, was spelled with a small 's.' The book is touching, gripping, vital, true.

A second book is offered this year for young people and seniors: "Latin American Backgrounds" by Winifred Hulbert. This volume is a great source book on the history, culture and religion of all of our sister republics on the mainlands of either North or South America. The island republics of the West Indies, the territorial possessions of European powers and Puerto Rico are not considered in any of the Latin American books, probably because most denominations include them under home missions if work is conducted in them at all. In the book before us the author begins with the earliest migrations of Indians and the prehistoric settlements of various tribes in different parts of Mexico, Central and South America; the Maya, Inca and Aztec movements, not to mention others. She next goes into great detail on the Spanish Conquest and the vast colonial empire that grew out of it. Next are considered at some length the establishment, development and history of the various republics in geographical groups: Mexico, the Caribbean Mainland, the Four West Coast Republics, the Republics of the La Plata, Brazil. She then describes currents of life and action and closes with a discussion of Evangelical influence and work in Latin America.

The book is largely historical, closely written and packed with information but it does give some space to Protestant work in this part of the world, although it apparently is intended to be almost entirely a background book. Of course much of the information in it is intensely interesting and difficult to find elsewhere. For example, we are reminded that the first protestants to enter Mexico were the chaplains of the United States army in 1846. (Page 58). Today there are 44,000 Evangelicals in that republic, out of a total population of 16½ millions. In another place we are told the horrible fact that the famous war between Argentina, Uruguay and Brazil on the one hand and Paraguay on the other, that raged from 1865 to 1870, took the ghastly toll of three fifths of the total population of the latter country and that still today in Paraguay there are, in consequence, eleven women to every man. (Page 109).

Here is a strong book, filled to overflowing with facts. In it the author takes pains to mention various church enterprises as well as Evangelical schools. She makes a point of stressing evangelism, for which we are pleased. She faces squarely the problem of atheism, quoting (Page 170) the "lament uttered by a Roman cleric, 'The great mass of the people have no religion, and the conditions are truly pitiful,'" and pointing out that in one university 70% of the students declared themselves to be "entirely indifferent to all forms of religion (Page 174).

It would give a mistaken impression, however, if we did not add that the book has serious faults. The author leans toward evolution more than we might wish in her references to the prehistoric movements of the Indians and her cocksureness in setting down dates and routes of migrations. (Pages 2-4). She speaks of flood myths and ignores the Bible flood, without considering that the latter may have given rise to the former. She finds "spiritual truths" in the heathen religions (Page 8), which, to say the least, seems to us to be a little too high praise. She seems prone to class the Hebrew prophets along with various heathen re-

ligious leaders, which process, it seems to us, belittles the Bible. Twice she tells us that Peter founded the Church of Rome! (Pages 9 and 10). And once she suggests that it is fanaticism to criticize the obvious errors of the Church of Rome as it exists today. (Page 171). She seemingly makes light of theology, saying with apparent approval that for Latin Americans differences in theology belong to the 16th Century and not to the 20th (Page 185). She seems almost to give too much credit and too much appreciation to the corrupt Roman church (Page 187). And beside all this, the book may give a little too much detail and too much historical matter for a study book for young people. But after all, these faults are not very obvious (apart from the manner in which she mingles history and fancy in the opening pages of her book) and certainly are minor in comparison to the value of the volume as a whole and no Presbyterian leader need hesitate to use it with his study classes. Like the other books on the same general subject this year, this one has good tables and a map. As a valuable source book on Latin America it is probably unexcelled.

The leader's guide for this book is called "The Quest for Gold and God" and is by the same author as the larger volume which it is meant to accompany. It contains good tests and good teaching outlines. Our one criticism of it would be that on page 30 it says that the Evangelical message comes from the Four Gospels only, not as it should from the Bible as a whole.

In closing it is necessary for us to look briefly at a small book offered for general use, "The Ghost of Caesar Walks: The Conflict of Nationalism and World Christianity" by Henry Smith Leiper. This is a discussion unit, prepared in six sessions, with questions, programs and resource material for each and should prove stimulating for any group that cares to study the problem of the state's setting itself above the church, making itself practically an object of worship and controlling by its totalitarian claims all the life of the people. Interestingly enough this book classes Russia and Germany together as countries that set nationalism above Christianity. It points out that the devotion of Russians to the Soviet state and to the memory of Lenin is nothing short of religion. The book attacks war, but is careful to avoid the great mistake of so many extreme pacifists who claim that war can never, under any circumstances, be right. It faces the problems before it fairly and insists always that we must obey God rather than man. He has given us a splendid little book that can be widely used in many quarters.

Speaking generally, the books this year, both home and foreign, are much better than they have been often in the past. Indeed there was a time when the chief volume, especially the foreign book, year after year was thoroughly modernistic and unbelieving and still purported to teach missions! Certainly this is not the case this year and we give profound thanks! For it would seem to me that there is really only one bad book in the whole list (for adults and seniors and young people) and that is "Christian Youth in Action," the home mission book for young people. That is certainly bad, and ought never to have come out, but all the others are generally good, and some of them, like John Mackay's "That Other America" and Basil Mathews' "The Jew and the World Ferment" are exceptionally good. So the proportion of the unworthy books is not high. One wonders if this very obvious and very encouraging improvement is to any degree whatever the result of Presbyterian agitation for betterment in the study books. It may very well be. But in any case we thank the Missionary Education Movement and its associated agencies for the good books they have given us this year and respectfully suggest to them that they do even better in the years to come. All its books should be good. It can be done.

## "The Firstborn From the Dead":

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

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

*And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Col. 1, 18.*

THE Paschal feast brings us to a grave; but there, instead of a dirge, it sings the Psalm of life, in order that we may rejoice in Immanuel who overcame.

It is only after we have been in the somber shadow of death, however, that Easter sheds the glow of life around us and upon us.

Thus he who, with all the Christian church in the world would taste the spiritual joy of Easter, must start from death and the grave; and Easter joy in God will always be proportionate to the lesser or greater depth wherewith the soul apprehends the reality of dying and enters into the hard actuality of death.

For why should we hesitate to acknowledge that, while death is no more a punishment for the sins of God's elect, but "a dying to sin and an entering upon eternal life," yet even for God's children death remains a bitter thing, an unholy power that at its every appearance breaks in upon life to remove from us that which is precious and beloved; and to acknowledge also that, however much overcome by Christ, it remains an anti-natural power, one to which we must yield, but can never love.

Even the death of God's noblest children makes one depressed and sorrowful, as would not be the case, at least in that same measure, if full glory were at once to follow upon death, and if vital fellowship between those who went and those who remained behind were maintained. For in that case we should see, as it were, that death actually is but the *gate*, through which we pass into eternal glory.

But this is not so and can not be so, because the day of Jesus' return still tarries and with it the judgment, and the new earth under the new heaven can not yet appear. Therefore does the cruel tearing apart of our being overtake our brothers and sisters who go from us, and ourselves also who pres-

ently follow after, whereby our soul for a time is separated from the body, to continue existence only *spiritually*, as a separated soul, an unclothed spirit, deprived of all outward existence, until the last day.

This does not, of course, detract from the blessedness of our departed. For God, Who is a Spirit, is able to cause them, even in this purely spiritual state, to taste the greatest possible blessedness and joy. Moreover, there is no reason why they who went from us should not, in this purely spiritual existence, fulfill a divine calling. For they are set free from sin, delivered from all trouble and enjoy the blessedness of being with Christ. But for all that, in their *human* existence there remains something wanting.

The Lord our God has created us with soul and body. This twofold manner of existence characterizes our nature as man. This was not our choice; but God has so appointed it in His holy ordinance of creation. Therefore, so long as we are apart from our earthly tabernacle, having not yet received our eternal tabernacle from our God, we lack something that is essential to the fullness of our manhood.

A blind person may enjoy much happiness in Jesus, yet his blindness is a lack, because, even if born blind, he knows that he was made to see, that ability to enjoy sight belongs to him as man; and hence, though he were blind all his life, if he falls asleep in Jesus he will undoubtedly obtain also his physical eyesight, therewith to behold the heavenly glory. Some day the blind will see.

Likewise the departed, deprived of their bodies, are truly rich, because their souls, united with their Saviour, enjoy deep spiritual delight. Nevertheless they lack something, which must be made good to them. The body that was lost in death must eventually come back to them; and in lieu of the visible world which they left and from which

they were taken away, a new, a glorious, and a likewise visible world must be given them.

Though the soul can exist apart from the body, it will always manifest the lack which was caused by the separation; and only when they who went away from us, together with all the blessed shall live again, after soul and body shall have been reunited before God, will that lack have vanished, wholly and for ever.

That this shall be so the church of Christ confesses in the words: "And I look for the Resurrection of the dead: And the life of the world to come."

She confesses this in connection with Jesus' future, the judgment to come and the glory to follow after.

She confesses this with respect to the new earth that shall flourish under the new heaven. And this the church of Christ confesses also when she repeats the words of the apostle of Tarsus and glories with him in the fact that the hour comes, in which Christ "shall change our humiliated body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 3, 21).

How this shall be, no one of us knows.

There are mysteries here which only the last shall solve. As little as we know the secret of creation, or the hiddenness of our own birth, just so little shall any of us understand in advance how, in what way, by what instrument or means, Christ our King shall give us our body of flesh again, and shall establish upon the new earth the kingdom of glory.

We are just as little able to understand the recreation as the primal creation.

But we know that so it shall be. The Word is our guaranty for this. It testifies in us the hope of eternal life. And above all, on Easter morn we see it, as it were, prophesied in the fact that harmonizes with all things else, when our Saviour, who died on Golgotha, on the third morning breaks the bands of the grave and appears to His disciples as the *Firstborn from the dead*.

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For although our Easter has spiritual significance, we are confronted at the opened grave, the starting point of our devotional meditation, with the fact that Christ was the *Firstborn from the dead*.

The spiritual is good, but God's miracles in the realm of the visible must not, for the sake of spiritual, be undervalued and ciphered away.

God manifest *in the flesh* is ever the heart of the "mystery of godliness" (I Tim. 3, 16). The *incarnate* Word is the wonder. That the Son of God not only acts upon us spiritually, but that He also entered into the visible, taking the *visible* upon Himself and appeared in the *visible*, is the mighty fact whereby our Christendom has become the Christendom of the world.

Although our Saviour suffered bitterly all the days of His life *in the soul*, yet it was not by that suffering in the soul, but solely by His suffering and dying *in the body*, by the shedding of His blood and by the curse of Golgotha, that there is the forgiveness of sins.

Again and again the apostles emphasize that the gate of justice is unlocked, not by the spirituality of our Lord's being, but *by His blood*. Not His spiritual majesty, but *His cross* brought deliverance and salvation.

And Christian hope does not derive its inspiration from the fact that Christ is now all glorious in the brightness of the Spirit, but from the fact that He will return *visibly* upon the clouds.

Far from being a side-issue, the *body*, the *flesh*, the *blood*, the whole *visible* appearance of our Saviour in the Mediator, is the main concern.

That physical body is what counts; upon that *flesh and blood* everything depends; only by His bearing rule also *in the visible* comes the glory.

This is so true that when your Saviour instituted the great sacrament, around which His own were always to gather together, He did not call on you to vaporize yourself into the spiritual, but with bread and wine to remember Him and His death, in His broken *body* and in his shed *blood*.

Only when this is clearly put to the fore and the all else exceeding signifi-

cance of the *flesh and blood* of your Saviour is confessed, is the way to our Easter made manifest.

For if His dying on the Cross *had been all*, it would have been nothing less than the undoing of His incarnation, the robbery of that flesh and blood, which He, in order to save you, had taken upon Himself; a terrible operation of Death, attacking the deepest reality of the mystery of godliness.

Your dead Jesus on the cross was One who had been robbed of His body; the hero of God, Whose sword had been snatched from His hand; the mighty One of Jacob, Who in breathing His last breath of life before His God had been rendered impotent.

Therefore His most beloved apostle emphasizes so fully that "blood and water" flowed from His pierced side. It all depended upon that separation of the life *from the blood*. All His people must be able to confess with full assurance that Jesus did not die merely an *apparent* death, but was truly separated from His body and thus had *actually* died.

And this was also the mystery of contradictions.

To save us He had to shed His blood; and yet *if* the separation of soul and body had been final, that shedding of His blood would have ended in the undoing of His incarnation.

That was the dreadful riddle the world faced at Golgotha.

The soul needs *must* be separated from the body. Otherwise there would have been no forgiveness in His dying. And yet He could not *remain* robbed of His body, for this would have utterly destroyed the mystery of godliness.

And lo! Easter brings us the solution of that riddle!

For this is the short Gospel of the opened gate, that notwithstanding the fact that He was dead and His soul had been separated from His body, that same body and soul had been re-united and that Immanuel in visible glory has been seen by His disciples.

How this was possible and how this re-union took place neither man nor angel knows.

That this was a greater miracle yet than any that had taken place before,

the apostle solemnly declared when, in his epistle to the Ephesians (1, 19, 20), he glories in the "*exceeding greatness of God's power toward us, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.*"

This was no ordinary coming to life again. The resurrection of your Saviour has nothing in common with the return from the dead of a Lazarus.

Lazarus and the young man of Nain both died *again*, as did also the little daughter of Jairus; *but not your Saviour*. These almost twenty centuries He lives in *your human flesh* in heaven.

Neither was it like what your resurrection from the dead will be; for you come *after Him*, each in his own order, Christ the firstfruits, and *afterwards* those that are Christ's. He, Who shall quicken you, is Christ Himself.

No longer is there need that a breach be made for you in the stronghold of Death. The breach has been made and your passing through will be entirely unimpeded. But that breach *was not there for Jesus*. He stood before that high, somber wall of the fortress of death; and by His Resurrection He has made an eternal breach therein.

His resurrection is entirely unique. All God's elect shall once be born from death with and through and in Him. But He alone is the *Firstborn from the dead*.

He was the first in and through the breach.

He did what no one can do after Him; because all who come after Him merely *follow* Him.

And not *your* resurrection, but *His* resurrection is the wonder of wonders that hangs together with the incarnation, was demanded by the incarnation, and which by His saving power *preserved* the mystery of the incarnation and brought it up to its *glorifying* power.

In the resurrection of Christ, God's Almightyness and Grace have in principle overcome Death and brought it to nought. He has therein made exhibition of His Divine Omnipotence, exceeding that manifested in the creation; and therein He has produced, not merely from *nothing*, but from less than noth-

ing, even from curse and death, a rich and glorious life.

Not merely to produce life as in its old state under curse and shame it had gone down, but now out of curse and death to bring splendour and glory.

Here not only is death compelled to abandon its prey, but God's majesty triumphs, since death itself has become the instrument whereby addition has been made to creaturely life, making it a still richer life, a still brighter splendour, a yet more illustrious glory. For it goes without saying, that the Son of God did not thereby rise to greater glory; for how could the Deity in Immanuel ever have been susceptible of increase in splendour?

No, that which was glorified in and about Him was *what He had taken upon Himself from us*; our human nature, our flesh and blood, our body, our existence in the visible. All this had gone under at Golgotha. Death had cast its dark and somber shadow over it all. Therefore in the resurrection of Immanuel all this humanity and this alone has been clothed with glory; a glory, which on Tabor had been shown Him in a brief space of time, but now by His resurrection had become His portion for ever.

Moses and Elijah on Tabor had foretold Him the decease which He was to accomplish at Jerusalem. But the Father did more; for on that same Tabor He showed Him the glory, which, after His decease at Jerusalem, should be His for ever.

In the face of all this first our love for Jesus rejoices and gives thanks.

The sight of the innocent and spotless pure One, dying for our sakes under the curse and shame of death, is dreadful. And had this been all, and had nothing else and better followed, the redemption would have been no redemption for you, but to all eternity would oppress you as a leaden weight.

You cannot even imagine that Jesus would have *remained* dead. Therefore, when you see and hear that Golgotha was *not* all, but that presently the Resurrection follows, you are relieved by the sight of this glory of your Saviour to reconcile you to His dying in your

stead; a heavy load drops from your heart.

Here is the result, for which thankfully you praise God's Almightyness and grace. For you He has gone into death, but by God's Almightyness He is brought back in glory.

Even this relief of your love for Jesus is not all. That opened grave, that Resurrection of your Saviour, sheds round about a brightness, wherein you and all God's children, all the redeemed by the blood of the Cross, for their own, and for their brethren's sakes, rejoice and must rejoice.

For He who died and rose again was not merely a man, the man Jesus, whose lot was His own, like that of all the other children of men. No, He was the *Son of man*; the Head of the reborn humanity; not one alongside of you and others, but One who had taken your nature, your flesh and blood upon Himself. As the first Adam, who carried us in his loins, even so the Christ stood in our midst, as the second Adam, in Whom all His redeemed were included.

The tie that bound Him to you was His human nature, which He took from you. He does not put that human nature aside, but in His resurrection confirms it, and only now it becomes lustrous with glory.

Thus by and in His resurrection He does not tear Himself away from you, but thereby draws tighter the tie that binds you to Him and Him to you, making it the more intimately tender.

Closer to you even than the Man of sorrows is Immanuel Who arose.

He is the *Firstborn* from the dead; and that *Firstborn* is the prophecy of those who, after Him, shall in like glory be born from the dead. For if His resurrection were not to be followed by something else it would remain unfinished, incomplete. That He arose marks only the beginning; and only when all that belong to Him and are His, who throughout eternity cannot be separated from Him and by the might of the Risen One, by His resurrection power, shall have entered with Him not only into life, but into glory also, shall that Resurrection be consummated.

The brightness of the comfort of Easter is not the fact that we are im-

mortal, or that we too shall rise. The world knew this long before Jesus had risen. For the godless too will rise, but to eternal woe. No, our Easter is not our resurrection, but our blessed resurrection; our entrance upon eternal joy and glory; to flourish again in our full humanity both of soul and body. It is that we shall be like unto what Immanuel now is; that as He so likewise we shall be in glory, because from Him, the center of all things, glory rains down upon us.

This hope in which the child of God dies, is not a hope that can fail, but one that is infallible and certain.

In that hope we carry out to the grave our beloved dead who have died in the Lord.

In that hope we bide until God's counsel shall have been consummated and the eternal morning shall dawn upon the whole of God's creation.

Already we see from afar Him who not till then shall shine out in all His splendour as the "Firstborn from the dead"; when He shall be "glorious in His saints" and all that are His, as "afterborn from the dead," shall sing with Him the triumph song before the throne of God.

### Presbyterianism, Lutheranism and Methodism: Our Common Heritage and Our Differences

(Continued from Page 246)

exhibition of the evangelical faith. His *Institutes of the Christian Religion* answered that need and was at once greeted by the Protestants with enthusiastic praise as the clearest, strongest, most logical, and most convincing defense of the Christian doctrines since the days of the apostles. It was almost immediately recognized by friend and foe alike as the best exhibition and defense of the Protestant cause. Edition followed edition in quick succession, and it was soon translated into most of the languages of western Europe. Through it the Reformed or Calvinistic principles were propagated on an immense scale. Albrecht Ritschl calls it "the masterpiece of Protestant theology," and Dr. Warfield tells us that "after three centuries and a half it retains its unquestioned preeminence as the greatest and most influential of all dogmatic treatises."

(To be Continued)

## Missions

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

THE main business of missions is to say to every unsaved man, woman and child three things, namely—"There is one God and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all." There is one way of receiving the gracious gift of salvation—simply accepting it in humble penitence. There is one dynamic and only one for effecting salvation in the unsaved, the Holy Spirit, Whom Jesus promised would "reprove the *World* of sin and of righteousness and of judgment."

"I've had a terrifically hard time of it this last year," writes a young missionary. "I'm beginning to think that God can't make anything out of anybody unless they get to the place where they are beyond their own strength and know it." Then immediately he adds, "It's a great life. I wouldn't trade it for the universe if you offered it to me on a gold platter!"

Dr. Ambedkahr, president of the untouchables in India and their representative in the National Congress in that land, has informed the Congress that he has determined to sever his connection with the Hindu religion and enter any other faith which will genuinely accept the untouchables as brothers. What a time this for intercessors in the home church to pray down the convicting power of the Holy Spirit on the millions of the untouchables. What a spectacle, a nation advertising for a religion of brotherly kindness! Intelligent prayer will be sympathetic. There are 336,000 Maya Indians who for centuries have been without the Gospel and today are without the Bible. Dr. Keller reports that in Russia there is now danger of the complete extinction of the church; that the Reformed Church is wiped out and the 200 Lutheran pastors are reduced to eighteen. But there is in Russia real hunger for the Word of God, which many people are studying eagerly. Bibles are entering through Siberia and neighboring countries. Pray, too, for the Evangelical Church in Germany and the persecuted Jews. "The Christians of Ethiopia," says a recently returned mission-

ary, "in these days of crisis, turned not so much to armaments as to prayer." In London an Ethiopia Prayer League has been started. The missionaries in Korea are facing a new insistence, on the part of the Government, that pupils in mission schools must visit the shrines and—what? pay divine honor or respectfully salute? If the former, acquiescence is impossible: if respectful salute only is intended the Government ought to, understanding, as it does, the Japanese language and define itself unmistakably. Meanwhile let us pray for the missionaries under fire.

A new religious hunger characterizes present-day life in Japan. We quote from the January issue of the organ of the Summer School of Linguistics, sponsored by the Pioneer Mission agency, Mexico—"The doors for the entrance of new missionaries in Mexico were still tightly closed last summer. At Camp Wycliffe a special day of prayer for the situation was set aside. It required more than usual faith to kneel down and ask the Lord to mould the policy of a government which had been radical in its attitude toward Christianity. Yet there were promises which God gave us grace to claim. As we rose from our knees, someone who had been listening to a radio in town came and announced a news report that President Cardenas of Mexico had dismissed his cabinet including the fanatical atheists. A few days later, word came that he had chosen men who were less inclined to a radical program in the republic. While we were yet speaking (Isaiah 65:24) the Lord answered our prayers and those of thousands of His people both in Mexico and throughout the world."

No news of Missions can have the interest for the Christian as the news from the Land whither the Lord is to come. The feverish haste with which Palestine is being restored seems to indicate the near fulfilment of prophecies relative to His return. Consider the bloodless revolution of 1917 that freed the Land from Turkish control and made Jewish occupancy possible, and the action of Germany in forcing a new Exodus. George T. B. Davis in his inspiring book, "Rebuilding Palestine according to Prophecy," vividly

portrays present-day conditions. There are today in Palestine about 300,000 Jews, who are "raising up the former desolations and repairing the waste cities" (Isaiah 61:4). Swamp lands have become fields of waving grain. Sandy wastes have become "like the Garden of Eden" (Ezek. 36:34, 35). In the early days of Jewish colonization it required 60 acres to support one Jewish family; now with irrigation and intensive cultivation, it requires only five and the expectation is that presently only three acres will suffice. In 1934-35, 70,000,000 "Jaffa oranges," the "best oranges in the world," were exported to the ends of the earth.

There is no depression in Palestine. It was that that 1933-34 witnessed the peak of prosperity, but the following year the accumulated surplus balance was about \$23,300,000.

A few miles from Jappa, on the coast, is a new all-Jewish city of 125,000, Tel Aviv. Haifa, a beautiful city at the foot of Mt. Carmel, with its \$5,000,000 harbor receives daily 1,000,000 gallons of oil through 1,000 miles of pipe line, stretching out this enormous distance from Mesopotamia, traversing finally the land of Asher of whom it was predicted 35 centuries ago that Asher would "dip his foot in oil." Jerusalem—besieged 46 times though it has been, and completely razed 17 times, is now a modern city, with an abundant supply of good water from springs 38 miles distant, electric lights, buses everywhere, fine shops. A Hebrew University is built on Mt. Scopus. The ancient Hebrew language is the spoken language of the Land. The Sabbath Day is observed; not even milk is delivered from Jewish dairies, from the sounding of the Shofar at sunset on Friday. Jews, orthodox, liberal, free-thinkers, all suspend business during the Sabbath hours. All these things and more tell of restoration. It is not an infrequent sight to see groups of 30 or 40 young people marching through the streets singing for joy that their beloved city rejoices again.

But how can little Palestine ever sustain the 15,000,000 Jews of the World? Even assuming they should all return, the promise to Abraham was "from the River of Egypt to the Euphrates."

## Book Reviews

**THE CHRISTIAN FAITH IN THE MODERN WORLD.** By J. Gresham Machen. The Macmillan Company, pp. 258. \$2.00.

THIS volume consists of a series of radio addresses (eighteen) delivered by Dr. Machen over the Station WIP (Philadelphia) during the early months of 1935. This means that its chapters average less than fourteen pages each. Apparently the addresses have been printed in almost the exact form in which they were delivered.

The title of this volume, as Dr. Machen admits, is much broader than its contents. It deals not with the Christian Faith as a whole but with the Christian view of the Bible and the Biblical (or Christian) doctrine of God. Evidently the title is intended to include the contents of books yet to be published in which other elements of the Christian Faith will be discussed. Moreover, even the themes with which it deals are not dealt with in anything like an exhaustive or comprehensive manner. For instance, in its discussion of the inspiration of the Bible it lacks any discussion of the Bible's testimony to its own trustworthiness or of the witness of the Holy Spirit to its divine origin and authority—considerations to which such masters of the Reformed Faith as Kuyper and Warfield attached so much importance. In this respect at least this volume suffers by comparison with former volumes by Dr. Machen. This, however, was only what was to be expected in view of the fact that these addresses have been published practically as delivered. In our judgment Dr. Machen would have been well-advised if he had not only amplified these "talks" but re-written them in the interest of a non-colloquial presentation.

Within the limits established by the circumstances under which they were delivered these addresses leave little to be desired. While a popular book, in the best sense of that much-abused word, it is a book that only a scholar could have written and that will be read with interest and profit by learned and unlearned alike. Dr. Machen is particularly strong in the field of historical apologetics but from whatever viewpoint he approaches his theme he invariably illuminates and adorns. Among the subjects discussed are: "Shall We Defend the Bible?", "The Bible Versus Human Authority," "Life Founded Upon Truth," "The Triune God," "Does the Bible Teach the Deity of Christ?", "The Sermon on the Mount and the Deity of Christ," "What Jesus Said About Himself," "The Supernatural Christ," "The Testimony of Paul to Christ," "The Holy Spirit." We hope these addresses will be widely read. They are not only doctrinally sound, they exalt Christ as the Saviour of our souls.

**WHAT HAPPENS AFTER DEATH!** By the Rev. William Striker. American Tract Society, N. Y. pp. 226. \$1.50.

THIS is a highly interesting volume. It has been written not only out of a wide acquaintance with the relevant literature—the Bible in the foreground—but with a pastor's concern for the eternal welfare of his readers. It contains much to hearten and console the people of God as they contemplate death either in themselves or others. The titles of its chapters indicate its range and scope, namely: the self that survives death; blessed are the dead who die in the Lord; as to the departed, the judge is doing right; we shall know each other in life after death; progress in knowledge and character immediately after death; preceding judgments and the last assize; what is revealed concerning hell; remarkable revelations about heaven.

This book contains so much that is true, so much that is in conformity with Scriptures, that we greatly regret that it also contains that which is questionable and even that which is out of harmony with the teachings of Scripture. As a sample of what we regard as questionable may be mentioned its teaching that the soul which survives death is a spirit plus a spirit body and that this spirit body has not only appeared and been recognized on earth but that it makes possible that recognition that shall take place after death. As a sample of what we regard as clearly not according to the Scriptures is its advocacy of future probation. While "no hope is held out for the man who in this life on earth, with a sufficient knowledge of Christ and His Gospel, deliberately and persistently rejects Christ" yet it teaches that the Gospel will continue to be preached beyond the grave and that all who did not have a "fair opportunity" to hear and heed the preaching of the Gospel of salvation on this side of the grave will be given such an opportunity in the life to come. It may be added that Mr. Striker is a pre-millennialist and that at many points he follows closely the teachings of the Schofield Reference Bible—facts which some of our readers will esteem a fault and others a virtue. Questionable teaching other than that relating to the spirit body and future probation might be mentioned, but these will suffice to make clear that this book, excellent as it is in many respects, cannot be commended without important reservations. It is somewhat surprising to find the President of the American Tract Society commending it without reservation as "according to the Scriptures."

**WINTER BIRD SONG.** By Grace Buchanan Sherwood. Printed at the Country Life Press. On sale at Brentano's in New York City or may be obtained from the author, 113 Sixth Street, Garden City, N. Y. \$1.50.

THIS attractively printed little book contains sixty-four brief poems by a daughter of the late Walter Duncan Buchanan, D.D., LL.D., long pastor of the Broadway Presbyterian Church of New York City. Of these, thirty-two are classed as sonnets, nineteen as lyrics and thirteen as "Songs for the Race of Man" (replying to Edna St. Vincent Millay's "Epitaph for the Race of Man"). All of them are less than one page in length. Certain of them have previously appeared in *Modern American Poetry*, *Contemporary American Women Poets*, and *The Spinners*.

These poems reveal a soul deeply in love with nature in her various moods—spring, summer, autumn and winter—as these find expression in birds and flowers and trees and fields. What is more they, more or less incidentally, reveal a soul that is not only deeply religious but outspokenly Christian. For her, God is the one enduring reality. Witness the following:

"If all these towers shall topple to the dust—

That now are outlined proudly on this sky;

If all these engines should be laid in rust,  
That now, in oiled completion, drive and fly;

If everything we build with these hands  
Shall melt into the nothingness of air;  
If, on once fruitful fields, in all the lands,  
Appear lean famine, horrible and bare;  
If there shall come a day when we must cling

In desperation to a single hope,  
When this world's desolation seems to swing

Above the waiting gulf and we must grope

For one familiar landmark in despair—  
Then shall we see that God, unchanged,  
is there."

The distinctively Christian note is sounded in such passages as the following:

"To cast out fear, God sent to man, in love,  
His only Son to lead him to that land  
Prepared for faithful souls . . .";

" . . . . . For on that day  
When Adam sinned, God's promise sounded clear

That One should come who should our debt repay,

That One should die to take our guilt away";

(Continued on Page 262)

## Question Box

### What About Kagawa?

Editor of CHRISTIANITY TODAY:

**I**N VIEW of the fact that Dr. Toyohiko Kagawa is lecturing widely in this country at the present time, would it be possible for you to discuss his teaching and his theological views in the Question Box? Highly praised by many, he is severely condemned by others. I would be glad to know your opinion of the man, his work and his message. A. S.

In considering Kagawa, from a Christian view-point, it is important it seems to us, to distinguish between him as a social reformer and as a Christian evangelist. In appraising the lectures he is in process of delivering throughout the United States, it should not be overlooked that it is in the former rather than in the latter capacity that he is in our midst.

In considering him as a social reformer, more specifically as the outstanding apostle of the Co-operative Movement as offering a Christian solution of the economic problem, it is important, moreover, to keep clearly in mind that Christianity is not committed to any specific economic scheme. Christianity has seen the rise and fall of various economic schemes in the past and it is by no means impossible that it will see the rise and fall of others in the future. Christianity as such does not take side between the advocates, for instance, of what are known as Capitalism, Socialism and Communism. Unquestionably there is much in the existing economic order, such as child labor, sweat shops, white slavery, alcoholism, unfair distribution of wealth, militarism, racketeering, that must be eliminated before Christianity's hope for this world is realized; unquestionably, also, there is much about Socialism and Communism as they have been frequently advocated such as their irreligion, materialism, class hatred, and such like, that must be eliminated before they can even claim to be in harmony with Christianity's hope for the world. But Christianity of itself does not enable us to determine whether a fully Christian order of things is to be brought about through the elimination of the bad features and the strengthening of the good features of the present social order or whether with the retention of what is good in the present social order there is to be a reorganization of society along the economic lines proposed by Socialism or some other ism. If most Christians are opposed to Socialism and Communism, it is not because they are committed to the present economic order by virtue of the fact that they are Christians, but because they believe that Socialism and Communism as economic arrange-

ments do not have the merits claimed for them. Prove that the reorganization of society along the lines proposed by either of these isms would produce a social order that is not merely more just and equitable and better fitted to develop a high type of manhood and womanhood than the present social order and it would be our duty as Christian citizens to do all in our power to promote one of these isms. As long, however, as it appears to us that either Socialism or Communism as economic arrangements are inherently inferior to the present social order even as it is, and more especially to the present social order as it may become through the elimination of its bad and the strengthening of its good features, it is our duty as Christian citizens to do all in our power to hinder their progress.

We take it that our questioner is particularly concerned to know our opinion of Kagawa's message as a Christian evangelist rather than as a social reformer. We have thought, however, that it would not be amiss to point out that a favorable or unfavorable judgment concerning the Co-operative Movement that Kagawa is in this country to promote does not necessarily carry with it a similar judgment concerning his religious message. We may have a very high opinion of the one and a very low opinion of the other or we may approve or disapprove of both. Without expressing any opinion as to Kagawa's merits as a sociologist we will now proceed to at least indicate what we think of him as a Christian teacher.

It is by no means surprising that there should be such difference of opinion about Kagawa as a Christian teacher. He is not a systematic or even a consistent thinker and as he has been a voluminous writer it is possible to cite statements from his writings which seem to indicate that he is soundly evangelical, but others which indicate rather that he is very much of a Modernist. The weight of the evidence, however, seems to us to be clearly on the side of the latter alternative.

If Kagawa is "fundamentally and unalterably evangelical," as Dr. R. E. Speer asserts in the foreword of his book *The Religion of Jesus* (p. 10), we may be sure that papers like the *Christian Century* would not have welcomed him to this country. Another general consideration indicative of Kagawa's status as a Christian teacher is his thorough-going evolutionism. He speaks of the "awe-inspiring process of evolution," of "the fundamental law of evolution which is in turn a fundamental principle of the universe" (*Meditations on the Cross*, p. 202). That even Jesus Christ is included within the sweep of evolution as he understands it is indicated by the following

passage from the poem which introduces the volume:

"The Omnipotent Love of the Universe—  
It is its fruitage that we see in Jesus.  
Christ is the first man to awaken to full  
consciousness of the Universe,  
The first to realize his responsibility even  
for sinners."

Yet another general consideration is his low estimate of the value of doctrines. In the same book (p. 168) he writes: "The only value that is in doctrine is that it is an explanation of one's actions." Clearly he does not agree with Paul or rather with the Biblical writers as a whole that doctrines are the foundation of the Christian life. This same minimizing attitude towards doctrines is seen in his refusal to choose between "Fundamentalism" and "Modernism." On page 132 of the same book we read: "Fundamentalism, therefore, is only a partial explanation of the love of God, and Modernism sees only the surface and does not dig down to the root of the matter. Here in Japan it is my earnest hope that our young people may not be carried away by either of these 'isms.' I do not want to emphasize theological controversies. . . . I pray that they may penetrate beneath the surface agitations of doctrine and dogma to the great underlying law of love."

We are not dependent on general considerations (more of which might be mentioned) in this connection. Kagawa rejects or at least has an exceedingly inadequate conception of specific Christian doctrines of basic importance. Our space-limits allow us to do little more than mention some of them. Kagawa rejects or at least regards as of no importance the bodily resurrection of Christ. He defines the resurrection as "the mysterious experience of a future life" (*Meditations on the Cross*, p. 119). In *The Religion of Jesus* (p. 103) he wrote: "We do not know in what form the Resurrection did come. Whether it was in the flesh as the Gospels teach, or in the spiritual body as Paul tells us, it makes no difference." In this connection the reader will do well to refer to Dr. Kuyper's Easter Meditation in this issue that he may be reminded afresh of the significance of the bodily resurrection of Jesus for Christian faith and hope. Kagawa does not expect or at least attaches no importance to the return of Jesus. In *Meditations of the Cross* (p. 31) he writes: "Even though there are folks who talk continually about Christ's second coming, it will not do to believe them; their emphasis is a mistaken one." Kagawa's conception of the Cross is fatally defective. He says much that is true and important relative to it but there is no real mention of the truth that lies at its heart and gives it its supreme significance, viz., that on the Cross Christ offered up himself as a sacrifice to satisfy divine justice and to reconcile us to God. There is no recogni-

tion of the absolute uniqueness of the Cross of Christ, rather it is represented as the manifestation of a universal principle (p. 127) and as an experience to be repeated in our lives. "When Christ poured out his blood upon the Cross, He set mankind an example before God" (p. 107). "We, too, must take the way of the Cross. We must live in redeeming love" (p. 160). "We, too, must die for the sins of the whole of humanity. Christ's death was not a mere death. He had to undergo punishment for the crimes of the human race. Since Christ underwent that punishment, if I also undergo that punishment, I come back to life with a feeling like that of the Resurrection" (p. 71). Finally, not to mention other matters, it would seem as though Kagawa's attitude toward Jesus is one of imitation rather than worship. Christ's attitude fills him "with the deepest admiration" (p. 144), but it is to be feared that the faith he commends is a faith *like* Jesus', rather than a faith in or on Jesus. In *The Religion of Jesus* (p. 126) he says that "to imitate Jesus and follow in His footsteps is Christianity." What is worse on page 56 of the same book in speaking of redemption he says that "Jesus Christ actually experienced it." Such statements obviously ignore the distinction — the ineradicable

distinction—between the disciple and his Lord, between the saved and his Saviour.

We have not said anything about Kagawa as a man, partly because of the limits of space but more particularly because there seems to be no difference of opinion as to his sincerity and high motives, particularly the spirit of self-sacrifice and love for his fellows that animate him. Kagawa regards himself as a miracle of divine grace and there is much in his life to substantiate the claim. Such admiration as we may have for him as a man should not, however, be allowed to blind us to his shortcomings as a Christian teacher. To say the least, these are neither few nor unimportant.

After we had written the above we received a copy of a pamphlet, by the Rev. R. A. Ofstedal of Valley City, North Dakota, entitled "The Challenge of Kagawa to the Church and Nation," with a commendatory foreword by Dr. Leander S. Keyser, which deals with the teachings of Kagawa in a highly satisfactory manner. We commend it to the attention of those who desire a more adequate answer to the question we have been considering. It is appreciative of the good as well as critical of the evil in Kagawa. It may be obtained through the author or the Augsburg Publishing House (pp. 104, price 10 cents).

membership. Now we are not unmindful of the method taught that Christians are merely beginning their life in Christ when they make such a profession. But why should they be told, in effect, merely, that the church is so glad they have decided to come into it, and to lay emphasis on this phase of their uniting? True it is that at least one question is asked, but far too often it scarcely takes the form of a question, but runs like—"Of course, Mr. —, you believe in Jesus Christ?"—making very little impression on any one.

In connection with receiving people into the Church upon profession of their faith we would like to state one instance of which we know. A young lady presented herself before a session for membership into the church. When her turn came she said she would like to ask what the proofs were that there was a God. She did not receive an answer to her question either from any of the ruling elders or from the pastor. However, she was commended for having an inquiring mind, together with a few other such remarks, and the subject was passed by. The sting would not be so great if a sincere, conscientious effort was made to follow up these who are weak in the faith to help them that they might grow strong. But the Church has largely neglected this whole field. Its importance should command the best the Church has, and its keenest interest. However, if pre-acy is the thing wanted everything is moving as it should.

But if we are to have real democracy within the Presbyterian Church the people must know. And so we would say, educate. This, we feel, would act as at least one very important remedy. We are fully persuaded that the hearts of thinking people cannot be reached in any cause until they have seen the reasonableness of that cause through their heads. Education should come first. People will not enthuse over a subject, or follow in a movement, about which they know little. And the ignorance among church people concerning things Christian is notorious these times. Why should we expect a change before we have gone to the bottom of things?

To be explicit in what we are trying to say we would suggest a plan of education as follows: Let a company of earnest evangelical people unite to formulate a system of educating the people. We further suggest that this education take the form of a series of 5-cent pamphlets written by recognized authorities on such subjects as "The Christian's God," "God Has Spoken to Man," and on through as they thought best, completing the series with one on the subject of Modernism. This last one should not be entitled Modernism, but, say, Unbelief. A history of this subject would reveal a class of people who were always in opposition to those who accepted God's revelation as set forth in the earlier pamphlets. Modernists in our day are of the same class

## 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.]

### Educating by Tracts

To the Editor of CHRISTIANITY TODAY:

**T**HIS subject of Modernism - Fundamentalism has been weighing heavily on our heart for some time, and nothing would please us more than to feel that something vital was being done in regard to this situation. Our method to find a remedy would be to first analyze the conditions within the church, and then apply a remedy that will fit in with those conditions.

The one outstanding weakness, as we see it, is the general lack of knowledge that exists regarding the fundamental truths Christianity rests upon. And next in importance to this is the fact that very few Christians comprehend the real spirit of Modernism.

One of the reasons for making this assertion is the fact that those of our people who attend morning and evening church services, as well as the midweek meeting, are benefited only by the devotional, not educational, department of the church. And please note that these are the services that are conducted by the theologically trained pastors of the Church, the best Christian

scholars we have, while the educational department, the church school, is turned over to the untrained teachers that may be induced to help.

Carrying this thought a little further, let us consider the wide difference there is in the manner of training that our young people receive in their Sunday School work from that they receive in their secular schools. In the latter they are taught to reason from one fact (as at present known) to another. In time the pupil feels that the "World" gives proofs for all it asks him to accept. Christian educators should be mindful of this and not be too severe when young people do not warm up to the program of some of our church schools. Rather we should all feel that there is a duty on our shoulders to present Evangelical Christianity to them in a very reasonable manner. Not, perhaps, as mathematics or physics is reasoned with, but it should be preeminently reasonable, and appeal to their reason.

May we mention just one more phase of this laxity of the church in regard to Christian education? We refer to the manner in which it receives individuals into full



as the "Natural Man" Paul speaks of. Now we are not advocating an argumentative, antagonistical presentation of the subject, but, rather, one that will provoke thought and interest from those who had never seriously considered the matter before. The quality of all of these pamphlets is very important. Their tone, sincerity and willingness to give evidence for statements made are all very essential. It would be well, too, if the writers would give a limited bibliography on each subject. Furthermore, we feel these pamphlets should be numbered serially as, 1, 2, 3, etc., and each give the titles and serial numbers of all the others. This would help the reader of any one to know of, and perhaps to want to read the others.

There may be different ways of getting this literature into the hands of the people, but the method that appeals to us would be to first locate some Evangelical Christians in a few congregations who would spread the work much as the Gospel was spread by the early church. In time very tangible results should appear, e. g., in the choice of officers made at congregational meetings, and in turn other loyal acts that should follow.

Most sincerely,

W. LEE JOHNSTON.

Lansing, Mich.

## 1924 Assembly

To the Editor of CHRISTIANITY TODAY:

WELL do I remember the incident mentioned in your issue of March, page 234, when Dr. Alexander's report, that would have settled the Auburn Affirmation heresy forever was thoughtlessly laid on the table. I sat near the front directly before the Moderator's chair. Dr. Alexander made a most comprehensive report with masterly eloquence. The Assembly was Conservative, and there was an air of certainty that his resolutions would prevail. Mr. Bryan and a number of most influential commissioners would have spoken for it.

But, immediately, as Dr. Alexander closed his last sentence, Dr. Matthews arose (himself a recognized Conservative) and moved to "lay Dr. Alexander's report on the table" because, he added, there was another committee considering matters that involved the same subject, and had not yet reported. I sat where I could hear, and heard Dr. Matthews distinctly. His resolution was seconded immediately; all debate was refused, justly. The mover had a large following, many of whom, no doubt, and possibly including the mover, forgot that the adoption of the resolution would prevent the introduction again of Dr. Alexander's report in that meeting of the General Assembly. The motion to "lay on the table" prevailed; and Dr. Alexander tossed his

papers upon the table with the declaration that the work of the year has gone for nothing.

This is only an historical item. The Auburn Affirmation has been a Wandering Jew ever since, bearing moral and spiritual calamity wherever it chances to stray.

JOHN TALLMADGE BERGEN,  
Minneapolis

## A Present Faith

To the Editor of CHRISTIANITY TODAY:

IN THE January issue of CHRISTIANITY TODAY, page 181, there is a reference to Blank Theological Seminary in which "the teachers have to subscribe to a creedal statement and that they have to subscribe each year." Presuming that by "Blank" is meant the North China Theological Seminary (as we do not know of any other making this requirement), the statement is correct, but does not go far enough, as the directors, who elect the faculty are required to do the same. The Seminary was launched as a Conservative school, and this is one of the provisions designed to maintain it as such.

The reason for requiring the repeated signing of the Creedal Statement is that while some, like Paul, have been known to "preach the faith of which they once made havoc," others have been known to make havoc of the faith which they once preached.

Other schools boast that "We stand for freedom," so does the North China Theological Seminary; if any one feels hampered, he is free to go elsewhere, but he is not free to vitally change the character of the school in which he is a teacher.

In this school both Liberal and Conservative views are presented, but the errors of the former with the "reasons annexed" are pointed out. We do not propose to have students here saying, as they are reported to have said in another theological seminary: "We unlearn in one room what we learn in another," for "when the trumpet gives an uncertain voice," the spiritual hosts of wickedness are not greatly disturbed. Our theology is said by some to be antiquated, but no more so than the Gospels on which it is founded, nor the multiplication table in mathematics, both of which retain their pristine vigor. We may be antiquated, but we are not anserine.

Some on the Mission field, it is true are not qualified to serve as directors because having taken their vows when ordained to the ministry, they claim that that is sufficient, and refuse to sign the above statement, but history shows that in theology, as in other things, men are liable to change their views in the course of time. The fact then that a man has sworn allegiance to certain views in the past, is no proof that he still holds those views; history also shows that he may change them as suddenly as

Paul changed his. If the position held by these brethren is correct, then a soldier in the U. S. service could also reasonably refuse to salute the flag, saying "I did that once when I enlisted, and once is enough."

Yours sincerely,

W. M. HAYES.

TENGHSIEN, SHANTUNG,  
CHINA.

## Reform the Church

To the Editor of CHRISTIANITY TODAY:

SIR: It has been my custom for some years to write a word of commendation to those whose course of action arouses my admiration and respect. Thus I wish to commend you for the courageous action you have taken in refusing to perpetuate a schism in our beloved Church.

It has been my lot to attend a number of General Assemblies in recent years. St. Paul in 1929; Pittsburgh in 1931 and Cleveland in 1934. I soon learned that some of your former co-workers were schismatic to the extreme. Thus I am not surprised that they now make allegiance to the Independent Board a test of orthodoxy. Their unlovely and unchristian spirit alienated support rather than any spirit of "indifferentism."

No thinking person who believes in New Testament religion can doubt that there is much wrong in our Presbyterian Church. But reform must, I believe, come from within and not from division. As a student of history I believe I can find periods of lower sags in spiritual life than we have today. The same God who led our predecessors through spiritual depressions can do the same for us today. God is not dead. Jesus Christ is the same yesterday, today and forever. The Presbyterian Church is at heart sound and spiritually potential. Modernism will run its course. It has no dynamic that can keep it alive. The contemporary breakdown of religion and ethics is only a passing phenomenon. Tomorrow will be another day. The Presbyterian Church under God and Christ will have a new outpouring of spiritual religion and a new surge of evangelism if we keep on praying and working to that end.

We need such men as you, Dr. Macartney and Dr. Burrell in our Presbyterian Church and not in a self-styled "True Presbyterian Church" whose test of orthodoxy is support of an Independent Board.

I enclose one dollar for subscription to CHRISTIANITY TODAY.

Very sincerely yours,

T. S. H.

MT. PLEASANT, ARK.

## News of the Church

### Philadelphia Presbytery Given "Harmony" Plans

ON MARCH 2nd, the Presbytery of Philadelphia adopted "in principle" recommendations made by the commission of Nine created by the General Assembly.

There was denial in the commission's report of "theological heresy that could in justice be called un-Presbyterian or that could justify suspicion, criticism of a brother or refusal to work with him." Yet a number of the members are signers of the Auburn Affirmation.

On March 16th, a committee reported proposals for carrying into effect the recommendations of the commission. Under the rules, the committee's report must lie over until the meeting of the Presbytery to be held April 6th—an all-day session.

The committee's report recommends that the spirit of the commission's recommendations be "earnestly carried out."

That a Presbyterian Council be created in place of the present committee on business. It is proposed that this council shall consist of nine elected and two ex-official members—the Moderator and the chairman of the Committee on United Promotion.

That a new plan be adopted for election of Commissioners to the General Assembly and the Synod of Pennsylvania. Under this plan a nominating committee would be elected by the Presbytery. This committee at the ensuing meeting would nominate twice as many nominees as there are elections to be made. Other nominations could be made from the floor.

That a Committee on Vacancy and Supply of four ministers and two elders be created to co-operate with churches which are without pastors.

That at least three months elapse between the licensing of a candidate for the ministry and his ordination, and that the service of ordination take place in the church to which the licentiate shall have been called.

That the right be recognized of any member of the Presbytery "to ask any question of the candidate that tends to satisfy Presbytery as to his qualifications for the Gospel Ministry in the Presbyterian Church."

That the commission's recommendation for "realignment of three Presbyteries in this city and vicinity" be "approached with prayerful and open mind as the discussion goes forward."

The committee concurred in the commission's recommendation for "concern of Presbytery for all proper respect of the rights of minorities."

The committee was appointed by the Moderator of Presbytery, Rev. Warren R. Ward. It consists of Revs. Vincent D. Beery,

I. Sturger Shultz and George Emerson Barnes and Elders Edward F. Hitchcock and Allan Sutherland.

### Independent Board Trials Dr. J. Oliver Buswell Convicted and Admonished

THE Special Judicial Commission of the Presbytery of Chicago, on February 27th, in a nine-page decision convicted Dr. Buswell and admonished him to "desist from his course."

"The accused admits his participation in the conduct of the Independent Board and his refusal to desist. The charges contain additional elements which the accused denies, namely: that funds contributed to the church and intended for the Official Board have been diverted to the Independent Board, and that the name of the independent board is calculated to mislead members of Presbyterian churches into believing that it is an agency of the Presbyterian Church in the United States of America, and that funds contributed to it will be used for the work of the Presbyterian Church in the United States of America.

"The accused and his associates in the Independent Board who testified in his behalf, said that it was the policy of the Independent Board not to accept any contributions which might be regarded as intended by the donors for the Official Board. The accused said that he did not know of any such diversion and also said in the strongest terms that he would not countenance it. There is no first-hand evidence that funds actually given for the use of the Official Board have been diverted to the Independent Board, certainly none that the officers of the Independent Board have so intended, and the Commission acquits the accused of any diversion of that nature. This is apart from the question whether the existence of the Independent Board conducting foreign missions and appealing for contributions from the same constituency, does not tend to divert funds, and by its operation does not necessarily divert funds which would go otherwise to the Official Board.

"The name 'The Independent Board for Presbyterian Foreign Missions,' might suggest to an uninformed person some connection with the Presbyterian Church in the United States of America, but no more than with any of the other churches having the term 'Presbyterian' in their titles. The accused said that the term 'Presbyterian,' was included in the name because of the attachment of the organizers to the system of religious belief and practice contained in the Presbyterian confession of faith and catechisms, and to the representative system of government characteristic of the Presby-

terian church. The same idea is expressed in the charter of the Independent Board (Prosecution's Exhibit 11). It may be said with some reason that the term 'Independent' in the name indicates that the Independent Board is not an official board of the church. Giving effect in any case to the presumption of innocence, the commission is not prepared to say that the name chosen for the board, would make the conduct of the accused an offence if it was otherwise suitable.

"What remains of the charges, is that the accused is insisting upon continuing to further the enterprise of The Independent Board for Presbyterian Foreign Missions, and as far as he can, to secure for it the financial and moral support of members of the Presbyterian Church in the United States of America, without however diverting funds actually given or pledged to the Official Board. The charter of the Independent Board, (Prosecution's Exhibit 11), recites that it is formed for the purposes among others, 'of establishing and conducting truly Biblical missions among all nations,' and 'to encourage Presbyterian churches and individuals to support this board.' This policy of the Independent Board and the participation in it by the accused are admitted. The narrow question is presented whether they are compatible with the duty of a member and a minister of the Presbyterian Church in the United States of America.

"For effective action of the church toward the attainment of its ends, some form of organization, a direction of effort, is necessary. Such a form of organization is provided by the constitution of the church. Section V of Chapter XII of the Form of Government, vests in the General Assembly the power of 'superintending the concerns of the whole church.' Chapter XVIII authorizes the General Assembly to 'send missions to any part to plant churches.' Under this authority the General Assembly has created the Board of Foreign Missions as the agency by which the foreign missionary work of the church should be conducted. Chapter XXIII of the Form of Government provides that the members of churches may associate themselves for the conduct of special work for missionary purposes. But Section II of the chapter provides that where such special organizations cover territory greater than a synod, they shall be responsible to the General Assembly. Section IV, provides that when the functions of special organizations include the collecting and distributing of moneys for benevolent work, it shall be done subject to the power of oversight and direction vested by the constitution in the session and the higher judicatories (in the case of foreign missions, the General Assembly).

"It is clearly necessary to the efficient conduct of foreign missions by the church, that the power to determine the means by which it shall be done, shall be lodged somewhere. The power is lodged in the General Assembly and the General Assembly has

exercised it by establishing the Board of Foreign Missions. It follows that ministers of the church owe a duty not to hinder or obstruct that agency. If any minister who disagrees with the policy may join others in setting up another agency for the same task, the unity of the church will be lost. The way is opened not for two agencies but for as many as there are differences in judgment, with the result that conflict will succeed cooperation and the power of the church will be weakened or even destroyed by division.

"Nor is the threat of a divisive policy limited to foreign missions. As well might a disaffected member set up a competing Sunday-school in an individual church or organize an outside preaching service and seek to draw the attendance of members of the church. The accused contends that as the Independent Board does not purport to be an agency of the church, the provisions of Chapter XXIII of the Form of Government that special organizations for missionary purposes shall be under the direction of the appropriate church authorities, do not apply. The test, however, is what an organization seeks to do rather than its name or form. The Independent Board seeks to carry on foreign missionary work of a Presbyterian character, and to draw support for it from Presbyterian churches without however being subject to the Presbyterian church government. Unless the General Assembly can safeguard the church against division of this kind, unity is impossible.

"The accused pleads that he has withdrawn support from the Official Board and aided in establishing the Independent Board, because he believes in his inmost heart that the Official Board is countenancing teaching contrary to the Word of God. In this situation he conceives that he must obey God rather than man. In support of his position he offered evidence of witnesses who testified that in their opinion, the teaching of missionaries and other persons acting under the general sanction of the Official Board, was not consonant with the Bible. The prosecution objected that the evidence was inadmissible inasmuch as the General Assembly had approved the work of the Official Board, and the evidence was received subject to objection.

"Manifestly it would be unfair to form a judgment concerning the policies of the Official Board upon the basis of unfavorable testimony of a few persons without hearing from the supporters of the board. An investigation comprehensive enough to be of any value would be impossible for this commission even if allowable. In any event it is not competent for this commission to review the action of the General Assembly in giving its approval to the Official Board. In the face of that approval the commission cannot consider the criticisms of the board by the accused and the witnesses in his behalf, as any condemnation. The commission admitted the evidence, subject to the objec-

tion, in order that it might know as fully as possible the considerations that led the accused to his action, and that he might be deprived of nothing which seemed to him a defence.

"Even so it is the conclusion of the commission, after long and earnest reflection, that the defence of the accused is not an adequate justification of his conduct. It is not only the right but the duty of every man to follow his conscience and to do the will of God as he understands it. But it is not right for a man both to stay in the church and to resist the church acting through one of its chosen agencies at the same time.

"If the accused should consider that in upholding the Official Board, the church represented in the General Assembly, was acting contrary to the will of God, so that his conscience would not permit him to remain in it and he must withdraw, we should regret his action but we should consider it unexceptionable. As far as criticism is concerned, even though vigorous, the widest liberty must be given, because out of discussion truth appears. But in the matter of action, direction is essential. Otherwise there is no limit to the dissipation of energy in divided efforts. When a decision has been made by the duly constituted authorities, it must be obeyed until changed in the orderly course, or the church will be powerless to carry on its great mission.

"The commission concludes that the conduct of the accused is inconsistent with the government and aims of the church and destructive in tendency. Accordingly it is the judgment of the commission that the accused is guilty on Charge I, and Specification 1, guilty on Charge II and the Specifications thereunder, and guilty on Charge III, and the Specifications thereunder.

"In the matter of sentence, the commission has decided upon admonition to the accused to desist from his course, admonition being the mildest form of censure provided by the Book of Discipline. The commission has done this because of its belief that the accused although clearly misguided in the opinion of the commission, has acted sincerely and without conscious wrong. It is a serious step to cut the tie that binds a man to the church, and the commission would retain for the church the ability and zeal which the accused can give in large measure.

"The commission realizes that the accused has maintained his position with great determination. But the commission hopes that if its judgment shall ultimately be affirmed by the highest judicatory to which the case on appeal may be taken, and the judgment here expressed shall become the solemn judgment of the whole church, the accused will heed its voice. In any event the commission would maintain the bond of fellowship as long as there is the slightest chance of preserving it. We pray that the love of a common Master and a common devotion to the advancement of His king-

dom may prove stronger than differences. We would keep the door open for loyal cooperation of the accused with the church which he still holds dear, and which years for him. . . ."

The Presbytery of Chicago received the commission's decision on March 2nd, thereby making this its own decision. Notice of appeal to the Synod of Illinois was given.

### Judicial Commission of New Jersey Synod Affirms Conviction of Rev. Carl McIntire

ON MARCH 3rd, the Judicial Commission handed down the following decision:

"This case grew out of a Deliverance of the General Assembly which directed Presbyteries to proceed to discipline ministers and others within their respective jurisdictions who were known to be members of The Independent Board for Presbyterian Foreign Missions.

"The appellant in this case, the Rev. Carl McIntire, dissenting from the Judgment rendered against him by the Presbytery of West Jersey, sets forth as one ground of appeal the unconstitutionality of this Deliverance.

"This Judicial Commission has heard at length arguments upon this ground of appeal, and it is the opinion of this Judicial Commission that the General Assembly of the Presbyterian Church in the U.S.A., being the Supreme Judicatory, is the only competent court to judge the constitutionality of its own deliverances. The ground of appeal, based upon the unconstitutionality of the said Deliverance, is therefore denied, and the appellant, if he so elects may in accordance with his Constitutional rights appeal to the General Assembly.

"This Judicial Commission has examined the entire record in the case, the judgment, the notice of appeal, the Appeal, and the specifications of the errors alleged. In addition it has heard prolonged arguments of counsel in behalf of both parties. After careful deliberation this Judicial Commission would render the following opinion and judgment:

#### I

"The alleged specifications of errors numbered 1-21; 23-25; 38, 41-46; 48-51; 53-63; 67-69; 71-80 are not sustained and therefore should be and are hereby dismissed.

"In explanation of the dismissal of certain of these specifications of error, it should be noted that the claim of the defendant that he was found not guilty on Charge I is hereby dismissed as being without merit. Although the finding of the Judicial Commission of the West Jersey Presbytery on this particular charge might have been more clearly expressed, there is no doubt in the mind of this Judicial Commission as to its meaning that the defendant was adjudged guilty on this particular

charge. This is confirmed by the record of the vote of the members of the Judicial Commission of the Presbytery of West Jersey.

### II

"The specifications of error sustained by this Judicial Commission, numbers 22; 26-37; 39, 40, 47, 52, 64, 65, 66, 70; are in the judgment of this Judicial Commission insufficient in content and legal effect to warrant remanding the case to the Presbytery of West Jersey for a new trial.

### III

"It is the decision of this Judicial Commission that the Judgment of the Presbytery of West Jersey on Charges I, II and VI be and hereby is affirmed.

"It is the further judgment of this Commission that the execution of Judgment of suspension set forth in the decision of the Judicial Commission of the Presbytery of West Jersey be modified by the elimination of the following words 'Provided however, that the Presbytery of West Jersey shall, through its Stated Clerk, notify the Rev. Carl McIntire that the Presbytery reserves the right to execute the sentence of suspension at any time, if, in its judgment, the honor of religion and the Peace of the Presbytery shall require it.'

"THE SPECIAL JUDICIAL COMMISSION OF THE SYNOD OF NEW JERSEY.

"By

"(Signed) HERBERT K. ENGLAND,  
"Moderator.

"Attest:

"(Signed) W. G. FELMETH,  
"Clerk."

It is announced that this decision will be appealed to the General Assembly.

## Revival at Wheaton College

AT A chapel service of 1,000 students on February 6, the speaker read a note he had received: "I am a Christian student and I love the Lord, but I'm not satisfied and I want to know how to have a revival in my own heart." In a few moments the writer himself arose and said that he wanted first to confess his own sin, that he had not let the Lord have full sway in his own life. Others arose in succession also confessing sins in public and in silent prayer. There were evidences of a mighty moving of the Holy Spirit. After a long season of prayer, the invitation was given to those who had not accepted the Lord as their Savior, and numbers responded. For twelve hours the meeting continued in prayer, confession, and testimony to God's grace.

The following editorial in *The Wheaton Record* was written by a student.

### "Our Part in Continuing His Work"

"Last Thursday morning something happened in answer to prayers begun years ago and kept up even until the Holy Spirit descended in the power that transformed lives and will make Wheaton a blessing to

all with whom its students come in contact. And it all happened through prayer.

"Small groups of students have been calling upon God for as long as two years, pleading definitely for a revival on Wheaton campus that the many unsaved souls might see Christ. 'If my people, which are called by my name, shall humble themselves and pray . . .' Our spiritual awakening resulted from the constant humbling and praying of consecrated students and it is prayer alone that will keep revival fires going.

"But yet another phase of the awakening is the fact of the confession of sin on the part of Christians and the conviction of lost sinners. Truly it was in obedience to the command to 'seek my face, and turn from their wicked ways.'

## Philadelphia Church Experiences Revival

THE Central North Broad Street Presbyterian Church, Philadelphia, and its pastor, the Rev. Merrill T. MacPherson, are rejoicing in a real manifestation of the Holy Spirit's power. Ever since Mr. MacPherson's return from the revival in Wheaton College, our people have prayed for, and expected, as never before the blessing of God here.

Last Wednesday night at Prayer Meeting, the Spirit of God was wonderfully manifested and last Saturday night (March 7th) we had with us for just the one service, the young Irish Evangelist, J. Edwin Orr, who brought a pointed message which pierced every heart. Hard hearts were broken, cold hearts were melted, tears flowed, sins were confessed, and hundreds of God's people received an infilling of the Holy Spirit, and many souls were saved. The meeting lasted until after midnight. It was a real Revival!

The Church was packed upstairs and down, with the downstairs amplified so that the people there could hear the message. It is estimated that at least 2000 persons, from all over the city and its suburbs, were present and hundreds of people were turned away.

The same gracious spirit of revival continued on Sunday, and we are looking to God to do a new thing, not only in Central North Broad, but in all the churches that were represented at the meeting, and unto the uttermost parts of this nation.

SECRETARY, CENTRAL NORTH CHURCH.

Reports from Columbia Theological Seminary, Decatur, Ga., tell of similar results after a visit of the young Irish evangelist, J. Edwin Orr.

## "Makemie Association" Formed

NATIVES of Virginia "Makemieland" have organized a society under the title "The Francis Makemie Memorial Asso-

ciation." The first meeting of this association was held in Accomac, on January 28. The purpose of this society is, "1. To foster and keep alive the memory of Francis Makemie, founder of organized Presbyterianism in America, 1683, to preserve the history of his life and work, and in furthering historical research in Makemieland, to add to our knowledge of this remarkable man and of his distinguished career, and 2. In co-operation with the Presbyterian Historical Society of Philadelphia to have the custody and the care of the monument which marks the grave of Francis Makemie in the upper part of Accomac county and the park within which this monument is erected and to maintain the park and add to its beauty as time passes." The membership is open to those interested in the society and its purpose at one dollar per year. Information relative to Makemie and the purpose for which this society is organized is sought, and any one having such is invited to correspond with the society. It is believed that much may be accomplished by way of resurrecting the memory of Makemie and supplementing the knowledge of his life and work. It has become apparent that a need exists for such an association and a great amount of work awaits to be done. Friends and those interested are invited to join with the association in this task.

E. D. VAUGHAN, Secretary.

BELLE HAVEN, VA.

## Congress of Calvinist Theology

A CONGRESS of Calvinist theology, organized by some pastors and laymen of the Church of Geneva, and placed under the honorary presidency of Prof. Eugene Choisy, will be held in Geneva, following the days set aside for the celebration of the fourth centenary of the Calvinist Reformation. The dates are June 15, 16, 1936. This congress will meet on the basis of the great Reformed Confessions of Faith, and is intended for all those whom the message of the reformers of four hundred years ago has helped now, as it did of old, to a better understanding of the message of the Gospel. For the Congress, which will be more particularly concentrated on the study of the doctrine of election (predestination), the collaboration has been secured of numerous pastors, professors and statesmen belonging to all countries in which the Calvinistic reform has found an echo.

## A Campaign Against Evolution Teaching

THE International Christian Crusade, Room 404, 366 Bay St., Toronto, which has been so bravely holding the fort against atheism, are now conducting a strong, well-balanced campaign against the evolutionary hypothesis. They were forced to this course. (1) The Atheistic Society have sold over 20,000 copies of "Evolution Illustrated," and

a well-printed folder, "Evolution implies Atheism," is going out in ten thousand lots. (2) The Crusaders have on file hundreds of letters, some of them heart-rending, from or about persons who have lost their faith through the false teaching.

This organization of the Crusaders are in vantage position to take up this work. Experience has given them knowledge. And they now have as President W. Bell Dawson, M.A., D.Sc., M.Inst.C.E., F.R.S.C., Laureate of the Academy of Sciences (Paris). Dr. Dawson is son of Sir William Dawson, the famous scientist, who was also opposed to the evolutionary hypothesis.

The Crusaders are in close co-operation with the Philosophical Society of Great Britain, of which the President is Sir Ambrose Fleming. This Society in May completed a special course of lectures against the evolutionary hypothesis.

The articles published by the Crusaders lately in "The Globe," of Toronto, evince the quiet and depth of the deeply flowing stream.

The first step in the campaign was a preliminary meeting for prayer and consultation, to which twelve were invited. Then preliminary letters were sent out, and they are hoping to present this subject to those in authority during the autumn.

### "The Home That Faith Built"

A PROBLEM that burdens the hearts of foreign missionaries who send their children back to America for a college education is how and where these young people are to spend their vacations. For three months each summer they are adrift. They are too far away to return to their homes and in recent years, it has become increasingly difficult for them to find summer employment.

To meet this need the Montreat Woman's Club (Presbyterian, South) three years ago established the "Collegiate Home."

In "The Home That Faith Built" Mrs. Isaac Andrews told how two or three women in May, 1933, went to Montreat to see if a house could be rented in which to begin this undertaking. "Not a cent was in the treasury," we read, "but a minister from Oklahoma made possible the first Collegiate Home in Montreat. His cottage of nine rooms, with a large log cabin in the rear, was rented for the summer season for only a third of the usual rental received. . . . All unexpectedly two women of deep spirituality, broad culture and wide experience offered to assume the position of matron and assistant matron without remuneration."

So from its beginning to the present moment one and another, in a spirit of spontaneous devotion, have given service and treasure to the furtherance of this interesting enterprise. The young people have paid board at a rate within their reach.

Contributions from various sources have balanced the budget. Planning for ten young people the first summer, the home stretched its accommodations to take care of twenty-four. The following summer there were thirty-seven, and in 1935 there were forty-six. The need for spacious and permanent quarters was obvious.

Recently they have acquired the right to purchase at a very reasonable rate one of the most favorably located pieces of property in Montreat. "Hickory Lodge" consists of two large and comfortably furnished buildings on a beautiful site with a frontage of 240 feet. The main building has thirteen bedrooms, four bathrooms, a large living room, and a dining room that will accommodate seventy people. The annex has nineteen bedrooms, with several baths and a living room.

### Christian Political Organization Formed

THE following announcement was made in *The Banner* (Christian Reformed):

"On Thursday evening, February 13, at 8 o'clock, a mass meeting of Christian citizens of Grand Rapids will be held at the Lagrave Avenue Christian Reformed Church for the purpose of coming to the formation of a general membership Christian civic and political organization. This meeting is called by the Christian Voters' League, but the new organization will not be a continuation of the C. V. L. and will determine its own policies. This call is issued in response to a petition signed by some 120 Grand Rapids citizens and presented to the Christian Voters' League.

"The Christian Voters' League has at no time been a general membership organization but has been an advisory council. At the insistent request of the petitioners and others that the C. V. L. take the initiative leading to the organization of a general membership organization, we hereby do so. As soon as such a new organization is effected, the Christian Voters' League will voluntarily withdraw and cease to exist.

"As Christian citizens we are called to exert our influence to glorify God and be a leaven for good in city, state and nation. Let us all do our part and stand together. All interested Grand Rapids citizens of Christian convictions are invited."

### The Evangelical Quarterly

THE January issue of this Review—which has now gained for itself a position of authority in the domain of Theology—is an interesting number. Its opening contribution is a poem on Calvin by Dr. Lauchlan Maclean Watt. The author possesses the true poetic touch, and his praise of the Geneva theologian is marked by spiritual fervor and characteristic beauty of phrasing. We may be pardoned for quoting its closing lines:

If fear he knew, this was his only fear—  
Lest, when the advancing footsteps he  
should hear  
Of God's Christ coming to judgment of all  
lands,  
He should be idle found, eyes closed, and  
folded hands.  
So, till God gave him sleep,  
He toiled as those who keep  
A tryst with One through morning drawing  
near.

This is truly and memorably said.

### The Errors of Dispensationalism

There are several valuable articles in the *Quarterly*—one on the Revival of Calvinism, and another on Calvin and Missions; a study of the Faith of Abraham—characteristically fine alike in form and in spirit—by Principal D. M. McIntyre: selections from Kierkegaard—"the great and melancholy Dane in whom Hamlet was mastered by Christ"; and a scholarly dissertation on the date of Deuteronomy, in opposition to the views of Wellhausen and Driver which are still exercising an influence on Biblical Criticism. We would direct special attention, however, to a searching examination, by Professor Oswald T. Allis, Philadelphia, of the relation between modern Dispensationalism and the Unity of Scripture. This article will probably come as a surprise to many who read it, for, as Professor Allis points out, "Dispensationalism holds a high view of Scripture and assigns to it a unique inspiration and authority as the very Word of God." Nevertheless it is full of serious errors. It maintains that there are seven dispensations which may be distinguished in Scripture, and that during each dispensation "man is tested in respect of some specific revelation of the will of God." As a single instance of the conclusions to which these distinctions lead, reference is made to the Lord's Prayer. "There are thousands of Christians today," says Dr. Allis, "who do not use this Prayer; there are many ministers who have eliminated it from the accustomed order of worship in their churches." This is due to the Dispensational interpretation of the Fifth Petition of Prayer—"and forgive us our debts as we forgive our debtors." This, according to the Scofield Bible, "is legal ground. . . . Under law forgiveness is conditional upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven." According to this view the whole Prayer belongs to the Dispensation of Law, and therefore is not for the Christian who lives in the Dispensation of Grace. It is impossible to set forth in this paragraph the indictment which Professor Allis, in his carefully documented contribution, brings against the Dispensational system, and, in particular, against the Scofield Bible, which is regarded as containing an authoritative exposition of its views. This article alone is worth the price of the *Quarterly*.—*The Monthly Record of Free Church of Scotland*.

## A Roman Catholic "Drive" in Scotland

In a recent issue the *Monthly Record of Free Church of Scotland* says:

AT A meeting of the Roman Catholic Missionary Society held in London at the end of last month, some significant references were made to more intensive efforts that are to be made in the near future with a view to the conversion of Britain to the Church of Rome. As might be expected from a pervert, Dr. W. E. Orchard, not long ago the Congregational minister of King's Weigh House Chapel, London, was among the most enthusiastic supporters of this campaign of annexation. Dr. Orchard declared that the land was ripe for conquest. The Superior of the Society, Father Owen Dudley, described the aim of the organization as the "conversion not only of England and Wales, but also of Scotland." He was absolutely certain, he said, that never since the Reformation had there been a chance for Rome such as existed today, inasmuch as Protestantism was on its death-bed. We understand that Father Dudley has made a beginning in Glasgow with an endeavor to grasp the skirts of this happy "chance." We venture the opinion that, for all his airy confidence, he will soon be disillusioned. Things may not be altogether satisfactory with present-day Protestantism, but it is not yet on its death-bed. On the contrary, there are signs that it is waking up to a more vivid awareness of the Roman Catholic menace. When it rises in the fulness of its strength, Father Dudley may realize that his Intelligence Department has given him a misleading report of the facts.

## Livingstone Statue for Rhodesia

AFTER it has stood for over 20 years in the hall of Trinity College, Glasgow, a statue of David Livingstone is now being removed to Rhodesia. It was meant for that purpose originally, but the war intervened, with all the difficulties of transit, and the authorities of the college were asked to house the statue for a time. Now, after the lapse of all these years, the donor, Mr. J. M. Mowbray, has written to say that the statue has been accepted by the Southern Rhodesian Government, and arrangements are being made for its shipment.

## The Presbyterian Church in Canada

By T. G. M. Bryan

A FEW Canadian Presbyterians are attending Theological Seminaries in the United States this winter. Malcolm Ransom and Robert Lennox are at Princeton, Stanford Reid, George Young and John Young are at Westminster, and Francis Lawson and Rudolph Berlis are in the graduating class at Union, New York. Arthur C.

Cochrane, Knox graduate of 1935, is taking post-graduate work in Edinburgh and Germany, and Rev. Donald N. MacMillan, a Montreal College man, has returned from Edinburgh with his Ph.D. and is minister of Kenyon Church, Dunvegan, Ontario.

Rev. James MacKay, D.D. (Knox '08), for nineteen years minister of New St. James Church, London, Ontario, and at present Chairman of the General Board of Missions, spent several months last summer visiting the Canadian Presbyterian Missions in Manchuria, Japan, and Formosa. The Presbytery of London has nominated Dr. MacKay to succeed the late Rev. A. S. Grant as Secretary of the Board of Missions. From Montreal, however, comes word that "the prevailing opinion throughout this section seems to be that no appointment should be made to Dr. Grant's position for this year and that the whole matter of Church Organization should be reviewed before any appointments are made." Rev. J. W. MacNamara, D.D., 372 Bay Street, Toronto, is acting-secretary of the Board.

The Canadian Church has an unusually large proportion of young ministers, at least 170 having been ordained in the last nine years, which is about thirty per cent of the number in the active ministry. The following men who have been inducted into new charges in the last nine months were all ordained in the years 1926-35: William Ooms, St. Andrew's, New Glasgow, N. S.; J. A. Pritchard, Springhill; Malcolm Gillies, Milan, Que.; M. M. MacOdrum, Ph.D., Sydney, N. S.; D. S. Traill, Levis, Que.; Alex. Nimmo, Athelstan; D. A. Robertson, Kirk Hill; L. H. Fowler, Renfrew, Ont.; J. MacBeath Miller, Smith's Falls; H. P. Maitland, Spencerville; R. Russell, Fenelon Falls; Murdo MacInnes, West Hill; A. D. Sutherland, Sault Ste. Marie; E. A. Wright, South Nissouri; and Wallace McClean, Ailsa Craig, Ont. At the present time, Rev. M. E. R. Boudreau (Knox '26) is under call to Caledonia, Ont. Most of the men graduating in the ten years prior to 1926 entered the United Church.

LENORE, MANITOBA.

## Irish Letter

By S. W. Murray

THE Young People's Convention, Belfast, held February 1 to 7, was addressed by Mr. Montague Goodman, F.R.G.S., Mr. T. B. Rees, the Rt. Rev. Bishop J. Taylor-Smith, K.C.B., C.V.O., D.D., and the Rev. J. Milton Thompson. The meetings attracted large audiences, and there was a deep sense of the presence of the Spirit of God.

A Young People's Convention was also held in Londonderry the same week when Mr. T. B. Rees and the Rev. J. R. S. Wilson, B.D., were the speakers. This was the first convention of its kind in Londonderry.

Two Ex-Moderators of the Irish Presbyterian Church recently passed away. They

were Dr. J. G. Paton and Dr. T. A. Smyth, both of Belfast.

In a recent report to the Pan Presbyterian Alliance (Eastern Section) the Rev. W. M. Wightman, M.A. (Edinburgh) says that the Irish Presbyterian Church is easily first in the proportion of its young people receiving direct religious instruction in Sunday schools and Bible classes. Mr. Wightman continues: "The Presbyterian Church of Ireland seems to be unique in its widespread interest in religious education of the young. Every Presbytery is active, and the needs of the children receive more consideration than elsewhere in proper grading and suitable syllabuses. The schools are well attended, teachers are plentiful, and stress is laid upon their adequate Scriptural qualifications.

"The standard of interest may be measured by the fact that a Church of 113,000 Communicants has over 80,000 Sunday school pupils, over 15,000 in Bible classes, and over 8,000 teachers. Increasing emphasis is being laid on the need for proper accommodation, greater reverence in worship and the better training of teachers." In marked contrast to the Church of Scotland, the Free Church reports an all-round increase in the number of teachers, Sunday school scholars and Bible classes.

BELFAST.

## Book Reviews

(Continued from Page 254)

"God calls to man, in love, and bids him trust

Alone in Him who died to set him free;  
To lay aside his adult pride and kneel,  
Quite like a child in true humility.

Pride's tattered garment falls and he can feel

That bliss, in pardon, only children know  
Who, tear stained, to a Loving Father go."

True daughter of her father, Mrs. Sherwood does not ignore the Modernists. Witness the following:

"The mountebanks are here—alas their wits—

They take the written word and tear it up,

With weird grimaces, into little bits,  
And drink a toast from modernism's cup.

They shout against the voice of balanced sound

And make a byword of the balanced mind;

They throw good conduct's balance to the ground

But all these things, as they shall shortly find,

Are constant and, like boomerangs, return."

Both its contents and its format makes this a book admirably adapted for gift purposes.

## News in Nutshells

### Students in Warsaw Go Hungry

**D**R. ADOLF KELLER in the "Basle News" writes: "The dean of the Evangelical Theological faculty at Warsaw sends the Central Bureau for Relief an urgent plea for the students of his faculty. 'The economic conditions among our academic youth are unbelievably bad,' he writes, 'so that most of our young theological students are literally suffering from hunger. The majority of them cannot even buy a real meal once a day. Tea and bread form the basis of their nourishment.' The twenty students of this faculty describe their situation in a further letter thus: 'For us has come the grave and sad moment which makes it impossible for us to pursue our regular courses at the theological faculty, . . . for we cannot keep on, feeling hungry all the time as we do.' We earnestly beg you to take pity on this score of young people, the potential spiritual leaders of a people badly in need of such leadership, to tide them over so that they can finish their theological training. Some of them have only another semester to go. Every man who enlists in an evangelical church in Poland or the Balkans is preparing to enter upon a life of penury, extreme self-denial, exhausting work and persecution. To send young men out into this field with their health already undermined by privations endured during their training period is little short of criminal. . . . If we could only send these young men forth in good physical condition and equipped with a decent suit of clothes, they could start on their great but heavy task with less of a handicap."

### Slavery in Abyssinia

**A** LETTER of profound interest to Christian people has been sent by the British Foreign Office to the Anti-Slavery and Aborigines Protection Society, regarding the Emperor of Abyssinia's efforts to emancipate all the slaves in his country.

"The Secretary of State feels that your Society may be interested to learn that, according to a telegraphic report received from His Majesty's Minister in Addis Ababa on January 13, the dispute with Italy has not so far led to the suspension of the Emperor's efforts to combat slavery. In March of last year the Slavery Inspector arrived at Maji, and in July that province was placed directly under the Crown. In August the Gabar system was at last abolished in the province, to the great delight of the population. . . .

"In November last 108 slaves were publicly freed at Gore, in the presence of His Majesty's Consul, and of thirty-five slave dealers in chains; and in December last a further forty-three were freed, although considerable local antagonism to these emancipations had made itself felt.

"Since then the war has naturally starved all reform work; at the same time it has, through the mobilization of local sedentary soldiery—men who have been the mainstay of slave trade in the western provinces—provided an opportunity which the Emperor has not been slow to utilize, and it is perhaps significant that the improvements in Maji and Gore have coincided with the departure of the garrisons.

"Sir Sidney Barton added that there is reason to hope that there will be further promising developments in the not too far distant future."

### Confessional Church in Germany

**T**HE National Synod of the semi-independent Confessional Church, representing a majority of the Protestant Church of Germany, on February 22-23, repudiated all attempts to compromise with the Nazi regime in the Church. The Synod insisted on absolute independence for the Church. Passages of the Synod's declaration are:

"Direction of the Church—The governors of the Church can be summoned and installed only by the Church.

"That the Church which is built on the Word of God is called on to judge alone her teaching, and her discipline. She is forbidden to allow the State to exercise authority in her government with the exception of its right to supervision, for such exercise of the State's authority would represent a mixing up worldly and spiritual power. The exercise of authority in the Church of the State or through appointments by the State is contrary to the teaching of the reformers. Worldly authority interferes in foreign sphere when it creates a governing body for the Church. . . .

"It is an essential element of the decrees of September 24, 1935, that the Church directorates should attempt to unite the Confessional Church with the German Christians in order to create a united German Evangelical Church. The make-up of the directorate does not accord with this principle. The instructions given these directorates prevent them from drawing publicly a line between true Christian doctrine and heresy. Such a situation can lead only to destruction of the Church.

"Since it is impossible to govern the Church without submission to the true confession and without rejecting heresies contrary to the Gospel, the Church dares not recognize even temporarily such directorates as a Church government. . . .

"The decree of December 2, 1935, prohibits the exercise of administrative authority in the Church by groups or associations. The State, however, has no right to take away the directions of the Church from this or any Church administration founded on

the Gospel. If such were the case, parishes would be stripped of their right to evangelical direction and guidance. The administration of the Confessional Church must continue its work, until another Church administration appears that is erected upon unquestioned evangelical and legal foundations."

The resolutions advise the new leaders to give in to certain acts of the State-appointed Church directorates, but not to "buy a semblance of peace at the price of truth." They are charged not to be "misled" by any measures taken by the Church directorates, but to suffer persecution, if need be.

Rev. Fritz Mueller, who is Rev. Martin Neimoeller's intimate friend and associate at Dahlem, Rev. Hans Boehm and Superintendent Martin Alberts are the committee of three approved to act temporarily as the Confessional Church Executive.

A resolution was also adopted supporting Cardinal Faulhaber's stand in opposing the replacement of confessional schools by the proposed wholly National Socialist secular schools.

### Salvation Army Unmolested

**T**HE Salvation Army is allowed every religious liberty in the conduct of street meetings in Germany," says Commissioner Richard R. Holz, recently returned from a four weeks' tour, which he undertook at the express wish of General Evangeline Booth, of Saxony, Bavaria, Wurttemberg, Baden, Hessen, the Rhineland, Westphalia, and the Berlin district. "What I saw was there encouraging," said the Commissioner. "There is still a fine Salvation Army in Germany." In spite of the fact that local custom calls for an admission charge to all meetings, crowds attended the public gatherings, and in some cases they were standing throughout the services. "A monthly or yearly permit is necessary for Salvationists to hold their evangelistic meetings in the open-air, but otherwise the Army generally enjoys as much freedom of expression as in other countries. Every street meeting must be of a definite religious character (which is always the case throughout the world) and the Bible must always be read. The bandmen may play their horns, but it is stipulated they must know how to play and be masters of their instruments."

### South Carolina and Divorce

**A** COMMITTEE of the Legislature has approved of a bill looking towards a change in the State Constitution which would permit divorce in South Carolina. South Carolina has up to the present kept with great fidelity the ancient law she obtained from England.

When James Brice writes of the system in the various divorce states of America he exclaims: "South Carolina, much to its honor, is not one of them."

## Where a Presbyterian Church Cannot Be Built

THERE is a place where a Presbyterian Church cannot be built. That may be startling news to some of us. But it becomes more startling when we learn where the place is. We might suppose that it was in Africa, China, Russia, or Mexico. But the location is not in some far away land, but right here at our own door—in our neighboring State of Tennessee, in the town of Norris. The reason is the Federal government has taken religion in hand, built a "community church house," and has said to all denominations, you cannot build any of your churches here. And that settles it. The order sounds very much like those being issued in Russia and Germany. And all this in spite of the fact that the Federal Constitution says: that Congress shall make no law respecting the establishment of religion or preventing the free exercise thereof. But Constitution or no Constitution, you can't build a Presbyterian Church in Norris, Tennessee, in the good old United States—*Mississippi Visitor*.

## Death of the Council for Moderation

THE American Business Men's Research Foundation announces on January 24 the complete collapse of the Council for Moderation of New York City; the resignation of its president, Everett Colby and the release or withdrawal of John D. Rockefeller and Edsel B. Ford from financial support of the project, ends a ten months' attempt of wet sympathizers and former anti-prohibitionists to enlist and entangle prominent dries in a so-called "temperance movement," that, at the outset, was hailed as a godsend and an ally by the liquor interests of the entire country.

Because of its singular set-up, its somewhat mysterious background, the American Business Men's Research Foundation, from the instant of the council's initial announcement on March 4, 1935, lost no time in starting a thorough investigation of every angle of the whole scheme, and in the light of the latest news, it may be of interest to briefly review the developments in the career of the council from its widely advertised birth to the hour of its sudden demise.

On the face of the facts disclosed by the foundation it is evident that probably no more insidious and deceptive plan has been proposed by so-called "respectable" wets in recent years than that embraced in the project of the council.

In the ten months since its inception in March, 1935, the council for moderation as shown by persistent investigations of the American Business Men's Research Foundation, was revealed to the public as a movement which all branches of the liquor interests were clamoring to support finan-

cially, although such direct support was alleged to have been declined; that its real promoters were wet advocates who had fought for prohibition repeal; that its claims to be a "temperance movement" had no basis whatever in fact; that its inclusion of such names as those of two national boy scout executives had been made under false pretenses, both of the latter repudiating their advertised affiliation as soon as they were convinced of the fact; and as a result of which exposure by the foundation, a wide storm of protest developed which resulted in emphatic re-affirmation by Christian and educational leaders of the country, of the principle of total abstinence as the basic fundamental of the movement against beverage alcohol.

The end of the story told in the brief obituary notice in the press is sufficiently significant, without additional comment.

## An Acute Problem—the Untouchables of India

A BULLETIN released by the Christian Colleges in India indicates that the mass movement of the Untouchables from Hinduism now embraces one-third of the total Hindu population, approximately 70,000,000 persons. Leaders of the movement are counselling with the exponents of various faiths, including Mohammedanism and Christianity. Protestant Christians in India have been making definite plans for a Five Year Forward Movement in Evangelism, to start next October. The plan includes a period of preparation lasting seven weeks, leaflets for the guidance of pastors; an annual "week of witness" in each mission church, and retreats and conferences for ministers and theological students.

## Austria and Protestantism

THERE is a great movement toward Protestantism in Austria. The Roman Catholic Church is concerned and in order to circumvent it, has caused a law to be passed which requires that satisfactory examinations be passed in religion as a condition of graduation from schools of business conducted by the state.

## Financial Control Sought by Pastors

A BAPTIST news correspondent states that a mild form of ecclesiastical rebellion has broken out in the ranks of the pastors of the Northern Baptist Convention as a result of the pressure which is now being put upon them to raise missionary funds, it is revealed in a report sent to scores of leading pastors all over Northern Baptist territory by Dr. Hugh Chamberlin Burr, minister of the First Baptist Church of Detroit.

In reply to hundreds of individual requests for financial support of the convention's financial program sent out by Dr. Burr, pastors not only offered their help, but were bold in criticizing the "professionalism" of the Board of Finance and Promotion, the money-raising organization of the national body.

The blame for the present financial crisis of the foreign missionary society, the pastors say, is largely to be laid at the steps of secretaries, officials, and administrators who are wholly out of touch with the local Church situation. "We need to do something much more far reaching than merely supporting the Forward Movement Campaign; we need also to free the co-operating societies from the grip of a system which is choking them to death," is the opinion of many of the pastors.

Changes suggested are as follows: (1) Change the name of the Board of Finance and Promotion, giving it more of a religious appeal; (2) Change the personnel of this board, from 62 representatives of national, state, and city societies to 63 pastors of local churches who will be elected by the Northern Baptist Convention and serve without salary; (3) Change the allotting of the total budget from the finance committee to the Board of Promotion, and change the allotment to states to the allotment to churches in ways that seem best.

This is a drastic proposal, the report admits, but it asserts that it "provides what is not now in the picture and what is greatly missed; that is, a place where pastoral opinion can be legitimately mobilized and expressed, not separately or simply in the interests of ministers, but integratedly and in behalf of the whole task." In other words, the pastors desire to take the financial control of the denomination, representing very nearly 1,500,000, members, from the hands of "officials" and place it with the local co-operating churches.

A strong and nation-wide agitation for this important change is now under way and is expected to head up in a discussion, which will be a debate between officials and pastors, at the meeting of the General Council of the Northern Baptist Convention to be held at Chicago on March 23d.

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