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CHRISTIANITY TODAY

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

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Editorial Notes and Comments

A CHRISTMAS MEDITATION

THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners (1 Tim. I:15).

This "faithful saying" was cited rather than coined by Paul. It was apparently a phrase that the early Christians currently employed to express their practical belief in the Incarnation and so comes to us not so much as an utterance of Paul's—though obviously it has his endorsement—as of the primitive Christian community. In succinct, almost proverbial form, it expresses the very essence of the Gospel as it was understood and experienced by that first generation of Christians.

This noble summary of the Gospel assumes the pre-existence of Jesus Christ. It makes clear that the early Christians did not think of Him as one whose conscious existence dated from the day of His birth in Bethlehem, but rather as one who had existed in a previous state and who voluntarily *came* into this mundane sphere. Not for one moment did they suppose that He was simply a product of the forces ordinarily resident in nature, that heredity plus environment afford an adequate explanation of His personality. If we share their view, the event we commemorate on Christmas day will be not so much the birth of a great man as the entering into human conditions of a divine being. Moreover, only as we interpret the work of Christ in the light of His pre-existence is it possible for us to appraise adequately the service He has rendered us. Let us never forget that the Son of Man *came* not to be ministered unto but to minister and to give His life a ransom for many. It would be much if as an unusually gifted man he had devoted himself wholly and entirely to the service of his fellow-men but it is infinitely more that the Son of God should have denuded Himself of that glory that He had had with the Father before the world was and entered into the conditions of humanity in order that He might spend and be spent in its service. As Alexander Maclaren put it: "His service began long before He rendered help to any of the miserable here on earth. His service began when He laid aside not the garments of the earth but the vesture of the heavens, and girded Himself not with the cincture woven in man's loom but with the flesh of our humanity and being found in fashion as a man bowed Himself to enter into the conditions of earth. This was the first and the chiefest of all His acts of self-sacrifice, and the sanctity and awfulness of it runs through the list of all His deeds and make them unspeakably great."

This ancient saying not only tells us that Jesus Christ *came* into this world, it tells us *why* He came. He came to *save* sinners. If this statement is to mean for us all it ought to mean, we must take the word "save" with that fulness of meaning that is attached to it in the Scriptures. The word is so often used in a weakened sense as when we speak of Washington as one who saved his country, or of the Salvation Army worker as one who saved an outcast, that unless we are on our guard we may employ it in this same weakened sense when we are thinking of Jesus Christ. But as the late B. B. Warfield said in a sermon preached on this text: "Jesus did all that is included in the great word 'save'. He did not come to induce us to save ourselves, or to help us to save ourselves, or to enable us to save ourselves. He came to *save* us. And it is, therefore, that His name was called Jesus—because He should save His people from their sins. The glory of our Lord, surpassing all His other glories to usward, is just that He is our actual and complete Saviour; our Saviour to the uttermost. . . . Nothing that we are and nothing that we can do enters in the slightest measure into the ground of our acceptance with God. Jesus did it all. And by doing it all He became in the fullest and widest and deepest sense the word can bear—our Saviour. For this end did He come into the world—to *save* sinners; and nothing short of the actual and complete *saving* of sinners will satisfy the account of His work given by His own lips and repeated from them by all His apostles. It is in this great fact, indeed, that there lies the whole essence of the gospel. For let us never forget that the Gospel is not good advice but *good news*. It does not come to us to make known to us what we must do to earn salvation for ourselves, but proclaiming what Jesus has done to save us. It is salvation, a completed salvation, that it announces to us: and the burden of its message is just the words of our text—that Christ Jesus came into the world to *save* sinners."

There have been and no doubt are those who suppose

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that Jesus Christ would have come into this world even if sin had not first entered—only in that case He would not have come to suffer the just for the unjust. Such a representation would seem to be without Scriptural warrant. There the coming of Christ is always grounded in sin. Everywhere we are taught that it was the needy condition of men that led Him to forsake, for a season, His throne of glory. "The Son of Man came to seek and save that which was lost." "To this end was the Son of Man manifested that He might destroy the works of the devil."

To perceive the why and wherefore of Christ's coming into this world goes a long way, it seems to us, to break the force of the objection to the Incarnation based on the fact that it assumes the reality of the miraculous. How shall we meet the difficulty raised by the fact that the appearance in this world of a pre-existent divine being involved a break in the order of nature? It seems to us that this can best be done by emphasizing the fact which this ancient saying thrusts into the foreground, viz., that this break in the order of nature occurred in order that sinners might be saved. If sin had not entered the world, Christ would never have come; but sin being here in all its terribleness, both as guilt and power, that coming was necessary if men were to be saved, if a lost world was to be restored to its God. Only when sin is left out of consideration does it seem as though the presumption were against the occurrence of the miraculous. If the world is in a normal condition so that men stand in no need of a Saviour, then it may well be that there is an overwhelming presumption against the thought of a divine being having come into this world. But if we believe, as the Bible teaches and as Christians of all ages have believed, that this world is in an abnormal condition, that it has gone wrong, so seriously wrong that left to itself it is a lost and hopeless world and destined to fester in its corruption from eternity to eternity, and if at the same time we believe in the existence of a God who is interested in the welfare of His creatures, the presumption is in favor of the notion that He will intervene, that He will put forth His hand to save. In harmony with this we find that it is those who have little or no sense of sin who are disposed to scoff at the miraculous but that those who have a keen sense of sin—conceived alike as guilt, power and pollution—are open-minded toward the evidence that indicates that it is indeed true that God has wrought in history for the salvation of sinners.

Let us note in concluding that this ancient saying assumes what has been called Christ's "resistless power to save" as truly as it assumes His pre-existence. It is conceivable that Christ should have come into this world to attempt our salvation but that He proved unequal to the task and so went down to lamentable even though glorious defeat. Such, however, was not the thought of those who framed this saying. They saw in Christ not only one who had come into the world to save sinners, but who proved sufficient for the task. They did this not merely because they had been taught it but because they had experienced His saving power. Let us ever remember that He has lost none of His power with the passing centuries. Because He abides the same yesterday, today and forever, He is as able in this twentieth century as in the first to save unto the uttermost all those who come unto God through Him.

DR. MUDGE'S RESPONSE

IN OUR last issue (p. 150), in our defense of the right of sessions to receive and transmit gifts for objects other than those connected with our Church, we stated that indirectly if not directly exception is taken to this contention by Drs. Lewis S. Mudge and William P. Finney in the "latest" edition of the "Manual of Presbyterian Law for Church Officers and Members." In support of our representation, we directed attention to the fact that in this edition under the heading "Constitutional Statement with reference to missionary offerings" it is the "Summary" of the "Constitutional Studies" of the 1934 Deliverance, not Sections III and IV of Chapter VI of the Directory for Worship, that is cited.

Under date of October 24th, we received a courteous letter from Dr. Mudge, the substance of which is contained in the following paragraphs:

> "Permit me on behalf of Dr. Finney and myself to bring to your attention the fact that you are quoting not from the latest edition of said 'Manual' but from the 1934 edition. The 1936 edition which is the latest has the following caption in black-faced type at the top of page 115: 'Missionary Offerings.' Directory for Worship, Chapter VI, Sections III and IV interpreted. Then follows verbatim without editorial comment an excerpt from General Assembly Minutes, 1934, page 110.
>
> The heading from the 1934 edition of the Manual which you quote in your editorial was inserted in entire good faith and Dr. Finney and I did not at the time when said heading was prepared have the slightest idea that it could be interpreted as you and some others have interpreted it. However, as such an interpretation has been given to the 1934 heading at our first opportunity, namely, in the 1936 edition of the Manual we altered the heading that there might be no possible misapprehension or misinterpretation associated with it."

We are glad to be advised of this change in the heading of the section of the Manual purporting to set forth the law of the Presbyterian Church relative to missionary offerings. It is an improvement over the previous heading. An excerpt from an Assembly deliverance is no longer referred to as a "constitutional statement." At the same time the new heading is open to rather serious objection. It seems to assume that the 1934 deliverance contains an authoritative interpretation of the Constitution in the matter of missionary offerings. It is true that the excerpt cited from pages 110-111 of the 1934 Minutes does contain in effect an interpretation of Sections III and IV of Chapter VI of the Directory for Worship. It is our contention, however, that it is in material respects a wrong interpretation. For instance we do not believe that it is according to the Constitution to say that "a church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual

church that would refuse to take part in the celebration of the Lord's Supper." But even if the excerpt cited were in all respects a right interpretation it would not be proper, in our opinion, to substitute it for Sections III and IV of Chapter VI of the Directory for Worship in a statement purporting to indicate the law of the Presbyterian Church in the matter of missionary giving. It would be all right to cite it as throwing light on the meaning of the Constitution but to cite it as authoritative, as it seems to us the Manual in effect does, is, in our opinion quite unwarranted. At this point we are in substantial harmony with the Auburn Affirmation. There we read:

> "While it is constitutional for any General Assembly 'to bear testimony against error in doctrine' (Form of Government, XII, V), yet such testimony is without binding authority, since the Constitution of our Church provides that its doctrines shall be declared only by concurrent action of the General Assembly and the presbyteries. Thus the Church guards the statement of its doctrine against hasty or ill-considered action by either General Assemblies or presbyteries. From this provision of our Constitution, it is evident that neither in one General Assembly nor in many, without concurrent action of the presbyteries, is there authority to declare what the Presbyterian Church in the U.S.A. believes and teaches; and that the assumption that any General Assembly has authoritatively declared what the Church believes and teaches is groundless."

We hope that the next issue of the Manual will contain the statements of the Constitution with reference to missionary offerings rather than a more or less misleading interpretation of those statements.

A LAYMAN'S CHALLENGE

IN OUR news columns may be found the statement (somewhat abridged) issued by Mr. Albert F. Miller in explanation of his withdrawal from the Presbyterian Church in the U.S.A. For years Mr. Miller has been not only a ruling elder but the Sunday School superintendent of the Collingswood Church. Moreover he has been both the president of the Sunday School Superintendent's Association of Philadelphia and Vicinity and the President of the South Jersey Laymen's Association. In the business world he is the General Superintendent of the nationally-known Campbell Soup Company. It is a revealing statement and one that deserves the careful consideration of all, especially the conservatives of the Presbyterian Church in the U.S.A.

Mr. Miller's statement contains much that we approve. We hope that many laymen will follow his example in acquainting themselves with the Auburn Affirmation. It will leave them nearly as much at a loss to account for the Board of Foreign Mission's attitude toward signers of that document as for its action in the Pearl Buck case. When to this there is added the Board's obvious fear of an investigation and the difference between its attitude toward Pearl Buck and members of the Independent Board, it is hardly surprising that the confidence in this organization of many has been impaired. What is more, it is not surprising that the refusal to allow men on trial to plead their rights under the Constitution, the unseating of duly elected commissioners without Constitutional warrant, the unscriptural as well as unconstitutional Assembly declaration that giving is a matter of compulsion not free will, the equally unscriptural and unconstitutional attempts to require ministers to advocate support of the official Boards irrespective of the policies they pursue, and the vindictiveness shown toward those who have resigned—not to mention other matters—have done much to shake the confidence of many in the Presbyterian Church in the U.S.A. as an organized whole. Yet further we agree in large part with Mr. Miller's analysis and grouping of the ministers of said Church.

However, despite the measure of our approval of Mr. Miller's statement we do not think he acted advisedly when he severed his connections with the Church in which he had been reared and which he had so signally served. In our judgment while the conditions to which he has directed attention call loudly for reform within the Church they do not justify secession. We admire his loyalty to Christ, his evident desire to honor Him in all his actions at whatever cost, but at the same time we think he could have rendered a larger service to his Lord and done more to promote true Presbyterianism by remaining within the Presbyterian Church in the U.S.A.

The weakest point in Mr. Miller's statement, in our judgment, is his allegation that there is nothing in the Constitution to justify any punishment of the members of the Independent Board. As said Board was being operated we believe, as has been pointed out in previous issues, that it contravenes the Constitution, particularly Chapter XXIII of the Form of Government. We believe, indeed, that they have been punished with undue severity and that their trials lacked much in the matter of fairness and a proper regard for Constitutional legal procedure; but at the same time we do not believe that their condemnation was the condemnation of innocent men. If Mr. Miller shared our belief at this point we are sure he would be more disposed to withdraw from the position he has taken. It may be added that while it is obvious that Mr. Miller is a man who thinks for himself yet that he would be hardly human if he has not been more or less influenced by the fact that the Collingswood Church by an overwhelming majority voted to withdraw from the Presbyterian Church in the U.S.A.

Our main interest in Mr. Miller's statement is its challenge to conservatives or fundamentalists—call them what you will—to resist the modernism and indifferentism and bureaucracy so rampant in the Church today. We fully share his view that purity is too great a price to pay for peace and that unless we actively and strenuously protest against the drift of affairs we are encouraging modernism. The fear of ridicule or discipline must not be allowed to keep us from working aggressively for reform. The need of the hour is that we accept Mr. Miller's challenge and that we endeavor by every legitimate method possible to bring again to honor within the Presbyterian Church in the U.S.A. that system of doctrine and life that is set forth in its existing standards.

The Naming of Jesus

A Christmas Sermon

By the Rev. Jesse M. Corum, Jr., D.D.
Pastor of the First Presbyterian Church of Norristown, Pa.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.—Luke 2:21

I. Notice that God Himself named Him. In Matthew the angel of the Lord said to Joseph, "Thou shalt call his name Jesus." God named Him. God knew all about Him. He knew all there was to know. Jesus Himself knew what was in man. We are told specifically that He "needed not that any should testify of man for he knew what was in man." Jesus is the only man who ever knew what was in man. God, however, knew what was in Jesus. He knew all that Jesus had been. He knew all He was at the time He was named, and He knew all that He was to be. Mankind has never yet known all about Jesus. The Father knew Him—"No man knoweth the Son save the Father."

God knew Him and God named Him. God named Him Jesus. He named Him Jesus because He was to save His people from their sins. The word Jesus means "Jehovah is Saviour."

Jesus was to be a teacher. In fact, He was the best teacher the world has ever seen. He was to be an example. He was the only perfect man the world has ever had. He was to be a friend. He is the best friend any man has ever had. He was to be a great reformer. In fact, He was the greatest reformer the world has ever seen.

God does not call attention to any of these things when He names Him. God called attention to one thing and one only: the fact that He was to save His people from their sins.

II. Notice that Joseph and Mary accepted the name which God gave Him. "His name was called Jesus which was so named of the angel." Joseph and Mary did well. They obeyed God in respect to Jesus. In doing this they were doing better than they dreamed of. It did not enter into their minds what they were doing.

Whenever you obey God in respect to the Lord Jesus you are doing well. You are doing better than you know. When you obey God in respect to the Lord Jesus you are reaching out and laying hold on eternity and you are placing all eternity under your feet.

If God has revealed to you who Jesus is, you too will call Him Jesus. You will not call Him Jesus unless to you it has been revealed He is the Saviour.

Many men write about the man of Galilee. They write about the prophet and teacher, the reformer and leader. They do not write about Him as a Saviour. They reveal, therefore, their utter ignorance as to who He is.

In the day of Jesus men were concerned about Him and tried to find out who He was. They tried to explain Him. They could not avoid giving an opinion. They had to give an opinion. Some said He was a prophet. Others said He was Jeremiah. Still others said he was Elijah. Even a man like Herod, unspeakably vile, gave his opinion as to who He was. Pilate tried as hard as any man ever tried to avoid giving an opinion. Pilate thought it would be sufficient if he said he found no fault in Him. Just to say you find no fault in Him is not enough. You have to go further with Jesus than with any other man. Pilate had to go the full way with Jesus or take his stand with those who condemned Him.

No one of us is avoiding a decision about Jesus. Neutrality is negativity. Either you name Him the way God named Him and the way God wants you to name Him, or else you are calling Him something else. You cannot avoid Jesus. You have to accept God's name or you have to reject Him.

The man who does not know Jesus as Saviour does not know Jesus at all.

Notice further that Joseph and Mary took the child into the Temple. This was according to the law. In the Temple they publicly announced that His name was Jesus. They were telling the world that His name was Jesus.

All who love Him, all who see Him as Saviour should publicly name Him before men. Later on He Himself urged people to confess Him before men. He even went so far as to say, "He that confesseth me before men, him will I confess before my Father who is in heaven."

There is another most significant fact to notice. Jesus that day needed Joseph and Mary. He was just a babe eight days old. Wonder of wonders! He who made the world, who was the Saviour of men, who later is to come in glory, needed the care and protection of a Galilean carpenter and his wife.

There is a sense in which He is today in our keeping. "A charge to keep we have." The charge we have to keep is His cause.

We ought to keep Him in a prominent place. He is pre-eminent. Let others say what they will. You say it, and say it to the world, how absolutely pre-eminent He is to you. God did not hesitate to honor Him before men. God said, "This is my well-beloved Son." Again He said, "This is my beloved Son in whom I am well pleased." Let others say what they will about Him. Let others talk about His being a teacher and a good man. We, however, should not stop with that. We ought to go all the way and call Him what God Himself named Him.

We should do this and should be happy in it. The joy of our lives should be to confess Him before men. We should do it every day of our lives and under all circumstances.

You will not go to a place if you know it will make you depressed. You keep away from places and experiences if you know beforehand they will rob you of your joy. There are some things which we are compelled to do and the doing of these things depresses us. We have to do some things which almost take the life out of us. However we, so far as possible, keep away from the things that destroy our joy.

The greatest joy in our lives should be to bear witness about Christ. We should then never go to a place where we cannot have that joy. We should never allow anything to prevent our bearing testimony. Samuel Chadwick, an English preacher, said, "I would rather preach than do anything else in this world. I have never missed a chance to preach. I would rather preach than eat my dinner, or have a holiday, or anything else the world can offer. I would rather pay to preach, than be paid not to preach. It has its price in agony of sweat and tears, and no calling has such joys and heartaches, but it is a calling an archangel might covet. . . . I wish I had been a better minister, but there is nothing in God's world or worlds I would rather be."

If He was Jesus, the Saviour of men, while in the arms of Mary, what is He now at the right hand of the throne of God? If He was Saviour there in Jerusalem, held in the arms of Simeon, what is He now in heaven? If there were those who, in obedience to God, called Him Jesus then, what will be thought of us if we refuse to call Him Jesus now? Joseph and Mary obeyed. There is no higher motive in life, no nobler motive. No other motive is so far-reaching, no other motive has so far-reaching consequences as the motive of obeying God. We all know what it is to obey men. There are men we know and trust and whom we try to obey. All the more reason why we ought to obey God!

It is this motive which sends men and women out as missionaries. Percy Mather said, "I will never do anything to help a man or woman go to the mission field. It is far too heavy a burden for me to lay on anyone. If they go, the Lord must call them and open the way for them as He did for me. . . . I am not going back because I want to go. I am not even going back because of the need of the people. Travel and adventure have lost all fascination for me and my pleasure would be to stay in my own country. I am going back because I believe it to be the will of God for me, and 'I delight to do Thy will, O my God.'"

When we come to the end of life it is not going to matter very much where we lived. It will not matter very much as to how we earned a living. The thing that is going to matter is, have we obeyed God? Bishop Lightfoot, at an ordination service, said to the one who was being ordained, "Forget me. Forget the service of tomorrow. Forget the human questioners. Transport yourself in thought from the initial to the final enquiry. . . . The Chief Shepherd is the questioner. . . . The 'Wilt thou' of the ordination day is exchanged for 'Hast thou' of the Judgment Day."

III. Let us consider the name itself. The name indicated what His work was to be. "Thou shalt call his name Jesus for he shall save his people from their sins." This was His main work, His chief work. We are not going to understand anything about Him until we understand what His work was.

If you were to write a book about Burns you would want to know something about his poetry. What kind of a book about Burns would it be if you wrote about him and said nothing about his poetry? If you were to write a life of Napoleon and were not to deal with his military strategy, what kind of life would it be? If you were to write about Rubenstein and not deal with his music, what kind of a book would you have? There are many men who lay common sense to one side when they begin to deal with Jesus. They study about Jesus and write about Him and deliberately lay aside everything regarding His work as a Saviour. They reveal that they know nothing at all about Him.

How does He save us from sin? He bore our sins in His own body on the tree. The Lord hath laid on Him the iniquity of us all. He was not a sinner but He came and took our punishment and He was treated as if He were a sinner. He suffered for us, the Holy for the unholy.

Jesus deals with the fact of our sins. The wages of sin is death. He loved us enough to come and accept the wages of sin. Had He not accepted it we would have been compelled to pay it. He bore the punishment and God, because of what Jesus did, forgives us our sins.

Jesus deals with our sinful nature. He sends the Holy Spirit who regenerates us. A new life is in us. We undergo a rebirth and we begin to grow in grace.

Jesus deals with our sinful habits. He does not save us and then leave us. He stays with us through all our life. There was a time when Paul just about despaired because of the sinful habits in his own life. Because of the presence of Jesus with him Paul finally was able to say, "I can do all things in Christ who strengtheneth me."

Jesus did not come to reveal God to us. He came to redeem us. In redeeming us He does reveal God and God's love. He did not redeem us by revealing God's love. He revealed God's love by redeeming us.

In doing His work as the Saviour, Jesus then reveals to us the love of God. The non-Christian religions have nothing about the love of God. The non-Christian gods have to be bribed. You have to resort to tricks. You must connive. You have to deceive them. You have to do anything and everything in order to win their favor.

The Misses Cable and French, in one of their books, "Ambassadors for Christ," tell us a little about the experience of a young Chinese wife in childbirth. "After suffering untold torture at the hands of ignorant, unclean and evil women, she dies in agony. Her physical sufferings are but small when compared with the mental torture of anticipating the punishment meted to women who die at the hour when they give life. A pool of blood in hell is

her portion and her reward for the sorrows of motherhood. That lake is controlled by demons, and there is no escape, save by payments to the priest who, this time, accepts no tinfoil money." This is a picture of a non-Christian religion and how the gods feel toward those who are sinful.

Jesus comes and redeems us and in redeeming us He reveals to us the eternal love of God the Father.

His work was that of a Saviour. God sent Him. God named Him. God then will accept His work. When men reject Jesus they must devise their own Saviour. Men have to have a Saviour. Every race of man that has ever been discovered, every tribe, has always had some kind of religion, the very heart of it being how to have peace with God.

There is only one way to be saved. If we do not have Christ we are not saved. Jesus is not a man doing the man's best for God. Jesus is God Himself doing God's best for man. That has always been sufficient and always will be sufficient. God Himself accepts the work of His Son.

IV. Let us now observe Jesus in His home. Joseph and Mary named Him and took Him to the home in Nazareth. He was in that home until He was about thirty years old. Those in that home called Him Jesus. They called Him Jesus when they were at their meals. They called Him Jesus in the carpenter shop. When the day's work was over and the sun was setting and they were talking about the affairs of the day, they would turn to Him from time to time and call Him Jesus.

He had brothers and sisters who called Him Jesus but for a long time they did not realize who He was. "Neither did his brethren believe in Him."

He lived in Nazareth. People came into His shop. They bought articles from Him. They made business deals with Him. They saw Him in His home. He went into their homes. He went into other shops in Nazareth. The people of Nazareth called Him Jesus but they did not realize who He was.

He continued to live on unrecognized. He lived a life of peace and quiet happiness. He lived a life of an honest worker, and a life of a helpful man. You can be sure there was no person in that village who needed help but that Jesus went and did what needed to be done. Thus He lived until He was about thirty.

We have this outstanding fact: there was nothing in the way of His living that made it hard for His brothers later on to believe Him to be the Son of God. Later on they did believe Him. They accepted Him. They realized who He was. They worshipped him.

For thirty years, now, He lived in that family and did not do one single thing which was a stumbling block to anyone. Not only was He not a stumbling block to the people of Nazareth, but He was not a stumbling-block to the members of His family, His brothers and sisters.

The members of that family were blessed by the fact of His life with them. They learned to trust Him. They learned to depend on Him. One time His mother said to a group of people, "Whatsoever he saith unto you, do." She had learned that Jesus could be trusted.

What finally caused those in His own home to believe in Him? What finally caused James and the other brothers to accept Him? Just the life of Jesus and His resurrection. The Resurrection sent them back to every day, every week, every year in that home. They talked about it all and they could not discover one single thing which made it difficult to believe in Him. There was nothing in that life inconsistent with this truth: Jesus is the Son of God.

The Resurrection was not the resurrection of a Pilate, not the resurrection of a Herod. Had that been reported many a man would have gone back to some particular hour, to some specific deed in the life of Herod, and they would have said such a man could not rise from the dead. Had a million people gotten together and endeavored to put over the resurrection of a Herod, they would have failed. Nobody got together and endeavored to put over the Resurrection of Jesus. The Resurrection of Jesus took place and then men knew who He was. They knew then that death could not hold Him. The Resurrection was the fitting result of such a life.

So then, they believed. They faced the facts and could not but believe. Enough had been done to produce faith. God's work in Christ is in the world now. Sufficient is being done today to create faith. Christ's work today is sufficient to produce faith. Christ is making in human life changes enough to produce faith in Him. God has done enough in and through Christ in our own day to produce faith in Christ. If we do not believe, the fault is not in Christ. You live in His home. You live in His town. He has done all things well. The silent years in our lives are filled with His deeds of kindness and love. If we have never named Him Jesus, let us name Him Jesus now.

The Place

THERE is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask "Where?"
O, Soul, it is the secret place of prayer.
—Adelaide A. Pollard in *The Indian Christian.*

Present-Day Martyrs

By the Rev. W. Russell Bowie, D.D.

THE religious crisis in Germany today is of concern to every man and woman in the world who values the liberty wherewith Christ hath made us free.

Many people are aware of the persecution of the Jews in Germany; but that is only part of the story. That part alone is bad enough. A whole race of people without discrimination has been singled out for a deliberate oppression which has been marked in some instances by physical violence, but for the most part has been the long, slow cruelty of personal ostracism, economic confiscation and the denial of fair and equal opportunities to earn a living, until they have been like trapped things caught in a net and slowly strangled. It has been decreed by the Hitler government that any person who cannot prove himself to have had no Jewish ancestor subsequent to 1800 is a "non-Aryan," and therefore beyond the pale of German citizenship. "Non-Aryans" cannot be in the public service. They cannot be admitted to the practice of medicine or law. In the future their children will not be admitted to the regular elementary public schools. "To this relentless campaign, the Courts of Germany have given full sanction and support. They have judicially declared boycott lists to be legitimate means of furthering the national interest; they have accepted the definition that a 'Jewish business' can never be a 'German business,' and they have penalized and punished, as employing methods of unfair competition, 'Non-Aryan' merchants who have dared to lay claim to the title of 'German.'"

Who is authority for these facts? No less a person than James G. McDonald, formerly High Commissioner of the League of Nations for Refugees (Jewish and other) Coming from Germany. In his letter of resignation from that post last December he wrote:

"The intensified persecution in Germany threatens the pauperization or exile of hundreds of thousands of Germans—men, women and children—*not only Jews,* but also 'non-Aryan' Christians treated as Jews, and Protestants and Catholics who in obedience to their faith and conscience dare to resist the absolute will of the National Socialist State."

So the persecution of Jews, evil as it is, and by itself enough to rouse the Christian conscience everywhere, is not all. The persecution of the Jews in Germany is only part of the relentless warfare which the Nazi government is waging against all who dare to challenge the fanatical new doctrine of the totalitarian state. In Germany there is to be one dominant and exclusive loyalty. As one of the leaders of the Nazi party has written: "The party claims the totality of the soul of the German people. It can and will not suffer that another party or point of view dominates in Germany. We believe that the German people can become eternal only through National Socialism, and therefore we require the last German, whether Protestant or Catholic."

Do as we say, the present rulers of Germany announce to the Church of Christ. Preach nothing except what is in accord with the policies we dictate. If you think your gospel has any different message, keep it to yourself.

But at least part of the Christian Church in Germany has not kept silence. A heroic group of Christian leaders, and men and women in their congregations, have dared to maintain the right of the Christian conscience to protest against what they believe to be pagan principles in the state which contradict the spirit of Christ. Last July ten leaders of the Confessional Movement of the German Evangelical Protestant Church sent direct to Chancellor Hitler a memorial, and in that memorial were utterances such as these:

"The Lord of the church says: 'For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?' These words show how great and serious is the service required by God of the church, and they remind us at the same time of the limits set to all earthly powers and their strivings. They point out finally the danger constantly menacing unnumbered people, including members of the church."

Again they wrote: "The Evangelical conscience, that shares the responsibility for the people and the government, is most heavily burdened by the fact that there are still concentration camps in Germany, that describes itself as a country in which justice is administered, and that the measures and actions of the secret state police are exempt from any judicial control. Evangelical Christians faithful to their confession whose honor may be assailed are often not accorded the protection of their honor that is afforded to the other citizens."

And as the climax of their memorial they dared to voice this solemn and intrepid challenge:

"Even a great cause, if it places itself in opposition to the revealed will of God, must finally bring the people to ruin. God's church will continue to exist, even if millions of evangelical Christians sink under the endeavor to de-Christianize the German people. The German people have, however, not been given the promise that the poison of an anti-Christian spirit shall not harm them, even if they realize only perhaps after a long time that they have been defrauded of their best inheritance by those who took Christ from them.

"Our people threaten to break down the barriers set up by God; they wish to make of themselves the measure of all things. That is human arrogance, that rises up against God."

It took courage to write words like those, the courage of

men who for conscience sake were facing immeasurable odds, the conscience of men who risked their fortunes, their freedom, and their lives. In the hearts of all Christians on this earth there should be a thrill to realize that there are men who thus for the sake of religion have iron in their blood, men who again reveal the stuff out of which in every age the martyrs have been made. Two years ago a great congress of these same Evangelical Christians, secretly summoned, met in Barmen, and there they sang the hymn which we Christians of America sometimes sing. But when they sang it, it was no matter of mere sonorous music in a safe church on a Sunday morning; it was the solemn dedication of those who realized that as they sang they took up a gage of spiritual battle which put all their lives in jeopardy. For this is what they sang:

"Let goods and kindred go.
This mortal life also,
The body they may kill:
God's truth abideth still,
His kingdom is forever."

Does it mean nothing in America that Christian Germans such as these have hazarded all they have for the sake of the truth as it is in Christ? Many of those who are in Germany have been subjected continually to espionage, to increasing police restrictions, and in some cases to imprisonment in the concentration camps. Many of them, including liberal professors, journalists, Catholic priests, and Protestant pastors, have been driven out of Germany and are today exiles, with no effective citizenship, and with no chance, unless somewhere help is held out to them, to find a home or even to get the temporary employment necessary to their existence. In addition to the larger number of Jewish exiles, these non-Jewish ones number about 14,000, and it is estimated that about 2,500 of these are in utter misery and threatened with destruction.

The one organization which exists in this country to rally help for these men and women who have dared to suffer for conscience' sake is the American Christian Committee for German Refugees, 287 Fourth Avenue, New York. This Committee has set to raise in America the sum of $400,000 for German Refugee relief.

$ 5.00—Could provide milk for a starving refugee child for two months.
10.00—Could provide milk for two starving refugee children for two months.
25.00—Could provide food and room for a refugee for one month.
100.00—Could pay transportation to some nearby country where a refugee might be able to find a job.
350.00—Could pay transportation of a refugee to South America where he or she could commence life anew.
1000.00—Could pay transportation of approximately five to South America where they could commence life anew.

Larger gifts would proportionately multiply this service.

Is there any one who can understand these facts and not be moved to help?

The Plenary Inspiration of the Bible: Conclusion

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

Part VI

Inconsistent Position of the Modernists

WE HAVE indicated earlier in this article that so-called Modernists or Liberals have no consistent stopping place. They must either go clear over to rationalism and barren negation, or they must turn back again to an authoritative Scripture. The history of Protestant Liberalism shows us very clearly that it has had extreme difficulty in maintaining itself even on the platform of theism, to say nothing of that of Christianity. Its tendency has been constantly downgrade, a progressive repudiation of all the fundamentals of the Christian faith. The Modernist, if he proceeds logically in the direction which his premises carry him, denies, first, the inspiration of the Scriptures, then the miracles, then the deity of Christ, then the atonement, then the resurrection, and finally, if he goes to the end of his road, he ends up in absolute skepticism. New England Unitarianism affords an example of this very thing. Strange as the words may sound in our ears, it is not uncommon in some places in America today to hear the "atheistic shade" of modern theology spoken of. There is, unfortunately for some, a happy consistency in the processes of reason which drives the various philosophical and religious systems to their logical conclusions.

In the Presbyterian Church, U. S. A., every minister and elder at his ordination solemnly vows before God and men that he "believes the Scriptures of the Old and New Testaments to be the *Word of God,* the only *infallible* rule of faith and practice." (Italics ours.) (Form of Government, XIII: IV; XV: XII.) Since this confession is thoroughly evangelical it means that none but evangelicals can honestly and intelligently accept this ordination. A Modernist has not the slightest right to be a minister or elder in an evangelical church, and any Modernist who does become such lacks good morality as well as good theology. To de-

clare one thing while believing the contrary is hardly consistent with the character of an honest man. And yet while our ordination vows are so thoroughly evangelical, how many there are even among the ministers of our churches who either deny or pass lightly over this basic Christian truth, the infallibility of the Scriptures!

Sometimes those who hold a low view of inspiration attempt to evade the issue by merely saying that the Bible *contains* the word of God. This loose formula, however, means practically nothing. A river in India, "rolling down its golden sands," certainly *contains* gold. But just what the relative proportion is between the sand and the gold may be very hard to determine. If the Bible only *contains* the Word of God, as even the Modernist is willing to admit, then certainly it may lack a great deal of being infallible, and we are then left to the mercies of "Higher Criticism," or to our own individual opinions, as to just which elements are the words of God and which are only the words of man.

As Dr. Clarence E. Macartney has recently said, "Those who have departed from faith in an infallible Bible have made desperate, but utterly vain efforts, to secure a suitable substitute and other standing ground. But as time goes by, the pathetic hopelessness of this effort is more and more manifest. Such catchwords as 'progressive revelation', 'personal experience', 'devotion to the truth', etc., are one by one being cast into the discard. Modernism and Liberalism, by the confession of their own adherents, are terribly bankrupt, nothing but 'cracked cisterns', into which men lower in vain their vessels for the water of life. There is no possible substitute for an inspired Bible. No one can preach with the power and influence of him who draws a sword bathed in heaven, but who goes into the pulpit with a 'Thus saith the Lord' back of him. . . . When man faces the overwhelming facts of sin, passion, pain, sorrow, death, and the beyond-death, the glib and easy phrases of current Modernism and flippant Liberalism are found to be nothing but a broken reed. Therefore, he who preaches historic Christianity and takes his stand upon a divine revelation has, amid the storms and confusions and darkness of our present day, an incomparable position. . . . There are not wanting signs today that men will return to the Holy Scripture, to drink again of the Water of Life and strengthen their souls with the Bread of Life, and that a prodigal Church, sick of the husks of the far country, will return to its Father's house."

Those who reject the Church doctrine of inspiration in favor of some lowered form have never been able to agree among themselves as to which parts of the Bible are inspired and which are not, or to what extent any part is inspired. If this high doctrine of verbal inspiration is rejected, there is no consistent stopping place short of saying that the Scripture writers were inspired only as was Shakespeare, or Milton, or Tennyson; and in fact some of the critics have consistently followed out their premises and have reached that conclusion. We submit, however, that if the other miracles recorded in Scripture be accepted there is no logical reason for rejecting the miracle of inspiration, for inspiration is simply a miracle in the realm of speaking or writing. Most of the objections which are brought against the doctrine today can be traced more or less clearly to the assumption that the supernatural is impossible.

Assurance That the Bible Is the Word of God

The question naturally arises, How are we to *know* that the Bible is the Word of God? We reply: *By the witness of the Holy Spirit within our hearts as we read.* As the Christian reads the Bible he instinctively feels that God is speaking to him. The Holy Spirit bears witness with his spirit that these things are so, the primary and decisive grounds for his conviction being not external but internal. To the spiritually illuminated the word is self-authenticating. He does, indeed, find much additional assurance to be had in noting the many incomparable excellencies of the writings, such as the lofty spiritual and moral truths set forth, the unity of all the parts, the majesty of the style, the uniformly uplifting influence of the Bible wherever it has gone, the minute fulfillment of prophecies centuries after they were spoken, etc. These are, indeed, proofs which should compel acceptance, and they can be effectively used to stop the mouths of objectors; but in the final analysis they are of subordinate value only. Apart from the inner illumination of the Holy Spirit they will not convince the unbeliever, no matter how logically and skillfully they may be presented.

The attempt to prove the divine origin of the Bible from these external criteria is similar to that of proving the existence of God from the external world. We may cite the ontological, the teleological, the cosmological, and the moral arguments, and the evidence seems convincing enough to the believer. Yet none of these arguments are demonstrative and coercive, and they usually leave the skeptics unconvinced. When we consent to stake the authority of Scripture on external arguments we are consenting to fight the battle on the field of our opponents' choosing, and we then simply have to make the best of a vulnerable position. These arguments in themselves are of such a nature as to invite doubt in the unregenerate mind, and they can never permanently settle the question. When we consent to fight the battle on these grounds we are making a concession to Rationalism, a system which assumes that the human reason is capable of sitting in judgment upon and evaluating all human experiences, and which denies the necessity of any divine revelation whatsoever.

In our deepest selves we are either regenerate or unregenerate. Paul tells us that "the natural (unregenerate) man receiveth not the things of the Spirit of God: for they are foolishness to him; and he cannot know them, because they are spiritually judged" (I Cor. 2:14); and again he says that the gospel of Christ crucified is "unto the Jews a stumbling block, and unto the Gentiles foolishness"; but unto them that are called, both Jews and Greeks, it is "the power of God, and the wisdom of God" unto salvation (I Cor. 1:23, 24). Consequently the unregenerate man assumes an antagonistic attitude, and will not be convinced

by any amount of external testimony. Ultimately every person has to make a choice between the *vox Dei* and the *vox mundi,* the voice of God and the voice of the world; and the question as to which of these he acknowledges to be the more authoritative is determined by whether the soul is regenerate or unregenerate. It is as impossible for the unaided human reason to understand the deep things of the Spirit as it is for the ordinary psychologist to give an adequate explanation of the process of conversion. Every attempt to convince the unregenerate soul of the divine origin of the Bible by means of scholarly and historical proof can only result in failure, and must be given up as completely as when Jesus forebore to convince the members of the Sanhedrin that he was not guilty of blasphemy when they had made up their minds to the contrary.

This was the principle for which the Protestant Church stood at the time of the Reformation. While the Roman Catholics acknowledged the Church as the source of authority, and the Humanists acknowledged the human reason, the Protestant principle as we have it in the Westminster Confession was the voice of God speaking in the soul. "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God. . . . Our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts" (I: IV, V). We would doubtless make better progress in our present day discussions if we kept that principle in mind.

In the final analysis, then, the Christian's faith does not depend upon external proofs, but upon an inner experience. He lives by the Scripture and enjoys its light. He has an inner conscious assurance—call it mysticism or whatever you will—that he is a child of God, and that the Scriptures are the word of God. The external proofs help to clarify and strengthen his faith, but his absolute and inescapable proof that the Christian system in general is the true system is found in the witness of the Holy Spirit in his heart as he reads and in his experience as a Christian. Although he may not be possessed of scholarly and scientific evidence which would enable him to meet the destructive critics on their own ground, he repels all their doubts in the same manner as did the blind man who was healed by the Saviour, and who replied to every argument of the Pharisees with the immovable conviction of certainty: "Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see." He no more asks permission of the critic to believe than he asks permission of the scientist to breathe, but finds both most natural and spontaneous. He does, indeed, find that truly scientific and scholarly study gives clearer direction to the word, and that it enables him to systematize and understand it better. But his authority for belief is from the heart rather than from the reasoning processes of the head.

This does not mean that we deprecate scholarship. Nowhere has the principle of sound scholarship and scientific investigation existed in a healthier state than in the loyal sons of the Reformed and Presbyterian churches. In fact, we are persuaded that except for the service which scholarship has rendered, the Christian faith would have been well-nigh helpless against the attacks of unbelief. We desire a solid historical foundation for our faith, and our investigation shows that we have such. We acknowledge that the external proofs, when presented to unbelievers in a reasonable way, point the way to God and often prepare the heart for the gracious work of the Holy Spirit. But we simply wish to point out that these proofs which are relied upon so heavily by some are ineffective unless supplemented by the work of the Holy Spirit in the heart.

Our opponents will probably complain that this method of procedure gives a strong dogmatic cast to the discussion. They forget, however, that they proceed in exactly the same way: they too proceed from premises which are as axiomatic, even though they profess to be particularly subject to reason. Their axiom is that the human reason is competent to judge all things, even the deep things of God. While we acknowledge that theirs is also a dogmatic procedure, we do not complain about it, since they *cannot* do otherwise—the mind which has not been enlightened by the Spirit is not able to discern the things of the Spirit. As Thornwell has fittingly said, "the reality of evidence is one thing, the power to perceive it, is quite another. It is no objection to the brilliancy of the sun if it fails to illuminate the blind." We each have our fixed method of procedure. All we can ask is that these principles be put to a practical test, and that we be given opportunity to see which best squares with the experiences of life and reality.

In conclusion, then, we would say that it is of the utmost importance that the Lord's people be thoroughly rooted and grounded in this great doctrine of the plenary inspiration of Holy Scripture, and that having examined the evidence they be convinced that the Bible is the very Word of God. Since all of the other Christian doctrines are derived from the Bible and rest upon it for their authority, this doctrine is, as it were, the mother and guardian of all the others. We believe that the foregoing statements are facts which will stand the test of scholarship and of historical investigation, and that they will not be denied by any informed and honest-minded person.

While in our day the Bible has been sadly neglected even in many of the churches, there are not lacking signs that men may return to it, and that this return may come sooner than we have expected. At any rate we look forward confident that when the tumult is over, when the present storm of unbelief has subsided, the sacred heights of Sinai and Calvary will again stand forth, and that amid the wreck of thrones, extinct nations, and shattered moral principles, mankind, tried by so many sorrows, purified by so much suffering, and wise with so much unprecedented experience, will again bow before an omnipotent and merciful God as He is revealed in an infallible Bible.

Meditation

"Blessed Are the Pure in Heart"

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

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

A REALLY sinless, pure heart is in the eyes of a child of God as the pearl of great price, for which he constantly implores God. Yet here on earth it never becomes his portion.

They who stand outside of the faith can have no mention here. We readily grant that among them also purity of heart is highly esteemed. We do not deny that among them there are strivings after it. But what they aim at is something different. To the child of God, purity of heart is the means by which *to see God.* To them it is rather the means by which not to fall short of high moral character. And these two can not be mentioned in one breath.

It is a saying of Jesus: "Blessed are the pure in heart." It was addressed by Jesus directly to the children of God, as S. Matthew (v, 8) distinctly shows. For is not this "pure in heart" followed immediately by the: "Blessed are the peacemakers, for they shall be called the *children of God.*" And it truly speaks for itself that the seven beatitudes together treat of the same persons. "The peacemakers," "the pure in heart," "they who hunger and thirst after righteousness," they who are "poor in spirit," and so on. Each points to those alone, who place themselves under the guardianship of Jesus, and will to enter into the kingdom of heaven that has come nigh.

Virtuous people, as the world counts virtue, moral idealists, are not considered here. Undoubtedly there is a great deal in them, that with respect to this earthly life must be highly prized. But all this is of no account here. The reference here is to those who have been initiated into the secret of Salvation, those who have passed from the world into the kingdom of the Son of God's love. This purity of heart which leads one *to see God* is not conceivable otherwise than in a child of God.

With trembling this is said.

To know who is a child of God and who is not, is so extremely difficult. There are those who are children of God, and yet scarcely dare to confess it of themselves. There are others who appropriate it to themselves, yet so little exhibit the marks of it. And there are more still who obtrude themselves in a way which makes you seriously doubt whether their confessed "childship" is not stolen goods.

But apart from all this, this much is certain, that the children of God who are most devout and most truly consecrated are continually in the midst of bitter combat just because there is still so much impurity in their heart which continually sullies their life.

Sometimes this sullying goes very far, and the fifty-first Psalm is still being prayed, after David, from the sense of bitter guilt which forces the painful cry to the lips "cleanse me of my sins of impurity."

And even this does not say enough.

It must be confessed that not seldom in life two men or two women stand side by side, one of whom zealously labors for Christ and the other rejects the Christ, and that upon applying the test of purity of heart and of behavior the confessor of Jesus is shamed by the denier of the Christ.

This is grievous for the faith. It is to be mourned over with tears. And yet you may not conceal it. David did not do so, and S. Paul was his follower in this. "The good that I would, I do not; but the evil which I would not, that I do" (Rom. vii, 19). And through all ages, this painful struggle has been carried on in Christ's church. The hypocrites, the false brethren stand outside of this. They have no part in this. No, it is among the sincere followers of God that, age upon age, this selfsame complaint has been heard. Sometimes it has even been worked out into a sinful system of the old and the new Adam, as from his viewpoint of unbelief Maeterlinck is doing now. But however experienced, interpreted or explained, the phenomenon exhibits itself again and again: confession was honestly meant, faith is of the right stamp, and yet, hand in hand with this, the hopeless struggle goes on with the impurity of one's own heart.

To be pure in heart is in such instances for the most part still misunderstood, as though it referred exclusively to purity from sensual sins.

Impure is then said to be the voluptuary, the man who drinks to excess, the epicure, the miser, the effeminate. And surely these gross sins should be the first to be denounced.

But yet, he who is free from these is, therefore, by no means yet pure in *heart.* Purity of heart embraces the whole life of our soul. Pride, arrogance, dishonest practice, anger, hate, falsehood and the many other vices, including ordinary vanity and satisfaction with oneself, which make the waters of the human heart muddy and unclean.

Impure your heart becomes by everything that does not belong to it. As a pond becomes unclean by everything that the passerby throws into it, so is the human heart defiled by everything that God did not create in it, and by everything that creeps into it from Satan or from the world.

And this, now, is the dreadful part of it, that already at our birth so many germs of impurity were present in it, which, until our death, will never entirely be eradicated. That we live in a world which encourages so strongly the germination of these impurities. And that we associate with people, who, inwardly as impure as ourselves, accustom us, provided it does not come to gross excess, to make light of this impurity in ourselves, and to make equally light of impurity in them.

This weakens, then, our moral sense, our moral judgment, and makes us dream of a pure heart, the whiles in many points we remain impure of heart.

If, now, Jesus had meant that only they went out free who had never caught their own heart in any impure thought, inclination or sensation, then this beatitude would fill the soul with despair.

For so no one is.

Until our death we continue to

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struggle with the impure germs in our heart.

We make progress, but never in any other way than by the application of ever finer tests in order to begin to see impurity now in what before never so much as roused the thought of sin in us.

The more advance we make in faith, the more keen the eye of the soul becomes in the discovery of sin, and just because of this, the sense of guilt does not grow less, but rather more in the measure in which we get away from sin.

The world does not understand this when it hears a saintly soul, a very angel of love and mercy, plead touchingly for forgiveness of guilt. But by itself there is nothing strange in it. These very ones who are far advanced now discover *sin* in what perhaps before even seemed *virtue* to them.

Jesus knew this, and so this can not have been meant.

And, therefore, He does not say: Blessed are they who have a pure heart, a heart without sin, but: "Blessed are they who *are* pure in heart."

In your heart your ego dwells, your person acts, the child of God thinks, ponders, forms judgments and makes choices.

There is a difference, therefore, between what your self finds in your heart and your own self that rules in your heart.

And since no one of us dwells anywhere else than in a heart that is inwardly sullied, and from which all sorts of poisonous vapors arise, the question whether you are pure or impure in heart is only answered by the other question, whether your attitude toward these poisonous inclinations of your heart is one of hatred and fiery indignation, or whether you sympathize with these evil inclinations, and make concessions to them with your will and mind.

That you frequently succumb is no proof yet that you are impure in heart. It is but the question whether you have struggled against it, whether you have battled against it with all the spiritual power at your command, whether, with the invocation of the help of God and of His Christ and of His angels, you have avoided everything that prophesied your defeat, and are continuously imploring: "Lead me not into temptation, but deliver me from evil."

On this, and on this alone, it all depends. You yourself must be pure as you stand in your own heart opposed to the impurities that well up from your heart.

When this distinction between your self that believes and the evils that stir in your heart is lost, you are undone. Then you identify yourself with these impurities. Then you sink away in the evil waters of your own heart, and are drowned in your own sinful inclinations.

If, on the other hand, you are courageously and firmly determined in the inner chambers of your heart, yea, armed with bitter hatred against your own sinful inclinations, as against your mortal enemy, then your heart may remain full of impurity as long as you live, but you, your own *self*, are pure in heart, and by God's grace you triumph every time over the sin that waylays you in your own heart.

Then Satan can not tempt you, for God is your ally. Then this very struggle which is never given up makes you crowd yourself the closer to your God, and here you will know certain moments, even in the very heat of strife, when with the vision of the eye of your soul you, as it were, *see* your God.

A Soldier's Creed

THE following creed, written by a Confederate soldier out of his own experience, illustrates the perfect union of the will and the way:

"He asked for strength that he might achieve; he was made weak that he might obey.

"He asked for health that he might do greater things; he was given infirmity that he might do better things.

"He asked for riches that he might be happy; he was given poverty that he might be wise.

"He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

"He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

"He has received nothing that he asked for; all that he hoped for. His prayer is answered.

"He is most blessed."

—*Southern Churchman.*

Turrettin on Fundamentals

By Rev. Charles E. Edwards, D.D.

A CENTURY after the death of **Calvin, Francis Turrettin** taught theology in Geneva, and for generations his three Latin volumes were used as textbooks in Great Britain and America. Long ago, **Prof. Giger,** of Princeton College, translated all three volumes, and his manuscript is in the Library of Princeton Seminary. A large part of the first two of these volumes, including the Calvinistic Topics, has been typewritten from this manuscript, and copies are in this Seminary Library and another typewritten copy is in the Library of Westminster Seminary in Philadelphia. If an endowment could be provided, so as to publish in English at least these Calvinistic portions, it would be a boon to the Christian world.

This work discusses a series of questions, and the 14th Question under the first Topic, which is Theology ("De Articulis et Erroribus Fundamentalibus"), asks the question whether there are some fundamentals of theology. Some err in limiting these essentials, so as to rule out most important doctrines, while others consider relatively unimportant matters as fundamental. Orthodox people take a middle course, avoiding both extremes. If the foundation of a house is removed, it falls, and so there are foundation doctrines, without which there is no Christianity.

All the truths revealed in Scripture are necessary, because they are divine and infallible; but the fulness and perfection of the faith must be distinguished from its necessary elements. "Distinguenda est hic accurate *fidei amplitudo* et extensio, ab ejusdem *necessitate*." All truths are not fundamental. Certainly some are fundamental. In Gal. 1: 8 Paul pronounces an anathema even upon an angel from heaven who preaches any other gospel. Yet in some things he advocates tolerance. Rom. 14: 1—"Him that is weak in the faith receive ye" &c. Some errors directly deny the faith, others indirectly seek to undermine it.

We here omit the useful rules supplied by **Turrettin** to distinguish truths that are fundamental, but one remark may be noted—"As the grace of God, by which we are chosen, the merit of Christ, by whom we are redeemed, and the Spirit by whom we are sanctified, are the principal causes of salvation, and faith its instrument, moreover, repentance and conversion to God its necessary conditions, we accordingly call all these statements fundamental."

The six Latin pages, or perhaps more than three thousand words, devoted to this subject, are rich in Scripture references, in wise discriminations, and in suggestions that are appropriate for our churches today.

Missions, and Women of the Home Church

By One of Them

FOLLOWING last month's most kindly introduction by the editor, may we women readers of CHRISTIANITY TODAY become acquainted. May we share through articles in the magazine, and letters, our common interests — programs and ways of planning; problems and successes; news and needs of the Mission Fields. By these simple and tangible means we can help safeguard the standards of our Presbyterian Faith, and increase her power at home and to "The ends of the Earth." Ours will be the neighborly language of women to women on our Saviour's work intent. May God give us His wisdom, as we consider on this page the church work peculiarly beautiful to women, as well as the big and grave issues which sometimes face women, as well as men, in the Presbyterian Church, U.S.A.

WOMEN WAKE UP!

Perhaps the greatest carelessness of our Presbyterian women today is their sluggish *thinking* or *no thinking* at all when it comes to Mission work, or the conditions facing the whole church. Did not we all vote in the recent election for government positions and issues? Most of us were perfectly clear as to *why* we wanted certain officials. We say we love our Constitution of the United States of America. Do we know and love the Constitution of the Presbyterian Church U.S.A.? Do we want the "Faith of our Fathers" preached in all our Mission Stations, or are we content with counterfeit service?

Not long ago, a returned missionary after years of Bible teaching in China, took as her message to us women—"Wake Up." So deeply did her words influence the writer of this page as to set her to work and to express her thinking, hoping to increase the thinking of others.

Women, let us all "wake up" to do some piece of Christian work! We will not undertake the work whispered to our inmost souls by the Holy Spirit, because we are overwhelmed with our own weakness — wake up — to "His strength made perfect in weakness."

Wake up to His promises to answer prayer, if we obey His conditions.

"Thus saith the high and lofty one that inhabiteth Eternity, whose name is Holy" . . . "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard."

Our words are heard—the ones from the blinded shut-in, the lonely deaf reader, the lame who cannot walk, the invalid who can fly only in thought; those who care for the sick and helpless; the young people aching for happiness, little children—He hears them all! Let us wake up to victory over all life's circumstances. It is ours.

Let us "wake up" to the joys of this Christmas month. We have still a month in which to prepare and send personal gifts from our societies to the National Missionaries.

In a certain women's Bible Class, a blue and white coverlet was quilted as a Christmas gift for the missionary's wife, while a dressing gown of new silk scraps pieced together, and embroidered with a crazy quilt stitch was fashioned for the missionary. You have no idea how lovely it was, lined with a plain silk. Two dear old ladies loved to knit, and they used their "odds and ends" to knit squares of every color and put them together with a crocheted shell border of yarns for an afghan. This traveled to a missionary's wife at Indian Wells Mission Station, Arizona.

Perhaps many societies have already started gifts to their Foreign Missionaries. We need to think Christmas several months before the day if we want our gifts to be a real part of their Christmas Day. There is no time when they so much need the love of the Home Women, as Christmas time.

Listen to this news from a Mission School in India! "Our Christmas was a real religious experience for us all. The preparation and performing of the beautiful English pageant, "Around the Manger," filled our minds with beautiful thoughts and our mouths with sweet songs. For a month some talented girls in the school wrote a play in Marathi, with many songs composed by themselves, which was performed by them one night. After the school closed Christmas morning, all the little orphan girls gathered around a Christmas tree and received their little gifts and clothes."

And now a glimpse into the work of one of our National missionaries. A man of God in a far flung mission field of the West writes to his supporting church in the East of his daily business for the King: "We are caring for seventy-eight Sunday schools this past year. Sold and gave away 181 Bibles, many Gospels in different languages and I do not know how many New Testaments; traveled over 29,000 miles; visited 1,770 families; gave 198 addresses and sermons; distributed 26,130 pages of literature and tracts and 79 Gospels. A score of conversions." Then he adds: "Will you please ask our friends in the S. S. and church to join with us in prayer for *funds*, to erect Chapels at Mira and Hawthorne. We have been driven from pillar to post to find quarters for our Vacation Bible School and Sunday Schools. We have had 13 V. B. S. this year, the best in our history."

What a great privilege to support the work of such a missionary! And what a wonderful answer to prayer if someone reading this challenge in CHRISTIANITY TODAY, should be impelled by the Spirit to share the burden and reap the joy.

Women, let us all "Wake Up" to do some piece of Christian work!

A Christmas Wish

"Angel song, and light of star
Gleaming from the Heavens far!
On the shepherds' wondering sight
Shone the beams of glorious light.
Strains of angel music clear
Fell upon the list'ning ear.
Lo, the light of glory still
Shines, each yearning heart to fill;
Still the song comes from above
Telling God's redeeming love.
May it guide you in the way
On this lovely Christmas Day!"

Book Reviews

DAILY DEVOTIONS FOR INDIVIDUAL AND FAMILY USE. By William Brenner. Introduction by Luther B. Reed. Zondervan Publishing House. Pp. 337. $1.75.

THE object of this volume is to encourage daily Bible reading and prayer in the home. At the same time it is believed that it will prove useful in the services of the sanctuary, Church Schools, Young People's Missionary, and other religious organizations. It is one of the most comprehensive, if not the most comprehensive of its kind. There is prayer for every day of the year and Scripture selections for a period of two years. In addition it contains a large variety of prayers for special occasions—such as table prayers, morning and evening prayers, birthday prayers, festival day prayers, communion prayers, etc.—as well as a large number of Biblical verses and prayers for use in times of affliction. Unlike most books of this sort, it is not a compilation. With a few exceptions its prayers have been written by the author himself. This means that it will admirably supplement any similar books the reader may possess. Its author is a Lutheran pastor and true to the fundamental, saving truths of the Christian Faith. The highly commendatory introduction is written by the Professor of Liturgics and Church Art in the Lutheran Theological Seminary at Mt. Airy, Philadelphia. It is a noteworthy volume. We add our commendation.

DAILY MANNA FOR 1937. Edited by Martin Monsma. Zondervan Publishing House. Seventy-five cents.

THIS is the second issue of *Daily Manna*, It provides a Scriptural meditation for each day of the coming year. These meditations are all entirely new and written especially for this Calendar. Each author has contributed seven meditations. The majority of the fifty-two contributors are ministers or teachers of the Dutch Reformed and Christian Reformed Churches, the others being members of Presbyterian Churches—the Northern, the Southern or the United Presbyterian Church. Among the contributors best known to the readers of CHRISTIANITY TODAY are Dr. Boettner and its editor. Its form is that of a block calendar with a pictorial cardboard back, so arranged that one sheet may be removed each day of the year. *Daily Manna* occupies a distinctive place among devotional calendars. As far as we know it is the only calendar that even claims to be loyal throughout to the Reformed Faith as it has found expression in the historic standards of the Presbyterian and Reformed Churches. This means among other things that it is marked by strict fidelity to the Bible as the Word of God.

The welcome given the first issue of *Daily Manna* greatly exceeded the expectations of its publishers. We are advised that the original maximum estimate was doubled and yet that some 500 orders could not be filled. It is anticipated that there will be an enlarged demand for this issue. It provides a Christmas gift that will be appreciated by many. Copies for yourself and others may be ordered through this office.

CHILD'S STORY BIBLE. By Catherine F. Vos. Wm. B. Eerdmans Publishing Company. Pp. 174. $2.00.

THIS is the third and concluding volume of Mrs. Vos' studies of the Bible presented in story form. Volumes I and II covered the Old Testament. This volume covers the New Testament. It fully sustains, rather adds, to Mrs. Vos' reputation gained by her previous volumes. There is the same fidelity to the Bible, the same vivid style, the same confinement to words within the understanding of children "from seven to seventy," the same divisions into short and easy sentences and paragraphs that make it suitable for the child's own reading or for the mother or teacher to read to the child. Unlike most similar volumes, these volumes afford a comprehensive survey of the Bible—a summary of the whole Bible in story form. This Child's Story Bible is no longer an experiment. It has already received the hearty endorsement of leading educators, ministers and parents. We do not believe that there is any other just as good. It constitutes an ideal gift for a child. These volumes may be bought separately ($2.00 a volume) or together ($6.00 a set). Each volume contains 32 full-page illustrations in color that add greatly to their value. The publishers are to be congratulated on the make-up of these volumes. Paper, type and binding are all that could be desired.

LIFE BEGINS AT . . . ? A series of Cartoons by E. J. Pace. Fundamental Truth Publishers, Findlay, Ohio. Pp. 80. Fifty cents.

THE answer Mr. Pace gives to this question is—life begins the moment you receive the Lord Jesus Christ as your Saviour and your Sovereign. Mr. Pace, as many of our readers know, is the drawer of "The Lesson Cartoons" that have been appearing each week in the *Sunday School Times* for some twenty years. The cartoons in this booklet have been selected with the purpose of "presenting as clearly and as simply as drawings and comments can do it, the teachings of the Word of God about the sinner and his Saviour." As the value of what Christ has done depends upon who He is, the first of these cartoons deal with the Person of Christ. These are followed by others dealing with what He has done to save us. And then the series closes with a number indicating what we should do about it. It will be seen that these cartoons confine themselves to the beginning of the Christian life. It is anticipated that another selection will be published pointing out how that life grows in blessedness and usefulness, how it is imperiled, and what shall be its final issue. Dr. Trumbull in his Foreword says not without warrant: "Here is a book of rare workmanship, absorbing interest, and priceless value." Admirably adapted for gift purposes.

"CHRISTMAS." An American Annual of Christmas Art and Literature. Augsburg Publishing House, Minneapolis, Minn. $1.00.

Each year for six years, the Lutheran Publishing House has produced a Christmas Annual, and each year is seems more beautiful than the last. This year's volume is no exception. The art work can only be compared to the famous Christmas number of the French magazine *L'Illustration*. There are 68 pages of art inserts, photographs, stories, poems, essays, and music, all contributed by artists and authors of note. Appropriately enclosed in a richly colored box, it makes a beautiful and lasting Christmas gift.—W.

OLD BUCKINGHAM By the Sea On the Eastern Shore of Maryland. By I. Marshall Page. Pp. 252. Page Publishers, Box 36, Berlin, Md. Price $2.50.

A WARM, vivid, accurate account of the absorbing history of 250 years of one of the churches founded by Rev. Francis Makemie on the Eastern Shore, written by the present pastor. It is not only the story of one church but tells of other labors of that ardent and scholarly young Irishman who is now known as the father of organized Presbyterianism in America. It will be of great service in acquainting Presbyterians with their early heritage in this country.—W.

VICARIOUS ATONEMENT THROUGH CHRIST. By Louis Berkhof, Professor of Dogmatic Theology at Calvin Seminary. Wm. B. Eerdmans Publishing Co. Pp. 184. $1.50.

THIS compact but comprehensive treatise on the atonement by this outstanding Reformed theologian meets a vital need in the life of the Church of today. Though the doctrine of vicarious atonement is the central doctrine of the Christian faith it is widely ignored where it is not openly repudiated even by those calling themselves Christians—a fact that Professor Berkhof makes clear in his opening chapter under the title, "A Central Doctrine In Eclipse." We are thankful, therefore, that Professor Berkhof who combines solid learning with limpid logic and clarity of expression has given us this

exposition and defense of the doctrine that more than any other constitutes the heart of the gospel as it was proclaimed by Christ and His apostles. Our readers will recall that Professor Berkhof is the author of Reformed Dogmatics in three volumes which we characterized as "the most important work in Systematic Theology, from an American source, that has appeared in recent years" (April, 1932, p. 16).

The book proper begins with an illuminating chapter on the historic theories of the atonement—a survey that makes clear that there is really no such thing as a modern theory of the atonement, inasmuch as the conceptions of men like Bushnell, Ritschl, Denney, Stevens, Rauschenbusch, Harnack, Shailer Mathews and others are but variations of the historic theories. It then passes to a consideration of the historical occasion for the atonement in the course of which its author makes clear that diverse theories of the atonement are rooted in diverse conception of sin. "Just as a doctor's diagnosis of a disease determines what medicines he will prescribe to check and counteract its ravages, so a theologian's conception of sin will have a determining influence on his view of the redemptive work of God in Christ." It is because the prevalent conceptions of sin are Pelagian or at least Semi-Pelagian in character that the penal substitutionary theory of the atonement finds so little favor at the present time. Hence the need of restoring a truly Scriptural conception of sin—what is known historically as the Augustinian—to honor as a condition of realizing the indispensable need of Christ's vicarious atonement. Following this is a discriminating discussion of the necessity of the atonement in which is pointed out which theories do and which theories do not involve belief in its necessity, if sinners were to be saved, and the more serious objections to belief in its absolute necessity answered. It is interesting to note that while Reformed theologians in general ground the atonement in the very Being of God, particularly His justice, and so maintain its absolute necessity yet that some including Calvin and Twisse ascribed to it a hypothetical necessity.

Professor Berkhof next points out the relation of the atonement to the law of God and the covenant of redemption in the course of which chapters he brings out more fully its penal character as over against not only the Moral Influence and Mystical theories but the Governmental theory (according to which Christ did not really bear the penalty of sin but rather a substitute for that penalty) and shows the basic importance of the covenant of redemption for a proper understanding of the atonement inasmuch as thereby a legal union was constituted between Christ and His people whereby He was qualified to take their place under the law and bear the penalty of their sin. In this connection Professor Berkhof points out that while the incarnation is basic to our redemption yet that the incarnation of itself lacks saving significance. The penal character of Christ's death is brought out more fully in connection with the discussion of His priestly work in which it is shown that according to the Scriptures He was a *real* priest as over against the priests of the Old Testament, who were merely shadows and types, and that in that capacity He offered Himself to God as an expiatory sacrifice.

Professor Berkhof follows this with a discussion of one of the most important of the differences between the advocates of the Penal Substitutionary Doctrine of the atonement and the advocates of most other conceptions, viz., the question whether the atonement was made to God or to man and whether its effects bear primarily on God's relation to the sinner or exclusively on the sinner's relation to God. It is widely denied that the sinner is the object of God's righteous wrath. Hence it is held that while the sinner needs to be reconciled to God it is dishonoring to God to suppose that He needs to be reconciled to the sinner. Our author, however, has no difficulty in showing that according to the Scriptures not only is God angry with the sinner but the primary need is that God be reconciled to the sinner rather than that the sinner be reconciled to God. The exegetical proof of this is given at some length (pp. 99-106). He does not indeed deny that the reconciliation of the sinner is a fruit of the atonement but he holds that the reconciliation of God to the sinner is primary and that of the sinner to God is secondary. "The immediate result of the atonement is reconciliation. In Christ God is reconciled to the sinner. All the penal demands of the law are met and the judicial anger of God averted. But this is not all; even the original covenant requirements are fully satisfied. And on the basis of the completed work of Christ God now offers the sinner, not only the forgiveness of past transgressions, but also acceptance with Him and all the blessings of salvation. Through the gospel he is urged to be reconciled to God, that is, to accept the proffered reconciliation. He can do this only by faith in Jesus Christ. . . . By faith man accepts the righteousness of Christ as his own, and in virtue of this is both justified and sanctified" (pp. 139-140). What may be inferred from the passage just cited is developed more fully in other connections, viz., that the active obedience of Christ is as truly a part of the atonement as His passive obedience. See especially the chapter on "The Past and Future Bearings of the Atonement." In this chapter he makes clear, as over against the Arminians, that the atonement has a prospective as well as a retrospective aspect, more particularly that the work of Christ did a great deal more than restore us to the position in which Adam stood before the fall—it provided us with a complete and perfect salvation. Professor Berkhof rightly finds conclusive confirmation of his view of the objective character of the atonement in the fact that it alone is consistent with the Biblical teaching as to the nature of saving faith according to which the sinner looks away from self and looks exclusively to Jesus Christ for salvation (p. 140).

Professor Berkhof concludes his book with pointing out: (1) the differences of opinion relative to the design or purpose of the atonement; (2) the evidences that indicate that that design or purpose was limited in its scope; and (3) the answers that may be given to the stock objections to the doctrine of a limited atonement. He is keenly aware of the seriousness of these objections and readily admits that a full solution of the problems raised by the doctrine of a limited atonement is not available. He does, however, advance considerations which largely break the force of these objections. Moreover he rightly maintains that the doctrine of a universal atonement is burdened with even great difficulties. If we are to believe not merely that Christ made salvation possible but that He actually saves, and saves to the uttermost, there seems to be no escape from the view that Christ made atonement only for those who were given Him under the terms of the Covenant of Redemption.

When Professor Berkhof speaks of "Vicarious Atonement Through Christ" he does not employ the word "vicarious" in a minimizing sense as though it merely involved the notion that "the self-sacrifice of Christ was merely a necessary prerequisite for the forgiveness of sins arbitrarily fixed by God; or was a mere substitute for a penalty; or was simply a sacrifice in behalf of the sinner, or consisted only in the sufferings which He bore as the result of his identification with the human race." Rather he means that "Christ in his atoning work took the place of the sinner and as his vicar or substitute bore the penalty of sin and met the requirements of the covenant of works."

We have sought to indicate the scope of this book. It is a book, however, that must be read and pondered to be adequately appreciated. It deals in an informing and penetrating way with a theme that lies at the very heart of the plan of salvation—with that article of faith which more than any other is the article of a standing or falling Christianity. It has our hearty commendation.

HIS HANDS

The hands of Christ
  Seem very frail
For they are broken
  By a nail.

But only they
  Reach heaven at last
Whom these frail, broken
  Hands hold fast.

JOHN RICHARD MORELAND.

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.]

Dr. McAfee Defends Board

Editor of CHRISTIANITY TODAY:

THE following possible reply can be made to the questions raised on page 128 of your issue of October regarding the work of the Board of Foreign Missions:

1. No secretary of the Board is a signer of the Auburn Affirmation; one of its 44 members is a signer. All are elected by the General Assembly and none by the Board itself.

2. No members of the Board are in sympathy with or supporting by their influence those elements of the Report of the Laymen's Commission which have been rejected by the General Assembly and by the full declarations of the Board which are widely available.

3. The Board realizes quite too clearly that the service of its present President must end before many years pass, but it is grateful for his continued service and it does not know when there will be a successor in that office.

4. The Board has sincerely investigated every report that has come to it regarding false teaching and preaching on the Mission field. It does not hold the missionary force in suspicion and counts its members honest and trustworthy. Certainly it is not now and never has been "bluffing" anyone. It has not instituted a drag-net investigation and considers that any such efforts would be unworthy of the Church until the General Assembly institutes a similar investigation of ministers, ruling elders and other church workers at home, which it believes to be wholly unnecessary.

5. *Women and Missions*, to the definite knowledge of the Board, has not turned to a Unitarian writer for any message for Presbyterian women either for Easter nor for any other time. The Board is keenly interested in the magazine but it shares with the Board of National Missions in that interest.

6. The Board seeks to secure the production of proper books, of a sound evangelical character, for Mission Study. It cannot always guarantee the "Calvinistic soundness" of their authors. When books appear which are not suitable in the mind of any leader of mission study groups, it is entirely proper for these books to be rejected.

7. No man or woman is retained on the Board with unsound faith because of money or for any other reason. The money of such persons would not be "needed" in the Board's work.

8. The Board cannot decide for any donor whether his money shall go directly to a missionary or not. It seeks to be trustworthy itself and it believes it does not have untrustworthy missionaries. Obviously it cannot tell any donor what will be "really more satisfactory" to himself.

9. The Board is not connected with any University in China that is under Unitarian control and therefore it is not true that $20,000 is going to such an institution in China or elsewhere.

These categorical answers are given with no expectation that they will be acceptable to the inquirer, but as simple statements of fact. They have probably been given directly to the inquirer before this and have been rejected as false, but they are true for all that. The Board can merely reiterate its assurances of earnest desire to set forward the work of Christ in purity and sincerity. This paper is not to be taken as an authoritative or official statement from the Board. It is by the undersigned and is the outcome of his intimate and long-continued knowledge of the facts involved.

CLELAND B. MCAFEE.

[It should be noted that **Dr. McAfee**, now a secretary-emeritus of the Board of Foreign Missions, writes as an individual and not as a representative of said Board. Our readers are asked to compare **Dr. McAfee's** statements with the questions raised by the author of "We Want to Know" in our October issue (p. 128) and decide for themselves to what extent his replies are adequate. We confine ourselves to two or three comments. While no secretary of the Board is a signer of the Auburn Affirmation its senior secretary asserted in the Memorandum he submitted to the Presbytery of West Jersey that the fact that there are signers of the Auburn Affirmation among the missionaries under the Board affords no evidence that "the Board of Foreign Missions has sent out or retained in its service missionaries who do not believe the doctrinal teachings of our Church." The Board has not as yet, if we mistake not, kept its promise to report *to the Church* the result of its inquiries concerning the conditions alleged by **Dr. Barnhouse.** While the author of the Easter message printed in *Women and Missions* (April, 1934) is not a member of a Unitarian Church there is good reason to believe that she is "Unitarian-minded"—certainly she is not an evangelical, still less a Calvinist. While it is technically true that the Board is not connected with any University in China that is under "Unitarian" control yet there is reason to believe that it is connected with a University in China in which essentially Unitarian views have been taught. We know of no one who wants the Board to institute a "drag-net investigation" but at the same time we fear that its attitude toward the evidence that has been presented of unsoundness among its missionaries is fitted to lead the Church-at-large to infer that the situation on the Board and in the field is worse than it is. It seems to us high time for the Board to abandon its policy of silence.—EDITOR.]

Appreciation from a Missionary

Editor of CHRISTIANITY TODAY:

In my last copy is notice to renew my subscription to your valuable publication. I very much want it—but I scarcely feel able to use the money that way. There are so many little — unwanted — hungry little girls—not always unwanted—but a mother or a father helpless to provide for the loved little one—Willing to give her to us where they know she will be well cared for and lead along the Heavenly Road. They are kept *clean* and patched in a *clean* home and to the outsiders they look so well dressed and cared for. They are sturdy and well nourished. We can feed and clothe a little one on $25.00 (U. S.) a year. So this dollar would care for one of these precious little ones for about 2 weeks.

I hope there will be a gift subscription—for I like your magazine and receive great help from it.

As the aftermath of the nearby terrible floods of last year—there are many, many starving women and children. Usually the men can manage to eat. But the helpless women and children! In one small district of our Tenghsien field there are 600 hungry families. With the advent of cold weather, conditions for them will grow worse and worse.

To take these girls of all ages and train them for the Master is a very definite, important piece of evangelistic work—God has provided for our *needs*. I covet the prayers of you and your friends. This orphanage is a faith work—not sponsored by the Board of Foreign Missions, U.S.A.—although they know about the good work it is doing and say "God bless you." There are no Foreign Mission funds to help support it. Please pray that if it is His will for it to increase in size and numbers that there may be the money as a sign that we should enlarge.

I glory in the fact that Mueller's God is my God. "Permit the little ones to come unto me and forbid them not—Whoever gives unto one of the least of these gives unto Me."

Please pray definitely. So often if we can take the girls, the rest of the family can manage some way.

I started out to tell you how sorry I was not to be able to renew my subscription.

God bless you in your work for Him, and give you wisdom and understanding.

ALMA D. DODDS.

TENGHSIEN, SHANTUNG, CHINA.

News of the Church

The Second General Assembly of the Presbyterian Church of America

THE second General Assembly of "The Presbyterian Church of America" was held in the auditorium of the Manufacturer's and Banker's Club of Philadelphia, on November 12th to 15th inclusive.

Following the opening sermon by the retiring Moderator, **Dr. J. Gresham Machen**, and the celebration of the Lord's Supper the **Rev. Dr. J. Oliver Buswell**, President of Wheaton College, Wheaton, Ill., was elected Moderator over the **Rev. John Burton Thwing**, of Philadelphia, the only other nominee, by a vote of 65 to 9. A motion by **Mr. Thwing** to make the vote unanimous was defeated when **Dr. Van Til** of Westminster Seminary objected on the ground that it was unwise to establish a precedent of this sort. The election of **Dr. Buswell** was widely regarded as a concession to the Premillennialists. Welcoming the new Moderator **Dr. Machen** declared: "Your election has shown that reports that the Presbyterian Church of America rejects Premillennialism are untrue, and that the Church not only tolerates but welcomes its adherents."

The principal matter before the Assembly was the report of the Committee on the Constitution, headed by **Dr. Ned B. Stonehouse**, of Westminster Seminary. This Committee unanimously recommended that the Presbyterian Church of America adopt as its doctrinal standards the Westminster Confession of Faith and Catechism in the form they possessed previous to 1903 with the following two exceptions:

"(a) We recommend the retention of the change which was made in Chapter XXII, Section 3, by the omission of the sentence, 'Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority'; and

"(b) We recommend the retention of the change made in Chapter XXV, Section 6, in so far as it involved the elimination of the words: 'But is that antichrist, that man of sin, and son of perdition, and all that is called God.' If this recommendation is adopted, Section 6 will read as follows: 'There is no other head of the church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof.'

These recommendations involved the following changes in the doctrinal standards of the Presbyterian Church in the U.S.A.:

1. The deletion of Chapters XXXIV and XXXV of the Confession of Faith together with their Preamble, *i.e.*, the chapters headed "Of the Holy Spirit" and "Of the Love of God and Missions."

2. The deletion of the Declaratory Statement adopted in 1903—statement that disavowed certain inferences that have been drawn from the representations of the Confession of Faith concerning God's eternal decree and His love for all mankind and concerning the salvation of those dying in infancy.

3. The adoption of Section 7 of Chapter XVI in the form it possessed previous to its revision in 1903. At that time it read as follows:

"Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from the heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing to God."

A group, headed by the **Rev. Carl McIntire**, urged that the whole matter of adopting a Constitution be postponed until the next Assembly, on the ground that it would jeopardize the right of seceding congregations to hold their properties. "The new church," he said, "is a spiritual succession to the Presbyterian Church in the United States of America. There should be no compromise to modernism by surrendering church property to the enemy. As long as our church goes along in full accord with the old constitution they will be able to hold their present property. It is the Presbyterian Church in the United States of America that has departed from the Constitution."

A larger group, however, headed by **Drs. Machen** and **Van Til** demanded immediate adoption. The latter contended that postponement on the grounds urged by **Mr. McIntire** would be "unworthy and dishonest and beyond any act a Christian can be asked to do." He added that even millions of dollars' worth of church property would not justify "dishonesty."

Dr. Buswell moved that the 1903 revisions be retained. **Dr. Machen** vigorously opposed this proposal, affirming that "these amendments constituted the most serious step in the downward march of the Presbyterian Church in the U.S.A." **Dr. Buswell's** proposal found little favor with the Assembly and was overwhelmingly defeated.

The **Rev. Milo Jamison**, in behalf of the Presbytery of California, moved that the Standards be so amended as to give Constitutional recognition to Premillennialism. In this he was supported by the **Rev. Carl McIntire** and others. This proposal precipitated a heated debate of three hours in which it was openly alleged that unless Premillennialism was given equal recognition with A-Millennialism and Post-Millennialism a split in the Church was imminent. **Dr. Machen** led in defense of the Committee's recommendation that there be no change in the Standards of the Church at this point. The California overture was rejected by a vote of 57 to 20. **Dr. Buswell** who voted for the overture made a plea for unity now that the step had been taken. That this action did not receive the hearty assent of all of those holding the premillennial view of our Lord's return is indicated by the fact that before the Assembly adjourned the **Rev. Milo Jamison**, of California, filed the following protest in behalf of others as well as himself:

"To the second General Assembly of the Presbyterian Church of America:

"We respectfully protest against the action of the General Assembly in refusing to include in the doctrinal standards which it adopted the following 'declaratory statement to be appended as part of the confession of faith:'

"The Presbyterian Church of America does not officially interpret any part of its confession or catechisms as opposed to the pre-millennial view.

"In support of this protest we present as our reasons the following:

"1. Because it is our deep conviction that the pre-millennial view is clearly taught in the word of God which is the supreme standard of our church.

"2. Because, though the pre-millennial view is in nowise incompatible with the system of doctrine taught in the Westminster standards, there are many who consider the wording of these standards to be opposed to the pre-millennial view, thus raising in acute form the question of the right of pre-millennials to be received on equal terms with those holding other views.

"3. Because the declaration did not make the slightest change in the standards of the Church, but merely assured pre-millennialists that the church did not officially interpret the standards as being opposed to the pre-millennial view.

"4. Because nothing short of some such constitutional safeguard could reasonably set at rest the widespread and well-founded fears which are abroad that premillennialists are not welcome in the Presbyterian Church of America.

"5. Because we believe that the Presbyterian Church of America can never adequately fill its proper place in the work of God's kingdom if it permits its standards to be so interpreted that it refuses to receive on equal terms those who hold that viewpoint which has been so signally blessed of God as a tremendous incentive to mis-

sionary enterprise, holy living and personal evangelism."

Early in the Assembly there was sharp debate over the financial report of the Committee on Home Missions and Church Extension. The **Rev. David Freeman**, of Philadelphia, affirmed that an analysis of the report indicated that of the $7,413 expended "forty cents of every dollar was spent on overhead." A demand was made that a committee be appointed to investigate the matter but the motion was tabled—an action that did not seem to all to be in harmony with **Dr. Machen's** appeal in his sermon as retiring moderator that there be no "stifling of discussion for the sake of peace." It would appear, however, that this matter was in effect referred to a committee as it will no doubt receive the attention of the enlarged and more representative Committee on Home Missions later elected by the Assembly. This committee consists of twelve ministers and six elders. The ministers are **J. Oliver Buswell** (Chairman), **Charles J. Woodbridge, Paul Woolley, Calvin Cummins, J. Gresham Machen, Clifford Smith, E. C. De Velde, J. Edward Blair, Charles J. Stirling, Samuel J. Allen, W. H. Bordeaux** and **John H. Skelton.** The Elders are **Gordon Clark, John W. Dulles, Peter Stam, Edward B. Cooper, Donald Perkins** and **Paul Tennant.**

The tentative form of Government makes no provisions for synods. It was announced that the new Church has 103 ministers in twenty-three States and five foreign countries; and that it has sixty regularly constituted congregations in sixteen States and that other groups are in process of being organized. These churches are divided among the following presbyteries: Philadelphia, New York and New England, California, Chicago, the Dakotas, Iowa, New Jersey, the Northwest, Ohio, and Wisconsin. Of particular interest is the provision placing the title to the church properties in the individual congregations. Reversion of the property to the Presbyterian Church of America is expressly denied "unless the particular church should become extinct, provided, however, that any particular church may, if it so desires, give or dedicate its property to the Presbyterian Church of America." The form of government makes no provision for women elders and deacons. A recommendation of **Dr. Stonehouse's** committee that "other communicant members of the church may be elected trustees"—a provision that would not have confined trustees to elders and deacons—was defeated because of strong opposition from the floor to the admission of women to boards of trustees.

The Assembly adjourned to meet in Philadelphia, June 1-5, 1937.

A Conspicuous Absentee

The **Rev. Dr. H. McAllister Griffiths** who played so conspicuous a part in the first General Assembly of the Presbyterian Church of America—it will be recalled that he acted as temporary chairman of the first Assembly and that it was he who had declared said Church to be "duly constituted" —did not attend this second Assembly. Naturally the delegates wondered why. The concern over his absence was such that **Dr. Buswell,** the Moderator, was asked from the floor why **Dr. Griffiths** was not present. **Dr. Buswell** declined to explain but suggested that members "get in touch with him and pray with him." When reached by telephone **Dr. Griffiths** made known that on November 11th he had presented his resignation to the stated clerk of the Presbytery of Philadelphia. "I have completely severed all connection with the Presbyterian Church of America," he said, "and I am now an independent minister." He declined, however, to say why he had resigned. He merely said that he had "personal reasons" for resigning that "at this time need not be made public." Others who might be supposed to be able to supply the desired explanation also declined to furnish it. **Dr. Machen** contented himself with saying: **"Dr. Griffiths** has rendered a service of incalculable value to the Presbyterian Church of America and to the cause of the reformed faith."

Dr. Griffiths' resignation is all the more remarkable when the part he has played in the events that led up to the establishment of the new Church are recalled. It was he who announced at the 1933 Assembly of the Presbyterian Church in the U.S.A. that an Independent Board for Presbyterian Foreign Missions would be organized. It was he who was made General Secretary of the Presbyterian Constitutional Covenant Union (the formation of which was the first step looking toward the organizing of a new church) and also the editor of *The Presbyterian Guardian,* the official organ of that organization until it was dissolved. Moreover it was he who acted as chief counsel of **Dr. Machen** and other members of the Independent Board in their defense in the ecclesiastical courts of the Presbyterian Church in the U.S.A. and who since their conviction and up to the time of his resignation (related above) has been acting as ecclesiastical counsel to the law firm defending in the civil courts the right of the Presbyterian Church of America to designate itself by that title. In fact it is not too much to say that next to **Dr. Machen** he has been the leading figure in the formation of the Church from which he has so recently resigned.

It is small wonder, in view of what has been related above, that **Dr. Griffiths'** absence from the second General Assembly of the Presbyterian Church of America was, as a news event, its outstanding development. Others beside members of the Presbyterian Church of America are no doubt awaiting with interest to learn the facts behind this bit of news.

Prominent Layman Explains Withdrawal

MR. ALBERT F. MILLER has issued a statement in explanation of his withdrawal from the Presbyterian Church in the U.S.A. Editorial comments may be found in our editorial columns. His statement, somewhat abridged, follows:

"The remarks of some, that they cannot understand why I have taken the position I have in withdrawing from the Presbyterian Church in the U.S.A., have come to my attention. While I dislike publicity, it becomes necessary, under the circumstances, to make my position clear. When I have done that, I hope to have shown why I could have done nothing other than I have.

"As I see it today, the difficulty is that the laity (and some of the clergy, too) are not informed concerning the true situation. I confess that until about six or seven years ago I had been a 'following' Presbyterian. That is, I had accepted the administration of the Presbyterian Church in the U.S.A. as being sound because I had been taught in my youth to respect those of the cloth. Never had it occurred to me that Satan could work on such select material as well as upon those like me. It never had occurred to me that our church officials could so tolerate departure from standards and doctrine. How sad my awakening.

"About six years ago a group from Presbyterian Churches in South Jersey was called together at a supper meeting to discuss with a representative of the Board of Foreign Missions the problems of that Board. There were about fifty present. The Board representative explained that the foreign work was in danger of curtailment because funds had fallen off as a result of the depression. During the discussion which followed his short address, one of those present asked if it were not possible that contributions to the Board had been curtailed in some cases as a result of a lack of confidence in some of the members of the Board due to their having been signers of the Auburn Affirmation.

"At the time I wondered what the Auburn Affirmation was. The next day I began to look the matter up. When I compared its statements with the doctrines of the Church as contained in the Constitution I began to understand the reason why contributions might fall off when contributors learned that signers of that statement were members of the Board.

"Another question asked was: 'Have not the writings of Pearl Buck impaired the confidence of some donors to the Board?' To my amazement the representative of the Board replied that the Board should not be held responsible for the writings of Pearl Buck. It was held that, while she was still in the service of the Board as a missionary, she had published her writings as an individual. At the time, I was not familiar with the writings of this person, but it did seem strange to me,

as a business man, that an employee of any organization should be permitted to do or write anything which might be contrary to the standards of that organization of which he or she might be a part and still remain on the payroll.

"In the days which followed I looked up these writings. Of course, I could then understand why the question was asked at that meeting. Subsequently, through the public press it was announced that **Pearl Buck** had resigned from the Board of Foreign Missions and that her resignation had been accepted with regret. I hold that **Pearl Buck** had every right in the world to her opinions, but, when those opinions so conflicted with the doctrines of the Church under whose Board she served, how could her resignation be accepted with regret? [Later the statement was made over the signature of the Secretary of the Board that the 'regret at her resignation was not because it wanted her to remain in missionary work with her views, but because she was unable to change those views so as to continue as a missionary of the Board.' How confidence inspiring it would have been so to state in press releases on the matter. I submit that confidence in the Board would have been improved had her resignation been requested.]

"Overtures have since gone up to General Assemblies seeking investigation of the Board of Foreign Missions, but none have been favorably acted upon. Why cannot the laymen of the Church to whom appeals are made for funds be informed one way or another concerning the true situation? The reaction to thinking men is: 'If there is nothing wrong, why fear an investigation or block one?' In accounting work in business most trusted employees have their books audited. Again those engaged in executive capacities in business frequently have their activities surveyed. Never yet have I known a person in business to resent such audits or surveys who was anxious to improve his service. I have known some to hinder whose conscience was not clear. . . .

"Time has gone on and a group of sincere men, who had tried to have action taken which would restore confidence in the Board of Foreign Missions, but without success, organized the Independent Board for Presbyterian Foreign Missions. I can find nothing in the Constitution of the Church which justifies punishment for that act.

"The mandate of the 1934 General Assembly, however, ordered ministers and members of the Independent Board to resign or face trial in their respective Presbyteries. Of course they refused since they felt they were carrying out their Lord's will in the project. Trials of most of them have been held and varying degrees of guilt found. But guilty they were proclaimed, and suspensions followed.

"At one trial the defendant was not permitted to plead the Constitution of the Church. The constitutionality of the mandate could not be questioned. In civil courts no legislative act is above constitutional questioning if the accused desires so to plead. . . .

"Remember, please, these men upon whom pronouncement of guilt was made were endeavoring with great zeal and sincerity to spread the true Gospel. How different the attitude has been toward them from that of the Foreign Board toward **Pearl Buck,** as expressed in the words of the General Secretary of the Board in discussing the acceptance of her resignation. 'The action of the Board in her case was as considerate and Christian in action as it could take. . . . It did not regard the occasion as one calling for denunciation.' I actually heard the prosecutor in one of the cases mentioned previously state in court that the difficulty with the accused was not his conscience but his conceit.

"The mandate of 1934 went further to state that the member who does not support the approved projects of the Church to the limit of ability is in the same position as the member who refuses to take Holy Communion. This is contrary to the word of God which says in 2 Cor. 9: 7: 'Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver.'

"From the 1935 General Assembly, three duly elected Commissioners were denied their seats in the Assembly because they had not obeyed the mandate of the 1934 General Assembly. True, they were on trial, but they were on trial when they were selected by their respective Presbyteries as Commissioners. There is no provision in the Constitution of the Presbyterian Church in the U.S.A. which justifies this action. . . .

"The Presbyterian Church in the U.S.A. has now come to the place where applicants for admission as ministers to a Presbytery are required to promise to support all Church Boards, and if after admission they find they cannot, they must promise to resign. Thus again opportunity for protest against irregularity is curtailed. How narrow! Interesting enough, men have recently endeavored to resign but have not been permitted to do so. As a result of endeavoring to resign, they have been vindicatively suspended. . . .

"The two recent Amendments to the Constitution requiring approval of Presbytery before (1) a minister's salary may be increased and (2) a mortgage may be placed on church property, is further development of centralized control.

"Now, there are some who are not taking the stand which some of us have taken but are loudly proclaiming that they are fundamental. Who am I to judge? I shall not! I must insist however that whatever they are; unless they actively and strenuously protest against the drift of affairs they are encouraging Modernism. They must protest and insist upon reform regardless of cost. To passively sit by and twiddle the thumbs hoping for a change is breeding what is worse —Communism.

"Someone has said to me that there are many ministers in the Presbyterian Church in the U.S.A. who are supporting the present program of the Church and that surely all of them cannot be wrong. As I analyze this statement I find such ministers falling into several groups.

"(1) There are those who say they are Modernists, including the Auburn Affirmationists. I respect these men for their frankness. I must insist, however, that they should withdraw from the Presbyterian Church and join that denomination where their views coincide with the doctrine of the denomination.

"(2) There are those who recognize that there is something wrong but feel that they can best advance in their chosen profession by supporting the present administration even though wrong. For such I have no respect.

"(3) There are those who claim to be fundamental but do not take a stand because of fear for the future. They have aged in the service and have been looking forward to retirement on pension. They reason that should they be suspended for raising their voices in protest, security for the future might be removed. With all such I sympathize. How I wish, however, all such would put the 8th and 9th verses of Psalm 118 to a real practical test!

"(4) There are those who claim to be fundamental who fear to raise their voices in protest out of love for their families. They have labored for small returns and if that should be lost perhaps little mouths would not be fed. Don't condemn them, dear reader, only a parent can appreciate such a love. As I write I am satisfied, however, that there is a love which should be greater—love for the Lord. How I wish this group, too, would make a real practical test of the statements made in Psalm 118: 8 and 9.

"(5) There are those who hold they are fundamentally sound but feel that a reform should be effected within the Church. These I would remind that the Auburn Affirmation has been signed these twelve or thirteen years and nothing has been done about it. I would caution them against being maneuvered into a position of embarrassment and perhaps ridicule or worse still discipline if they aggressively move to reform. The experiences of those who have endeavored to bring about reform in the last two or three year would seem to justify caution.

"(6) There are those who hold they are fundamentally sound but who also urge peace at almost any price. I, too, prefer peace. Church quarrels are not to my liking. Purity, however, is too great a price to pay for peace. I am not at all satisfied to sacrifice the purity of the Church to keep peace in the Church. Such a program too definitely plays into the hand of the Communist.

"(7) Lastly, there are those who say there is nothing wrong in the Church. One of this group is quoted as having said the turmoil in the Church is brought about by those who

would raise a quarrel about the dotting of an *i* or the crossing of a *t*. These are not informed. I submit that when statements made and programs approved by the boards of the Church which are contrary to the word of God and the doctrine of the Church are defended by those in executive and administrative positions, a condition is created that is more serious than that imagined by this group.

Surely, when one hears and reads such thoughts expressed and defended in Presbyterian Circles as quoted below, the matter becomes more serious than that of dotting an *i* or crossing a *t*.

" 'What does the agony on Gethsemane reveal except that Jesus saw human existence so beautiful that he could not bear to leave it?'

" 'There has been only one human being brave enough to release within himself the full creative power of believing that God was his Father. But unless Jesus' method of making Himself divine can be imitated, his achievement is a mockery rather than a challenge.'

" 'What was the cross to Him? Naught but an incident in the life which He had already laid down for His kind.'

" 'The nature of His (Jesus') resurrection is not certain.'

" 'What Christ is materially I do not know, and what if he never lived, what of that?'

"It has been suggested to me that I withdraw from the position I have taken. It has been pointed out that the Sunday school of which I have the privilege of being superintendent will be disrupted. It is a wonderful school and bears, I believe, a true testimony. I have no thought that that school shall be disrupted nor do I think the testimony of the Collingswood Church will be impaired. I am banking on that promise found in 1 Samuel 2: 30: 'For them that honour Me I will honour.'

"It has also been pointed out that the Collingswood Church, fundamental as it is, has always gotten what it wanted. It has chosen its own ministers; it has selected its missionaries; it has expanded as it pleased; it has distributed its benevolences as it pleased. All this may be true. But, first, what about the future and, second, even if the attitude of Presbytery were to continue, what self-respecting group seeks special privileges. . . .

"No; until the Presbyterian Church in the U.S.A. takes a stand for that which true Presbyterianism represents, I must come out from among them regardless of what sacrifice that action might entail. Because Peter was certain of eternal life he would not disown his Lord even though facing death when called before the Sadducees. By faith I am just as certain of eternal life and imitation of Him, I shall not knowingly dishonor Him, who has made that life possible.

"Those who read this, I challenge to action. To such persons I give assurance that though the cost of sacrifice of fellowship, which I have enjoyed, has been great, I shall be happy to have made the sacrifice if true Presbyterianism shall be continued. I have given liberally of time, and of substance as circumstances justify, to the Presbyterian Church in the U.S.A. but I must separate from it when it separates from true standards and doctrine.

"I shall stand firm, for I am anxious that true Presbyterianism which has meant so much to me shall be continued for the benefit of future generations."

General Council

A BENEVOLENCE budget of $8,000,000 for the year beginning April 1, 1937, was adopted by the General Council at its meeting in Chicago, October 27-28. In general the budget is the same as that of 1936-37 with the exception of small changes in the budget percentages. It is as follows:

	Per Cent	Amount
National Missions	42.00	$2,352,000
Foreign Missions	32.50	1,820,000
Christian Education	19.50	1,092,000
Pensions (Relief Department)	5.00	280,000
American Bible Society.	.80	44,800
Federal Council of Churches	.20	11,200
	100.00	$5,600,000
Women's National Missions $1,200,000		
Women's Foreign Missions	1,200,000	2,400,000
		$8,000,000

The Council adopted the following resolution: "None of the actions of the General Council are to be interpreted as advising or approving the decrease by the churches of their giving to all or any of the causes of the Church. It is the intention of the Council, rather, to appeal for such an increase of giving as will provide the entire benevolence budget, and thus care for the needs of all the causes represented therein."

A special committee was appointed by the Council to make a careful study of the processes relating to formulation of the annual benevolence budget in the light of the experiences of the General Council during its thirteen years.

Drouth and the Church

The following committee was appointed to ascertain the situation in areas of the Presbyterian Church that have been affected by this year's drouth, and to devise and apply suitable remedies: **J. Willison Smith, Drs. Reid S. Dickson, E. Graham Wilson, Harold McA. Robinson, Henry B. Master** and **Lewis S. Mudge.**

Monday Morning Continues

In consideration of a desire expressed by a large number of pastors for continuance of *Monday Morning*, the General Council directed that publication of this weekly magazine for pastors be continued during the calendar year 1937, on the same budget as that of 1936.

Secretary of Finance

The Council elected **D. Allan Locke** as its Secretary of Finance. **Mr. Locke** will begin his work, at the New York Office of the General Council, about November 15. For several years he has been associated with the public accountancy firm of Lybrand, Ross Brothers and Montgomery, Philadelphia.

Retirement at 70

The rule requiring retirement of officers and other employees of the Boards and Agencies of the Church on reaching the age of 70 was by action of the General Council at Chicago, interpreted to mean that the seventieth anniversary of birth be in all cases the date of retirement.

Louisville Seminary

ON October 1st, the new President of Louisville Presbyterian Seminary, **Rev. Dr. Frank H. Caldwell,** was inaugurated. Two new instructors are **Rev. Dr. Gordon R. Conning,** son of **Dr. John Stuart Conning** of the Presbyterian Board of National Missions, New York, who will teach in the Old Testament field, and **Rev. Dr. Hugh Thomson Kerr, Jr.,** son of the pastor of the Shadyside Presbyterian Church, Pittsburgh, who will teach in the field of Systematic Theology. Louisville Seminary has the distinction of being the only one in the United States under the control of both of the branches of the Presbyterian Church.

Centennial Celebrated

THE Church at Burlington was founded by **Dr. Courtlandt Van Rensselaer,** July 7th, 1836, but the present pastor, **Rev. Frank Lukens, D.D.,** and his Session thought the first week in October a more suitable time for the celebration, and it was held then with great success. The celebration began with the communion October 4th, a celebration in the Sunday School, and an appropriate sermon in the evening by the **Rev. John A. Mackay,** the President of Princeton Theological Seminary, on the 87th Psalm. There were meetings on three week nights. Tuesday was "City Night" when pastors and other representatives of other churches in the city spoke. The last speaker was the **Rev. Thomas Tyack,** of Hightstown, who represented the Presbytery of Monmouth. Thursday night was "Reception Night," when an address was given by **Miss Margaret E. Hodge,** the daughter of the late **Dr. Edward B. Hodge,** a former pastor. **Miss Hodge** is the Vice-President of the Board of Foreign Missions. The celebration closed with well-attended services on Sunday, October 11th. In the morning was the historical sermon by the pastor.

This church has a most honorable history. It was founded by **Dr. Courtlandt Van Rensselaer,** a princely man, who was a Moderator of the General Assembly, Secretary of the Board of Education, special solicitor

of funds for Princeton Seminary. At his death unusual things were said about him by **Charles Hodge** and others. **Archibald Hodge** preached here. **Theodore Cuyler** was stated supply for three years, and refers in his biography to a revival he had while in Burlington. The Church used to have a parochial school started by **Dr. Van Rensselaer.** The **Rev. Edward B. Hodge** was pastor for nearly thirty years, until he was called to be Secretary of the Board of Education. The present pastor, **Dr. Lukens,** was himself a member of the Board of Publication and Sabbath School work for twenty years. The Church has a large Italian Mission, the believers joining the American Church, although they have their own preacher, **Rev. Thomas Scopitti.** The Burlington Church has shown from its foundation devotion to pure Calvinism, especially the precious doctrines of saving grace, an evangelistic spirit, a spiritual manner of Church life, and zeal in missions.

Sesqui-Centennial of Old Fairfield Church

SERVICES were held from October 16th to 18th, in the Old Fairfield Presbyterian Church, Pennsylvania, in celebration of its 150th anniversary.

Fairfield is one of the five churches in the Blairsville Presbytery, which were reported in 1789 when the first General Assembly convened. It is one of the three still in existence. The other two are Donegal, or Pleasant Grove, and Poke Run.

Fairfield first obtained a supply from the presbytery on October 7, 1786. The first place of worship was a tent. Near it was a round log cabin into which the congregation might crowd on wet or cold days and enjoy the luxury of a fire in an outside chimney. This was later called the study house. As early as 1790, there was erected an oblong house of hewn logs, three logs in length, with the center division projecting three feet outward on each side.

Fairfield with Donegal and Wheatfield, the latter being known later as Armagh, called **Rev. George Hill** in 1792. **Mr. Hill** remained at Fairfield until his death in 1822.

In March, 1824, there came the **Rev. Samuel Swan** to take charge of the churches of Ligonier, Fairfield and Donegal. His ordination and installation took place at Fairfield. He was released from the Fairfield charge October 5, 1841, to accept a Johnstown call.

Joined With Union Church

Fairfield having been cut off from Ligonier, and having been joined with Union, **Rev. John Fleming** was installed over these two churches on July 17, 1843. He was released April 15, 1846, and a year later **O. H. Miller** was ordained and installed as his successor. He served for two years. Then came **William Cooledge,** who was installed July 2, 1849. He was succeeded by **J. W. Walker** on December 13, 1853.

During the pastorate of **Mr. Walker** the old log meeting house gave way to a new brick structure across the road, which was dedicated January 17, 1867.

Rev. William Cunningham was installed as pastor February 15, 1871, and was released in April, 1876. With this name the historical sketch of the Old Fairfield Church concludes in the history of the Blairsville Presbytery.

D. L. Moody Centenary Celebrations for 1937

BELIEVING that a re-emphasis of the things for which **D. L. Moody** stood, i.e., the exaltation of the Word of God and soul-winning, is a present vital need, the Moody Bible Institute, as part of the Centenary observance of Moody's birth, plans to conduct in America and Great Britain a series of great metropolitan Bible conferences.

These gatherings will be held in approximately forty-five large centers in the United States and Canada, and they will have as their primary objective the teaching and preaching of the Word of God and soul-winning, sounding forth a strong call to prayer for revival to the Christian constituencies of America. Among the speakers who have been invited to participate in the activities in this country are:

Bishop J. Taylor Smith, London, England
Jock Troup, Glasgow, Scotland
Herbert Lockyer, Liverpool, England
Dr. William Evans, California
Dr. Harry Rimmer, Duluth, Minnesota
Dr. Will H. Houghton
Rev. Ralph E. Stewart

A simultaneous observance will be carried on by the Moody Bible Institute British Centenary Committee, and among the American speakers who will go as Institute representatives will be **Dr. Harry A. Ironside, Evangelist "Mel" Trotter, Dr. Max I. Reich,** and **Dr. Will H. Houghton.**

The Presbyterian Church in Canada

By T. G. M. BRYAN

THE PRESBYTERIAN STUDENT which was first issued last winter by the students of The Presbyterian College, Montreal, Knox College, Toronto, and the Missionary and Deaconess Training Home is to be printed instead of mimeographed this year, and the subscription has accordingly been increased to one dollar. It may be sent to **Mr. D. H. Rayner,** Knox College, Toronto, Ont. Some very fine articles have been contributed by both ministers and students, and the idea is not to publish a magazine for students and ministers only, but also to interest members of the Young People's Societies and Women's Missionary Societies and the laymen of our Church in a religious monthly which will be well worth reading.

In the September issue of CHRISTIANITY TODAY there appeared a letter entitled "In Defence of **Dr. Machen**" signed as follows: "**Alexander A. Murray,** Westminster Presbyterian Church, Sydney, N. S." While every minister of our Church has a right to express his views, it should be pointed out that Westminster Presbyterian Church is not a congregation of the Presbyterian Church in Canada. The question of the reception of this independent congregation into the Presbytery of Cape Breton and Newfoundland will probably come up at the next General Assembly. In the meantime, the **Rev. A. A. Murray** has no vote in Presbytery, being on the appendix to the roll, and having the status of a minister without a charge.

A rather remarkable fact has recently come to our attention. On Cape Breton Island, Nova Scotia, the United Church organized fourteen new congregations from minority groups after the vote on church union and the Presbyterian Church only twelve. The church union leaders in the Presbyterian Church prior to 1925, told us that one of the purposes of the proposed union was to eliminate overlapping in small villages and rural communities. So it seems rather inconsistent that in fourteen places, whereby a majority vote the congregation remained Presbyterian, and in most of which there was only one Protestant Church, the United Church organized a second Protestant Church. There were no Methodists for the unionist Presbyterians to unite with; so new churches were built. These places are as follows: Middle River, Boulardarie, Big Bras d'Or, New Campbellton, Englishtown, South Gut, North River, North Shore, Broughton, Birch Grove, Catalone, Marion Bridge, Loch Lomond and Grand River. When the new United Church was built at Catalone from twelve to fifteen families went over to that Church. What is the result? The Presbyterian Church had only thirty families left in Catalone, and while associated with Mira Ferry Church, up until this Fall the two congregations had to be satisfied with student supply. Now an ordained minister is being called after a fourteen years' vacancy. St. Columba Presbyterian Church, Marion Bridge, will also call a minister next Spring, it is expected, though they lost about thirty families when a new United Church was organized there. Now that the number of Presbyterian ministers in charges has increased from three in 1925 to twelve, all of them Evangelical preachers, and with the prospect of other vacancies being filled within the next year, the outlook for the future is much brighter in the Presbyterian Churches of Cape Breton.

KNOX COLLEGE, TORONTO.

Korea Letter

By the REV. ARCHIBALD CAMPBELL

THE Northern Presbyterian Mission has passed an action approving the policy of withdrawing from the field of secular education. This comes as the result of the Government's stand on the shrine question. The Government maintains that this question is closed; all schools, public and private,

must go to the shrines and "do obeisance." The question cannot be discussed. Mission Meeting was allowed to be held only after a pledge was made that the question would not be discussed, and at least two detectives were present not only at every session, but at all committee meetings. The same was true of most presbytery meetings and of the General Assembly of the Korean Church.

The decision to give up the schools has been made only after some three years of consultation of authorities and conference with officials in an exhaustive effort to find a solution. The action was based on the Second Commandment, the third chapter of Daniel, the third temptation and particularly the eighth chapter of First Corinthians. The necessity for making such a drastic decision is, of course, regrettable to the fullest degree. It is not only heartbreaking to think of all the capital that has gone into the schools and colleges, but the question of how the future leaders of the church can be rightly trained, becomes most critical. But the Mission felt that it could not for a minute entertain the principle. "Let us do evil that good may come." Rather is it resolved to be found in the will of God, no matter to what cross it may lead, and leave the ultimate outcome to Him in full confidence.

Most missionaries are regretting very sincerely the action of the Korean General Assembly to do away with the territorial division between the Presbyterian and Methodist Churches. It was established years ago by the missionaries before the Korean church was fully organized. The change has come as the result of the moving about of Korean Christians, especially to newly developed towns and cities. A considerable group of one denomination would find itself in the territory of the other, and would be dissatisfied with teachings, methods and forms of worship to which they were not accustomed. Contrary to the opinion of many optimists, native Christians on the mission fields are often far more denominational than the missionaries or the home churches. Some Korean leaders also feel that certain territories have not been developed as they should be under the former arrangement, altho the field has been left clear for Roman Catholics, Seventh Day Adventists and other denominations not in the territorial division agreement.

The monster of geographical jealousy and strife has been raising its ugly head in the Korean Presbyterian Church for the last two or three years and this year threatened a split. It was averted, at least for the present by the heroic efforts and forebearance of some of the most Christ-like leaders and by holding a daybreak prayer meeting each morning, which was attended by most of the commissioners. The prayers of the friends in America are earnestly requested for these two situations.

The General Assembly decided to increase its foreign missionary work by appointing a new missionary to work among the Chinese in Manchukuo.

Much progress is being made on the new conservative commentary under the auspices of the Presbyterian Theological Seminary at Pyeng Yang, designed to combat the injurious effects of the Abington Commentary translation, which was wholeheartedly condemned by General Assembly action last year.

KANGKEI, KOREA.

China Notes

By the REV. M. A. HOPKINS

THE summer months have passed in peace, though serious trouble between China and Japan seemed imminent. So far as the writer has been able to ascertain, there have been abundant crops in all sections, and so the economic outlook is much more hopeful than a year ago, when the country was devastated by floods.

Many of our students have spent their vacations in the country villages preaching the gospel to the people. As a result many souls have been won to Christ. All report a willingness to hear on the part of the people. In fact, China is more open to the gospel than ever before. Yet the latest Bulletin of the World Dominion Movement states that "the total number of Protestant missionaries in China has decreased by 2,450" since 1927. This is nothing short of tragic! Only the China Inland Mission has had the faith to advance while others were retreating.

The North China Theological Seminary and the Mateer Memorial Institute, Tenghsien, Shantung, opened the first week in September with every prospect for the best and busiest year in the history of the two institutions. The Seminary has a total enrollment of 164 students, coming from 21 provinces and dependencies of China, and representing many evangelical missionary bodies and church groups. The Mateer Memorial Institute has 198 students making the total on our campus 362, which is the largest enrollment in the history of the work in Tenghsien. Class rooms and dormitories are crowded beyond capacity.

There have been several additions to the Chinese teaching staff, otherwise we would not be able to take care of this record-breaking enrollment. The most notable addition is **Pastor Cheng Chi Kwei** to the faculty of the Seminary. He is one of the best known and most beloved Bible teachers in China. For ten years he has been connected with the Hunan Bible Institute. His coming to us was of such a nature that we feel he was sent directly by God Himself to meet our urgent need. **Pastor Cheng** has a splendid knowledge of English, and so is able to keep abreast of theological literature in English. He has translated the whole Scofield Bible Correspondence course into Chinese, and has an enrollment of over a thousand in his course. From now on this course will be conducted from Tenghsien.

Our hearts have just been saddened by the news of the homegoing of **Pastor Ding Li Mei**, on September 22nd. For years he was a member of the faculty of the North China Theological Seminary, but left us several years ago to engage in other work. No Chinese was better known to the Christian public throughout the world than **Pastor Ding**. The very thought of missions in China suggested the name **Ding Li Mei**. He was a most consecrated, humble, faithful, and devoted servant of the Lord Jesus Christ, loved and honored by all who knew him. The Board of Foreign Missions of the Presbyterian Church honored him by hanging his picture on the walls of the Board Rooms in New York.

He was a pioneer in the field of envangelism in China, and nobly blazed the way in which scores of others have followed. He knew his Bible well, though he could read it only in the Chinese version. He was taught by the Holy Spirit in the deep things of God, and was eloquent with an eloquence from on high. His presence on a platform was a benediction in itself, so gracious, so loving, so joyful, so Christlike. His face was radiant with the glory of God, yet he was so modest, so unassuming, so humble, so utterly selfless. He was a man of prayer, and had hundreds of names on his list for whom he prayed constantly. His prayer life encircled the globe. He was a man of fearless faith. At the time of the Boxer Uprising in 1900 he was severely beaten because he refused to recant his faith and deny his Lord.

He was the first general secretary of the Student Volunteer Movement in China, and many strong men in the ministry today are there because of his influence in the schools and colleges twenty-five years ago. He was one of the leading spirits in the organization of the Chinese Home Mission Society, and went out himself into distant Yunnan with the first group of missionaries.

His faith was triumphant to the end. He was in failing health for some years, and for nearly a year languished on a sick bed of pain and suffering. Those who saw him testify that his life was still radiant with the peace and joy of God. In the midst of great physical suffering he read his Bible and prayed constantly for those on his long prayer list.

His life was an inspiration and a benediction to all with whom he came in contact, both missionaries and Chinese Christians, many of whom were brought to Christ by his faithful, tireless, loving ministry of preaching the pure Word of God over a period of forty years. Only eternity can measure the influence of such a life. "Blessed are the dead which die in the Lord . . . that they may rest from their labors, and their works do follow them."

TENGHSIEN, SHANTUNG, CHINA.

News in Nutshells

Universal Week of Prayer

THE *World's Evangelical Alliance* has issued its ninetieth call for the annual Universal Week of Prayer, January 3-10, 1937. The suggested subjects for prayer are Thanksgiving and Confession, The Church Universal, Nations and Their Rulers, Missions, Home Life and Education, Home Missions and the Salvation of the Jews.

Depressed Class Hindus Vote Down Faith Change

NAGPUR, INDIA—At a conference of the depressed classes held under the auspices of the newly organized nationalist Harijan Party, it was voted to remain within the Hindu community.

The president of the conference appealed to his people not to be led away by **Dr. Ambedkar's** "stunt" of conversion.

The aim of the new nationalist party is to work strenuously for the protection "of the social, economic, and political rights of Harijans."

In one of the greatest reforms in Hinduism, the Maharajah of Travancore on November 13th issued a proclamation throwing open the State temples to the "untouchables."

The proclamation said:

"We have decided that henceforth there should be no restriction placed on any Hindus by birth or religion on entering or worshipping at temples controlled by us and our Government."

The "untouchable" is the lowest caste in India.

The ending of the ban was widely welcomed by the progressives and may lead to a similar measure in the States of Cochin and Mysore.

The Church in Germany

THE *Montreal Star* states: "**Dr. Reinhold Niebuhr,** Professor of Social Ethics in Union College, New York, is a man not likely to overstate the case for the old Orthodox Church. But after a visit to Germany the only hopeful message he has for Christianity is due to the courage, sacrifice and fidelity which he found in the strict portion of the Lutheran Church, known as the Confessional Synod. Otherwise the information he gives is alarming. He quotes **Herr Balchus von Shirach,** the youthful leader who holds his followers in the hollow of his hand, who said: 'The enemies of Hitler Youth are the fanatics of faith who crawl on their knees and look upward in prayer.' Reference is made to a former leader among the Christian students who confesses that 'the new religion for him has won the battle.' When a protest was being read to Hitler, our informant says: 'It is rumored that Hitler walked out of the room while it was being read to him.' He states also that '700 pastors have been imprisoned since March, 1935.' Over against the dark outlook he refers to the 'tremendous increase in church attendance' where the pastors adhere to the historic Confessions, indicating that the people are supporting the clergy."

The following paragraphs are worth quoting from an article in *The British Weekly:*

"The children of Germany are to be indoctrinated with the new paganism and withdrawn from the oversight and education of the Church. We need not suppose that Hitler himself has in intention repudiated Christianity, still less that he personally approves of the shameful and terrible persecution of many of the faithful German pastors; but there can be no question of the deliberate educational policy of those who act in his name, and no question that the violent anti-Christian forces in the Government are largely and inevitably out of Hitler's personal control. . . .

"It is almost impossible for English Protestants who are not in intimate personal touch with German Christians of the Confessional Church to have any idea of the muzzling of the Press, especially the Church Press, of the espionage (which even pursues all members of the Confessional Church that come to this country), of the real reign of terror that oppresses the faithful in many parts of Germany, of the deliberate official attempts to win the children from the faith of their believing parents, and even to get them to lay information against their parents. The British are in grave danger of underestimating alike the very notable and splendid achievements of Hitler's régime, and the dark and heroic days through which our Christian brethren in Germany, both Roman and Protestant, today are passing."

Two Missionaries Withdraw from Presbyterian, U.S.A. Board

THE Rev. and Mrs. **Floyd E. Hamilton,** who have been serving under the Board of Foreign Missions of the Presbyterian Church, U.S.A. since 1919, have withdrawn and been taken over by the Independent Board. **Mr. Hamilton** has been professor of Bible in Pyeng Yang Christian College and is the author of several noteworthy books.

Our January issue will appear the first week in January. This delay is due to the pressure of mail during the holidays.

Youth Imperiled

THE carefully camouflaged "Child Labor Amendment" now proposed for enactment into law, has been ratified by one half our State Legislatures. Promoters of the measure, whose chief named sponsor is **Mrs. Florence Kelly Wischnewetsky,** are apparently using it as a means to communize American youth and destroy our system of free government. By the terms of the pernicious proposal, power is given the state to completely separate children from their parents and turn them over in colonies to the control of the federal government. Former **Senator James A. Reid,** of Missouri, features it as "subversive of our form of government, as socialistic, bolshevistic and I could almost say anarchistic." Communists and socialists generally are the promoters of the so-called Child Labor Amendment. They have gone a long way in clandestine leading toward its enactment. The Christian, the patriot answer to the challenge must be, "It shall not pass."

—*New Jersey Presbyterian.*

Dr. John Levy, of Columbia University, a leading brain truster, says that he and his colleagues are "now making over America." He announces that "duty toward parents is an outworn idea." "The child is an individual, owing allegiance to himself alone."

"Mercy Death" Bill Reaches British Parliament

THE text of a House of Lords bill to legalize granting of the "boon of death" to persons incurably ill, in order to prevent unnecessary suffering, was made public on November 6th.

The bill was introduced by **Lord Ponsonby,** a Labor Party leader.

Under a written order from a referee a specially licensed physician would be able to terminate the life of an incurable person of more than 21 years of age "by painless means for the purpose of avoiding unnecessary suffering."

The patient must be of sound mind, the bill specifies, and must make written application for a mercy death in the presence of two witnesses. Coroners would be forbidden to record a mercy death as "violent or unnatural." England and Wales alone are covered by the bill.

A fierce fight is expected over the bill.

National Young Life Campaign

IN GREAT BRITAIN is an association of Christian young men pledged to do Christian work. The objectives are two: 1. Every campaigner a soul-winner. 2. Every church an evangelizing center. The membership is 11,000.

American Christian Foundation and Its Mouthpiece

THIS recently formed foundation which has quarters in the National Press Building, in Washington, D. C., has for its

purpose the championing of organic union of the churches, international justice, renunciation of war, and prohibition. **Dr. Harry Earl Woolever**, formerly editor of the *National Methodist Press*, is editor of *These Times*, the semi-monthly magazine, which will be "free to praise or attack any political group as the circumstances and times may justify."

New Editor for Liberal Presbyterian Paper

REV. CHARLES H. CORBETT, son of **Dr. Hunter Corbett**, of China, has been chosen to succeed **Dr. Chaffee** as editor-in-chief of *The Tribune*. **Mr. Corbett** is a graduate of Wooster College and Union Theological Seminary. After seventeen years of teaching in Peking University, he returned to this country and for five years visited the colleges under the auspices of the Y. M. C. A. and Y. W. C. A. *The Tribune* asserts that "he will continue the policy of the paper as defined by **Dr. Chaffee.**"

Financial Journal Wants Old Time Religion

THE WALL STREET JOURNAL, in a recent article, says: "What America needs more than railway extension, Western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop, is a revival of religion, the kind that our fathers and mothers used to have. A religion that counted it good business to take time for family worship each morning right in the middle of the wheat harvest. A religion that prompted men to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayer meeting."

Lutherans Open Door to Women Officials

THE United Lutheran Church in America, at its meeting in Columbus, Ohio, on October 20, upheld the right of women members to share with men in the government of the Church, holding "that the election of women delegates to meetings of Synod is not unscriptural." Proponents of the report declared, however, in presenting it that the general election of many women to church boards and conventions "is not desirable."

New Deal Agency Backs New Calendar

A GREAT menace to the observance of the Christian Sabbath is the pressure by many groups for a new calendar, wherein the months would begin on Sunday and end on Saturday regularly. At the end of every year there would be a "year day" or extra holiday to make the right number of days in the year. The Central Statistical Board, a New Deal agency, headed by Miss Frances Perkins, Secretary of Labor, is among the agencies agitating for the change.

A Worthwhile Christmas Gift

SO MANY gifts to relatives and friends are trivial and disappointing. Why not give something which brings Christian help, comfort and information throughout the whole year?

One dollar will send CHRISTIANITY TODAY each month for the succeeding 12 months. Are there not Christian friends, ministers, missionaries, or shut-ins who would appreciate such a gift?

An appropriate greeting card is sent to each recipient with name and greetings of sender.

Decrease in Missionaries

THE new Directory of Christian Missions and Churches in India, Burma, and Ceylon, just published, shows that there are now 4,467 missionaries while at the end of 1933, there were 6,033. The large mission boards have many vacancies but few candidates. And yet there are tens of thousands of inquirers in India alone.

"Kutra Tseni" for Indians

THE only literature known to 5,000 American Indians, which was translated into their tongue by the only white man who speaks it, consists of three books of the New Testament in Keres. The third of these, the Book of Acts, has been published this fall by the American Bible Society. The Keres Indians live in seven pueblos near Albuquerque, at which the translator, the **Rev. H. Carroll Whitener** of the Board of National Missions, is stationed. **Mr. Whitener** already had translated the gospels of Matthew and John.

The difficult language of the Keres, who are said to be related to no other Indian tribe in the Americas, is not like that of other American Indians. It has many points in common with ancient Japanese and with Korean. **Mr. Whitener** was the first person to reduce it to writing. He has written a dictionary and a grammar, and is now preparing a medical dictionary. The Keres phrase for "Thy Word" is "Kutra Tseni."

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Population Increasing Faster Than Christianity

THE world is growing heathen at the rate of 6,000,000 yearly. This does not mean that Christianity is not growing but that the population is growing faster than Christianity. Christianity made a net gain of 200,000,000 from 1890 to 1935, but in that time the heathen population of the world made a net gain of 470,000,000.

—*Intelligencer Leader.*

Dr. Master Resigns

REV. HENRY B. MASTER, D.D., LL.D., General Secretary of The Board of Pensions and former Moderator of the General Assembly of the Presbyterian Church in the U.S.A., resigned as General Secretary of The Board of Pensions at the October meeting of the Board. **Dr. Master** will continue as General Secretary until October 1, 1937.

At the meeting of the Board held on November 19, 1936, **Rev. Reid S. Dickson, D.D.**, was unanimously elected to succeed **Dr. Master** as General Secretary of The Board of Pensions—taking office on October 1, 1937.

Methodists Start New Movement

THE Board of Bishops of the Methodist Episcopal Church, representing 4,000,000 communicants in the United States, plus a natural constituency of perhaps 3,000,000 other persons and 1,000,000 members in forty missionary fields, has announced a new movement among Methodists in this country to be known as the Million Unit Fellowship Movement. The formal launching of the movement was accomplished at Scranton, Pa., during the week of Tuesday, November 10, to Sunday, November 15. The purposes of the new movement are: (1) The inspiration and the renewal of personal devotion to the ideals, life and social standards of Christ, in other words, of the Christian faith of Methodists to the demands of the new day; (2) To mobilize the resources of the Church for study of and action upon the social and economic problems of the day, especially the more equitable distribution of the wealth; (3) The stabilizing of Methodist opinion in support of a "third way" which shall be neither Communism nor Fascism, neither a dictatorship of the left nor one of the right, but a "Christian way" inspired by the Gospel and centuries old insights of the Church; (4) the renewal of personal devotion among Methodists to the world mission of the Church. These goals are to be expressed financially through the underwriting of 1,000,000 "units" or subscriptions of $1 a month to Methodist missions and benevolences.