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CHRISTIANITY TODAY



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

SAMUEL G. CRAIG, Editor

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Editorial Notes and Comments

THE CHRISTIAN PATTERN OF CONDUCT

THE worst of all heresies is the antinomian heresy—the heresy that asserts that conduct does not matter as long as belief is correct. Christ came to save men *from* their sins, not merely from the consequences of sin, so that His efforts fall short of their aim save as He becomes a transforming and sanctifying power in human lives. Whatever else Christianity is, it is a manner of life; more particularly, it is a manner of life that finds its pattern in the life that Jesus Himself lived.

In the Gospel, Jesus presents Himself as one who not only says, "I am the truth", "My teachings are free from the alloy of error", but as one who says, "I have given you an example that you should do as I have done", "I have always acted as I should have acted." There have been many others who have had a firm conviction of the truth of what they taught and who have not hesitated to exhort others to do as they said, but no other has ever said with equal emphasis, "Do as I have done." And that because others have been conscious—in proportion as their lives have been pure and their ideals lofty—of the chasm that yawned between what they were and what they ought to have been. Jesus, however, was conscious of no such contrast and so had as little hesitation about saying, "Do as I do", than He had about saying, "Do as I say."

There is something even more remarkable to be noted in this connection. Mankind as a whole, in as far as it has had knowledge of Jesus, has acknowledged the justice of this demand. In the case of most great teachers, it is easier to pick flaws in their conduct than in their teachings. Most of us find it easier to defend our beliefs than our practices. The reverse has proven true in the case of Jesus. We do not mean to imply that it is easier to discover flaws in His teachings than in His conduct—we regard both as flawless. What we mean is that many who have seen what they supposed to be flaws in His teachings have affirmed the flawlessness of His life. It is true that there have been and are those who ascribe imperfection to Jesus even in the realm of conduct; none the less, mankind as a whole, in as far as

it has known Him, has made its own the words of Pilate: "Behold, I find no fault in Him."

Only as we live as Jesus lived are we exemplifying the kind of life Christianity asks of its adherents. So difficult and apparently impossible are the things demanded that we are tempted to look upon it as a wholly impracticable demand. "What", we are disposed to ask, "do you mean to say that I in my ordinary life, I with my antecedents and surroundings, I with my way to make in the world as it is—must I seriously endeavor to live as Jesus lived if I am to call myself a Christian and rejoice in the thought that I share the Christian heritage?" Well, that is just about what we mean. The demand may seem a hard one, but we have no authority to change it. Men may judge the demand impracticable but only as they judge Christ and His apostles as impracticable. It is upon their authority, not our own, that we proclaim it.

There are those who think that Christianity would have achieved greater results, been more effective in the field of moral transformation, if it had not urged so lofty an ideal. It is often said that to set up perfection as a goal is to deaden effort and to enthrone despair. Surely no one can live up to the standard set by Jesus. Why, then, attempt it? We agree in as far as it is meant that none of Christ's imitators have ever fully realized their ideal, but differ in as far as it is meant that a man with an imperfect ideal will make greater progress in the ethical life than a man with a perfect ideal. A lowering of our standard always means a slackening of our efforts. Any standard short of perfection enables us to look upon evil with a certain degree of allowance. History and experience, we believe, alike justify the thought that our ideal ought to be perfect however imperfect our attempt to translate it into conduct. Practical wisdom as well as lofty aspiration lie back of and give significance to the demand that we take Jesus as our model, that we walk as He walked, do as He did.

By way of caution we need to keep in mind, in the first place, that our imitation of Jesus should be according to the spirit rather than according to the letter. To say that we should do as He did is not to say that we should do the same identical things He did. It is to say rather that we

should shape our lives according to the same principles and exemplify the same spirit. Take, by way of illustration, the incident of the feet washing. A literal imitation of Jesus in this respect would involve our washing one another's feet. When we recall, however, that this act was symbolical of the whole aim and spirit of Christ's ministry, it will appear that a real imitation of Him in this respect means the devotion of our lives to the service of others, the spending of them in the spirit of Him who came not to be ministered unto but to minister. In the second place, we should keep in mind the fact that our obligation to imitate Jesus is to be interpreted in the light of the fact that individuality is determinative of duty. No two of us are exactly alike either as regards our opportunities or as regards our abilities—whether natural or acquired. Hence no two of us have exactly the same duties. Your duties are not the same as John Smith's any more than John Smith's are the same as yours, and that because your individualities differ. It follows therefore that we ought not to imitate one of our fellows in the sense of doing just as he does. The same holds good as regards our obligation to imitate Jesus Christ. In as far as He differed from us by nature and endowments and in as far as His mission in this world differed from our own—to that extent we are under no obligation to imitate Him. Jesus was divine; we are not. Jesus came to redeem this world; that is not one of our functions. Jesus spoke with authority; we have no right to assume the same tone. Jesus demanded that men obey Him as Lord and that they worship Him as God; it would be blasphemous for us to make the same demands. All this goes to show that as regards much of His life we are not supposed to imitate Him. Strictly speaking, we should not even ask, What would Jesus do in our situation? What we should rather ask is, What ought I, located as I am, in view of my gifts and opportunities, what ought I to do that I may exemplify in my life the principles of conduct that Jesus exemplified in His life?

In this connection, we should ever keep in mind, for our comfort and encouragement, that the Master said, not that the disciple *is* as his master, but that he *shall be* as his master. Christian discipleship is consistent with much of sin and weakness, but it is not consistent with a lack of desire and effort to be like Jesus Christ. Every intelligent Christian looks forward to moral perfection. Those who do not desire such perfection should have nothing to do with Jesus Christ. Why should they concern themselves with means fitted to bring about an end they do not desire? It was to save His people from their sins that Christ came into this world and nothing is more certain than that all His true people will one day be absolutely sinless.

In the demand that we be like Jesus is hidden a prophecy of the time when we shall be like Him. If the Scriptures did not demand perfection it is safe to say they would contain no promise that we will ever be wholly free from sin, no promise that the source of all pain and sorrow will ever be wholly eliminated from our lives. In view of this, would it not be a cause for ceaseless regret if some lesser ideal had been insisted upon? Let us never forget that

while Jesus is our example, He is much more than our example. He is also our strength and our life. If He were merely our example, then as we looked upon Him we would be forced to cry out that the example is too high for us, that we cannot attain unto it. It is only because He is also our strength and our life that we have the courage to believe that the time is coming when we shall be like Him. There may be little in our lives as yet even to suggest Jesus Christ. None the less, if we are really His disciples, the time is coming when we shall be like Him. To doubt that were to doubt Him who gave Himself for us that He might redeem us from all iniquity. "Could there be another promise of equal encouragement, of equal strengthening? Let us go forth to the work of life buoyant with the joy of this greatest of hopes, this most precious of assurances—we shall be like Him; what He is, that we shall become. In the strength of this great hope, let us live out our lives here below and in its joyful assurance, when the time comes for us to go, let us enter eagerly into our glory."

"IN DEFENSE OF KAGAWA"

IN THE April issue of *The Calvin Forum* and the May issue of the *Religious Digest*, JAN KAREL VAN BAALEN, minister of the Twelfth Street Christian Reformed Church of Grand Rapids and formerly a classmate of KAGAWA's at Princeton Seminary, comes to the defense of KAGAWA against the charges that have been made against him by many evangelicals. He does not express complete agreement with KAGAWA but is convinced that his theology is evangelical and reformed in character and that we need more Christians of his type in America.

In the *Religious Digest* Mr. VAN BAALEN cites at length from a personal interview he and others had with KAGAWA in which the latter denies that he is a communist or an evolutionist or a modernist and affirms his belief in the inspiration of the Bible, the virgin birth and bodily resurrection of Christ, and in salvation through the shed blood of Christ alone; also that he holds to the Reformed or Calvinistic interpretation of Christianity. KAGAWA is cited as believing in the return of Christ, but as "not a premillenarian." In answer to the question whether he was a modernist, KAGAWA is quoted as saying: "Why should I have come to Princeton, if I were a modernist? Is not that clear? Now I call myself a fundamentalist; but I say I am more than a fundamentalist. You have in this country modernists and fundamentalists. The modernists do not care for personal salvation. Fundamentalists do not believe in salvation of the whole society through the redeeming love of Jesus. I believe both. So you see I am more than a fundamentalist. . . . If I were not a fundamentalist, I would get angry at the fundamentalists because they say so many unkind things about me."

MR. VAN BAALEN believes that the translators of KAGAWA's books have not always been fair to his views. More especially he believes that many have judged KAGAWA unfairly because of a wrong approach. "Which procedure," he asks, "should we follow in evaluating the man and his message? For there are two methods conceivable. The one

method is that pursued by PROFESSOR SCHULTZE (in the March issue of the *Calvin Forum*). PROFESSOR SCHULTZE states that he finds in KAGAWA's writings both 'admirably orthodox' and 'thoroughgoing modernist' elements. . . . Following which he judges KAGAWA by his unsound statements rather than by his sound teachings. He pronounces him a modernist. There is another method. . . . It is in brief, that we shall judge KAGAWA as we judge the 'fundamentalists.' That is to say, we judge KAGAWA to be at bottom a Christian teacher, and we ascribe the heterogeneous elements in his teaching to outside, non-Christian influences." VAN BAALEN adds that KAGAWA does not appear to him as UNSOUND as SCHULTZE and others picture him.

After indicating KAGAWA's social and economic message—in the interest of which KAGAWA is primarily in this country—VAN BAALEN asks: "Where have I heard such language before this? Surely not from premillenarians with their anti-scriptural cataclysmic pessimism anent this present world. These hold with DOCTOR GRAY that civilization is 'of the devil,' and they are willing to let it return to the devil. Nor have I heard such speech from Lutherans with their one-sided soteriological conception of Christianity. Nay; but in the Netherlands I have heard similar speech, in the heydays of the Calvinist preacher, ABRAHAM KUYPER, who left his pulpit to carry out 'Our Program' as an 'anti-revolutionary' statesman. KAGAWA as an economist, preaching the love of Christ versus the violence of Sovietism, co-operatives rather than selfish capitalism, is much closer to the 'anti-revolutionary' Christian politics of KUYPER than many of his critics in America who, for all their numbers, have never produced a political party with Christian economic and social principles."

Whatever may be thought of Mr. VAN BAALEN's defense of KAGAWA, it can hardly be denied that he directs attention to certain matters that should not be overlooked in our appraisal of KAGAWA. We could wish that his defense had contained some explanation of the favor with which KAGAWA is looked upon by modernists. If KAGAWA is as evangelical and Reformed as VAN BAALEN maintains, it is a little strange, to say the least, that he is apparently so highly esteemed in modernist circles.

DR. HOSPERS VERSUS DR. MACHEN

SPECIAL attention is directed to the communication from Dr. GERRIT H. HOSPERS, of the Dutch Reformed Church, printed among "Letters to the Editor." Dr. HOSPERS is the author of *The Reformed Principle of Authority* and of *The Second Advent* and a frequent contributor to the religious press. Some of our readers may recall that in an article, "Some Recent Books on the Second Coming" (May, 1935), we expressed the opinion that the second of the books mentioned "contains one of the ablest expositions and defenses of the Premillennial view that we have seen, certainly the best we have seen from the hand of a Dutch scholar and theologian as most such are staunch defenders of the a- or non-millennial view." The first of the books mentioned not only contains an account of the life and labors of ABRAHAM

KUYPER, but a translation of his famous address, "Modernism, a Fata Morgana in the Christian World." Moreover it shows the influence of KUYPER on nearly every page. Dr. HOSPERS' communication is particularly timely in view of the fact that the advocates of secession in the Presbyterian Church in the U.S.A. are constantly pointing to the example of KUYPER in justification of their course. Dr. HOSPERS, than whom few if any are better qualified to express an opinion, holds that neither ABRAHAM KUYPER nor JOHN CALVIN, were they living today, would think that the situation in our Church justifies schism. It is a source of satisfaction to us to know that an "outsider" like Dr. HOSPERS shares so fully our conception of the duty of Presbyterians in the existing situation.

LOOSE AND INACCURATE STATEMENTS

UNDER the title, "Some Inexcusable Ignorance," the *Brethren Evangelist* (issue of May 2nd) asserts editorially:

"If some of our post-millennialist friends are as ignorant of Christ as they are of the teachings of MOODY, we can understand why they are post-millennialists. Dr. ALLIS, in an article in the *Evangelical Quarterly* (London), calls dispensationalists 'Modernists.' All of which would lead us to believe that he either does not know what a dispensationalist is, or he does not know what a modernist is. The editor of CHRISTIANITY TODAY commends Dr. ALLIS' article. He then designates Dr. C. I. SCOFIELD as a 'dispensationalist,' therefore a 'modernist,' after which he writes another article commending D. L. MOODY in the highest terms. Is it sheer ignorance (or what?) on the part of the editor of CHRISTIANITY TODAY that he appears to be unaware that D. L. MOODY was an outstanding dispensationalist all his life? D. L. MOODY depended upon Dr. SCOFIELD doctrinally more than on any other human being. SCOFIELD was MOODY's pastor during the last nine years of MOODY's life. Yet the editor of CHRISTIANITY TODAY condemns Dr. SCOFIELD as a modernist and commends MOODY. What must we think?"

We think our editorial contemporary must have been napping when he wrote the above. It is true that in our March issue we commended Dr. ALLIS' article, "Modern Dispensationalism and the Doctrine of the Unity of Scripture." It may also be true that D. L. MOODY was a dispensationalist and that doctrinally he was largely dependent on Dr. SCOFIELD. It is not true, however, that Dr. ALLIS called the dispensationalists "modernists"—the word modernist does not occur in this article—what he asserted (and we think proved) was that Modern Dispensationalism shares the fundamental error of the Higher Criticism in its doctrine of the unity and harmony of Scripture. It is also not true that the editor of this paper designated Dr. SCOFIELD as a "dispensationalist and therefore a modernist"—as a matter of fact in the editorial in question he did not even mention Dr. SCOFIELD. Again, it is not true that he wrote "another article commending D. L. MOODY in the highest terms." Had he written an article about MOODY it would no doubt have been largely commendatory,

but as a matter of fact the article in question dealing with MOODY was written by A. F. GAYLORD. It may be added that if MOODY was "an outstanding dispensationalist all his life" there is nothing in MR. GAYLORD'S excellent article to indicate it. Further, there was nothing either in DR. ALLIS' article or our editorial to warrant our contemporary referring to us as his "post-millennialist friends." There was nothing, in fact, in either to indicate whether we are

post-millennialists, a-millennialists, or pre-millennialists. While all dispensationalists are pre-millennialists yet all pre-millennialists are not dispensationalists. There is no reason therefore why a man cannot be a pre-millennialist and yet fully approve of DR. ALLIS' article. It is only pre-millennialism of the dispensational type commended in the *Scofield Bible* that DR. ALLIS condemns. Further comment is hardly called for.

The Blessedness of Silence

By Rev. Paul L. Berman

MY SOUL be thou silent unto God, for my expectation is from Him.

Truly my soul is silent unto God.

Rest in the Lord and wait patiently for Him.

In a helpful book entitled "Waiting Upon God," the author asks this question: Is such waiting as the Psalmist prescribes different from what we do when we pray? To this he answers that there may be much of praying with but little waiting upon God. Is not this true? Are there not times in prayer and also in worship, when God would have us silent that He may speak to us, times when silence, absolute silence, before Him, is more reverent and appropriate, more expressive of adoration, and more effective than words, in its appeal to Him? Are words always necessary to the expression of want or worship or desire, or to its acceptance and its recognition? Are we not dealing with a Father to "whom all hearts are open, all desires known and from whom no secrets are hid?" Are we not familiar with the fact, through the appeals of nature, of art, and of humanity in its joys and in its sorrows, that silence may be often more appealing and more eloquent than speech? And so in our dealings with God who knoweth our frame and our needs before we ask. Was it not often so in the case of Christ and those with whom He dealt? Were words always necessary? Did all or even the most of those whom He fed or helped or comforted or healed ask or even expect to be helped or comforted or healed or fed? Was He ever cold or indifferent to the vision of human helplessness or need or joy or grief? Was He ever unresponsive to the dumb desires of those who knew not how to pray or how to ask? If not, surely it is good both to hope and also quietly wait for the Salvation of the Lord. If Christ is God-like, God must be Christ-like in His pitying love and compassion, in His power and willingness to read and to interpret the unspoken as well as spoken thought of those who quietly wait upon Him.

As the writer quoted above, Andrew Murray truly says, "The whole duty and blessedness of waiting upon God has its root in this, that He is such a blessed being, full of overflowing of goodness and power and life and joy, that we, however wretched, cannot for any time come into contact with Him without that life and power secretly, silently, beginning to enter into us and blessing us. Come,

therefore, and however feeble you feel, just wait in His presence. As a feeble invalid is brought out into the sunshine to let its warmth go through him, come, with all that is dark and cold in you into the Sunshine of His holy omnipotent love. As the sun does its work in the weak one who seeks its rays God will do His work in you." Wait, therefore, upon Him and in waiting be rewarded in spirit, grace and strength (Isa. 40:31, 32). Hold thee still in the Lord and abide patiently upon Him.

In trying seasons, for instance, when through physical weakness, illness or weariness, it is difficult to pray, difficult to fix one's thoughts, and one is tempted to discouragement on that account, why make the attempt at all, why try to say anything, why not rather turn helplessness to advantage, by using it as an opportunity, in reliance upon God the Holy Spirit, for quiet waiting upon Him Who is the Father of Mercies and God of all comfort? Why not make it a time of silent appeal for the correction of faults, the renewal of strength, a blessing upon others and a better understanding of God's Holy Will?

How much of prayer and devotion, both public and private, might be compared to a one-sided interview? For illustration: A person in need of help, instruction and sound advice, visits a wise and resourceful friend who really understands his position and is both able and willing to advise and assist him, but in his desire to present his case, the visitor pre-occupied and burdened with himself, consumes most of the time of the interview in giving out superfluous information, time which should have been employed in hearing what the other had to say and he needed to hear. God has many things of more importance to say to him who prays or desires to do so, than he could have to say to God. It was so with Moses at the burning bush, so with Jacob at Bethel, so with Samuel at Shiloh in the Sanctuary by night, so with Elijah at the Cave in Horeb, often so with Christ and His disciples, so with Martha and Mary at Bethany, so with John at Patmos, and may be so with ourselves. In any case the promises hold good: "They shall not be ashamed that wait on me."

"Blessed are all they that wait on Him." "They that wait on Jehovah shall renew their strength."

I will hear what the Lord my God shall say unto me. Speak, Lord, for Thy servant heareth.

Relativity and the Absolute

By Rev. David S. Clark, D.D.

SWIVEL-CHAIR abstractions? No, practical ethics. For as a man thinketh in his heart so is he. It makes some difference in a man's life whether his philosophy is Relativity or the Absolute.

There are some fads in philosophy; and philosophies change like the fashions of women's bonnets. There are lords many and gods many in philosophy; and they multiply at that.

It is a far cry from the Idealism of Berkeley and Hegel to the materialism of Tyndall and Haeckel. Berkeley denied the corporeity of the world; and Tyndall told the British Association for the Advancement of Science that "we must look to matter for the power and potency of all that is."

There are even styles of Materialism and Idealism. It is some step from the materialism of Hobbes and Haeckel to the Behaviorism of John Dewey, or the super-behaviorism of the later philosophers who substitute for the human soul the mere response of the organism to its environment. The farther this latter philosophy proceeds, the worse it becomes. Matter has some recognizable qualities even if we deny it mentality. But to rest mentality on mere organization of neural and vital forces is to step from terra firma into empty space. The newer materialism is more subtle and more irrational than the older.

Idealism has had its developments. There is some difference between the Idealism of Berkeley and that of Schelling; and also between both of them and the modern Idealism of Josiah Royce and James H. Snowden.

All Idealism loses the tangible world in the subjective conception. But there are differences even in that. Berkeley referred it to the fiat of God; but the later Idealists to the all-pervading life of God,—a distinction which only makes the modern Idealism more abstruse and incomprehensible, with a little tinge of Pantheism.

The philosophy of Fichte, Schelling and Hegel is known as the philosophy of the Absolute. But the chief error in the philosophy of Schelling and Hegel at least lay not in its Absolutism, but in its extreme Pantheism.

There must be an Absolute. We may not be able to get our fingers on it, but it is a metaphysical necessity. It takes its place in our thinking along with the axioms of Euclid, and the First Principles of Dr. McCosh. The Absolute, together with the Infinite, is a necessity of thought. It is questionable whether the relative is conceivable apart from the Absolute, in regard to which it is relative. Or can the relative be relative to another relativity, the second as uncertain as the first?

When we proceed along these lines we discover that relativity ends in universal doubt. That is why the discussion of this subject has a religious value. This is not swivel-chair philosophy. It is the solvency or bankruptcy of all thought, life, and truth.

Here we touch the question, not only what is truth? but is there any truth? Some European writer recently de-

clared that relativity is worse than materialism. Quite true. Materialism believed something;—held that its premises were true,—argued on the basis of those premises to what it thought were legitimate conclusions. It kept its feet on the ground to say the least. But Relativity stands in a quagmire without bottom. It is not worth while to argue with Relativity, because no premise, for it, has any certainty. And no argument can be built on universal negation. If all is uncertain, then relativity is as uncertain as all the rest. And therefore its very uncertainty is uncertain; and thus it destroys itself.

Further if Relativity is destructive of truth, it is likewise destructive of religion and morality. The most soul-blasting heresy in the world is to think that there is nothing right and nothing wrong and it doesn't make any difference anyway. No religion nor morality can survive such a philosophy. How refreshing to turn from the vagaries of the world to the faith of the New Testament and hear Paul and John say: "I know", "I know."

Relativity applies to only a few realms of human knowledge, and is questionable even there. If it obtains in the sphere of the empirical, and even that is not absolutely certain always and everywhere, at least we are sure that it has no place in consciousness. There is no disputing with consciousness that I am, or that I know my states, or my personal identity.

Neither have the mathematical certainties been weakened by any claims of relativity. The multiplication table is good for all time and all worlds; and true in spite of all philosophies. We think there are some things in human knowledge that may lay claim to being fundamental truth. Fundamentalism, whether in religion or philosophy, is the only rational standpoint.

It is supposed that the New Physics favors Relativity, and that therefore Relativity has a quasi scientific basis. But the New Physics is itself only a theory and in need of verification. And another generation will probably leave most of it on the scrap-heap, while some newer theory will clamor for recognition.

Our humble conviction is that the Quantum Theory will not stand; and that Energism as a philosophy is unthinkable. Much is said these days about "pure energy." We venture to think that there is no such thing. Energy does not exist apart from substance. Energy as we know it in this world is an effect, and cannot exist without a cause. It is not *sui generis*. As there can be no motion without something that moves, so there can be no force without something that gives rise to it.

We are far from thinking that the resolution of the atom into electricity has banished matter. The resultant electricity is still material substance, according to the best authorities. No bridge has been found to span the gap between matter and spirit, and the chasm is too wide to leap across. Up to the present we are decidedly dualists.

An assumed velocity has been invoked to destroy the fact of gravitation, and the estimate of measurements. If the earth should hurtle through space 161,000 miles per second our horizontal, head-on yard sticks would be reduced to 18 inches, and the distance from Philadelphia to Harrisburg, or from Pittsburgh to Altoona would shrink to 50 miles. So that attraction and distance are relative to velocity.

Even admitting the principle for the sake of generosity, what we are concerned with is not what would result under unreal and impossible conditions, but what is the fact under the conditions that now exist.

Alluding to another phase of the subject, Einstein's algebraic equations are incomprehensible to the ordinary scholar, not because Algebra is incomprehensible; but because of the values, or rather lack of values, attributable to the terms. In Algebra if a,b,c have assigned values, then x,y,z are easily deducible. But if a,b,c represent nothing definite, nor numerical, what conclusion can be arrived at as to x,y,z? This seems to us another phase of the quagmire.

For example, Professor Edington says: "If today you ask a physicist what he has finally made out the aether or the electron to be, the answer will not be a description in terms of billiard balls or flywheels or anything concrete;

he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; it has no means of probing beneath the symbolism. To understand the phenomena of the physical world it is necessary to know the equations which the symbols obey, but not the nature of that which is being symbolized."

One could wish for something more concrete; and wonders whether such indefinite processes insure reality in the visible and tangible world in which we live.

We think that even in this age of uncertainty there are some things certain enough to enable us to say with the man born blind: "One thing I know."

We think too that in this time when uncertainty is exploited in physics and philosophy, the Absolute deserves renewed emphasis. A merely empirical philosophy may result in the Unknowable of Herbert Spencer. But there is an *a priori*ism that has to be recognized, and the Absolute is a metaphysical necessity. The laws of thought are as valid and far more certain than scientific experimentation.

Religion and morality find a Gibraltar in the Absolute, while Relativity presents itself as The Beautiful Isle of Nowhere.

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

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

Part III Evangelicalism

WE SHOULD notice that in the Reformed Church the Reformation was much more radical and complete than in the Lutheran Church. While both churches accepted the Bible as their final authority, the tendency in the Lutheran Church was to keep all of the old system which did not have to be thrown out, while in the Reformed Church the tendency was to throw out all that did not have to be kept. Many Lutherans even at the present day boast that theirs was a "conservative reformation." The fact of the matter is that some few elements of the old sacerdotal or priestcraft system are still found in Lutheranism. While the evangelicalism of the Protestant churches was set over against the legalistic system of the Roman Church in which it was taught that man could receive salvation only through the instrumentalities of the Church, it is fairly clear that the evangelicalism of the Lutheran Church was formed on the basis of the sacerdotalism of the old church, out of which they had made a rather painful but not altogether perfect exit, while that of the Reformed Church was based only on the Scriptures as a guide and was designed to contrast as strongly as possible with the old system. True evangelicalism sweeps away every intermediary between the soul and its God, and

leaves the person dependent for salvation on God alone. Evangelicalism does not do away with the church and its ordinances, but keeps them in their proper place as instrumentalities through which the Holy Spirit ordinarily works in bringing a soul to salvation.

Lutheranism, like Romanism, teaches that the grace of God is conveyed mainly—some say only—through the means of grace, stress being laid not on the sacraments but on the Word, which is referred to as the chief "means of grace." True, in Lutheran sacerdotalism we do not hear much about "the Church," which is the very heart of Roman sacerdotalism, for at this point the system is not very consistent. But in holding that saving grace is given mainly or only through the means of grace, it imposes a set of instrumentalities between the sinner and his God. This means that the central evil of sacerdotalism has been brought over into Lutheranism; and where it is consistently worked out we find men exalting the means of grace and giving proportionally less attention to the Holy Spirit who is the true agent in all of these saving operations. Hence the energy with which the Reformed have insisted that, while the means of grace are important in their place as instruments for developing and strengthening faith, the Holy Spirit works immediately upon the soul in regeneration and brings the person from a state of

spiritual death into a state of spiritual life. Romanism inserted the Church and the priesthood between the believer and his God; we insist on a direct contact between the soul and God, and cannot allow the imposing of any set of instrumentalities on which man is tempted to depend. If such is permitted, the soul is betrayed into a mechanical conception of salvation such as held sway in Catholicism. The church and the means of grace then usurp first place in the thought of the believer, and he loses much of the joy and power which comes from a direct and conscious communion with God. Fortunately the elements of sacerdotalism in the Lutheran system are not consistently carried out.

General Considerations Relating to the Arminian System

While evangelical Christians agree that salvation is to be had only through the grace of God, and that this grace is exerted directly upon the soul, they differ as to whether God exerts His saving power in a general way upon all men alike, or whether He has selected certain individuals from the fallen race and actually saves them. The question is, Does the redemptive work of Christ merely open up a way of salvation for all men, leaving it to each individual to make the decisive choice as to whether or not he will accept this grace, or does it effectively and infallibly save particular persons for whom it was intended? Or again, Do the saving operations of God really save, or do they merely render salvation possible? The Reformed Church holds that God has chosen particular persons for salvation and that He infallibly saves them. The Methodist and Lutheran churches hold that saving grace is given to all men alike.

The Reformed Church has developed its theology with remorseless logic, setting forth its distinctive doctrines in the so-called "Five points of Calvinism," which are, Total Inability, Unconditional Election, Limited Atonement, Efficacious Grace, and the Perseverance of the Saints. Space does not permit us to discuss all of these doctrines in the short compass of this article. Our chief concern, however, is with the doctrine of election, and we shall just consider that briefly.

There are some, of course, who deny that there has been any such thing as an election at all. They start at the very word as though it were a spectre just come from the shades and never seen before. And yet, in the New Testament alone, there are some forty-seven or forty-eight references to the doctrine. Others accept the word but attempt to explain away the meaning. They profess to believe in a "conditional election," based, as they suppose, on foreseen faith and evangelical obedience in its objects. This, of course, destroys election in any intelligible sense of the term, and reduces it to a mere recognition or prophecy that at some future time certain persons will be possessed of these qualities. If based on faith and evangelical obedience, then, as it has been cynically phrased, God is careful to elect only those whom He foresees will elect themselves. In the Arminian system election is reduced to a mere word or name, the use of which only tends to involve the subject in greater obscurity and confusion. A mere recognition that

these qualities will be present at some future time is an election falsely so-called, or simply no election at all. And some Arminians, consistently carrying out their own doctrine that the person may or may not accept, identify the time of this decree of election with the death of the believer, as if only then his salvation became certain.

It appears on the face of it that an evangelicalism which applies to all men indiscriminately and yet fails to save such a large number as we see being lost in the world about us must be very inconsistent. Just because it is God and God alone who saves His people, His saving work must be efficacious. Arminianism allows that after God has done all He can for our salvation, we may remain just what we were before. Calvinism holds that it is inconceivable that the work of Almighty God, to whom belong all the resources of power and wisdom and majesty, should fail in regard to any one of its objects, that in this saving process God deals not with humanity in the mass but with individual men one by one, upon each of whom He lays hold with His grace, and each of whom He brings to salvation. We insist that it is not merely a general opportunity to be saved, but actual salvation which God brings to each of His chosen people. If the atonement does no more for any one man than it does for all men alike, then it does not definitely save any one, for certainly not all men are saved. What we must choose between is, an atonement of high value, or an atonement of wide extension. The two cannot go together. When the atonement is made universal its intrinsic value is evaporated.

While Calvinism emphasizes the sovereignty of God in salvation, Arminianism emphasizes the human side, insisting especially on faith and evangelical obedience in the believer. It exalts the will of man to such a place of dignity that God Himself must work on it mainly through good example and moral persuasion. No matter what explanation is given to prove that God's work of redemption applies to all men universally, it invariably results in the wreck of the evangelical principle. Somewhere along the way the really decisive factor in salvation is taken out of the hands of God and is put into the hands of men. This is not often clearly seen nor frankly admitted by Lutherans and Methodists, but it was clearly seen and frankly admitted a few years ago by Professor W. F. Steele, of the University of Denver, who wrote in *The Methodist Review*: "When one says, 'I believe in God, the Father Almighty,' he means it with reserve, for in the domain of man's moral choices under grace, man himself is almighty, according to God's self-limitation, in making man in His image and after His likeness." He goes on to say that God Himself has a creed which begins: "I believe in man, almighty in his choices."

It should be quite clear that this principle consistently carried out takes the heart out of true religion, the very essence of which is a sense of absolute dependence on God. If the free will of man is set over against the sovereign will of God, man is at least entitled to some credit for his good choices. Salvation ceases to be by pure grace, God and man then share the glory of redemption, and human works

usurp a more or less prominent place in the system. The parting of the ways is the old parting of the ways between Christianity and naturalism. In all of these compromising schemes the substance of evangelicalism is evaporated, and we are invited to recognize the remainder as genuine Christianity, because, forsooth, the person is still saved by faith in Christ. True evangelicalism allows no merits to human works of any kind. It proclaims the poverty and bankruptcy of the sinner, and sets over against that the inexhaustible riches of grace.

Some have objected to the doctrine of election on the grounds that it represents God as acting in an unjust manner. They have failed, however, to take into consideration the doctrine of original sin which lies back of this doctrine. They forget that this doctrine finds the whole race a fallen mass, guilty and polluted, and that when all might have been left to suffer the just consequences of their sin, God, in pure mercy and unmerited love, chose out of this fallen mass an innumerable multitude on whom He would confer the blessings of salvation. With the doctrine of original sin as a background, men are seen not as innocent and deserving but rather as a group of guilty and condemned criminals before a righteous judge.

Let us settle it in our minds once for all that no member of our fallen race has in himself a "right" to salvation. Salvation is a miracle of almighty grace, and when a person finds himself possessed of it he can only be filled with wonder and adoration as he contemplates the marvels of God's love. To demand that all criminals shall have "an equal chance" to escape their penalties, and to carry this idea into God's dealings with sinful men, is to mock at the very idea of justice. When all deserved punishment, God, acting with unmerited love, was pleased to choose out of this mass an innumerable multitude whom He would bring to salvation, to send His Only Begotten Son to take their place before the law and to suffer and die in their stead. Those who are not elected are simply left in their previous state of ruin. No undeserved punishment is inflicted upon them, hence no one should object to this part of the decree. The marvel is that when all deserved punishment God sees fit to pardon any.

It is, of course, a mere caricature of the Calvinistic system to represent it as finding its center in a proclamation that only a few people are saved. The doctrine of election in itself tells us nothing about what the relative proportion between the saved and the lost shall be, and it is a well-known fact that the outstanding Calvinistic theologians have held that the large majority of mankind would ultimately be found among the elect. What the Calvinist insists upon primarily in the doctrine of election is that God deals immediately with each individual soul rather than with humanity in the mass. He insists that God has set upon him personally and has purchased him through the precious blood of His Son to be rescued from sin and to become an heir of heaven. The relative proportion between the saved and the lost is quite another question, although, as a matter of fact, the Calvinistic system, with its doctrines of sovereign election and efficacious grace, is

the only system which could make logically possible a system of universal salvation if that view were not contradicted by Scripture.

The Presbyterian and Reformed churches have always been noted for their strongly doctrinal theology. "I know what I believe," has been their battle cry, and their beliefs have always been formulated in clear-cut creedal statements. It may be argued that some of the doctrines are wrong, but that they are clearly and unequivocally stated in the creeds cannot be denied. That people who endured wars and persecutions in order to gain religious freedom should have very decided theological views, is easily understood. Those principles were expressed in their standards of faith and became deeply rooted in their lives.

And since the Presbyterian and Reformed churches are creedal churches, it is an easy matter to find out their faith. Every minister and ruling elder, as he is ordained to his office, solemnly pledges before God and men (1) that he believes the Bible to be the word of God, the only infallible rule of faith and practice, and (2) that he sincerely receives and adopts the Confession of Faith of the church as containing the system of doctrine taught in the Holy Scriptures. The note of external authority which characterizes truly Reformed and Presbyterian preaching places it in strong contrast with many of the present-day systems which substitute the subjective authority of individuals or the collective religious experience of a group.

Concluding Observations

It is to be kept in mind that in this article we have attempted to deal with genuine Presbyterianism, Lutheranism and Methodism as set forth in their respective creeds, rather than with those Modernistic variations which have arisen in some quarters and which attempt to masquerade under the original names. The writer's opinion is that the Lutheran Church has suffered least from the inroads of Modernism, that the Presbyterian Church has suffered more, and that the Methodist Church, as judged by its theological seminaries and its outstanding writers, has gone over in large measure to views which heretofore have been found only in Unitarianism. The Lutheran Church has been a very conservative church from its earliest history, and, more important, the strong, positive stand which it has taken on the inspiration and infallibility of the Bible has kept it from being so much troubled by the negative higher criticism which has robbed so many other churches of their faith. Some of the Presbyterian and Reformed denominations have remained quite true to their heritage; others have become quite lukewarm or even evasive toward their own doctrines. The writer has found but little zeal in his own church, the Presbyterian, U.S.A., for the distinctive doctrines of the Reformed Faith, and is of the opinion that many of our people have carelessly accepted Arminian or Modernistic views. He is also of the opinion that the Methodist Church has forsaken its evangelical heritage as given by its great leader, John Wesley, and that it has quite generally gone over to a destructive Modernism which gives little promise for the future.

(Continued on Page 38)

A Meditation

"Who Quickeneth the Dead"

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

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

God, who quickeneth the dead, and calleth those things which be not as though they were. Romans 4:17.

AFTER the "It is finished" had sounded on Golgotha, when the man of sorrows had commended his spirit into his father's hand, and had breathed out the breath of life, his soul went into Paradise, and he went into death, from which he was only to be released on the morning of the third day.

This seems paradoxical; and you may well ask how it was possible that he could say to the penitent malefactor at his side: "This day shalt thou be with me in Paradise!" and go there himself that very day, and at the same time suffer actual death, and become in every sense a prey of death, and be so dead, that on Easter morning there could follow a real resurrection; no semblance, but an actual return unto life out of death?

Involuntarily the bold question presents itself: Was Jesus dead in Paradise?

However paradoxical this may sound, and however ready we may be to reject the saying as having neither rhyme nor reason, this seeming paradox is the solution of the Easter mystery.

For from the moment that he breathed his last on Golgotha until on the third morning the angel of God unlocked his tomb, Immanuel was *dead in Paradise*. Or to say this more strongly still, for those who die in fellowship with the Lord God, *to be dead is to be in Paradise*.

All the blessed that have gone before are still in death because they are in Paradise; and at the hour in which *the dead* shall hear the voice of the Son of God, these dead are they who have fallen asleep in Jesus, and have been in Paradise ever since, awaiting the hour of their resurrection and perfect redemption.

For however godly one may be at death, dying is ever a going into death, as the soul is violently separated from the body, and existence is continued in a state of deprivation.

Death breaks the tie of life which creative Almightyness had established according to the divine ordinance.

From a small heap of dust to fashion a body, and make it an organ for the soul, and to form the soul, which is spiritual, so that in this fleshly garb it can most gloriously exhibit itself, and then in the white heat of God's love to forge body and soul into one *human* being, this is the miracle that was wrought in Paradise, according to Gen. 2:7, where we read: "And the Lord formed man from of the dust of the ground, and breathed into his nostrils the breath of life; and so man became a living soul."

And if this is so, what can be more terrible than the separation between these two, so that the lifeless body lies in one place and the disembodied soul is elsewhere? Yet this takes place when we die, and continued existence in a state of separation is death. Death for the body, which apart from the soul rests in the grave, and death for the soul, which apart from the body is in Paradise. For grant to that soul as rich an enjoyment as you please—and the idea of Paradise is richly suggestive of delight—the soul is in a state of deprivation, is estranged from its other half, and lacks that without which it can not attain unto full honor and glory. And therefore they that have been washed in the blood of the Lamb cry out from Paradise: *How long, O Lord!* For in Paradise the thirst after greater glory continues to consume them. They thirst to become perfect *man* again. They are homesick

for the body that is theirs. And so long as the graves are not opened, death keeps its hold on them. Death which to the soul is separation from the body.

There is a yet more terrible death, which not merely severs the tie between body and soul, but severs the tie between the soul and God. Then the soul is not merely held of death, but is itself dead. But we do not speak of this now. There must be no confusion. The regeneration of God's children already delivers them from this inward death, for them God in Christ restored the relation again between their soul and his Eternal Self. And fellowship between the soul and the Eternal *itself* is Paradise to all who enter there. But that this fellowship is tasted in an unnatural state, in a state of isolation and deprivation, as pure soul, bereft of its other half, and hence not in the full sense *as man, this is death*.

If you truly believe with the heart and confess with the mouth that to be a real man the Son of God took your human nature upon Himself, and that in all things, sin excepted, He became one like you, then it goes without saying that the man Christ Jesus underwent the selfsame death, whereby he was brought into the selfsame state.

Let no one say: What concern was the material body to the holy Jesus? What could this separation between his soul and body detract from the happy state of his glory? For such sayings, which are not spoken spiritually but unspiritually, kill your Easter joy, as they minify and undervalue the meaning of Jesus' Resurrection. God has appointed the order of the body for man. God has created man bipartite of soul and body. It is the will and the wisdom of God that there can be no fulness, no rich development of a human being apart from indwelling in the body. So it is not your good pleasure, but the good pleasure of your Lord and Creator, that man apart from the body can not be perfectly happy. If there is to be any glory in man, it is that he shall for ever be in union with the body. And Immanuel became *man*, and therefore that law of God applied also to him.

Clearly visualize therefore what took

* Copyright by the Translator.

place, first at Bethlehem, then on Golgotha, and presently on Easter morn. These three hang together.

When the Word that was God and with God became flesh, the Son of God received not only a human soul, but also a human body, and the creative act of God so united these two and made them one, that with respect to both parts he was man.

On Golgotha these two parts of our Lord's being were torn apart. Death on Golgotha separated that soul and body which, wondrously woven together, had cradled in the manger of Bethlehem. So Jesus underwent anti-natural (against nature) violence. His body now was lifeless, and his disembodied soul was in a state of deprivation. *Unclothed*, as St. Paul puts it in pregnant figure of speech in 2 Cor. 5:4. So his body was dead, because it was separated from his soul, and his soul lay in the bands of death, because it had been sundered from his body. Wherever the body of Jesus had been before, there his soul also had been. But now such was not so, and soul and body each had an experience of its own. Robbed of the soul the body was laid in the grave, and deprived of its body the soul went into the provisional, but always yet limited happiness of Paradise.

But this could not be permanent. According to God's ordinance this is not man's destiny. The soul alone is not the whole man. Also with Jesus this was not so. The soul must have its body back again. And thus through the re-union of the two, both soul and body were to pass from the state of death into that of glory.

And that on the third morning Jesus' soul was led out from Paradise, was brought into fellowship with the body that had been entombed, was forever re-united with the same by divine Almightyness, and that thus the man Christ Jesus, as to soul and body both, broke the power of death and overcame the same, is now your Easter jubilation, the Psalm of Resurrection, the rising of Immanuel.

Precisely the same awaits all the children of God. All the blessed that went before are still in that state of disembodiment, of deprivation, of sep-

aration, and though in Paradise they taste the sweetness of fellowship with their God, they are still in the bands of death. But for them too the hour draws near, which for Jesus dawned already on the third morning, when God's angels will hover over their grave, their souls also will go out from Paradise, to re-unite themselves with their bodies, and in the wholeness of their humanity, both of soul and body, they will enter into glory.

But Jesus the firstfruits. With him first this miracle took place. While the rest are ever yet partly in death he passed out from the power of death fully and completely already on the third morning. We do not consider here what may be called exceptions, as in the case of Moses and Elijah. Upon this mystery God has not shed light. But St. Paul speaks of Christ as "the firstfruits of them that slept." And in him like happiness awaits all the children of God, but every man in his own order: Christ the firstfruits; and, then, after a pause of centuries, they that are Christ's at his coming, whether they died in the days of Noah and Abraham, or in our own times.

But from whatever angle it is viewed, the Resurrection borrows all its significance and greatness from this wondrous fact, that by God's Almightyness a being which had been torn apart by death, is restored to his original state again.

Soul and body belong together, and death tears them apart. And in the Resurrection God, by His Almightyness, not only puts that soul and that body together again, but he does this in such a way, that now they can not be separated again. "Death hath no more power over him."

And the holy apostle Paul defines the miracle of the Resurrection as: "the exceeding greatness of his power, which he wrought in Christ, when he raised him from the dead" (Eph. 1:19, 20); and writing to the church of Rome, he directly connects this quickening of Christ with the work of the creation (Rom. 4:17-23).

The obviousness is evident. It is perspicuous.

God the Lord, "who calleth things which be not as though they were," is

the same, says St. Paul, as he "who quickeneth the dead." In the first *Creator*, in the second *Re-creator*.

These original ties express most wondrously the creative power of the Lord; the tie that binds the soul to God, and the tie that binds together body and soul. It means the creation of wondrous life. Only when soul and body have been forged together, does man live, or as Moses writes: "and man became a living soul."

That wondrous tie reflects the glory of the Creator. It magnifies his majesty and honor. By it all creation is crowned.

But death tears apart what God has united. Not as though death were an independent power outside or over against God. On the contrary, death too is the power of God. But as a spring which you wind and which breaks, strikes you in the face and draws blood, by power which you yourself have put into it, so is death with God. It is the divine power of life which turns into its opposite, and therefore is so terribly destructive. As God put the tie between soul and body, it *could* break, indeed, was bound to break so soon as man allowed the tie between his soul and God to break. This was the tension of the condition, that God put those awful powers together in their relation of mutual dependence, and then placed the pivot in man's hands, which, so long as it was held in place, insured the maintenance of all things, but likewise, when in anger, man turned it the wrong way, suddenly released all those powers from their bearings and allowed them to work havoc in his inmost self.

So the whole creation was one awful, one mighty, wondrously constructed organ, and man's free will choice was actually the pivot that could maintain the proper working of this universe, or make it turn to self-destruction.

And man turned that pivot away from God. Then came self-destruction. This was death. A death which man himself was bound at length sharply to experience, when his soul and body were to be torn apart.

Now see the re-creation in all her glory.

While you, O man, didst ruin the

whole machine by your folly, so that now all the powers of the creation are turned destructively in upon you, until impotently you succumb, the Restorer comes, the Re-creator, the Re-fashioner, He, the Lord your God, and proclaims: *Thus far and no further*, and by the mysterious power implied in the idea of Resurrection arrests those raging powers of self-destruction.

He who in the beginning did such wondrous, creative work, once more applies the selfsame creative Almightyness. He wove body and soul together, and now that they have been torn asunder, He, your God, can bring them together again. He who speaks and it is done, who commands and it stands fast (Ps. 33:9). He who once bound, can bind again. Lo, Christ rises from the dead, in him the miracle is wrought.

But how?

Not by a new creation; that would have been easier. No, but by healing what was broken, by putting together again what had been torn apart. And see how wondrously this proceeds. Man, as we said by way of comparison, had been given the pivot in hand, which was to determine the maintenance or the self-destruction of the whole wheel-work of the creation. He turned that pivot away from God, and the most awful self-destruction followed. And now comes the second Adam. God places the mis-directed pivot in *his* hand. *He* puts it right. And from self-destruction proceeds the re-creation. And it is again from the moral center of man's freewill choice. "Lo, I come to do thy will. In the volume of the book it is written of me!"

Now you realize how much more there is here than there was in the first creation. Then, if we may so express ourselves, the ground was clear and the master builder was free to build according to his will. But at the Resurrection, at the Re-creation all this is entirely different. Everything is in ruins, it is all a rubbish-heap, and the work of art that has now to be achieved is, to build again upon those same rent foundations, of those broken stones, and of these splintered tie-beams, the house as it was at first, only far stronger now, and with far greater splendour.

This is that "exceeding greatness of his power" which, St. Paul declares, was wrought in the Resurrection of Christ.

It was building from debris, a weaving of tangled threads, the setting up again of the mighty apparatus with bent wheels and broken springs. For Immanuel had not taken a *new*, but *our*, nature upon himself, such as it was *after* we had corrupted it. And in Jesus' Resurrection God brought that nature back again to wondrous glory.

What is more, this Re-creation was guaranteed at the same time against the possibility of a second self-destruction. What our elders said: The creation gave us a *loseable* good, while the good of regeneration is *unloseable*, also applies here. In the creation the tie between soul and body was such that it *could* break; in the Re-creation it is thus strengthened that a break is for evermore impossible.

Hence the word "glory" that describes these still higher products of art. God is more glorious in his Re-creation than he was in his first creation. In looking upon the first, he saw that it was good; only, there was no guarantee that it would remain good. And this higher good God offers us in the miracle of his creative almighty-ness. Here that Almightyness exhibits a still greater power of its might. For when the Word became flesh, the soul and body of Jesus had wondrously been woven together by God's Almightyness, but they could be torn apart. Jesus could fall into the power of death. He could die.

But when on Easter morn he steps from the tomb, and the reflection of angels falls upon him, he can no more die. His soul and body are united again by so wondrous an Almightyness, that no power of death or hell can ever divide them again.

So in the Resurrection of Christ the glory of the creation ordinance triumphs. God created that creation ordinance such that it could break, because he knew that, in case it would break, he had the yet greater power to re-create the same, so that in the splendor of a yet far greater glory it would be *unbreakable*.

And so he allowed it to break, that the yet more illustrious glory of re-creative Almightyness might be His.

The Lord is great in all His works!

Jehovah Tsidkenu— Jeremiah 23:6 The Watchword of the Reformers

I once was a stranger to grace and to God.
I knew not my danger; I felt not my load.
Though friends spoke in rapture of Christ
on the tree,
Jehovah Tsidkenu meant nothing to me.

I oft read with pleasure, to soothe, or
engage,
Isaiah's wild measure, and John's simple
page.
But even when they pictured the blood-
sprinkled tree,
Jehovah Tsidkenu seemed nothing to me.

Like tears from the daughters of Zion that
roll,
I wept when the waters went over His soul;
Yet thought not that my sins had nailed
Him to the tree.
Jehovah Tsidkenu—'twas nothing to me.

When free grace awoke me by light from
on high,
Then legal fears shook me. I trembled to
die.
No refuge, no safety, in self could I see.
Jehovah Tsidkenu my Saviour must be.

My terrors all vanished before that sweet
name.
My guilty fears banished, with boldness I
came
To drink at the fountain, life-giving, and
free.
Jehovah Tsidkenu—is all things to me.

Jehovah Tsidkenu! My treasure and boast!
Jehovah Tsidkenu! I ne'er can be lost!
In Thee I shall conquer, by flood and by
field.
My cable, my anchor, my breast-plate and
shield.
Even treading the "valley," the shadow of
death,
This "watchword" shall rally my faltering
breath,
For, while from life's fever my God sets me
free,
Jehovah Tsidkenu—my death song shall be.

ROBERT MURRAY MCCHEYNE.

Missions

By Mrs. George P. Pierson

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—I Peter 4:12.

* * *

"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—I Peter 4:16.

* * *

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator."—I Peter 4:19.

* * *

Now we know—since St. Paul has told us—that "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). And from his time on many missionaries and ministers have suffered persecution and still are being persecuted:

"Of the 83 pastors still remaining within the boundaries of Soviet Russia, 47 have been suffering for years in concentration camps on the White Sea or in Siberia. Two were recently condemned to death; others have been forced to stop their work."—(*Missionary Review of the World* for May.)

"Dr. Keller, in the *World Dominion Prayer Bulletin*, January to March, 1936, reports that there is now a danger of complete extinction of the Church in Russia. The Reformed Church is wiped out. The 200 Lutheran pastors are reduced to 18. Orthodox priests are continually being shot and the bishops sent to prison."

We learn too from the May number of the *Missionary Review of the World*, p. 267, that China Inland Missionaries are still being captured by Communists in China. A "Mr. Bosshart still remains in captivity since 1934, with his whereabouts unknown."

So that persecution for preaching the Gospel seems to be as old as the Gospel itself.

But it remained for our day for persecution to take the form not only of forcing preachers to stop their work,

but of preventing them from beginning their work, as some Church authorities seem to be doing now in the U.S.A.

* * *

Apropos of current criticism of Missions a recent Lutheran writer quoted in the *May Missionary Review of the World*, p. 261, is perhaps right when he says: "What is wanting in the Missionary enterprise is not new machinery or methods (though he himself advocates as a new economy measure the almost exclusive use of unmarried Missionaries) but the necessity for a fresh outburst of spiritual life in the Church."

So, too, the Rev. Herbert Lockyer, of Liverpool: "Spiritual regeneration is the supreme need of the world." And he quotes Sir Philip Gibbs: "All our boasted advance in scientific adventures and discovery will be our national undoing unless we can recover our religious faith."

That "fresh outbursts of spiritual life" are needed on the field as well as at home is seen from the recent experience of Presbyterian Missionaries at Lubondai in the Congo, who, "burdened by the need for a fresh outpouring of the Holy Spirit, set apart a week to humble themselves before God . . . with the result that a Revival sprang up among them which spread to the native evangelists and hundreds of their converts." (*May Missionary Review of the World*, p. 264.)

This exactly parallels what occurred in the early years of Missions in Korea: After the Missionaries had sought and received an outpouring of the Holy Spirit on themselves, a great Revival broke out which was the beginning of the eminently successful Missionary work in Korea from that day to this. Perhaps this has something to do with the fact that there are 31 "second generation Missionaries" working in Korea today.

* * *

Alexander McLeish, in the *April World Dominion*, p. 140, says: "Owing to the exceptional co-operation of the indigenous Christians Korea is by far

the most evangelized region of the Far East."

More and more Missionaries are realizing the value of this co-operation of the national Christians. A recent letter, dated March 26th, from Mrs. James Orr, of the C. I. M. at Yang-chon, says of a certain place, "50 li away": "We have worked this place for a long time, and now we want to open up a new place for worship, and let the Christians from the nearest outstation work it."

* * *

From *Kingdom Tidings* for February, 1936, we glean this interesting new item re Korea: "Last year a one-volume commentary on the Bible (*The Abingdon Commentary*), which is very Modernistic, was translated into Korean and is being pushed. The Korean Presbyterian General Assembly has condemned it and forbidden its members to read it. The Assembly has now asked the Theological Seminary and the Board of Christian Training to prepare a strongly evangelistic and conservative one, and a fine committee of both Missionaries and Koreans has been appointed to undertake the work."

Mr. Yune Sun Park, a distinguished special student at the Westminster Theological Seminary for several years, has just returned to Korea to assist in the work of this new Bible Commentary.

* * *

"The Church Missionary Society reports that an interesting development in connection with its hospital at Hangchow, China, is the contacts which are being made with Buddhist monks. It is estimated that there are some 30,000 Buddhist monks in and around Hangchow, some of whom come to the hospital for treatment. A former highly educated monk who has become a Christian has joined the hospital staff as an evangelist. He and the doctor-in-charge visit Buddhist monasteries in the neighborhood. They find that many of the monks are most anxious for Christian teaching. Special literature has been prepared at a centre for Buddhist work in Hong Kong, and an entirely unexpected opening for the Gospel has arisen in Buddhist circles."

—(World Dominion Prayer Bulletin, No. 44.)

* * *

Bishop John McKim, who has just died in Honolulu, was for 56 years a devoted member of the American Episcopal Mission in Japan.

Immediately after his graduation he volunteered for Japan and landed there in 1880. After 13 years spent with the Mission in Osaka, he was elected Bishop of Tokyo, a huge diocese extending from Osaka on the South to Aomori on the North, which has since been divided four times.

He saw Japan develop from mediæval feudalism to one of the modern great powers of the world. He saw his own Church grow from a few score Christian followers, without a single Japanese clergyman, into a semi-autonomous branch of the Anglican Communion, self-governing, self-propagating, and to a considerable extent self-supporting.

When the earthquake of 1923 destroyed his beautiful cathedral and nearly all of the great plant in Tokyo which the Bishop had helped to erect through many years of effort, he sent his famous cable to New York: "All gone, but faith in God."

Then, undaunted, at the age of 70 he turned to the work of rebuilding. Three months after the earthquake, while Tokyo lay in ruins, he presided at the consecration of the first Japanese Bishop, Dr. Joseph Motoda, and two days later, in Osaka, he consecrated the second Japanese Bishop, Dr. John Naide.

"That Bishop McKim did fight a good fight and that he kept the faith no one can question. Never from his lips did one hear the watery heresy that one religion is as good as another, and that the chief end of foreign Missions is the helping of our Oriental Brother to realize the best that is in his own tradition and culture. To Bishop McKim, as to every notable figure in the long line of Missionary saints of all ages, even to the Apostles themselves, Christianity was the unique good news of the incarnate, crucified, risen Lord, by Whose name alone man might be saved."—(*The Living Church* for April, 1936.)

Book Reviews

AMERICAN PHILOSOPHIES OF RELIGION. By Henry Nelson Wieman and Bernard Eugene Meland. Willett, Clark & Co., pp. 370. \$3.00.

THIS somewhat imposing volume contains both a survey and an appraisal of contemporary philosophies of religion in America. These philosophies of religion, according to its authors, can best be understood and appraised as current renderings of the dominant thought-traditions of the ages, viz., the tradition of supernaturalism, the tradition of idealism, the tradition of romanticism, and the tradition of naturalism. Under these heads many leading religious thinkers—fifty-six in all—are classified and their contributions to the philosophy of religion examined and interpreted from the viewpoint of the tradition of naturalism as understood and accepted by its authors. In classifying these thinkers under these four heads it is recognized that few if any of them belong wholly to the tradition with which they are identified but it is held that in classifying them thus they have been classified according to the dominant influence that has shaped their thinking.

Philosophies of religion rooted in the tradition of supernaturalism are treated under two heads, "Traditional Supernaturalists" (Machen, Mullins, and Patton) and "Neo-Supernaturalists" (Oman, Tillich, Richards, Niebuhr, Pauck, Lewis, Cell). Those rooted in the tradition of idealism under three heads, "Absolutists" (Royce, Hocking, Urban, Leighton, Cunningham, Adams), "Modern Mystics" (Jones, Bennett), and "Personalists" (Bowne, Brightman, Knudson, Flewelling, Buckham, McConnell, Wilson). Those rooted in the tradition of romanticism under three heads, "Ethical Intuitionists: Philosophical Group" (Macintosh, Lyman, Beckwith), "Ethical Intuitionists: Theological Group" (Brown, Horton, Van Dusen, Bennett) and "Aesthetic Naturalists" (Santayana, Ransom, Browell, Alexander). Those rooted in the tradition of naturalism under four heads, "Evolutionary Theists" (Boodin, Montague, Calhoun, Wright), "Cosmic Theists" (Whitehead, Northrop, Conger, Noble, Overstreet), "Religious Humanists" (Otto, Sellars, Haydon, Lippmann), and "Empirical Theists" (Ames, Dewey, Mathews, Smith, Meland, Wieman).

As might have been anticipated in view of the thorough-going naturalism of the authors of this volume, large attention is paid to the philosophies of religion rooted in naturalism—about twice the space is devoted to these philosophies that is devoted to any of the others. Hence it is not surprising that the least attention is paid to what is called traditional supernaturalism—only about fifteen pages—though it is admitted that the majority of religious

people in the United States hold that view. Roman Catholic thinkers are completely ignored and only three Protestants are mentioned. Bare mention is made of its historic background and that apparently in the interest of presenting a naturalistic explanation of its origin. More attention is paid to neo-supernaturalism which confessedly did not originate in America, Barth and his followers being its chief proponents. As an ex-Presbyterian minister one would think that Wieman would have at least mentioned such supernaturalists as Orr, Kuyper, Warfield and Bavinck—especially Bavinck whose "The Philosophy of Revelation" (Stone Lectures) is an outstanding contribution to the philosophy of religion.

A large part of this volume is taken up with the views of men who for all practical purposes are atheists. It is an open question whether Wieman himself is not to be classed with the atheists, for while he uses the word God yet for him God is not a person but rather a designation of that which is supremely worthwhile. Only as we keep in mind his definition of religion as devotion to that which is supremely worthwhile will it become clear to us why many of the views considered in this book are regarded as philosophies of religion. As religion is understood by most, many of the views examined and interpreted in this volume are irreligious and even anti-religious. In our opinion an atheistic religion is a contradiction in terms.

In concluding Dr. Wieman attempts a forecast of the future. He holds that the main trends are toward supernaturalism on the one hand and naturalism on the other, due to the fact that the thinkers who have been listed under the traditions of idealism and romanticism show a tendency to move in one or the other of these directions. He seems to think it more doubtful whether in the more immediate future naturalism will prevail over supernaturalism or *vice versa*. In his opinion that will depend largely on economic and political developments. He believes, however, as was to be expected, that the deepest currents are running in the direction of naturalism and hence that the situation as a whole "points to the slow but sure growth of basic presuppositions and methods which will bring forth a naturalistic religion to sustain, guide and inspire human life toward the most worthwhile reality" (closing words of the book). We are disposed to agree with Dr. Wieman that the main conflict is between supernaturalism and naturalism but differ from him in that we are confident that ultimately the victory will rest with supernaturalism. What is more we are confident that the supernaturalism that will be triumphant will be not the neo-supernaturalism of

Barth and his followers but rather what this book calls traditional supernaturalism, i.e., the supernaturalism of historic Christianity.

Whatever one may think of the viewpoint from which this survey of American philosophies of religion has been made, it must be confessed that Drs. Wieman and Meland have made a very important contribution to the subject with which it deals. As a study of contemporary types of religious thought in America (real or so-called) it is outstanding. No serious student of these phenomena can afford to ignore it. However it is a book for scholars more or less philosophically disposed rather than for the general reader.

BIBLE VS. MODERNISM: A Compendium of Sunday Critical Hypotheses and Their Refutation. By Allison N. Trice and Charles H. Roberson. Rock City Publishing Company, Nashville, Tenn., pp. 285, with Bibliographies and Indices. \$2.00.

THIS is a book in defense of the Bible or rather a refutation of the attacks to which it has been subjected by the Modernists. As the subtitle indicates the book does not profess to refute all the hypotheses that have been advanced inimical to belief in the Bible as the Word of God. It does deal, however, in a telling way with those hypotheses that have been most widely used as a means of promoting unbelief in the Bible as an infallible rule of faith and practice. "In treating the subject of Modernism," its authors write, "it will be necessary to cover quite a variety of human thought, for the term includes a number of theories, chief among which are the Documentary Hypothesis and the Evolutionary Hypothesis. The present work does not propose to cover all features of these hypotheses, but will be devoted largely to *Higher Criticism* and *False Claims of Evolution*, including some of the teachings usually connected with these hypotheses." The authors do not claim to have a first-hand knowledge of all the matters with which their book deals—no man does—but they have familiarized themselves with the writings of those who do and so have qualified themselves to present within the compass of a single volume, in a form understandable by the average Bible student, the facts in the spheres of linguistics, history, archeology, geology, etc., that show the untenability of these hypotheses. The book deals with the assaults that have been made on the New Testament as well as those made on the Old Testament. It is an excellent book to place in the hands of students as well as people in general who labor under the delusion that scholarship has refuted the Bible's claim to be the Word of God. We trust it will receive the attention and recognition it deserves.

VARIETIES OF AMERICAN RELIGION: The Goal of Religion as Interpreted by Representative Exponents of Seventeen Distinctive Types of Religious Thought. Edited by the Rev. Charles Samuel Braden, Ph.D. Willett, Clark & Company, pp. 204. \$2.00.

THIS is an interesting and in many respects an informing book. As its title indicates, it is of composite authorship. Its purpose as indicated by its editor, a former missionary of the Methodist Episcopal Church in South America who since 1926 has been Assistant Professor of the History and Literature of Religions in Northwestern University, is twofold: (1) to provide "a brief, consistent statement of the wide variety of points of view in religion in America"; (2) "to present a cross-section of the present-day thought of the religious leaders of America." Its contributors have been chosen from men in the active ministry rather than from those occupying academic positions in the belief that contributions from men of this type would best indicate "just how religion is understood and interpreted at the present time." Hence the book is to be judged "not as a scholarly contribution to systematic theology but as a cross-section of the thought of distinguished living leaders in the various religious groups in America."

What this book contains is seventeen more or less different answers to the question, "What is the goal of religion and how may it be attained?" Answers are given by representatives of Fundamentalism (W. B. Riley), Orthodox Protestantism (W. H. Foulkes), Liberal Protestantism (E. F. Tittle), Radical Protestantism (E. S. Ames), Sacramentarianism (G. C. Stewart), Barthianism (E. G. Homrighausen), Roman Catholicism (F. J. Sheen), Mormonism (J. A. Widsoe), Unity (C. Filmore), Christian Science (A. F. Gilmore), Ethical Culture (H. J. Bridges), Humanism (J. H. Dietrich), Spiritualism (M. A. Barwise), Theosophy (A. P. Warrington), Orthodox Judaism (L. Jung), National Judaism (S. Goldman), and Reform Judaism (F. A. Levy).

In the judgment of its editor, the first seven of these contributors occupy positions within traditional Christianity. We would certainly exclude E. S. Ames from that area and find nothing in E. F. Tittle's contribution to justify his inclusion. This means that in our opinion only five of the seventeen contributors answer the question cited above from a Christian view-point, even when the phrase is taken with the widest possible latitude. Needless to say the answers given by the representatives of Mormonism, Unity, Christian Science, Ethical Culture, Humanism, Spiritualism

and Theosophy are all definitely anti-Christian in the historical meaning of the word. The representatives of Judaism of course occupy a position by themselves save for the fact that there is no very sharp difference discernible between the more extreme forms of Protestant liberalism and Reform Judaism. The five more or less Christian answers given to this question can hardly be said to reflect five basically distinct viewpoints. The two basic answers would seem to be those of Roman Catholicism and Orthodox Protestantism (rightly understood) with Sacramentarianism viewed as a variety of the former and Fundamentalism and Barthianism as varieties of the latter.

Naturally these contributions are not equally satisfactory. Those by the representatives of Judaism are all informing. Among the others those by Riley, Sheen, Stewart, Ames, Barwise, Bridges and Dietrich rank high. We regret to say that Dr. Foulkes' contribution seems to us one of the least satisfactory. Liberal Orthodoxy would have been a more accurate title for his contribution. This means that the historical Protestant position finds no real expression in this book, save as it finds expression in Dr. Riley's article.

Those desiring brief and more or less authoritative information concerning the varieties of religion (or substitutes for religion) that are being taught and practiced in America at the present time will do well to consult this book. It is, however, an expression for the most part of what is being taught and practiced rather than of what *ought* to be taught and practiced.

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

(Continued from Page 32)

Christian truth, if properly developed, constitutes one logical, unified system of doctrine, and the imperfect or erroneous statement of one doctrine must lead to error and confusion in other parts of the system. If we are to uphold the standards of the Reformed Faith, we must be acquainted with them. We cannot meet the present emergency in the church by presenting our faith in an apologetic form. History shows very plainly that where these doctrines have been neglected or abandoned the church becomes an easy victim of unbelief. We are the heirs of a rich heritage. It is our duty to preserve that faith and to pass it on to those who shall follow us.

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.]

The Question of Secession

Editor of CHRISTIANITY TODAY:

IN THE last number of *The Guardian* I read an article by Dr. Machen in which he mentions the possibility of schism in the Presbyterian Church if the next Assembly will not do the right thing. Dr. Machen admits that schism is a great sin: condemned by the Word of God. However, he believes there may come sufficient reason for it. Surely, the reason must be of such sufficiency as to be commensurate with the greatness of the sin.

I am writing as an outsider and do so because I feel very sorry about the divided counsels among the orthodox in the great Presbyterian Church. The matter that pains me in particular is to read of contemplated schism. Is the situation really so serious as to justify that? As I see it, I admit that the Assembly and lesser bodies have in some things acted contrary to your Constitution; that bureaucracy and high-handed methods have been in evidence; that Modernism is in the saddle; that deception has been practiced, etc. Nevertheless, is the situation even then so serious as to justify schism? Is the Church actually *apostate* if the next assembly upholds the actions of 1934 and 1935? How would the Fathers have thought about it?

In this year 1936, when Calvin's Institutes are being praised, may I ask the reader to turn to Book IV, chapter 1, and sections 14 and 15. It will astonish you. All the situations there mentioned are certainly much worse than now obtain in the Presbyterian Church. The Reformers were strong believers in the unity and catholicity of the Church; hence the idea of voluntary secession was repugnant to them. In a direct way they hardly did this. When they became Protestants they somehow got to stand outside of the organization, or were thrown out.

In the first part of the 19th century the situation in The Netherlands was bad. Modernism was rampant. A strong bureaucracy ruled the Church. The few orthodox left were at their mercy. Presently their spiritual needs led them to meet by themselves. The authorities frowned upon this. However, the orthodox did not plan to secede. Rev. Hendrik De Cock was the first pastor to come in collision with his classis. He was suspended from the ministry and for a few months obeyed by ceasing to preach. When he was deposed from the ministry for not changing his views, he still desired to appeal to Synod. To those who urged him definitely to secede, he replied: "No secession yet."

However, violent repression arose and brought many outside the organization. With that *the seed of separation was sown* and began to produce an abundant harvest both in Holland and in America.

Dr. Kuyper was a resolute opposer of doctrinary secessionism. He and his conferees got to stand outside of the organization through circumstances not of their own initiative. He and his party were thrown out. He preferred to have remained inside and battle *thence*. Again, in line with Calvin; belief in the catholicity of the Church, and abhorrence of schism.

In these stirring days Dr. Kuyper wrote an important tract under the title: "Tractaat van de Reformatie der Kerken." I translate a few lines:

"Sharp distinction must therefore be made between (1) true churches of Christ which exist in a state of deformation; (2) *semblance*-churches (*schijnkerken*), those which ceased to be churches of Christ because deformation in them ran its full course; and (3) *false* churches, in which the deformation only served to bring about a satanic counterformation.

"Meanwhile these false churches also differ in degree. . . . There can be churches which partly and temporarily had become instruments of Satan and which the Lord in answer to humble prayer has again delivered. It is well, therefore, to be on guard against hasty judgment also on this point. No doubt that in the days of Luther the churches of Christ were almost entirely in the bonds of Satan; and when Rome drank the blood of God's saints there had indeed entered an antichristian power in the church organization. Whether the Romish churches as such were totally and permanently forsaken of the Holy Ghost and the Pope were Antichrist, was answered in the affirmative in a French Synod, but Dort, though it knew these things, would not so commit itself. Although inclined that way, our Fathers did not dare take over this absolute declaration and went on to recognize the baptism administered in the churches of Rome as a valid sacrament; and since a sacrament is nothing without the operation of grace, they therefore confessed that also in these very degenerate churches the grace of God was still in evidence" (p. 114).

It seems therefore beyond all reason to regard the Presbyterian Church as *apostate* if the next Assembly sustains the lower courts. Though evil doctrine and repressive action have obtained, still there are many orthodox churches and many thousands of true followers of the Lord Jesus Christ.

And though a bureaucracy may at present have the upper hand, nevertheless presbyterian organization still functions and may in time turn the affairs of the Church. In the beginning of the 19th century an extreme liberalism dominated religion and the State in The Netherlands and the orthodox could hardly be found. At the end of that century, thanks to God's grace and the activity of the remnant, orthodoxy again came to the fore and was even strong enough to form the government. Today the Prime Minister, Dr. H. Colijn, is strictly orthodox, a pronounced Calvinist. We must be men of faith and of courage, willing for a time to suffer obloquy and rank injustice, and live by the motto of these men, "Nil desperandum." Calvin did not run away in a huff though more than once shots were fired at his door, and though dogs were sicked on him who nipped his legs. He departed only when they *drove* him away. Today let there be much humiliation and prayer on the part of all in the Presbyterian Church, and a sincere desire to be true followers of the Lord Jesus Christ who bought the entire Church with His precious blood, all His own equally dear to Him wherever they are to be found.

GERRIT H. HOSPERS.

Forward!

To the Editor of CHRISTIANITY TODAY:

IN THE Battles of the Wilderness, General Grant lost 30,000 men. Another report said "6,000 men killed; 26,000 men wounded and 7,000 men missing." Grant was strongly urged to withdraw and save his Army, but instead it was "Forward March"! Lee surrendered soon. In previous battles Grant was expected to withdraw or draw back but he never did. How many times did Grant send that commanding word, "Unconditional Surrender!"

The Southerners nicknamed him "Unconditional Surrender Grant." With us it should be, "Unconditional Surrender to JESUS CHRIST!"

AT SYRACUSE!

No matter how bad the battle goes at Syracuse, "No surrender to Modernism." By the grace of JESUS CHRIST we shall later win!

George W. Cable was a soldier in the Southern Army which lost. About twenty-one years later my wife and I heard him say, "Yes, we of the South have learned to our cost that the chain which binds the slave at one end binds no less the master at the other!" Would God it had been at less sacrifice.

Dr. Machen and the Editor of the *Presbyterian Guardian* think that the Fundamentalists should withdraw if defeated at Syracuse. NEVER!

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Question Box

The General Assembly, the Constitution and the Auburn Affirmation

Editor of CHRISTIANITY TODAY:

THE *Philadelphia Inquirer* (May 5th) gave an account of affairs in Philadelphia Presbytery. Is it true that the General Assembly has approved of the Auburn Affirmation as Dr. George E. Barnes, Moderator of the Presbytery alleged? Is it true that the Affirmation is not contrary to the Constitution of the Presbyterian Church? Dr. Barnes was applauded in Presbytery for making these statements. Give an answer to these questions in the next issue of your paper.

D. C.

If Dr. Barnes has been correctly quoted, we are quite at a loss to account for his statement that the General Assembly has approved the Auburn Affirmation. If such is the case, we would like to know when and where such approval was given. It is true, as was pointed out in our March issue (p. 234), that the Assembly of 1924 voted "no action" on an overture dealing with the Auburn Affirmation that had been transmitted to it by the Presbytery of Cincinnati. It is possible, therefore, that prosecution of the Auburn Affirmationists has been "outlawed" under Chapter III, Section 11 of the Book of Discipline which reads: "Prosecution for an alleged offense shall commence within one year from the time of its alleged commission, or from the date when it is reported to the judicatory which has jurisdiction thereof." It is one thing, however, to admit that the failure to have filed charges against the Auburn Affirmationists within the year following the 1924 Assembly may have rendered them immune to prosecution but quite a different thing to imply that the General Assembly in voting "no action" on the overture alluded to placed the seal of its approval on the Affirmation. The most that any Auburn Affirmationist can claim, it seems to us, is that inasmuch as no action was taken against them within one year after the matter had been reported to the Assembly they are no longer subject to prosecution—whether or not they have been guilty of wrong-doing. We are confident that the first of the questions put by our correspondent should be answered with an emphatic "No."

While it is not surprising that Dr. Barnes—himself a signer of the Auburn Affirmation—should be reported as denying that the Affirmation is contrary to the Constitution of the Presbyterian Church, we are even more confident, if possible, that the second of the above questions should also be answered with an emphatic "No." When we so assert we have in mind the portion of the Affirmation that deals with the doc-

trines rather than that portion that deals with the polity of the Church. While we have always largely agreed with what the Affirmation says in the sphere of polity, we have never been able to find anything to commend in what it says in the sphere of doctrine. To assert that its doctrinal teachings are not contrary to the Constitution is to assert that it is not contrary to the Constitution to deny that the infallibility of the Bible, the virgin birth and bodily resurrection of our Lord and His death as a sacrifice to satisfy divine justice and to reconcile us to God are essential doctrines of the Word of God and our standards. How any one with even a small measure of knowledge of the Bible and our confessional standards can so allege is beyond our comprehension. It seems incredible that any presbytery should applaud a statement to the effect that the Affirmation is not contrary to the Constitution of the Presbyterian Church in the U.S.A.—unless the statement had to do solely with what it says in the sphere of polity or church government.

The Self-Testimony of the Bible

Editor of CHRISTIANITY TODAY:

IN YOUR last issue, in your re-affirmation of the things for which your paper stands, you say that you hold that "the Bible is the Word of God and as such completely trustworthy whether as regards its factual, doctrinal or ethical representations." I take it that this means that you hold in opposition to the Auburn Affirmationists that "the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error." Even if it be admitted for the sake of argument that it cannot be proved that the Bible contains errors, what is your warrant for your unqualified assertion that it is completely trustworthy in all its representations? It is one thing to say that the Bible contains no proved errors but quite another thing to say that it contains no errors whatever. Do you mean to imply that you have examined each and every statement of the Bible with such care that you are justified in asserting that they are all true? It seems to me that a man would need to be close to omniscient to enable him to assert dogmatically that a book as old as the Bible and one that deals with periods of history so imperfectly known is without error. . . . I am, generally speaking, in sympathy with your position but I am somewhat at a loss to understand how you feel justified in asserting positively that the Bible is "completely trustworthy" throughout. . . .

C. G. S.

If we mistake not, our questioner's difficulty lies in the fact that he overlooks or at least does not give due significance to the fact that the Bible bears witness to its own complete trustworthiness. If that were not the case, the most we could possibly say would be that the Bible is without proved error. This is obvious when it is remembered that even the latest parts of the Bible were written nearly two thousand years ago, that the Bible as a whole deals with periods of history with which at best we are imperfectly informed, that it relates the beliefs and experiences of many individuals of whom we know but little, that it contains representations alleged to have been supernaturally revealed including many predictions not yet fulfilled—not to mention other matters. No one, not even the greatest scholar, has even a fraction of that knowledge that would be required to warrant him in affirming, on the basis of his knowledge alone, that the Bible is free of error. The case, however, is quite different, it seems to us, if testimony to their own complete trustworthiness is itself a part of the phenomena of Scripture. Then the way is open to assert their complete trustworthiness without first proving a universal negative. We would not be understood as implying that the mere fact that the Bible claims infallibility relieves us of the responsibility of examining its pages to ascertain whether its contents accord with the claim. However if the Bible makes this claim and if even the most careful examination of its contents discloses nothing that contradicts it, it is at least possible that the claim is a valid claim. If on examining the Bible we find that all its statements that we are able to verify are trustworthy we will be more and more disposed to believe that the statements that are incapable of verification are also trustworthy. Our warrant, in brief, for asserting the inerrancy of the Bible is (1) the absence of proved errors and (2) the witness which the Bible bears to its own complete trustworthiness. Our confidence in the trustworthiness of the writers of the Bible is such that we feel fully warranted in accepting their statements as true even when we have no means of verifying them. We cannot assert the errancy of the Bible without asserting that the Biblical writers have borne false witness concerning themselves. If we cannot believe them in what they say about themselves, how can we believe them in their other teachings?

It is this testimony of the Bible to its own trustworthiness that is persistently ignored or denied by those who impugn the complete trustworthiness of the Bible and that accounts for the fact that so many even in believing circles hesitate to affirm the infallibility of the Bible. The testimony of the Scriptures to their own trustworthiness, moreover, is one of the clearest phenomena of the Bible and one which can

be ignored or denied only by shutting our eyes to one of the "assured results" of a grammatico-historical study of the Bible itself.

The practical importance of this self-testimony of the Scriptures is evidenced by the fact that the conclusion at which students of the Bible arrive as to their trustworthiness seems to hinge largely on the recognition they give it. Where it is ignored or denied, we are shut up to an inductive study of the phenomena of the Bible as a basis for determining its trustworthiness. By the use of such a method alone, however, in view of our limited knowledge, we can at best maintain that the Bible is free of proved errors. Where however this self-testimony is recognized, it is perceived to be the part of wisdom to first ascertain what the Scriptures teach as to their own trustworthiness and then to scrutinize their phenomena to ascertain whether their contents accord with that teaching. If the phenomena of the Bible is plainly out of harmony with the Bible's own claim then so much the worse for that claim. But unless the phenomena clearly contradict that teaching, they at the worst present us with difficulties in the way of accepting it, not proofs of its falsity. It takes more than difficulties, we submit, it takes proved errors to set aside the presumption raised by the self-testimony of the Bible to its own trustworthiness.

Dr. B. B. Warfield has written so wisely in this connection that we append his statement: "There are two ways of approaching the study of the inspiration of the Bible. One proceeds by obtaining first the doctrine of inspiration taught by the Bible as applicable to itself, and then testing this doctrine by the facts of the Bible as ascertained by Biblical criticism and exegesis. This is good logical procedure; and in the presence of a vast mass of evidence for the general trustworthiness of the Biblical writings as witnesses of doctrine, and for the appointment of their writers as teachers of divine truth to men, and for the presence of the Holy Spirit with and in them aiding them in their teachings (in whatever degree and with whatever effect)—it would seem to be the only logical and proper mode of approaching the question. The other method proceeds by seeking the doctrine of inspiration in the first instance through a comprehensive induction from the facts as to the structure and contents of the Bible, as ascertained by critical and exegetical processes, treating all these facts as co-factors of the same rank for the induction. . . . The importance of proceeding according to the true logical method may be illustrated by the observation that the conclusions actually arrived at by students of the subject seem practically to depend on

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News of the Church

Qualifying Statement Added to Cayuga Overture

THE Committee to which was referred the Cayuga Overture, which urges the amendment of Chapter XXIII, Section 2, by eliminating the statement that magistrates may "lawfully, now under the New Testament, wage war upon just and necessary occasions," will recommend to the Assembly that the proposed amendment be submitted to the presbyteries with the following statement attached:

"In making this recommendation, your committee would call the attention of the General Assembly to the fact that this clause has to do with the duties of the civil magistrate. Its elimination might be interpreted as a declaration on our part that Presbyterians should not support their civil magistrate in any war for any cause whatever.

"On the other hand, we have written one of the most glorious chapters in our church's history as Presbyterian patriots, and no injection of civic disloyalty should be allowed to mar it.

"Your committee feels, however, that open discussion of the question in the presbyteries will promote instead of injure a truly Christian patriotism, and possibly lay bare some of the communistic influences in our country that may be suspected of parading themselves today under the name of Christian pacificism."

Bellingham, Washington Presbytery Votes "NO" on Merger of Boards

THE Presbytery of Bellingham in regular semi-annual assembly at Anacortes, Washington, April 29th, 1936, has considered the proposed merger of the Board of National Missions and the Board of Christian Education of our Church.

Inasmuch as the Stated Clerk of the General Assembly has invited comments and suggestions from the various judicatories of our church, including Presbyteries, we the Presbytery of Bellingham are firmly convinced that the proposed merger is unwise, unnecessary and untimely.

For the following reasons.

1. We are not fully persuaded even yet that the merger of eight Boards into four some years ago has furthered the cause of our missionary and benevolent activities.

2. Inasmuch as the Presbyterian Church is historically the pioneer and leader in the field of National Missions, that it has rendered a definite and distinct form of Christian service, and that the constantly changing phases of the work, due to social, economic and racial conditions, calls for increased emphasis and specialization in this field.

3. We are of the opinion that the sphere

of operations of both boards are widely diversified. And that to lump them under one executive and administrative head, even though it be a head like some of Daniel's beasts, of multiplied form, would tend to blur the clear-cut area of each separate board.

It would tend to lessen the emphasis which each board can and should make in its particular field.

4. We believe the Board of Education is also supremely important and will become increasingly so during coming years, so important that it ought not to lose its identity and distinctive aspect, as would inevitably result in case of a merger of the two boards.

5. We believe one board attempting to supervise both areas would be unwieldy and not in keeping with the practical methods of up-to-date business where departmental activity and not centralization of responsibility make for the best results.

6. It is claimed there is overlapping. This we cannot see, and where such is the case, it is not the fault of the present plan of separate boards but arises from lack of co-ordination and clear-cut allotment of area to be occupied by each board.

7. We are further opposed to the merger because of the present tendency within the Presbyterian Church to place the power in a few hands, and to allow the affairs of the church to be railroaded and dictated by a small group of individuals whose names appear with wearying monotony in church publications and in connection with Assemblies, Synods and Presbyteries. And which practice has well-nigh caused the General Assembly to become a mere rubber stamp to be used by our ecclesiastical manipulators and ring leaders.

JOHN ROBERTSON MACARTNEY, *Chairman,*
The Committee on Bills and Overtures.

Overtures Accepted

OVERTURE A, on pastoral calls, and Overture C, on mortgaging church property, have received an affirmative vote of a majority of the presbyteries, according to returns received by the Office of the Stated Clerk at Philadelphia.

National Mission Board Seeks Authority Over Churches

A RADICAL change in methods of obtaining suitable ministers for nearly one-third of its 9,000 churches will be voted on by the Presbyterian Church in the U.S.A. at the General Assembly. As printed in the "Blue Book," the report recommends that whenever the pastorate of one of the 2,700 congregations now aided by the Board of National Missions of the

Church becomes vacant it shall "counsel with and abide by the recommendation of" the Committee on National Missions of its own state synod as to the minister to be invited to become its "pastor or stated supply." Such consultation and recommendation, which would be made in cooperation with the committee on National Missions of the congregation's own presbytery in the synod, would be essential to the continued giving of financial aid to it by the Board of National Missions. The remaining 6,300 organized congregations of the Church would not be affected by the proposed action of the General Assembly. These now obtain their pastors on their own initiative, subject to the approval of their presbyteries.

Delegates to World Conference

SEVEN ministers and four laymen have been appointed to represent the Presbyterian Church, U.S.A., at the second World Conference on Faith and Order which convenes in Edinburgh this August. They are Rev. Dr. Lewis S. Mudge, Stated Clerk of the General Assembly; Rev. Dr. J. Ross Stevenson, Vice-Chairman of the committee; Rev. Dr. Hugh T. Kerr, of Pittsburgh; Rev. Dr. Henry Seymour Brown, of Chicago; Rev. Dr. J. Harry Cotton, of Columbus, O.; Rev. Dr. William P. Merrill, of New York, and Rev. Dr. Joseph A. Vance, of Detroit, Moderator of the General Assembly.

The lay delegates are Judge John De Witt, of Nashville; Thomas D. McCloskey, of Pittsburgh; Dr. Robert E. Speer, of New York, and Dr. Charles J. Turck, president of Centre College.

It is understood that although all the delegates "will be without authority to commit their churches in any way, they will set forth their findings and suggestions."

Interdenominational Agencies and Presbyterian Church, U. S. A.

THERE are many interdenominational agencies officially related to the Presbyterian Church in the U. S. A. There is the Home Missions Council of which Dr. William R. King is executive secretary. Closely associated with this organization is the Council of Women for Home Missions. Each of these bodies is co-operating with representatives of church and interdenominational home mission boards and societies. Then there is the Foreign Missions Conference of North America uniting the foreign mission boards of America. The Interdenominational Council of Religious Education is headed by the general secretary of the Board of Christian Education, Dr. Harold McAfee Robinson. Also there are the Council of Church Boards of Education, the United Stewardship Council of the United States and Canada, and the National Council of Federated Church Women.

The Whitman-Spalding Centenary

COMMISSIONERS to the General Assembly are invited after the conclusion of the meeting of the Assembly in Syracuse, N. Y., to the Centennial Celebration of the beginning of Christian Missions among the Indians of the Northwest. This will be held at Rushville and Prattsburg, N. Y., from which places the four pioneer missionaries, Dr. and Mrs. Marcus Whitman, and Rev. and Mrs. Henry H. Spalding, set out. After twelve fruitful years, Dr. and Mrs. Whitman were murdered by Indians in Washington. But the blood of martyrs became the seed of the church.

Mrs. Whitman and Mrs. Henry Spalding were the first white women to cross the American continent. Dr. and Mrs. Whitman established the first American home and were the parents of the first white child born west of the Rocky Mountains. It was Dr. Whitman who five years later, after having convinced President Tyler that wagons could cross the Rockies since he had taken one, led a great wagon train back to the Northwest, thus blazing the transcontinental trail through which settlers began to pour in an unending stream, and securing the Oregon country to the United States.

Presbyterian Church, U.S.

The seventy-sixth annual meeting of the General Assembly of the Southern Presbyterian Church was held in the First Presbyterian Church, Augusta, Georgia, beginning on May 21.

The invitation to the First Church, Augusta, was extended to the General Assembly for its 1936 meeting in order that the Diamond Jubilee anniversary might be celebrated in the church in which the Southern Assembly held its first meeting, December 4-16, 1861, with Dr. B. M. Palmer as moderator. The pastor of the First Church at that time was Dr. Joseph R. Wilson, father of the late President, Woodrow Wilson.

A representative committee composed of leaders from all parts of the Church have been at work for two years making plans for the observance of the Jubilee Year and for this Diamond Jubilee meeting of the General Assembly.

Summer Conference of Evangelical Students League

THE League of Evangelical Students announces a Summer Conference, June 22-28, at the Old Mill Conference Ground, Brandamore, Pa. Students in Colleges, Seminaries and Senior year of High Schools are all welcomed as delegates. Visitors are invited to the week-end services.

Summer School of Wheaton College

THE Summer School was organized in 1915 and is an integral part of the College. Besides the regular College departments, it includes the Conservatory of Music, the Academy, and the Junior Academy. The various administrative divisions are directed by the regular officers of the College, and the organization is the same as that which exists during the school year. The same standards of scholastic work are maintained, and the actual time spent in classes is the full equivalent of the time spent during the regular school year. The same standards of life and conduct are also maintained.

During recent years there has been a wholesome growth in the enrollment of the summer session. An increasing number of teachers, pastors, and professional workers have found it profitable to spend the summer at Wheaton, and this year the offerings have been expanded to attract still more from these ranks. Pre-professional students have also found it advantageous to work off conditions at Wheaton during the summer months.

The student body during the summer is typical of Wheaton. It is a cosmopolitan one, including representatives of many vocations and professions and is drawn from all parts of the United States as well as from some foreign countries. The advantages for which Wheaton is noted are found in the Summer School.

The following classes of students will find their needs met by the courses offered:

1. Teachers or prospective teachers and school administrators who wish to work toward the Master of Arts degree or who desire the professional credit necessary to satisfy the requirements of the various states and accrediting agencies, or who wish to qualify for promotion.
2. Christian Workers who wish to prepare themselves more adequately to meet present-day problems, and who wish to work toward a Baccalaureate or a Master's degree in the field of Christian Education.
3. Graduate Students desiring to complete the requirements for admission to a professional school or who wish to work toward a Master of Arts degree in a teaching field.
4. College students who wish to obtain additional credit to shorten their time of residence, broaden their knowledge of particular fields, or remove deficiencies.
5. Academy and High School students who wish to earn extra credit or make up work missed or failed.
6. Elementary pupils who should be accelerated or who need special instruction in certain subjects in grades five through eight.

A Report of the Convention of the Religion and Science Association

THE Religion and Science Association met in convention at the Moody Memorial Church in Chicago on the 27th and 28th of March to discuss the fallacies of the evolutionary hypothesis.

The first meeting of the association was called to order on Friday afternoon at three o'clock, in Sankey Auditorium by its President, Dr. L. Allen Higley, chairman of the department of chemistry and geology at Wheaton College. After the President's address of welcome in which he branded evolution as "illogical, unscientific, and unscriptural," a paper entitled "Watchman, What of the Night?" by Professor George McReady Price of Walla Walla College was read.

Professor Price's paper did not deal mainly with a refutation of evolution, although some mention was made of two outstanding fallacies: "The survival of the fittest" and "uniformitarian geology." Rather did he attempt to show how the modern condition of chaos in government, society and religion could be directly attributed to the widespread acceptance of the theory of evolution.

Mr. D. J. Whitney of Exeter, California, was likewise unable to be present but sent in his paper "Some General Aspects of the Problem of Creation" to be read at the convention. Mr. Whitney's thesis as stated in his paper was, "We should no longer accept many of the standard teachings of science because they are false and not true" and "True science demands that when natural processes are patently insufficient to explain conditions (matter and Life) God should be believed to have acted in a way that transcends the natural operation of material processes." While making no definite statement of his opinion as to the age of the earth, he precludes the possibility of believing in an ancient earth by showing that the six days of creation were literal days and that any theory of Pre-Adamic ruin was inconsistent, and finally urges Christians to carry on the war against evolution in that way.

The closing number of the afternoon session was an illustrated lecture on "Earth's First Catastrophe" by Rev. Clarence H. Benson of the Moody Bible Institute.

On Friday evening the largest audience to attend the convention was assembled to hear papers by Dr. Cole of Wheaton College, Professor Clarke of Pacific Union College and an illustrated lecture by Dr. Haas of Northwestern University.

Dr. Cole's paper on "Evolution and Society" endeavored to show on the basis of archeology, anthropology and social science that man at one time was a very superior being and that from that high level of intellectuality he descended and that since that descent he has gradually developed the society which we know today. The evolutionist is at a loss for an explanation of either of

these two phenomena, yet the student of the Bible recognizes the first as the Fall and the gradual building up process as a revelation of God working through individuals having a spiritual nature.

Professor Clarke's paper on "Darwin or the Bible, Which?" was a brief resumé of the history of evolution with its concomitant effects on church and state.

The concluding address of the evening by Dr. Haas, of Northwestern University, on "The Geologist and Time" was by far the most outstanding presentation of the entire convention. Dr. Haas proved conclusively to most of his hearers that the age of the earth must be exceedingly great. When asked to make a definite statement concerning the age of the earth, he declined, saying that on the basis of all present day knowledge it would be impossible to make an accurate statement, however, that the structure of the Grand Canyon of the Colorado indicated that it was at least hundreds of millions of years old.

One of the conclusions which was reached at the convention was that ten o'clock on a Saturday morning was no time to hold a session if a large audience was desired. Thus very few people heard the paper, "Facts that Cancel Evolution," by Dr. Keyser, of Wittenburg College, to say nothing of the splendid sermon that was delivered by him after his son had concluded the reading of the paper. Incidentally these sermonettes were freely interspersed throughout the course of the program and proved to be a real blessing to all who listened. Fact after fact was shown by Dr. Keyser to be explained by assuming the six days of creation as recorded in Genesis to be actual, literal days. The convention would have lacked much of its warmth if Dr. Keyser had not been there.

In his paper on "Evolution and the Plant Kingdom" Professor Leedy brought out many things of importance. One of these being that no theory of animal evolution yet devised was capable of explaining plant evolution. Another was that no theory yet devised was capable of accounting for the two widely different forms of living material which we find in plants and animals. Of extreme significance were some of the statements made by some of the nation's outstanding biologists to the effect that evolution had never been demonstrated and moreover its *modus operandi* was entirely unknown.

Dr. Nelson's address on "Assumptions of the Evolutionary Theory" was necessarily cut short because of the lack of time. In his talk Dr. Nelson desired to show where the evolutionist had gone astray in the making of his fundamental assumptions.

Dr. W. Bell Dawson, of McGill University, one of the world's leaders in the fight against evolutionary dogma was not able to be present but sent in a most valuable paper on "The Teaching of Evolution." The proposition developed in this paper was that

evolution is an advanced and specialized study course and under no circumstances should it be introduced in the grammar school and high school where it serves as a tool to prejudice a child's judgment before he has obtained a thorough factual knowledge of science.

The closing session of the convention was begun by Dr. Graebner, of Concordia Seminary in St. Louis, who read a paper entitled, "For a Genuine Approachment Between Classroom Science and Religion." Dr. Graebner pointed out that one of the first things to be done was to have groups such as this write text books of science which presented the facts of science untainted by the theory of evolution. His next step was to create in teachers of science a little more respect for the lowly virtue of truthfulness. Finally he wanted to discover some way in which statements by eminent evolutionists such as Dr. Henry Fairfield Osborne when he said "There is no evidence whatsoever in the case of the human hand of having passed through an anthropoid ape limb-grasping stage—I regard the ape human theory as entirely false and misleading," could be placed in the hands of our young people who are being evolutionized to death.

Because of illness of Dr. Harry Rimmer who was to be the concluding speaker of the convention, Dr. H. O. Taylor, of Wheaton College, had his paper on "The Science of Salvation" read as the last number. In "The Science of Salvation" Dr. Taylor presents in the clear logical fashion of the true scientist the story of Salvation from the very beginning when Heaven and Earth were created until its final consummation in the death on the Cross. The whole being a beautiful picture of the scientific method which is best expressed in his own words, "When the development from a hypothesis leads to a conclusion which corresponds with observed facts, the scientist regards the assumptions made in the hypothesis as plausible, and, if no known exceptions exist, the hypothesis is regarded as established."

Now that the convention is over the association must again get to work. First of all there is the task of preparing the manuscripts that were read for publication. Then there is the constant labor of seeking out new truths with which to combat the enemy, not only in the refutation of the evolutionary theory but also in the formation of a system of cosmology which is consistent with Scripture and observation, a system of cosmology which most glorifies our Creator and Heavenly Father.

L. ALLEN HIGLEY, *President*.

American Tract Society

THE One Hundred and Eleventh Annual Meeting of the American Tract Society and of its Board of Managers was held on May 6th.

The General Secretary, the Rev. William H. Matthews, D.D., gave a report of last

year's work with a statement concerning some of the outstanding achievements of the Society since its organization in 1825. He said that 7,831,868 books, hymnals, testaments, pamphlets, tracts and periodicals in twenty languages were printed during the past year, and that this number was an increase of 1,259,607 pieces of Christian literature over the amount taken from the press the previous year. He reported that the Society was now publishing double the Christian literature it printed before the depression. Among new activities in which the Society has recently engaged he mentioned the recording of "Pilgrim's Progress" as a Talking Book for the Blind, the saving from the potter's field of religious journalism an Italian religious periodical, the publishing of a hymnal for the Seneca Indians and the offer of a \$1000 prize for the best book emphasizing one or more essentials of the Christian religion. Dr. Matthews stressed the present imperative need of tracts to counteract the influence of 100,000 copies of Stalin's book on "Lenin and Bolshevism" that have been circulated among wage-earners of this country, together with 600 Red newspapers and magazines now distributing Communistic propaganda. He said that the American Tract Society was the first inter-denominational religious organization to call the attention of the clergy of this country to the perilous propaganda of the Soviets by sending, in the year 1923, letters to thousands of Protestant ministers, containing reproductions of atheistic propaganda published by the Communists. Thirteen years ago, many of these clergymen thought that the Society was combating a "man of straw." Now that there are nearly three million Communists in this country, whose minds are daily and nightly being poisoned by 6000 paid speakers and 35,000 paid organizers, the Protestant and Catholic clergy are beginning to realize that Communism is a "man of iron" instead of a "man of straw," and that its success means Atheism, and that Atheism means closed churches and the shutting off of the financial help that has erected world-renowned hospitals and, through medical research, lengthened the lives of millions of God's children and the loss of the liberty of a free press, which a great moral and economic authority thinks is the one mighty force left to us to save this country from ruin. Silence on the part of Christian leaders in this critical hour has led this newspaper columnist to ignore the church and the clergy. The American Tract Society will continue to speak through the nearly nine million pieces of Christian literature which it is distributing in this country and in sixty-seven foreign countries, many of which are in far greater danger from Communistic propaganda than our own beloved United States.

Lord Allenby, Restorer of Christian Sovereignty in Holy Land, Dies

THE UNITED PRESS reports the death on May 14 of Lord Edmund Allenby. This British cavalry officer restored to Christian dominion the land made sacred as the birthplace of Christ, the scene of His work upon earth and of His crucifixion. The Moslem crescent had dominated the Holy Land for almost seven centuries when the Turkish military forces, driven backward and harassed with their German officers by the furious onslaught of Allenby's legions, surrendered Jerusalem on December 9, 1917.

The restoration of the Holy Land to Christianity was the culmination of the most brilliant of Allenby's many military drives of dazzling swiftness. He had scored many successes on the Western front in France and Flanders as chief of the British Fifth Army Corps and then the Third Army before he was sent to Egypt to carry through a program of advance in which others had failed. Before Allenby got into Egypt the African campaigning was given scant attention.

War commentators had passed it over as a "side show." Allenby set to work building railroads and preparing for a big push. When the time came to shove onward against the Turkish legions he would send out "dust columns" by day, marching in one direction, and then when darkness fell, hurl his forces upon the unready Turks with an advance in the opposite direction.

He pushed them out of Egypt in the Autumn and before Christmas had cornered them in Palestine, between the Jordan and Mediterranean, where they surrendered to him. Once more a Christian banner fluttered above the Holy Places, the first time since the brief Christian occupation by the medieval crusaders. Save for that short success, Palestine had been under Moslem domination since 1244, and part of Turkish territory since 1517.

The German Church Conflict

PROFESSOR KARL BARTH, now in Basel, has not only been the champion who forged the theological weapons for the struggle of the Confessional Synod for the purity of the Gospel and the liberty of the Church, but he remains to be the warner and seer for the Church, who puts the German conflict as a great general problem before other Churches. In an article in the *Nation*, just published, he states that in no case the present struggle has been in vain. The conflict has shown possibilities for the building-up of an Evangelical Church which have been hidden hitherto.

The situation of the German Church was hardly differing from that of other Churches before the conflict began. She was a religious society closely connected with the world, with its political and social order,

and was carelessly drifting towards an unknown future. She awoke when she met on her way the State and its totalitarian claim to assimilate herself to its official "*Weltanschauung*." Many Church members did not see this temptation and accepted the proposed synthesis between the Gospel and politics. That assimilation of the Church to the world had begun long ago but became acute now. Barth believes that it is the last moment for Protestantism to resist to the new theocratic Islamism "which is making war to the Church of Christ."

The great surprise was that really the Church awoke from her sleep. She would not have come to this revival but for the rise of some powerful adversary. The meaning of the whole conflict, says Barth, is for her not only that the Church intends to remain the Church but that she is trying to become it by resisting to the temptation of National Socialism.

Placed before confession or renunciation she chose confession, which means a Church which is taking a decision and is willing to live on her true substance, the Gospel. The life has come back to the Church in this struggle, because she believes again in Jesus Christ and in no other God.

Courageous Testimony

This Church of Confession, says Barth, had the singular courage to check a powerful State and to declare its doctrine as a dangerous error and heresy which could destroy the Church. She proclaimed an emergency right and replaced the ecclesiastical organs imposed by the State by a Church government of her own. She mobilized thousands of congregations and organized three theological schools. She determines the new policy and the State had to count with the barrier which she erected to its totalitarian claim.

"Why did this Church not raise her voice against the persecution of the Jews, the scandal of the concentration camps and the lies with which the Press envenomed public life?" Barth explains this weakness with the fact that the members of this Church feel, especially as Lutherans, a deeper responsibility towards the State than the spectators abroad can understand. And then, the Church had first to fight for her own existence, freedom and rights. "Those who therefore wish to throw the first stone upon her, may do it."

Such a resistance had been possible only because a theology was again awakening which was able to say yes or no and to stand resolutely on the great truths of the Reformation. Second, because a new Church government felt a real responsibility for the Church and knew that God must be more obeyed than men; finally, because congregations supported this theology and this government in spite of all the troubles and confusions which were on the way of the Church.

The meaning which all this has for the

churches abroad lies in the answer to the questions: Do theologians know that their task is not to find a synthesis with culture? Do Church governments know that ecclesiastical diplomacy has only a meaning when it is placed under Acts v. 29? Will the congregations ask for such guidance and not deceive themselves with the consolation that "it cannot happen here"? In asking his Swiss Mother Church whether it is not time also to awaken for her, he points out to the fact that in Germany an awakening Church is the last refuge of the Spirit, of right and liberty. — Adolph Keller in the *British Weekly*.

The Bible for All of China

THAT there is a constant demand in China for the Scriptures in the Phonetic character, a recent development to combat illiteracy by substituting a phonetic system for the thousands of Chinese characters, is indicated by the steady output of newly published books of the Old Testament in this form. The phonetic New Testament has been in use for some years.

Miss Mary Leaman, a missionary in China, under the Presbyterian Board, U. S. A., has been giving all her attention the past years to this work. The following letter appeared in the current issue of *The Bible for China*.

"The Lord has been blessing the portions of the character-phonetic Bible which have so far been published. The Bible Societies started printing these portions in 1934. From November 20, 1934, to November 20, 1935, they printed 45,000 portions. So great has been the interest that they are now making plans to help forward the work until both the Old and New Testaments have been completed. I cannot tell you how we praise the Lord for this.

"The possibilities in combined character phonetic work are amazing. Miss Tsai and I have a rough burden bearing woman of the country for a new servant. She came to us about three months ago not knowing a single word. Now she is enjoying the Psalms, Daniel and Genesis. The other evening I passed where she was bending over her work and overheard her repeating to herself those precious words, 'Sweeter than honey.' She looked up as I passed and said, 'Those words in the nineteenth Psalm are good words. They are "Hao ting,"' I said, 'yes, we will read them again tomorrow.' Her only training has been the time at morning prayers each morning. She comes from a family and a section of the country where the Lord and His word are not known, so she has no background except the training at morning prayers for three months. She loved the Christmas service for she could read the beautiful portion in Isa. 9:6. This morning she read with the others the portion about the Sabbath Isa. 58:13, 14. I like to have them read in the different portions as they come from the press. It prepares them for

the time when the whole Bible will be in this form, and also makes them realize they can read anything in the phonetic.

"Last Sabbath at church they heard the story of Joseph being sold. They came home greatly excited. They had read the story of Joseph as ruler over Egypt, but had not yet had a chance to read the whole story from the beginning. I have been selecting portions so that they would have glimpses of the word and be interested in what they heard in church. They could hardly wait until prayer time Monday morning. 'Pharaoh's dream was Gen. 42, but in what chapter was this story of Joseph being sold?' The next morning they read at sight the whole of Gen. 37, and 38. How they enjoyed it, and how they took in the spiritual lessons.

"Early this morning I heard one of these rough unlettered women repeating Psalm I. She made a few mistakes but she almost knows it, and I have made no effort to have them learn things by heart. I find that Bible words and phrases are beginning to find a place in their vocabulary.

"I can scarcely contain myself for joy when I see these possibilities. A really Bible reading China is a possibility. Let us unitedly work for it and pray for it. . . .

"In all places where the Mandarin Bible is used this combination character phonetic version can be used with great help. Places where the dialect varies most from the Pekin Mandarin will get the least help, but in all places where the Mandarin Bible is used this phonetic version will be found a help. For us in Mandarin speaking districts its greatest use will be among those who know no character or perhaps know two or three thousand characters.

"However, in the dialect districts and as far South as Canton and among Chinese in other lands there will be a widening usefulness as it will become a wonderful means of unifying the language. I am sure of this because of experience that we have had with those changing dialects. A careful reading aloud of these portions with attention to the tone marks on each word will give one an accurate Mandarin pronunciation.

"I am greatly longing that in each of the summer resorts there may be special classes and gatherings for consultation in regard to the possibilities of the Phonetic. The Religious Tract Society of Hankow has asked us to put both Pilgrim's Progress and the 1st Vol. of Dr. Price's Short Steps to Great Truths into this Phonetic character double column type. Pilgrim's Progress was finished over a month ago and we are daily waiting for the first copies to come from the press. This is going to be a wonderful blessing to many. Miss Tsai told me that her first turning to the Lord was because of a copy of Pilgrim's Progress. When working over the proof sheets of this book I was fascinated anew with the important teachings which it so clearly gives. So were those working with me. Each one received bless-

ing and thought of others to whom it would be a blessing.

"Do ask for much prayer for this work. There are many difficulties.

MARY LEAMAN."

The Presbyterian Church in Canada

By T. G. M. Bryan

THE sixty-second General Assembly is to meet in McNab Street Church, Hamilton, Ontario, on Wednesday, June 3rd. Dr. H. Beverley Ketchen, minister of the Assembly Church, has been nominated for Moderator by Toronto and Chatham Presbyteries. Dr. Ketchen graduated from Knox in 1904 and has had only the one pastorate. Barrie and Peterborough Presbyteries have nominated Dr. Malcolm A. Campbell of Montreal, and Dr. G. P. Duncan of Stratford. At least four have been nominated for Secretary of the General Board of Missions: Dr. James MacKay of London; Rev. W. F. McConnell of Paris; Dr. A. S. Reid of Montreal, and Dr. J. S. Shortt of Barrie. Dr. MacKay graduated from Knox in 1908, Mr. McConnell in Montreal in 1915, Dr. Reid in Montreal in 1904, and Dr. Shortt at Queen's in 1899.

The following ministers have passed away since the last General Assembly: Revs. G. D. Bayne, A. S. Grant, J. Greer, R. B. Ledingham, A. F. MacGregor, Lachlan MacLean, Leslie A. B. MacLean, A. K. McLaren, E. D. McLaren, P. Mathieson, W. C. Mercer, T. H. Rogers, G. C. Shearer, W. G. Smith, H. F. Thomas, and W. L. Williman. Eight were still in active service, and one, Rev. L. A. B. MacLean of Forest, was but 35 years of age, and survived his father, Rev. Lachlan MacLean, by only three weeks. Dr. E. D. McLaren of Vancouver, and Dr. A. F. MacGregor of Toronto, were the oldest, both being 85. Dr. McLaren was the longest ordained minister of the Church, having graduated from Queen's in 1873. Another Queen's man, Dr. R. J. Craig of Demorestville, ordained in 1876, is now the longest ordained. Dr. Craig attended the first General Assembly of the Presbyterian Church in Canada in 1875. Within the last year one of the congregations which voted against the Union of 1875, the congregation at Stamford, Ont., was received into the Presbytery of Hamilton from the United Presbyterian Church in North America.

St. Andrew's Church, Perth, Ont., has called Rev. H. A. Berlis from Royce Ave. Church, Toronto.
LENORE, MANITOBA.

Irish Letter

By S. W. MURRAY

THE Jubilee Conference of the Faith Mission held April 10-14, at Bangor, County Down, attracted enormous audiences. The Faith Mission was founded in 1886 by the

late Mr. J. G. Govan and exists primarily as an interdenominational evangelistic agency in rural districts of Scotland, Ireland, England and Canada.

Dr. Harry Ironside of the Moody Church, Chicago, paid a brief visit to the North of Ireland, April 17-22, when many people listened with appreciation to his ministry. Dr. Ironside, who is accompanied by his wife and daughter, was on his way home following a visit to Palestine.

Mr. A. C. Anderson, M.A., B.D., a licentiate of Ards Presbytery has received a call to Newcastle Presbyterian Church (Co. Down). Mr. Anderson is well known in connection with C. S. S. M. work in the North of Ireland.

Queen's University Bible Union was represented at the 17th Inter-Varsity Conference, at Swanwich, in England. Delegates came from Switzerland, Germany, Norway, Sweden, Finland, Belgium, Latvia, Japan and Hungary, as well as from the great majority of British universities. Among those taking part were Professor Duncan McCallum Blair (President of the I. V. F.), Rev. Alexander Frazer, Rev. Colin C. Kerr, M.A., Rev. W. H. Aldis, and Bishop J. Taylor Smith, K.C.B., C.V.O., D.D.

BELFAST.

The Word in Iraq

Dear Friends:

OUR Lord in His parable of the Sower illustrated the reception of the gospel by various kinds of people. Here in Iraq, we see the Gospel reacted to in the same ways. Some hearts are closed to it. The seed falls on the hard surface of the road, and the ravens of fanaticism devour it. Some quickly receive the Word, but wilt under the scorching sun of persecution. Some receive the Word, only to choke it in the matty thorns of their worldly interests. But we thank God, there are those who receive the Word in their hearts, and bring forth fruit.

The work of sowing has gone on much as it has in previous years. We have done some touring, but because of tribal revolts, we could not do as much as we had hoped. The coffee-houses still give great opportunity for presenting the Word. Sitting in these places where men of all stations of life gather, one usually finds a ready circulation for Gospel portions and tracts. New friends are made and opportunities found for speaking to individuals of our Saviour. Three nights a week we hold meetings in our house at which the message is illustrated by the stereopticon. In these meetings we show on the screen Scripture portions with illustrative material, tracts, and pictures showing world conditions in the light of the Word. The attendance varies but is usually between fifteen and forty. We held meetings several times in our bookshop using the stereopticon. We had good attendance and

much interest, but the governor of the district, contrary, we believe, to the law guaranteeing freedom of missionary work, has prohibited the meetings. We have protested, but thus far without result. Will you please pray that our Lord will keep the doors open for the Word? On Sundays we have a preaching service. Much of our time is spent in making and receiving calls. These visits enlarge our circle of friends and enable us to present the message to attentive hearers. One Jew and one Moslem have recently told me that they believe and accept Christ as their Saviour. We pray that our Lord will by His Spirit lead them through to full assurance, public confession, and faithful witness. We have been much encouraged during the past few months by the interest in the Word shown by the Jews of all stations of life. The persecutions which the Jews are suffering in so many lands, and the state of apprehension in which they live, seem to cause them to long for the coming of the Messiah, and to gladly hear our message that He has come and is to come again, we hope soon. In these ways we are trying to present the glorious Gospel of our Divine Saviour, crucified, risen, and coming, as the one way of salvation for this life and for that to come.

The opposition has not been limited to the illegal obstruction on the part of the governor. This autumn a Moslem magazine published two bitter articles attacking our message and work, and urging our expulsion from the country.

The awful need of these people for the Gospel, the encouraging reception by some, and the opposition on the part of others, and our Lord's command, these all constitute a call to prayer. Will you not carry the need of these people, and of us, your representatives in this work, to the Throne of Grace?

The grace of our Lord Jesus Christ be with you all.

MR. AND MRS. ALBERT G. EDWARDS.

The United Mission in Mesopotamia,
Hillah, Iraq.

Question Box

(Continued from Page 41)

the logical method adopted. In fact, the difference here seems mainly a difference in point of view. If we start from the Scripture doctrine of inspiration, we approach the phenomena with the question whether they will negative this doctrine, and we find none able to stand against it, commended to us as true, as it is, by the vast mass of evidence available to prove the trustworthiness of the Scriptural writers as teachers of doctrine. But if we start simply with a collection of the phenomena, classifying and reasoning from them, whether alone or in conjunction with the Scriptural statements,

it may easily happen with us, as it happened with certain of old, that meeting with some things hard to be understood, we may be ignorant and unstable enough to wrest them to our own intellectual destruction, and so approach the Biblical doctrine of inspiration set upon explaining it away. The value of having the Scripture doctrine as a clue in our hands, is thus fairly illustrated by the ineradicable inability of the whole negative school to distinguish between *difficulties* and *proved errors*. If then we ask what we are to do with the numerous phenomena of Scripture inconsistent with verbal inspiration, which, so it is alleged, 'criticism' has brought to light, we must reply: Challenge them in the name of the New Testament doctrine and ask for their credentials. They have no credentials that can stand before that challenge. No single error has yet been demonstrated to occur in the Scriptures as given by God to His Church. And every critical student knows . . . that the progress of investigation has been a continuous process of removing difficulties, until scarcely a shred of the old list of 'Biblical Errors' remain to hide the nakedness of this moribund contention. To say that we do not wish to make claims 'for which we have only this to urge, that they cannot be absolutely disproved', is not to the point; what is to the point is to say, that we cannot set aside the presumption arising from the general trustworthiness of Scripture that its doctrine of inspiration is true, by any array of contradictory facts, each one of which is fairly disputable. We must have indisputable errors—which are not forthcoming" (*Revelation and Inspiration*, pp. 222-225).

Letters to the Editor

(Continued from Page 39)

Ecclesiastical counterfeiters may continue passing their base coin of thought for their daily living in their manses, but later be arrested by the Angel of Death and lodged in the Eternal Dungeon of the lost. Martin Luther was arrested and lived a year in a castle but sent out his messages of life and liberty to the world which are appreciated today.

Another issue will come up. Aged ministers on the Board of Relief must have their monthly support. Withdraw as Fundamentalists! No, fight! Thousands on the Sustentation Department have faithfully invested for years for their retired life. Young ministers in the Pension Department of 1928, will they be just pacifists! No Conditional Surrender! Back down! Never!

C. L. RICHARDS,
Poynette, Wisconsin.

News in Nutshells

Woman Elder Becomes Moderator

FRENCH BROAD PRESBYTERY, at its spring meeting, elected Miss Martha Robison as moderator. In all probability this is the first woman elder to become moderator of a judicatory in the Presbyterian Church. Miss Robison was also sent to the General Assembly as a commissioner.

Pennsylvania Churches Launch Lottery-Bill War

PENNSYLVANIA'S church interests have launched a determined attack on the proposal now before the Legislature to conduct a State lottery to raise \$85,000,000 for the jobless.

The drive is similar to that waged against Sunday sports and Sunday motion pictures.

The Rev. William B. Forney, of Philadelphia, secretary of the Lord's Day Alliance, heads the unified church interests battling the proposal.

Many ministers in all sections of the Commonwealth pleaded from the pulpit on Sunday that the measure be beaten. As a result, telegrams of opposition poured into the State Capitol.

Frank Questioning Suggested

THE *Watchman-Examiner* (Baptist) in an editorial says:

"At the annual meeting of a corporation any one of the stockholders may ask a question concerning the financial condition of the company and may share in the election of the directors, in whose selection he has a direct voice. This yearly privilege of asking questions is highly prized, and is the safety valve that prevents many explosions.

In our great missionary societies people have more than a financial interest. Their hearts are also bound up in the work and in the prosperity of these societies. Many of these friends of missions are also the living products of the spirit and work of these societies, and count among their most precious knowledge the assurance that these agencies for the extension of the kingdom of God are prosperous and fruitful. They read the reports of spiritual progress in foreign countries, and they pray for those who represent them as secretaries, for the members of the boards of managers, and for those who stand in their stead as missionaries in the various fields of Christian service.

Increasing numbers of those who are interested in missionary work are coming to see, however, that the greatest danger in all our varied Christian enterprises is that their spiritual value may become secularized or may be overlooked by modern efficiency methods. It is possible to macadamize so

extensively the missionary highway and all its approaches that the trees that line and beautify it will be deprived of sufficient moisture and food for growth and fruitage. What we must have is a firm confidence in the boards we select. But in addition to this there should be given a yearly opportunity for any one in the rank and file to ask any questions he may wish in order to learn more fully the needs of our missionary work, its character, its difficulties, its hopefulness and its methods.

Such a time of frank questioning would furnish a clearing house, where misapprehensions and misunderstandings would be dissipated, where obscure positions would be flooded with sunlight; and incidentally, too, it would give an excellent opportunity for the secretaries to explain in a lucid and concrete way the unnoticed or only partially grasped features of the work. A session of the Northern Baptist Convention devoted to such an educational process would be looked forward to eagerly and would lead to knowledge and enthusiasm."

Deficit in United Church of Canada Missions

THE UNITED CHURCHMAN says: "The givings of the United Church are steadily and swiftly declining—a deficit of \$1,663,000 bars contradiction of that statement: we have reduced our Foreign Mission staff from 407 in 1927 to 315 in 1935, and now sixty more must be sacrificed: we have just cut another \$100,000 from the Foreign Mission grant. In addition to this there has been a sharp curtailment of the work at home." Seventeen missionaries are detained at home for lack of funds.

Lutherans Protest

IN GREATER CINCINNATI nine Lutheran pastors addressed the local Board of Education with a protest against the dissemination of evolutionism and against the direct attacks upon Christianity which have become part of classroom instruction in the public schools. The letter reads in part:

"Information has come to us to the effect that the high-school classroom is being used by the teachers to disseminate doctrines which are both contrary to scientific truth and directly undermine the religious convictions of many of the children. We refer to the teaching, as scientific and historical fact, that man is descended from the brute and the declaration that the Jehovah of the Old Testament is not the true God, but only a tribal deity.

"To such teaching we object both in the interest of scientific truth and to preserve that most precious jewel of our Constitution, freedom to believe in, and worship, God according to the dictates of our conscience.

"We heartily agree with a resolution passed in a meeting in the spring of this year in Essex Hall, London, presided over by Sir Ambrose Fleming, protesting against 'the continued teaching of evolution in schools and colleges . . . of Great Britain and the Dominions on the ground that it is not established as scientific truth.'"

Growth of Roman Catholicism in Protestant Countries

DR. VANDER WERF writing in *Reformed Review* says: "Reports from our mother country, Holland, indicate that Roman Catholicism is very aggressive in that country and making inroads into many Protestant communities. This is especially true in provinces where the church was neglected and people were not leading godly lives. The Romish Church has its processions and pilgrimages to places where miracles are said to take place. The leaders of that Church claim that Holland cannot any more be called a Protestant country. As a matter of fact the members of the Roman Catholic Church in Holland exceed in number those of the Established Church of the country. This is a cause for alarm in many circles, especially among the Confessional Churches in the established denomination. It certainly should cause serious reflection on the part of all the churches in the Netherlands. Efforts are being made to bring the various Reformed groups into closer connection. We would hail the day when all these churches can co-operate in evangelistic work and in the endeavor to reach all the people in the Netherlands with the message of Christ.

"We observe this growth of Catholicism not only in our mother country. Reports from England indicate a similar growth in Great Britain."

Another statement concerning England is given by a non-conformist leader. He says: "The number of conventual establishments has grown enormously during the last fifty years. Rome is making a great bid for power. Will her appeal succeed? We are accustomed to say, No—the English are stubbornly Protestant. But we have seen in our time nearly one-half of the national Church (Protestant), by law established, renounce its Protestantism and announce itself Catholic. The Mass is celebrated in hundreds of Anglican churches. It is not a long step from this to the acceptance of the Roman position. The ground is well prepared. Then there is the further fact that millions of our people are wholly without a religion of any kind. They cannot dwell in that way for very long. The tide must turn. But whither?"

A Christian Daily Paper in Japan

THE *Christian Daily News* has been running during the last six months. It attempts to give information of Christian movements throughout the world.

"By Their Fruits"

FOR years now, Liberalism has been urging the preaching of a social gospel instead of the message which was delivered to the early church. Time has shown the barrenness of this other gospel and on all sides now we hear the lament of the liberals, confused as to cause or cure. The Federal Council Bulletin in introducing the plan for a National Preaching Mission states:

There was a time—and not long ago—when there was a great body of Christian conviction and passion, but too meagre recognition of the social tasks to which spiritual resources should be harnessed. Today the situation is reversed. We see clearly great causes of human welfare to be served but lack the religious faith and energy which are essential to high achievement.

There was a time—and not long ago—when it was generally assumed that Christianity is necessary for the highest morality and character. Faith in God was regarded as the foundation of "the good life." Today the situation is radically different. A point of view prevails (commonly described as secularism) which denies the very thing that was formerly taken for granted. It is now widely held, most obviously in Russia, but also in our own country as well, that the best social living has no connection with religious belief.

In this new situation, the whole strategy of the Christian Church is altered. The point of primary emphasis has shifted. Once it was of crucial importance to arouse Christians to action. That need still remains, but the thing of most crucial importance today is to rebuild the foundations of Christian faith.

This consideration gives impressive significance to the movement for spiritual awakening which is being launched by the Federal Council of Churches under the general title of the "National Preaching Mission," about which a full announcement will soon be made. It is to be a united effort to bring about a revival of religion—in the deepest sense of the term. It is to be directed to restoring faith in God, as revealed in Jesus Christ, to its true place of primacy. It proceeds upon the belief that until there is a fresh grasp of the Christian understanding of life and a rebirth of basic Christian conviction, we cannot hope for any great triumph of any Christian cause.

Unfortunately the preachers to take part in this mission whose names have now been announced are not those who can be depended upon to rebuild the foundations of real Christian faith.

Prison Youth Outnumber College

IN THE United States, there are 286,000 young men and women in prisons, and 250,000 in colleges.

Jews Go Back to Spain

FROM the days of Egypt on, Jews have been on the move. Behind each migration there has been a storm of persecution and suffering. One of the blackest chapters in their history is the story of their expulsion from Spain. In 1492, the very year that Columbus set out on his great adventure, the Jews of Spain were given the choice—baptism or exile. At least 200,000 chose exile. The edict of expulsion issued in 1492 was repealed in 1858, but freedom to practice the Jewish religion was forbidden until the recent revolution raised the ban.

From many another land since 1492 have Jews had to flee from persecution. Once again they are in flight. This time it is from Germany, where Jew-hatred under the Nazi regime has made the lot of this sorely harassed people intolerable. Strange to say, one of the lands that is opening its doors to persecuted Jews is the land where four and a half centuries ago their forefathers endured the indescribable cruelties of the Spanish Inquisition.

Hungry for the Bible

THE American Bible Society, New York, has supplied 2,000 Civilian Conservation Corps Camp libraries each with a Bible. At its last meeting, the board authorized a further grant of 10,000 Testaments, making a total of 105,000 Testaments so far provided for distribution among the camp men, besides many thousand portions sent in response to requests. A Vermont chaplain writes: "I have been truly amazed to find boys so hungry to read the Bible, and have seen as many as thirty resting in their bunks reading the Testaments."

Centenary of Presbyterian Church in England

PRESBYTERIANISM in England existed in the sixteenth century and, later, for some years, was the established form of ecclesiastical government.

It was in May, 1836, however, that the Presbyterian Church in England came into being as a definitely organized institution. Forty years later it united with the English Synod of the United Presbyterian Church to form the Presbyterian Church of England. Ten years ago was celebrated the jubilee of a union; in May of this year was celebrated the centenary of a birth.

As in this country many thoughtful Christians are complaining that topics of the day rather than the Gospel are the subjects of the sermons in many churches of all denominations throughout England.

Confessional Church in Germany

THE national Synod of the Confessional Church of Germany, which was held from Feb. 17-24 in Oeynhausen, took a decisive step to safeguard the freedom of the Gospel and the independence of the Church by declining to submit to the temporary Church government imposed upon it by the state authorities. The resolution was adopted with an overwhelming majority.

On May 15, the smoldering conflict between Nazi-appointed authorities of the Protestant Church and the Confessional opposition group flared up again, with the revelation that six oppositional clergymen have been expelled from their country parishes by the local authorities.

Two of them—the pastors of Pecina and Seelow, near Frankfort on the Oder—refused to leave and were taken into custody. The four others were Pastors Hechler, of Heppenheim; Homberg, of Dotzheim; Herrfurth, of Heegheim, and Wolter, of Auerstaedt.

Prayers were offered for the ejected ministers at a special service at the Church of St. Paul the Apostle in a southwestern suburb of Berlin, where two officiating clergymen voiced the determination of the Confessional oppositionals to carry on their struggle against the Government's supervision, especially in the matter of education of children in the faith. The church was jammed to the doors, and the service passed off without interference.

Methodist Episcopal Church Adopts Union Plan

AT THE recent meeting of the General Conference, the plan of union with the Methodist Episcopal Church, South, and the Methodist Protestant Church, was adopted by a vote of 470 to 83. The vote must be ratified by the local conferences of that church, and must also come before the other bodies in formal fashion. The new body, if formed, will be known as the Methodist Church, with a membership that will make it one of the largest of the Protestant Churches of the world.

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