

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

THE VAN DYKEN CASE

CON JULY 20, 1936, the REV. ERNEST E. LOFT of the Presbytery of Duluth filed with the Stated Clerk of the General Assembly a complaint against the action of the Synod of Minnesota in ordering said Presbytery "to grant the request of MR. WILLIAM VAN DYKEN to drop his name from the roll of Presbytery as a candidate for the ministry." By so doing he has apparently rendered it certain that a judicial case of far-reaching importance will be before the next General Assembly.

Some knowledge of the events preceding this action by MR. LOFT is necessary to understand the nature of the issue involved. This has been set forth with some fullness in a pamphlet prepared, we judge, by MR. LOFT. We have space for only a brief outline.

MR. VAN DYKEN was received under the care of the Presbytery of Duluth as a candidate for the ministry in 1928 or thereabout. He was graduated from Carleton College in 1931. He attended Union Theological Seminary of New York City and was graduated in 1934. On June 11, 1934, he appeared before Presbytery for licensure and ordination and was examined in part, further examination being postponed until the fall meeting of Presbytery. At that meeting MR. VAN DYKEN requested, through the chairman of the Committee on Christian Education, that he be given a letter of transfer to the Presbytery of Black Hills (within the bounds of which he was working) in harmony with Section 10 of Chapter 14 of the Form of Government. That section reads as follows; "When any candidate shall have occasion, while his trials are going on, to remove from the bounds of his own presbytery into those of another, it shall be considered as regular for the latter presbytery, on his producing proper testimonials from the former, to take up his trials at the point at which they were left, and conduct them to a conclusion, in the same manner as if they had been commenced by themselves." This request was denied and MR. VAN DYKEN instructed to appear at the January (1935) meeting for the completion of his examination. At this meeting 28 voted to sustain and 24 not to sustain the examination.

Hence licensure and ordination was deferred in accordance with Section 5 of Chapter 14 of the Form of Government which provides that "if the examination in theology be unsatisfactory to one-fourth of the presbyters present they may demand a further examination in writing on questions proposed by them and by the presbytery, the questions and answers to be filed by the presbytery." The matter was before the spring and fall meetings of presbytery but final action on MR. VAN DYKEN'S examination was not taken until January (1936) when by a vote of 26 to 17 the Presbytery voted not to sustain his examination. Request was then again made by and in behalf of MR. VAN DYKEN that he be transferred from the care of Duluth Presbytery to the care of Black Hills Presbytery. This request being denied further request was made by and in behalf of MR. VAN DYKEN that he be dropped from the roll of the Presbytery's candidates for the ministry. Following the denial of this second request Presbytery voted to overture the General Assembly as to MR. VAN DYKEN'S right under the circumstances, to be either transferred or dropped from the roll. The following overture (No. 15) was sent to last Assembly:

"Whereas, the Presbytery of Duluth has refused to sustain the examination in theology of one of its candidates for the ministry; and

Whereas, the Presbytery of Duluth has refused the request of the candidate to dismiss him to the jurisdiction of another Presbytery; and

Whereas, the Presbytery of Duluth has also declined to remand him back to the care of the Session of his church, or in any other way to release him from its own care and jurisdiction;

The Presbytery of Duluth respectfully overtures the General Assembly to state whether the Presbytery is fully within its rights in pursuing the above course with regard to this particular candidate."

That no action was taken on this overture by the last Assembly finds its explanation in the fact that a complaint against the action of Presbytery in refusing the requests of MR. VAN DYKEN had been lodged with the Synod of Minnesota but not as yet acted upon inasmuch as said Synod had not yet convened. Hence it was deemed "inexpedient and highly undesirable" for the Assembly to take

action on a matter that was likely to be brought before it in its judicial capacity (1936 Minutes, p. 270). When Synod met in June, 1936, it took the action indicated in the opening paragraph of this editorial. It is against that action that the REV. ERNEST E. LOFT of the Presbytery of Duluth has filed a complaint.

It will be seen, in view of what has been related, that the issue raised by this complaint is whether a presbytery is within its rights and in pursuit of its duty, under the Constitution, when it refuses either to transfer to another presbytery or to drop from its roll of candidates for the ministry one whom it judges to be unsound in the faith. In connection with Presbytery's refusal to drop this candidate from its roll, it should be kept in mind that admittedly said candidate did not make either of his requests because he had decided not to attempt to enter the ministry of the Presbyterian Church in the U.S.A. It seems clear that the purpose of both requests was to enable the candidate to be taken under the care of a presbytery which there was good reason to believe would license and ordain him in his existing state of belief.

It is the contention of the complainant, the circumstances being what they are, that the action of the Synod of Minnesota in ordering the Presbytery of Duluth to drop the name of MR. VAN DYKEN from its roll of candidates for the ministry contravenes both its rights and its duties under the Constitution. He contends that MR. VAN DYKEN either refuses to affirm his belief in or flatly denies articles of faith that have been repeatedly judged essential by the General Assembly and that said action cannot be obeyed by the Presbytery of Duluth without disobeying the recommendation of the 1935 Assembly, *viz.*, that "the Assembly urges all Presbyteries to thorough diligence in the examination of candidates for licensure and ordination with regard to their intelligent and sincere loyalty to our Church and her doctrinal standards" (Minutes, p. 115).

Even a cursory reading of the stenographic report of MR. VAN DYKEN'S oral examination before Presbytery together with the written statements he submitted to Presbytery make it abundantly clear, in our judgment, that he is not as yet qualified to enter the ministry of the Presbyterian Church in the U.S.A. For instance he denies the full truthfulness of the Scriptures, refuses to affirm that Jesus was virgin born, does not believe in a bodily resurrection, does not regard the miracles of the New Testament as important, is out of harmony with the teaching of the Church concerning the Trinity, and, not to mention other matters, believes in a future probation and the ultimate salvation of all.

It may be added that it is not the desire of the Presbytery of Duluth any more than it is the desire of MR. VAN DYKEN himself that his name be dropped as a candidate for the Presbyterian ministry. What it contends is that it is both its right and its duty to keep him under its Presbyterial oversight until his "views are matured and brought into full harmony with the Word of God as interpreted in our Standards."

Stated from the standpoint of the candidate, the issue raised by this complaint is his right, in case the presbytery under whose care he is judges that his doctrinal views unfit him for the ministry of the Presbyterian Church, to be transferred to another presbytery in the hope that it will find his views satisfactory. Judged in the abstract, this issue is not necessarily involved if the candidate requests that his name be dropped from the presbytery's roll of candidates as that might mean that he had decided to make no further effort to enter the ministry of the Presbyterian Church. It seems clear in this particular instance, however, that the candidate wished to have his name dropped from the roll of Duluth Presbytery in order that he might be free to place himself under the care of a presbytery that he had reason to think would license and ordain him. In a word, if a Presbytery that is intelligently and sincerely loyal to our Church and her doctrinal standards refuses to license and ordain a candidate, may he obtain entrance into its ministry by demanding that said Presbytery take action that will enable him to get under the care of a Presbytery that is not intelligently and sincerely loyal to our Church and her doctrinal standards?

MR. LOFT, in our opinion, is to be highly commended for seeking a judicial ruling on this case. There is no doubt in our mind as to what that ruling will be if it is in harmony with the Constitution of our Church as it has been consistently interpreted by numerous previous Assemblies. We advise our readers to keep their eyes on this case. It may prove to be of historic interest.

RELATIVE TO BUCHMANISM OR THE OXFORD GROUP MOVEMENT

WE RECEIVE, from time to time, inquiries concerning this movement. A good many, it would seem, are at a loss to know what attitude to assume toward it. Should it be approved or disapproved? Is it the friend or is it an enemy of evangelical Christianity? Is it a revival of first century Christianity or is it the sponsor of "another gospel which is not another"?

We have previously published estimates of this movement (Feb. 1933, March, 1933, and January, 1934, among others) but it may not be a work of supererogation for us to say an additional word at this time.

It does not seem to us that our attitude to the movement should be one of unqualified condemnation. We should welcome the stress it places on the reality and power of supernatural religion, the need of changed lives and of the obligation that rests upon those whose lives have been changed to bear witness to what has been wrought in them, the importance of "surrender to Christ, confession of sin, and the guidance of the Holy Spirit," the indispensable place that such virtues as love, honesty, purity and unselfish restitution have in the Christian life, not to mention other matters. Moreover we think there is no doubt but that in many cases it has been instrumental in quickening torpid

Christians and leading them to take an active interest in the cause of Christ and in the advancement of His kingdom.

But while it seems to us that there is much about the movement that merits commendation, it seems to us that there are more (or at least weightier) things about the movement that merit condemnation on the part of Christian people. Our viewpoint is substantially that of the Rev. Dr. Oldenburger as expressed in his excellent little pamphlet, "The Oxford Group Movement: its Strength and Weakness": "The writer gladly admits that there are members who came into the Group, and even a few leaders, who are evangelical and wholeheartedly devoted to the glorious service of changing men's lives by an unconditional surrender to God, to do His will, as is also the case in the Christian Science Church and other modern movements; but this will not prevent him from an earnest attempt to point out that the Movement as such, is modernistic and therefore false and a counterfeit of Christianity."

The counts upon which we would indict the so-called Oxford Group Movement include the following:

1. Its minimizing attitude toward if not its complete disregard of the Bible as the Christian's infallible rule of faith and practice. While the reading of the Bible is commended yet if we are rightly advised the Bible is seldom referred to or quoted in their meetings. Dr. Arno C. Gaebbele in his pamphlet, "Buchmanism called now the Oxford Group Movement Examined in the Light of the Great Redemption Truths of the Word of God" states that at the great meeting of the Group held in New York City there was no reading of the Scriptures or even any mention of the Scriptures save that one speaker in appealing for help for the unemployed quoted the words "what ye have done to the least of my brethren ye have done unto me." For Bible study they are prone to substitute a "waiting in silence" for God to speak to them. This results in a sort of Quakerism, in the substitution of a limitless subjectivism for the objective truth and divine authority of the Bible. The practice of "listening in," known as "the quiet time" is a poor substitute for Bible study as a means of learning God's will.

2. Closely connected with their neglect of the Bible is their disparagement of prayer. In his report of the great meeting referred to in the preceding paragraph, Dr. Gaebbele also points out that "there was no prayer offered." They substitute "listening in" for prayer somewhat as they substitute it for Bible study. One of their leaders is quoted as saying: "I speak less to God than I ever did, but I listen more and longer to hear what God the Lord would speak." We have small confidence in divine guidance apart from the Bible and prayer.

3. Its disparagement of doctrines. This consideration of itself should make clear that it is not essentially a revival of first century Christianity, for nothing is more certain than that first century Christianity attached great significance to sound doctrine. This disparagement of doctrine extends even to the doctrine of the Cross—the doctrine that constitutes the very heart of the gospel of the grace of God.

It is this disparagement of doctrine, no doubt, which explains, in large part at least, why the movement is regarded with so much favor by many modernists. Dr. Shoemaker, widely regarded as the American head of the movement, is quoted as saying: "Now this group is entirely tolerant about whether you are a Fundamentalist or a Liberal, or a Roman Catholic or a Seventh Day Adventist." Dr. Gaebbele writes: "The absence of sound doctrines, the core doctrines of the Gospel of Christ, fully explains why modernistic-evolutionistic unbelievers speak well of it and have nothing but words of praise for it. One of the glowing endorsements, while the group was in Montreal, was given by the pastor of the Unitarian Church and published in Montreal's leading daily. The modernists . . . welcomed the Movement and endorsed it heartily. And some of these men reject the supernatural Christ, deny the Virgin-birth, and are as ignorant about the finished work of Christ, and deny His physical resurrection." "The sum of all of our objections to the witness of the Oxford Group to the sinner," wrote Dr. Stonehouse in *CHRISTIANITY TODAY* (Jan., 1934), "is that it fails to point him to the cross of Christ as the only ground of the forgiveness of sins." Let it not be forgotten that Christian doctrines can be disparaged only at the cost of disparaging the facts of which they are the explanations. That is why there is no such thing as a non-doctrinal Christianity.

Lack of space forbids further comment in this connection. If the Oxford Group Movement merely commended a new method of evangelism the issue raised by it would be relatively unimportant. The real issue at stake is whether it preaches the Christian way of salvation, whether it bears witness to the Gospel or something other than the Gospel. For while all saved men are changed men it is not to be supposed that all changed men are saved men. What saving conversion consists of can be learned only from the Scriptures.

OUR ASSISTANT EDITOR



THE name of Miss Ethel Wallace appears on the title page of this issue as assistant editor. This action is not of the nature of a promotion but merely the formal recognition of an existing fact. Miss Wallace, who was formerly associated with *The Presbyterian*, has been associated with *CHRISTIANITY TODAY* from its inception and especially since the resignation of the Rev. H. McAllister Griffiths as managing editor has been a very important factor indeed in its preparation and publication. She is a daughter of the late Richard H. Wallace, a widely-known Presbyterian elder, for many years a member of 10th Presbyterian Church of Philadelphia. She studied for two years at Mt. Holyoke College and received her degree (B.A.) from the University of Pennsylvania. She also studied at the University of Virginia.

Christians Awake! Your Responsibility as a Christian

By the Rev. Clarence Edward Macartney, D.D.

*"I have set thee a watchman
unto the house of Israel."*

—Ezekiel 33:7

THE duties of a watchman, or sentinel, are simple, but very important; and all armies, ancient, medieval, and modern, place great responsibility on a sentinel, and impose the severest penalties if he neglects his duty. The watchman on the wall is one of the familiar figures of the Bible. His duty was to watch for the approach of the foe, for a night attack by the invading army, for a sudden assault or surprise attack. Whenever he saw the foe, he was to sound the trumpet and thus warn the people to prepare for battle. If they paid no attention to his warning, and were taken by surprise and slain, their blood was on their own head. The watchman was clear of their blood; but, on the contrary, if he saw the sword coming, and failed to sound the trumpet of warning, then the blood of those who perished was required at his hand, for his neglect to sound the warning was responsible for their death.

In giving Ezekiel his message of repentance, righteousness and judgment, God tells him that he has set him as a watchman on the wall, where he is to speak the word of warning which God has given him. Not as a watchman on the wall in the time of siege or battle, but in the constant siege of sin and evil, he is to warn the evil doer that he may turn from his way. If the wicked man disregards the warning, then he is free of responsibility. But if he does not warn him, or changes the message that he has been given, or holds out false hopes of safety, he will be held accountable for his death. He is not responsible for what men do with his message, but he is responsible for the delivery of the message.

What is the message? It is the same from age to age. "Turn ye, turn ye, for why will ye die?" That means repentance, and life, or refusal to repent, and death. This message is an offer of great mercy and unfathomable love. Too many have centered their thought upon the negative side of the message, upon the fate of those who reject it and disobey it; and not upon those who receive it and obey it. Lest anyone should charge God with indifference to the fact that men refuse to hear His Word, and therefore perish in their sins, God declares the great purpose of His love. "As I live," said the Lord God, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die?"

The same note is struck by Peter when he says, "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." St. Paul also in the First Letter to Timothy declares that

God would have all men to be saved and come to the knowledge of the truth. Eternal love is back of the message of the Cross and the heart of the Eternal is most wonderfully kind. God might have left man to his fate, but God so loved the world as to give His only Son. Let none charge God with indifference to man and his lot in this world until he has loved the world and done as much for it as God did in Christ. The fabric of the universe shook with wonder and amazement when Christ died for sinners.

The message of the Gospel is a message of repentance. "Turn ye, turn ye, for why will ye die?" There is no alternative, and if watchmen on the wall today are giving another message, it is one of their own invention or discovery. It is not that of the Bible, of God, or Christ, or the Apostles. There is only one Saviour, and He is the Lord Jesus Christ. There is only one way to be saved, and that is to believe in Christ. There is only one time to be saved, and that is now; and there is only one object of repentance and salvation, and that is holiness of life.

Two important truths about responsibility in relationship to God's message which comes to us in Christ are emphasized in this prophecy of Ezekiel. First, our own individual responsibility for ourselves; and second, our responsibility for others.

Responsibility for Ourselves

First, our responsibility for ourselves. Every man stands before God for Himself. This is a great responsibility. I have a soul to save. I am accountable for my life, and therefore responsible for my destiny. Out of this sense of personal accountability to God come the noblest things that we know, righteousness of life, battle with temptation, and labor for others. It is well to remember when others deny or reject Christianity, that that does not absolve us. We have our own answer to make. No other can believe or disbelieve for you. To your own master, God, you stand or fall.

This, then, is the first thing to consider. The message of God is, "Turn ye, turn ye, for why will ye die?" What are you doing with this message? Are you living as if you never heard it, or, as if you heard it but doubted the truth of it; or, having heard it, do you only pretend to obey it and to turn? If the welfare of a single soul brought Christ to earth to die for sinners, then how great is the responsibility of every soul to itself?

*"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky.*

*Help me to watch and pray,
And on Thyself rely,
Assured if I my trust betray,
I shall forever die."*

Responsibility for Others

But our responsibility does not stop when we hear and believe for ourselves. By virtue of his own belief every man is appointed a watchman for others. We are not responsible for what they do with the message of life, but we are responsible for giving it to them. This is the responsibility that Christ laid upon His Church at the beginning, when he said, "Go ye into all the world and preach the Gospel to every creature," and again, "Ye shall be witnesses unto me, both in Jerusalem and in Judea and Samaria, and unto the uttermost ends of the earth." God might have chosen other agents to preach the Gospel. He might have sent angels; He might have spoken directly to mankind with unmistakable and overwhelming miracles of divine power, but instead of that He chose to give men the tidings of Eternal Life through those who themselves had repented and believed. This explains to us the history of Christianity. It is impossible to imagine it without the great compulsion and constraint which was felt by a St. Paul, or a Carey, or a Livingstone. The love of Christ constrained them. They saw the necessity and heard the appeal of their man from Macedonia, "Come over and help us."

Chrysostom, the golden-tongued preacher of Antioch, once expressed his wonder that any preacher should be saved, so great is his responsibility. There is no doubt about that responsibility. He, in a double sense, is, like Ezekiel, a watchman on the wall, and will be held accountable for what he says, whether he tells men what they want to hear, what he imagines will be pleasing or acceptable, or gives them the message of God, "Turn ye, turn ye, for why will ye die?"

Waiting for a train once in the ancient town of Dijon, I went into the venerable cathedral. In the cathedral was a beautifully carved pulpit, and directly under the pulpit was the figure of an angel, with pen in his hand and his face uplifted towards the pulpit, waiting to record what the preacher should say. So the invisible angel is present here in front of this pulpit, and in front of every pulpit, to record what the preacher says, whether he echoes the message of God or gives one of his own. Who, when he thinks of that, would not tremble? On great St. Paul's, the famous bell in the tower of St. Paul's cathedral in London, there are cut in Latin these words from St. Paul's First Letter to the Corinthians, "Woe is me if I preach not the Gospel."

But there is a responsibility which belongs to all Christian people, to all those who know God and the way of life. You, too, have your responsibility; and, in a sense, you also are a watchman standing upon the wall. Too many act as if there was no great matter at stake, as if it made no difference whether men heard the tidings of Eternal Life, or, if they do hear, whether they turn or not. Many Christians are like sleeping sentinels, or watchmen sleeping on the wall.

Your Influence

We are responsible not only for what we say, but for what we do. This also is a heavy burden and responsibility. If we make a profession of Christianity, but do not bring forth its fruits, we are accountable for that, not only in our own lives, but for its influence on the lives of others. The

man who lives so as to turn away others from Christ, or to make them think that relationship to Christ is of minor importance, what will he have to say when he meets in the Judgment that One Who died on the Cross for the sins of the world?

Consider earnestly, then your duty and your responsibility as a member of Christ's Church. If the work of God is to be revived in the world, it must, first of all, be revived within the Church itself. All about you there are those who are taking refuge in lies, in false religions, in hollow and formal confessions of faith. All about you are those who are drifting from God. All about you are those who are being dragged down to death by evil habits. What are you, you who know the way of life, you who know the only Saviour of men—what are you doing to warn them or to help them?

Great is this responsibility, and yet it is the source of the greatest joy. To have helped another along the slippery path of life, to have been a lamp in the window to some wandering and stormbound soul, to have pointed a sinner to Christ and to the Cross—what could compare with that? Let the redeemed of the Lord say so! Be a voice for God!

* * * *

Das Jahr geht still zu Ende

THE DYING YEAR is sleeping:
Be still, my heart, this night!
I give to God's safe keeping
Both heartache and delight
And what the year has brought me,
Things only God has known,
The sorrows that it wrought me,
The tears I wept alone.

Why is there so much sorrow,
So little gladness here?
Why must we part tomorrow
From those we hold so dear?
So many an eye now broken,
Lips now in silence lie
That late have fondly spoken—
Why, weeping heart, O why?

Here on this field of sadness
Our tears like seeds are cast;
There we shall reap in gladness,
When we come home at last.
Now seek we, heavy-hearted,
Our Father's house so fair,
Knowing that our departed
E'en now are resting there.

Help us, whate'er betide us,
Our hearts confirm and guard;
Walk Thou, O Lord, beside us
And lead us heavenward.
And when the hours oppress us,
When we're alone, afraid,
Then grant Thy peace, and bless us,
And say: Be not dismayed!

—Translated from the German.

"Religion" or Grace?

By Rev. Gordon A. Peddie, B.A.



HEREFORE by the deeds of the Law there shall no flesh be justified in His sight; for by the Law comes the knowledge of sin."—Romans 3:20.

How often, during the past few years, have you heard a sermon dealing with the problem of the Law? Very few, if I mistake not. It is difficult to understand why this should be so. You may say, "It is a subject of minor importance—a subject not worth considering from the pulpit today." Be not too hasty, however, in making such an assertion. First, we must call to remembrance the fact that it is with the subject of the Law and its relationship to the gospel that Paul deals so fully in the first seven chapters of the greatest of his Epistles—the Epistle to the Romans. Seven chapters of the finest of Pauline thought upon the problem of the Law, and scarcely a Christian sermon today dealing with this theme! There must be some mistake! Who can be at fault—Paul, or the present-day preacher? Does Paul, in these early chapters of his Epistle to the Romans, deal with a subject peculiar only to the primitive Jewish-Christian church, a subject which, therefore, has little or no significance for the Christian church of today? Was the problem of the Law a problem which, with the death of Paul, ceased forever to perplex the church of Jesus Christ? Or, may it not be that today we have failed to grasp the real meaning and significance of the "Law" as seen and understood by Paul?

In order to answer these questions we must look out upon the early Christian world through the eyes of Paul himself. We must see, for example, that certain Jewish-Christians strongly opposed Paul because he taught that Gentiles might become Christians without observing every outward requirement of the Jewish Law. We must see that in the world of Paul's day there were many pious, God-fearing Jews, who, like Nicodemus, were strict in the observance of every outward ceremony: who labored ceaselessly for their religious convictions: and who, beyond doubt, lived very noble and highly moral lives; men who trusted implicitly in these things for their justification before God, yet men who were inwardly conscious of some deep-seated need. We must see in the Rich Young Ruler who came to Jesus claiming to have kept all the commandments from his youth up—yet who was consciously lacking something essential—we must see in him a type of individual very common in the days of Paul. Finally, we must see in the Apostle Paul himself a man who, before his conversion, rested upon such things as these, *viz.*: that he was a Jew of the very finest family; that, to the utmost of his ability, he kept every requirement of the Scriptures, and of the traditions of the Fathers; that he was a well-educated Pharisee; that he was a fine, clean-living, moral Hebrew;

and, finally, that he was filled to overflowing with zeal for the carrying on of the work of his God. Yet, with all these credentials, the Law brought Saul of Tarsus where it had brought Nicodemus, the Rich Young Ruler, and many others; it brought him in the depths of his soul, to feel a great longing for something "Other" than the Law had given him; it brought him face to face with the Crucified Christ, there to see himself as he was seen by God; it was by the Law, indeed, that to Paul there came "the knowledge of sin."

Have we now come to a position where we are better able to answer the question, "What is the real meaning and significance of the 'Law' as seen and understood by Paul?" We have. We have seen that by the word "Law" Paul meant such things as: membership in the family of God's chosen people, strict obedience to the commandments of Moses, rigid observance of ceremonial rites, faithful attendance at the synagogue, earnest effort to perform the work of God, and clean, honest, moral living. Looked at from this point of view, is the problem of the Law a dead problem today? Has there vanished from the world the type of person who, like Nicodemus, the Rich Young Ruler, and Saul of Tarsus, depends for a solution to the riddle of life and for justification before God upon such things as: membership in a religious family, strict obedience to the teachings of Scripture, dutiful performance of ceremonial acts, faithful church attendance, earnest effort to serve the cause of God, and highly moral living? No! By no means! The problem of the Law is not a dead problem today. One might be bold enough to say that it is *the most vital and pressing problem which the church of this generation is called upon to face*. We do no violence whatever to Paul's meaning, and we make our text bristle with new life for ourselves, if we substitute for the word "Law" a word constantly upon the lips of modern man, the word "*Religion*." "Therefore by the deeds of 'Religion' there shall no flesh be justified in his sight: for by 'Religion' is the knowledge of sin."

Let us discuss further the meaning of all this. How often in recent times have you heard, uttered with a sigh almost of despair, such words as these: "If people would only come to Church!"; "If people would only learn to think of others besides themselves!"; "If this world would only practice the Golden Rule!"; "If men and women would only work into their daily lives the 'teachings of Jesus'!"; Practice the teachings of Jesus!—that is it, social reform through obedience to the Sermon on the Mount! Thus the words fall lightly from our lips; whether we understand, exactly, the significance of what we are saying, is another question. What would happen to us if, for once, we were to call a

decided *halt* to our superficial thinking, and were to take ourselves *seriously* when we exclaim, "If people would only put into practice the teachings of Jesus!"? One of those religious teachings of Jesus, for example, is that we are to "turn the other cheek" when someone hurts or offends us. You will not pretend, will you, that any of us do, really, so calmly accept the situation when someone, perhaps unjustly, speaks about us or injures us in some little way? Another of those teachings of Jesus is that we are to do good to them that hate us. Our lives are just filled with noble actions of this kind, are they not? They *may* be *while we are in church*, but what becomes of our ideals when an occasion arises during the busy week? Like the Priest and the Levite in the parable, most of us, *in real life*, are generally found passing by on the other side. "Pray for them which despitefully use you and persecute you," but of what avail are all our prayers when in our hearts bitter resentment eats like deadly poison! "Love your enemies!" Which of us, pray, puts into practice *this* teaching of Jesus? And we are Christians, priding ourselves upon the security of our *religious* life, calmly advocating the reform of the present world situation by putting into practice the religious teachings of Jesus, thereby showing that we ourselves, with all our professed religion, have never really taken the teachings of Jesus *seriously*. Even a large part of the Protestant church calmly speaks of the social realization of the Kingdom of God as the remedy of the present economic crisis, thinking, apparently, that by a church decree, or by the legislation of the state, people will automatically put into social practice the teachings of the Sermon on the Mount! What can be the meaning of this but that the advocates of such a plan have themselves failed, as yet, truly to come to grips with, and to realize, the human impossibility of practicing, the religious teachings of Jesus? "Be ye therefore perfect as your Father in heaven is perfect." If no other commandment will cause us to "come to ourselves," let us take this as an example of the religious teachings of Jesus. If we are at all honest with ourselves we shall surely now begin to understand what is meant when we say, Religion simply brings the knowledge of sin, for who among us, faced with the perfection of the Heavenly Father, does not acknowledge that he is a sinner?

"By the deeds of religion there shall be no flesh justified in His Sight." Need we remind ourselves of the words of stinging denunciation that fell from the lips of Jesus upon the "religious" men of His day: upon the churchgoers, the social reformers, those filled with zeal for God, the pious, almost morally faultless, religionists?

"By the deeds of religion there shall *no flesh* be justified in His sight." Need we remind ourselves of Jesus of Nazareth, as modern scholars love to call Him, the greatest religious genius of His day? What, pray, was the end of this man? With all his religious susceptibilities what was the fate of this the greatest religious genius the world has

ever seen? Are we really prepared to accept the answer to this vital query? The end of Jesus of Nazareth, with all His "religion," was nothing less than—death!

To think that religion, even the religion of Jesus, can avail us anything in the sight of *God*, simply means that we have not yet taken seriously the religion of Jesus; for if we had we should long since have despaired of being obedient to, and so being justified by, that religion. To believe that our religious practices, our church attendances, our observance of the sacraments, our singing and our preaching, our money-raising for "home and foreign causes," our humanitarian activities, our moral living: to believe that these things can avail us anything in *God's* sight simply means that we have yet truly to see Jesus Christ face to face—that we have yet truly to be convicted of sin. If, despite all that has thus far been said, we still fail to understand the meaning of the words, "by the deeds of religion there shall no flesh," not even that of the "greatest religious genius the world has ever seen," "be justified in His sight, then we are simply acknowledging that we have not yet fallen at the foot of Calvary's Cross, for none can see himself there as he is seen by God, the Living God, without crying from the depths of his despairing soul, "God be merciful to me a sinner." "O wretched man that I am! Who shall deliver me from the body of this death!"

Or again to say as so many modern preachers urge, that we *ought* to live good lives because of what God has done for us: that, out of a sense of gratitude, if for no other reason, we ought to work for His cause: to speak thus is but to show that we have yet to learn the meaning of being saved by *grace*. If we think that with our religion, with our Christian service, with our good living, we can in any way *repay our debt to God*, then it is by the deeds of the Law—or religion—that we seek to justify ourselves and not by God's Grace. In one word: we have turned our backs completely and absolutely upon the gospel of Jesus Christ, saying (consciously or unconsciously), "I will have nothing to do with this! I will earn my own way into God's favor!"

What then *can religion* avail us? Simply this: by religion—as by the Law—comes, *only*, and *always*, "the knowledge of sin." The purpose of all religion, and above all the purpose of the "religion of Jesus," is to bring us to—*despair*. That is why truly Christian preaching, preaching which prepares the way of the *Lord*, and not the way of some other all-too-human god, is preaching which, like that of John the Baptist, speaks of the "axe being laid at the root of the tree," and calls upon "religious" men, as upon all men, to *repent* for something "Other" than human, something greater than "religion," is at hand.

Oh, some of the "old-time" preachers of a century or so ago understood what was meant by the words, "By the deeds of religion there shall no flesh be justified in His

sight." Such a preacher was Augustus Toplady who, having been saved by *grace*, could write,

"Not the labors of my hands
Can fulfil Thy laws' demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone."

Oh, if we could but utter these words with absolute *conviction* of their truths, if we could but come to see that with all our religion we yet stand before God like disobedient school-children blundering over their abc's; if we could only *truly* be brought by religion to the brink of *despair*: then, at last, robbed of *every human support*, prayer, fasting, church-going, morality and all, then, at last, seeing ourselves at the foot of the Cross as we are seen by God, then, at last, would come the great possibility of something new from beyond all human and temporal things breaking into our lives: something new from beyond breaking into our *broken* spirits as, in *reality*, the "Good-News" of God "*Justified Freely by His Grace!*" Justified! not by the deeds of religion, but justified *always*, and *only*, by the Infinite Mercy of the Living God!

Once again we ask, What is the meaning of all this that through religion, even the religion of Jesus, comes only the knowledge of sin, that out of the wreck left behind by "religion" man finds himself justified freely by the grace of God? What does it mean?

It means that now, *now for the first time* in the life of the individual, *morality* becomes possible. For now there has broken into the individual's soul the transforming knowledge that he can neither earn, nor pay for, his forgiveness: that he has been justified *freely* by *God's grace*: that out of the wreckage of his old, dead, self-justifying, religious life, God Himself, with the power of the Resurrection Life, has begun to live in him. Though forgiven freely, and unable to repay, the individual can no more continue in sin than could a blind man, once given the power of sight, desire to return again to his blindness. The Water of Life has begun His purifying work in the individual's life.

Now for the first time religion itself, and even the teachings of Jesus, become possible. Having been brought truly to the depths of despair by our own inability to put into practice the teaching of the Sermon on the Mount, and having at last surrendered our impotent wills to the Power of the Resurrection Life—the Life of God—we now find that *God Himself*, dwelling in us, *does the impossible!* God in us now can "*turn the other cheek*"; it is God's nature to do so, as the Cross itself shows. *God* in us now can "love our enemies"; He gave His Son for those who hated Him. Yes, *God Himself*, having broken into our lives from

Eternity, we now may even begin to follow out the command of Jesus that we should be *perfect* as is our Father who *is in Heaven*. We ourselves are left where we were before, miserable, wretched, sinners, *forgiven sinners*, and now all the *glory* goes to *God* who "works out our salvation within us."

Now for the first time true Christian service becomes possible. Realizing, at last, that we cannot, and need not, attempt to repay God: realizing, at last, the meaning of Jesus' words, "When ye have done all those things which were commanded you, you must say, We are unprofitable servants, we have done only that which was our duty to do": realizing, at last, that having toiled all night with our religion, and having caught nothing: realizing, indeed, the utter futility of all *our* efforts, we are now willing to cast our nets again into the same waters *at the Savior's Word*, for now we understand that "the things which are impossible with man," even with the religious man, "are *possible with God.*"

Now for the first time we know what is the nature of true social reform. Now for the first time we understand that the gospel message of the Kingdom of God is not something which we can "realize"; that *it* is not something which a parliament or a church can "*legislate*" into existence. Now we understand that the Kingdom of God, whatever it may be, is the *gift of God*: and that that gift of God, that new, transforming "power," which comes from beyond all temporal life, is not something which we can "*advance*," not even by our religion, but it is "something" which, as Paul well knew, can only be *witnessed to* by man, and *received from God*.

Finally, *now for the first time* the "brotherhood of man" becomes something more than an idle phrase upon our lips. We do not mean the brotherhood of man as taught by social and religious reformers: reformers who, by International agreements, and Leagues of Nations, Disarmament Conferences, and the "religion" of Jesus, hope for peace and goodwill among men. No! The Brotherhood of Man of which the *Gospel* speaks, the only brotherhood that has any vestige of reality about it, is the brotherhood of *helpless* humanity: humanity leveled to one common level, and that at the brink of *despair*: humanity convicted by the Christian religion itself of *sin*, of failure to come within ten thousand leagues of the glory of the Living God; humanity brought low in recognition of the impotency of the human will: humanity clinging, like a drowning man to a straw, to the Cross of Calvary. *Here*, under the shadow of the Cross, *here* is the *beginning* of the brotherhood of man. And yonder, under the glorious Light of Easter morning, the brotherhood of man flowers into fruition, when these same helpless sinners, forgiven by the mercy of God, are seen rising into newness of life through the power of His Resurrection, man to man united at last by the indwelling Love of *God*.

Presbyterian Missionaries and the Truth

By the Rev. H. P. Dunlop

I AM sure the readers of CHRISTIANITY TODAY will be interested to know what an ultra conservative Presbyterian is finding in a thirty months' visit of Presbyterian Mission fields. I have always been independent of all our Boards and am not even in the Pension Fund benefit, so you see what view-point is mine. For forty years I have watched missionaries with keen interest and now am on this extensive tour in which I spent weeks, and even months, living with, working with, and seeing the missionaries under every kind of circumstances. This certainly gives one first-hand information about Presbyterian work. You will ask me: Are these missionaries true to their ordination vows and commission from the Board? Are they true Bible-believing and Bible teaching workers? Is evangelism or social service emphasized? How have they been affected by the Laymen's Report? Are the schools falling in line and eliminating Bible study from their curriculum? Is their teaching influenced by Buddhism, Hinduism, Mohammedanism?

As a class I find these missionaries much sounder in their theology than the average minister at home. Those that I have met seemed to "know what they believe and believe what they know." Convictions about the Bible as the Word of God and a belief in the "gospel of His grace," which of course includes Christ's deity, virgin birth, blood atonement, bodily resurrection and coming again, together with the fact of Acts 4:12, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." These are the motivating principles of our missionaries and their work. My faith has been strengthened by contacting them. If some young men come out without these convictions the missionaries tell me that they soon get tired and eliminate themselves from the work. Of all the hundreds and hundreds of missionaries I know and have worked with I only found one whom I could not enthuse over and this is what he said, "The Presbyterian church is too conservative for me." I am confident he will leave the Mission. With over thirteen hundred missionaries in sixteen different countries we are the largest Board in America. No one claims that they are all perfect and what they should be; but as a class, I will challenge the world to show a better educated, more orthodox, more consecrated, more successful and hard working group of men and women. I find them in a class by themselves when compared with any other workers. Calvinists are natural leaders the world over. I never saw workers who exalted the Word of God as our missionaries. Only last night I heard Dr. Wiley say that he has read the Bible through every year for fifty years and he pointed out a native (I am now in India), who had read her Bible through each year for thirty-three years. And my, how these Indians enjoy heavy Bible teaching. Dr. Swallen of Korea has ten thousand people taking his correspondence

course modeled after the Moody courses. I was surprised to learn that the churches of all denominations in a unanimous deliverance repudiated the Laymen's Report on Japan. Can you get all denominations so to do in America? Japan Christians preach a unique Christ and are not seeking a common ground with any heathen religion. They know the fruits of Buddhism, Confucianism and Shintoism, and Romans the first chapter is a perfect picture of their fruits and they boldly state these facts. The fine missionaries of Korea and Japan I believe will close down their mission schools before they will bow at Shinto shrines. This was the action taken by the missionaries of our Board in Korea.

Again these workers have taken a twenty percent cut and not one has quit his field for this reason. All honor to our faithful workers. Now the question arises, are we Presbyterians justified in continuing to cut down the aid to these faithful men of God because we think there are one or two unworthy missionaries in a field? Is this not just what the Devil wants; keeping us looking at a few hypocrites in order to defeat the great work of our missionaries as a whole? I will challenge every member of our great Presbyterian church to get authentic information about the foreign missionary work of our great Board and not be enthusiastic about supporting the noble missionaries. By the way, there is an extra large number of missionaries on furlough at this time, so let every pastor and missionary society get in touch with the district office and be sure and see and hear a missionary first hand. The Devil deals largely in ignorance and lies, and the antidote is information and the truth.

* * * *

We May Not Know

By GRACE BUCHANAN SHERWOOD

WE MAY not know the time of His return;
 "He cometh," we are told, "when ye think not."
 How often since His day, with hearts that yearn,
 They try to set the time—who have forgot
 That after His departure, in that day,
 They confidently looked for Him to come.
 For us the part of those who watch and pray;
 Not ours to measure or compute the sum
 Of times and seasons only He can tell.
 Yet, though our eyes His coming may not see,
 Here, still by faith, His presence we can spell;
 Like children glad in partial light to be
 If only hand in hand with Love we go
 Who, counting, shall not fail His own to know.

Meditation

The Signs of the Times

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

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

TIMES differ. It is not, age upon age, one monotonous sameness. Rather there is constant alternation and ceaseless change. Psalm 102 (vs. 26) is always applicable: "It shall wax old as doth a garment and shall be changed."

From this difference comes the "difference of signs" not unlike to difference in the weather. Sailor and farmer, both dependent upon the weather for navigation and agriculture, learned from their youth up to observe these signs. Not as wondrous signs of something that had never been seen before. As already the preacher at Jerusalem exclaimed: "That which *has* been is *now* and that which *is* to be hath *already* been" (Eccl. iii, 15). These "signs of the times," even as the signs in the weather, show themselves for the most part exclusively in a different degree of intensity from that with which the ordinary phenomena appear, and hence in their mutual relation. Whether the sky in the evening shows itself bright red or dull red depends upon the greater or lesser density with which mist or vapor places itself between our eye and the red glow of the setting sun. And so in the spirit world, also, an altogether different constellation presents itself according as the cloud of religion enters into the life with fullness of weight, or remains suspended, light and extremely transparent over the waters of life.

The difference in this respect between age and age becomes evident.

In the age of the Reformation the dreadful controversy of religion filled almost all of life. In the court room, in the council of princes, in public opinion, in the pulpit, in the market place and especially in the family, religion was then more than anything else the deciding factor. From every side the sky glowed a bright fiery red.

And compare with this the eighteenth

century. How dull its red was then. All brightness had paled, all warmth of religion had withdrawn within a single mystical group, and, moreover, in public life religion was debased to trivial reasoning, stupid self-conceit, laughter and scorn.

Then came the nineteenth century, by revolution and Napoleonic war strung to a higher seriousness. Within the religious domain it brought us three signs: first, in the Christian domain and in a very limited circle the *Reveille*; secondly, as a new find, the quickly exhausted modern theology; and, thirdly, alongside, and on account of this, within the broad domain of science, endless doubt or proud materialism, and in society cold unbelief and a breaking with all religion.

Now, on the other hand, in our twentieth century the table turns again. There is once more a *reveille*, but not in the Christian domain. A *reveille* far more of the mystic religious feeling. Altogether outside of Christianity. Mostly rejecting the way of truth and seeking ways of its own. And so of itself falling back into the ways which in earlier times man himself had discovered. Spiritism, Theosophy, Buddhism are now the asked-for articles. A few (though this is the exception) even fall back upon the Crescent again. What alone is *not* observed is return upon a broad scale, to the Man of Sorrows. One wills to become religious but must be permitted to remain anti-clerical.

In the eighteenth century, the falling into slumber. In the nineteenth century, the pouring out of the spirit of deep sleep. At present, in the twentieth century, a gradual waking up of religion, but still dozing in false mystical dreams.

The Christ and His Cross are passed by.

To such "signs of the times" the pharisee pays no attention (see S. Matt.

xvi, 3). He thinks, and continues to think, that in his more limited circle everything is good and healthy, and everything outside of it is evil and unholy, and he does not even surmise from afar the influence which the change in the spirit of the times exerts upon him and upon his circle.

But the true disciples of Jesus do not do so. They know better. They feel and understand right well that in spiritual concerns also the waters of life continually flow into one another. They observe it in themselves and they see it in their family and in their surroundings, how general conditions of spirits influence one another on every side. And with every new change they ask of themselves to what criticism this must urge them, to what discharge of duty this must constrain them.

They hold their ground. Naturally! They do this by virtue of the grace that is in them, by the Spirit's urge that operates in them. Though they should have to die for Jesus, they can not let go their hold upon His Cross. With ties which they can not loosen, that Cross lies bound upon their heart.

They feel themselves as in an oasis around which, as far as eye can see, grins the grey spiritual barrenness of the desert.

In this oasis they rejoice. In it they drink from the fountain, they enjoy the bread and the shade of the palm trees. They make their children enjoy it with them. They give thanks, they glory, they jubilate.

Only nothing in themselves makes boast of this. God Almighty has brought them into this oasis. And that, not because of any good that was in them. In nothing do they know themselves to be better than any one else. They rather dress each day again the bleeding wound of their own heart. It is grace and nothing but grace. A grace which in its entirety was, and remained, nothing but grace.

But the desert round about this oasis troubles them, nevertheless. The sand-wave from it flies upward. The hot wind travels through it. And then, they that there wander about in that desert, are they not in many respects their fellow-

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countrymen, not infrequently of their own family? Sometimes their own friends. And also apart from this, what talent, what civic virtue, what noble sense, does not frequently mark those wanderers. Much that is low, much that is common, much that is coarse that is true. Many are so, but not all.

And prayer, also for these wanderers, again and again, involuntarily ascends from their perplexed hearts.

Even in the deepest depth of the life of their soul they undergo the perceptible influence of this change in the signs of the times.

To be near unto God, and to remain near unto God, is so much easier when everything round about you warmly calls for the honor of God, than when the spirit of the times opposes everything that is holy. Herein hid the godly secret of a long period in the Middle Ages, the secret also of the fifteenth and part of the sixteenth century. Almost everything then pressed after God's nearness. Religion was the atmosphere which of itself was breathed in everywhere. Hence from both these periods came our over-pious traditions.

But, ever since, the thermometer has gone down. First it became cool, then cold, then ice-cold. Then everything broke down, everything put itself in the way when the soul went out to seek the nearness of God. So much that blossomed before, now froze!

Thereby the seeking of God and your approach to His nearness now demanded an effort before unknown. It became a struggle. A climbing with hands and feet in order to scale the holy mountain. And when the top was reached what mists still intervened that cut off the outlook from you, what effort it took to keep your standing there. And above all, what painful distance between that high mountain top and that world below at the foot of the mountain, which yet remained your world and into which your daily task called you.

Surely there is a gain. That which results from such constant, serious and holy effort goes deeper, is richer in its enjoyment, and gives you more intense blessedness. He who in spite of contrary current and storm yet drops anchor in the harbor knows the joy of a higher

order than he who drifted with weather, wind and tide.

But it brings weariness. It exhausts the mind and the heart. And it is the aftermath of this exhaustion that involves the danger of the spirit of the world outwitting you, and makes you dread still more a new course, attended with danger, perchance of death.

If you stand true, then, to be near unto God in such times is more blessed, but the enjoyment of it less constant.

And more times of wandering away and of estrangement come in between.

And, *moreover*, this unfavorable change in the signs of the times brings new *duties*.

The captain who himself through current and storm safely made the harbor can not be indifferent to the other sailors, who less fortunate, out at sea, still struggle with death. Or, likewise, he who himself reached the oasis, quenches his thirst and satisfies his hunger with good things, must not be indifferent about the long caravan, that still wanders among mortal dangers in the desert.

And so also, you who by grace, and by nothing but grace, refresh yourself in the nearness of God, you may not, you can not, if rightly disposed, be indifferent about those thousands and thousands who, lost in the byways, know not the Christ, understand not the Cross, and, therefore live without God in the world.

For them, therefore, no hardness, but in your soul a deeply implanted divine compassion. No pity that spitefully scorns and repels, but a compassion that by valor invites and as a holy magnet attracts.

Never hide or cloak your own religion. Never let there be a guilty silence, or a putting on of manner as though you were one of them. Never the cowardice that deems itself love.

But by all means understand them, enter into their condition, show them not your wisdom but your heart. Always show them that you *care* about their eternal salvation.

And in order to be able to do this, do not hold yourself aloof, but take part in actual life. Be at home in what the

things of the world, under God's providence, produce of interest and of beauty. Always keep open a ground on which you can meet them, discover yourself to them, and converse with them.

Surely their estrangement can become ill-will and resistance. There can come a moment when you, by forgetting yourself, might cause the holy to be made a laughing-stock. And then breaking away can become duty.

But as your Saviour on the way to the Cross ever had His eye upon the world, and on the Cross still prayed for the forgiveness of those who knew not what they did, so shall the eye of your seeking love ever remain upon those who have wandered away from God, and your prayer continually rise in their behalf.

Moreover in this seeking love and in that prayer you will have the surest token that you are not mistaken, but that in all reality you yourself are *near unto your God*.

The Bible Is True

By D. L. MOODY

YOUNG man! the Bible is true. What have these infidels to give you in its place? What has made England but the open Bible? Every nation that exalteth the Word of God is exalted, and every nation that casteth it down is cast down. Oh, let us cling close to the Bible. Of course we shall not understand it all at once. But men are not to condemn it on that account. Suppose I should send my little boy, five years old, to school tomorrow morning, and when he came home in the afternoon I say to him, "Willie, can you read? Can you write? Can you spell? Do you understand all about algebra, geometry, Hebrew, Latin, and Greek?" "Why, papa," the little fellow would say, "how funny you talk; I have been all day trying to learn the A B C!" Well, suppose I should reply, "If you have not finished your education, you need not go any more." What would you say? Why, you would say I had gone mad. There would be just as much reason in that as in the way that people talk about the Bible. My friends, the men who have studied the Bible for fifty years—the wise men and the scholars, the great theologians—have never got down to the depths of it yet. There are truths there that the Church of God has been searching out the last eighteen hundred years, but no man has fathomed the depths of that ever-living stream.

Missions, and Women of the Home Church

By One Of Them

NO MATTER how old we are, the New Year comes to Christians with a fresh, glorious meaning. "Hope springs eternal in the human breast." Hope that we shall take what Life brings, with an unwavering faith; that we shall be diligent in Christ's service; more like Him in mind and spirit.

For January, 1937, what better guide can we call to mind than 1 Peter 1:13? "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Solomon says of a virtuous woman that "She girdeth her loins with strength and strengtheneth her arms."

This description immediately fills us with a sense of vigor and activity—a preparation on the part of those ancient people whose loose flowing garments had to be caught up tightly before they could work or travel.

"Girding up the loins," in our present day, is like putting on an apron, rolling up sleeves to tackle household tasks, accoutered for work.

Understanding this, we can readily see why "Girding up the loins of your mind" is a graphic way of explaining to Christians the necessity of concentrating the mind, to "Reflect with intense exertion of thought" on the way to lead a useful and holy life. Are we going to be thoughtless and good-for-nothing in 1937?

Rather let us plan to do these things: "Search the scriptures."

Read and be informed on the issues to confront General Assembly and on the general work of the church.

Choose a few things which you can do in the home church, and do them well.

Help our Presbyterian Church, U.S.A., to regain her true self respect, which some popular leaders of today and teachers of Theology have so traitorously dealt with.

We shall make great strides if we "Keep sober," as Peter exhorted to do.

Stay in the middle of the road. You *can* get drunkenly enthusiastic, you know, and fall into the ditches of "isms." Many of us have seen the wreckage of Science and Buchmanism. "They say," we women are the most susceptible to these silly "isms"—"Bordering on the fringes of insanity"!

Women, why can't we stay just plain Presbyterians, get away from these Holier than thou groups, within groups? To thousands of us Presbyterians, the name holds dignity and simplicity and reverence and sane doctrines; and sober minded worship of God. It's the most beautiful "*homing*" word in a far country!!

When we speak of a far country we at once think of our missionaries, both National and Foreign. Oh, how they must treasure Peter's words "Hope to the end for the grace" that is being supplied now and always "At the revelation of Jesus Christ"!

"Grace, mercy and peace" to all our missionaries is the New Year's greeting from women of the Home Church, through CHRISTIANITY TODAY.

Specific Support

Let us increase "Specific Support" for our missionaries through women's societies, Sunday Schools and churches. The affectionate link thus established brings lasting blessings; also, as long as the confidence in the Foreign Board remains so shaken, Specific Support is a comfort and visits no hardship nor recall for our faithful missionaries.

Special Gifts

Some women's societies and Sabbath School classes get pleasure, as well as an increasing belief in missions, from sending direct to missionaries materials and money for pressing needs.

For instance, one large Sunday School class of women, most of them earning their own living, has sent a box of valuable surgical instruments to a doctor in Persia. Another year they telegraphed to a mountaineer school, asking if there existed an urgent need

for immediate relief. The answer came back—"Need \$60 for a roof on a building." The money was forthcoming by return mail. Still another delightful venture was sending a Christmas box to an African mission. Why not try it? Friends, let us cultivate the tangible avenues of communication with those who carry the good news of The Cross to all the world.

Magnify the Presbyterial

Perhaps no body of Presbyterian women so need well girded minds, as do our Presbyterial Presidents. Not long ago, a minister's wife from a City Presbyterial laughingly asked: "Does your Presbyterial President see to it that the delegates to Synodical are properly elected at the Executive Board meeting, or does she run to the telephone at the last possible moment, and hastily select several women to accompany her to Synodical?" Any reader of this page can readily answer the question. Such a president was either very new or very careless.

The wise Presbyterial President safeguards her position with frequent study of the Constitution of her particular Presbyterial, and an adherence to parliamentary proceedings in her Executive meetings. The strength of any Presbyterial President lies not in her own decisions and judgment and desires, splendid as they may be, but in the close ties with her constituency; the prayerful, unhurried counsel of her whole Executive Board.

The loyal and affectionate fellowships within our Presbyterials, and their general freedom from radicalism; their common sense and unselfish labor cheer the heart when huge problems within the church cause anxiety.

The annual Presbyterial meeting is looked forward to by all local missionary societies. Each one can send a representative, and this means joy and reviving and information gained to three or four hundred women. Many city Presbyterials can have several meetings in a year because distances are short, speakers fairly easy to obtain, and *one day* sessions are sufficient. But in the big rural Presbyterials distances demand a stay over night. Lately some few people are putting up arguments for a brief cut and dried Presbyterial

session, but large Synodical privileges of time. Cast such a thought away as false and tragic to our well-established and steadily-going Presbyterials. The Synodical meetings are interesting and a tonic to the four to six leaders from each Presbyterial; but they cannot fill the need of the Presbyterial with its representation from every one of the local societies. Let us magnify the power of the Presbyterial!

Give Thought to Biennial

The "Biennial" held at Ashville, N. C., 1935, elected a "Continuation Committee" of women from different sections of the U.S.A.

A Sub-Committee on Finance has sent down a Recommendation that each Presbyterial pay a stated sum toward this Committee, and that it be paid the first quarter of each year. This request (some Presbyterial Presidents took it for a command) is outrageously high. One conservative estimate for Pennsylvania, given at Synodical, has resulted in a strong protest to the "Continuation Committee." Women, let us look into this matter in our various states. Add to this tax for "Biennial," the regular "Synodical" dues from your Presbyterial; allow at least several hundred dollars for the Contingent expenses of your Presbyterial, then multiply the result by the number of Presbyterials in your State. See where you stand with a piled up responsibility before you have sent one penny to the Mission Field. Food for thought, isn't it? Have we gone wild on *big Conferences*? Too many mass meetings with a comparatively small relative representation; too much human wisdom and too little prayer? One woman acting on a "Commission" at Ashville said that not once did the chairman call them to order with prayer. Looking back she counts it a waste of time serving on that Commission.

Ahead of us stretches the year! It is not our part to dumbly acquiesce in all plans for our women's work because they are handed down to us from officially elected leaders. No, they need to hear frankly our view points. It's only fair to them and in fact we owe it to them. Let us not forget to gird up our minds, and honestly undertake work, which may seem unpleasant perhaps,

but which may be a duty at the moment.

Splendid things will be done for Jesus Christ by Presbyterian women in 1937, if only we "Hope to the end for the Grace" promised for daily need.

A Kitchen Bible Class

MRS. R. T. WALLACE, a pastor's wife in Marion, Alabama, tells in *The Presbyterian of the South* of a Bible class she conducts:

"About a year ago my cook told me some colored women wanted a neighborhood Bible class and had elected her as teacher. She asked me if I would come out and teach it one night. I accepted the invitation for two different evenings, but their little huts are so dark and cramped for space that I asked several of them if they would be willing to come to my kitchen on Monday nights and let me teach them, so they could go back and teach their neighborhood class. They were very doubtful as to how many women would walk the mile from their homes to mine when they were so tired from their day's work.

"They decided to try it one time, and one night last April six of them came and the class was started with the study of Genesis. The interest grew steadily and now there are more than fifty enrolled and the attendance reaches from twenty-five to forty-five.

"I have a blackboard nailed to the wall and a map. Three have recited the Shorter Catechism and received Bibles. Two Negro preachers from the country walk in, one of them four and one-half miles, and he comes regardless of weather. We have studied Genesis, Exodus, Leviticus and Numbers, and their interest is so keen that it is a joy to teach them. They take copious notes and really study.

"A by-product of this Bible class is a Vacation Bible School organized in a country neighborhood five miles away. One of the women of the class conducts it. She has no funds, no books, no special equipment. I don't know how she manages, but her faith never falters, and she is doing a wonderful work."

A Missionary's Work

By the REV. HAROLD C. ANDERSON

YOUR mission map will show you Ponte Nova almost in the center of the large state of Bahia, about 250 miles in from the sea. 1935 and 1936, so far, have been very good years, with plenty of rain which means good crops and plenty of pasture for the cattle and plenty of food for the people. During our furlough Mr. Graham worked hard and completed the girls' dormitory, a fine two-story building, quite the best thing in all the interior of the state. He also installed a Diesel engine and pump at the river, built

a large tank above the dormitories on the hill so that now we have running water like you folks at home. My, what water means to us in this semi-arid region. Our never failing little river which flows through the valley separating the school from the hospital is a symbol of the "River of God" of which the psalmist speaks. School closed before November 15 when our hot season begins.

A missionary has to be ready for most any kind of job. In my willingness to substitute Mr. Graham so that he and his family could go home on furlough I find I have undertaken much more than I can do well and much that is new to me. My first duty is to administer the school finances. Mrs. Hallock with six Brazilian teachers takes care of the teaching. Miss Harris and an efficient Brazilian housekeeper look after the girls and the refectory.

I have an excellent young man, who finished the course here last year, to look after the water supply and to direct the boys that work in the garden, care for the pigs, water the plants, split the wood, bring supplies of vegetables and bananas in the afternoon. The school boys also do the janitor work in the school buildings and boys' dormitory. From 7:10 to 8:30 in the evening I have study hall with the boys, closing with evening prayers. Lights out at 9:30 by which time we are all usually ready for bed.

We had some hard days when we began. We inherited some bad cases that always give trouble to a new director. One boy whom both Mr. Graham and I had to trounce has yielded to persuasion and kindness and has come around beautifully. He is now respectful to us both and responds to our wishes with a smile. He is the leader of the gang of twelve that like to play at soldiers. Another boy was very stubborn for three weeks but finally has come around. Many of the boys here never had home discipline. About half the boys come from Protestant homes. Our work is to develop their Christian character and to win as many of the others as we can, through Christian teaching and example. Among the workmen we have a sprinkling of Christian men whose influence counts for much. Morning and evening worship in both dormitories, Bible study in the school, personal work on the part of missionaries and Brazilian teachers and the daily task of making our relationship Christian in character are the means we depend upon to influence our pupils. It is a slow, hard grind. One does not see much progress from day to day, but as we look back over the record of our predecessors and measure the influence which Ponte Nova in 30 years of ministry has exerted in preaching, teaching, healing the sick and in making practical application of the Gospel principles to daily life, we take courage and hope to see souls born again and Christian character formed as in the past.

PONTE NOVA, BAHIA.

Book Reviews

THE LIFE OF CHRIST. By Adam Fahling. Concordia Publishing House, St. Louis. 1936. pp. 742. \$5.00.

THIS is a volume of outstanding value. In fact of all the lives of Christ that we have read we are disposed to think that it best meets the needs of the average student, teacher and pastor. Appropriately it is dedicated "to the Christian pastor, teacher, and student who seeks, but cannot always quickly find, detailed, authentic, satisfactory, Scriptural, and collateral information on the life of Christ."

This volume, unlike so many recent lives of Christ (so-called), is written from the standpoint of the believer. It proceeds throughout on the assumption that "the gospels have proved themselves in every respect thoroughly reliable and trustworthy records of history" (p. 687). As the author says in his preface, "The existence of miracles, the verbal inspiration and the interpretation of Holy Scriptures according to the intended sense of the holy writers, are taken for granted, for which no apologies are offered. This is not done in ignorance of the many charges of inaccuracy raised against statements of Holy Writ, but rather with the knowledge that the charges cannot be successfully maintained."

An immense amount of study and research lies back of this volume, the results of which it embodies. While the book contains the results rather than the processes of its author's investigations yet it is clear throughout that it has been written in the light of the best Biblical scholarship of ancient and modern times. The technicalities of scholarship, in as far as they appear in the volume, are confined to the footnotes.

The price of the book is not large when its range and scope is considered. It is much more than a life of Christ in the ordinary meaning of the words. It is at the same time a harmony of the gospels—one of the best if not the best that has been proposed. What is more, its author's mode of handling his subject is such that he gives us a more or less detailed exposition of the contents of all the four gospels.

We were somewhat appalled at first at its size. Our first thought was that at the most we would find time to give it only a general examination. It so attracted and held our attention, however, that we were not disposed to lay it aside until we had completed its pages. In the closing paragraph we read: "We have come to the close of the gospel records and to the end of our book. But the complete story of Christ has not been told. The ascension of our Lord was followed by the founding of the Christian Church, whose Head was and is and ever will be the ascended and ever-living Lord. There is another chapter, still incomplete, of the life of Christ, which takes us to

Judgment Day, to be followed by the chapter on the eternal joy and glory of all the saints with Christ in heaven"—a passage we cite to illustrate how true it is that this life of Christ is written from a believer's viewpoint.

The author of this book is a Lutheran of the Lutherans—a fact that seems to us to slightly discolor his exposition at certain points—but such exceptions as we are inclined to take to a few of his representations (like those on the Lord's Supper and election) are not of a nature to detract in any appreciable way from our admiration of the volume as a whole. A bibliography, appendices and indexes add much to its value.

We value the privilege of bringing this volume to the attention of our readers. It should have a place in every Church library. Every student, teacher and pastor should consider the advisability of obtaining a copy.

LISTEN!—GOD SPEAKS. By Arno Clemens Gaebelein. Publication Office "Our Hope," N. Y. pp. 184. \$1.00.

THIS interesting and readable volume by the editor of *Our Hope* has as its subtitle, "God has spoken; God still speaks and God will speak again." It contains a trenchant reply to the flood of atheistic teaching that is flooding the world. After an introductory section on the fool's statement, "There is no God," Dr. Gaebelein shows that God has spoken and that He still speaks in Creation, in His Word, and in His Son. This is followed by a section dealing with the silence of God with special attention to the question why God is silent at the present time. The final section is entitled, "When God Speaks Again." This section deals largely with the return of our Lord and repeats Dr. Gaebelein's well-known views relative to that great coming event. Naturally Dr. Gaebelein holds that that event will prove the falsity of both Amillennialism and Postmillennialism. It will be highly surprising, however, to those at all familiar with the history of Christian doctrine to find him referring to Amillennialism as "the newly invented theory of our times." Amillennialism may or may not be the true view of our Lord's return but certainly it is not a view of recent origin. Even Dr. Feinberg in his recent book, *Premillennialism or Amillennialism?* does not attempt to deny the statement ascribed to the late B. B. Warfield (a Postmillennialist) that the Amillennial view "has the best right to be called the historic Protestant view."

While in our judgment there are some tares mingled with the wheat of Dr. Gaebelein's teachings—he is an Arminian as well as a Dispensationalist—yet the wheat predominates. It is a stirring message he has

given us—one that few if any will be able to read without rich profit.

O STEADFAST FACE! STUDIES OF THE CHRIST OF PURPOSE. By Daniel Russell, Minister of Rutgers Presbyterian Church of New York City. Fleming H. Revel Co. Pp. 158. \$1.50.

THIS volume consists of eighteen sermons by the author of *Preaching the Apocalypse*—a book that attracted wide attention and that was favorably reviewed in these columns (December, 1935, p. 157). Unlike many volumes of sermons it does not derive its title from the opening sermon—from the first to the last these sermons deal with a common theme, that of Christ's unswerving adherence to the purpose that brought Him into this world.

What is more important to note, however, is that Dr. Russell operates with both a sound conception of the person of Christ and of the purpose for the accomplishment of which He was so willing to spend and be spent. He never represents Christ as one who was feeling His way, still less as one who began His ministry with one purpose and ended it with another. Rather he represents Him as one whose steadfast purpose, from first to last, was to seek and to save that which was lost. Moreover he represents Him as one who was ever conscious that His death on Calvary as an expiatory sacrifice for the world's sin was absolutely indispensable for the accomplishment of that purpose. "Our gospel in its fundamental and ultimate significance is proclaimed by the Master," says Dr. Russell, "when He declares that His aim is to give His life a ransom for many. He speaks to us of a plan for our release, from the foundation of the world; points out the destined, central and indispensable part which He is to take, by His death, in the execution of that plan" (p. 108). Again he writes: "There are many who deny all substitutionary elements in the crucifixion. Youth hears little of it in the Bible school, for modern pedagogy largely ignores it and teachers are not instructed in its realities. In present-day preaching, even where it is not wholly repudiated, it is not adequately stressed. It is a doctrine which many would be glad to have fade into the dark backward and abysm of time; yet to those who believe, it is, as it has always been, the power of God and the wisdom of God. It was a stumbling block to the legalistic Jew and foolishness to the philosophical Greek. It is a doctrine which finds scant favour in many quarters today, yet it is so imbedded in the structure of the Gospels and in the consciousness of Jesus that to strip it away by any exegetical *tour de force* is to tear the record to shreds and to wrest from our Lord the very purpose which He declares to be centrally vital to His Mission" (p. 121).

This volume may be profitably read in con-

nection with Professor Berkhof's *Vicarious Atonement Through Christ* (see last issue p. 186) or *vice versa*. Dr. Russell is a little hesitant about affirming that Christ's work reconciled God to us (pp. 134-135) but none the less it is the penal substitutionary doctrine of the atonement rather than any of its rivals that undergirds these sermons—for sermons they are throbbing with life and with a pastor's concern for the temporal and eternal welfare of his people, not mere religious essays. Dr. Russell not only commands literary gifts of a high order, he has studded his pages with apt poetical quotations. In this volume sound religious convictions are found hand in hand with human interest and felicity of expression.

THE HIGHEST FELLOWSHIP. By James M. Ghysels. Introduction by Henry Schultze. Zondervan Publishing House. pp. 261. Cloth, \$2. Paper, \$1.50.

THE author of this excellent book is the minister of the Christian Reformed Church at Lafayette, Indiana. The introduction is written by the Professor of New Testament Exegesis in Calvin Seminary. It contains a practical and devotional exposition of the First Epistle of John that it is difficult to praise too highly. Originally published as meditations in *The Banner* (Grand Rapids), the contents of the book is divided into fifty brief chapters admirably adapted for devotional reading. Its superiority lies not only in its awareness of modern conditions and its penetrating and illuminating comments but in the fact that, unlike so many books of this type, the comments rest on a sound understanding of the Biblical text. While it is an eminently practical book—there is no parade of learning—yet it is clear that the writer's primary concern was to ascertain the apostle's meaning. The result is not only a book characterized by lofty sentiment and rich spiritual values but one that offers a dependable explanation of the First Epistle of John. It is one of the best devotional books we have read in many a day. We take pleasure in commending it to our readers.

THE BIBLE DESIGNED TO BE READ AS LIVING LITERATURE: The Old and the New Testaments in the King James Version. Arranged and edited by Ernest Sutherland Bates. Simon and Schuster, N. Y. pp. 1239. \$3.75.

THIS is a book that we would fain commend but which we are compelled to condemn. Unquestionably the Bible is a much neglected book and whatever is fitted to promote an intelligent reading of its contents should be welcomed. In our judgment, however, this edition of the Bible will militate against rather than further a true understanding of the Book of books. Our objections to it are not at all due to its typographical

form. We approve its modern format and welcome every effort "to clothe the Bible in a dress through which its beauty might best shine." It is to its contents not its form that we object. We do not indeed object to the bulk of its contents as that is composed of selections from the Bible. These selections, however, have been made with an eye on literary form rather than on the fact that the primary value of the Bible lies in the fact that it records those great acts of redemption that God has wrought for the salvation of His people—acts that culminate in the life, death and resurrection of Jesus Christ. The Bible does indeed contain great literature but to value it mainly for that reason is like valuing a country because of the beauty of its scenery rather than the means of sustenance it provides for millions of people. What is most open to criticism, however, is the preface to the book and the introductions that precede the various selections. Not only are they written without any recognition of the fact that the Bible is the Word of God, they are written without any adequate knowledge of Biblical criticism. Mr. Bates is not lacking in literary ability but he lacks all real qualifications for the task that was assigned him. One would have thought that the publishers would at least have selected a competent scholar to write these introductions. As it is they are not only worthless in themselves but in as far as they are accepted by the non-critical reader they will militate against a proper understanding of the selections they precede. Under competent editorship this volume might have possessed great value. As it is, its publication is regrettable.

MY ROBBER CAPTAIN. By C. G. Kilpper. Wm. B. Eerdmann's Publishing Co., Grand Rapids, Mich. Price, \$1.00. Paper, 50 cents.

THIS is indeed a unique story. It seems almost impossible that such experiences as are here related could happen at the present time and yet the events recorded occurred in China to the author, a missionary there, in 1929 and 1930. The book is written with a sympathy and sincerity which are very appealing. The author was captured by robbers and held for ransom. In his captivity, he tries to celebrate Christmas in such a way as to make the people of the village in which he was confined, know of the Christ Child. When his plans for the celebration fails he, far off from friends and family, celebrates the day in his own heart, singing carols on the still, cold air. During his long months of confinement, he seeks by every word and action to make his Lord and Savior known. One of the very touching incidents is where he, though cold himself, cuts the sleeves off his warm jacket so that a bed-fellow, an old Chinese, can wrap his feet in them and keep himself warm. A very unusual and interesting book.

L. W.

"The Exile" by Pearl Buck

By Mrs. Nettie DuBose Junkin

THE following article by Mrs. William F. Junkin was sent to the *Woman's Home Companion* in which Pearl Buck's "The Exile" had appeared in serial form. That magazine returned the manuscript, saying, "There is no way of using it in the *Woman's Home Companion*." That Pearl Buck's gross misrepresentation of two of our missionaries may not circulate uncorrected among the people that sent them out, we are asking our church papers to publish this true statement of the facts. Egbert W. Smith.)

In her usual charming style, Pearl Buck has written a very readable story, "The Exile."

To a stranger this is simply an interesting account of the life of an American woman, who has come to China as a missionary, only from a sense of duty, because of a realization of the physical and social needs of the Chinese women and from a desire to win the approbation of a distant God. This is a woman, who has no true faith and who dies without having found the loving Heavenly Father.

That Pearl Buck bases the story on facts in the lives of her parents, Dr. and Mrs. Sydenstricker, is very apparent to those who know the family. She has also added incidents from the lives of other missionaries, and she draws on her imagination in creating and exaggerating thrilling situations. By inserting herself into the book, she has convinced readers that this is a reliable account of the life of her parents. This has brought about a grave misunderstanding, and has made an unfair and cruel impression.

In "The Exile," Andrew Stone comes from a fanatical home, where dwell strange parents and, therefore, the sons are queer. Dr. Sydenstricker's home sent forth ministers and missionaries, all highly honored in the Church.

Andrew Stone's physical characteristics and some of his peculiarities are like Dr. Sydenstricker's.

Andrew Stone's devotion to duty, his constant, indefatigable working, is like Dr. Sydenstricker's.

But Andrew Stone, as a missionary, is cold and distant with the converts. Dr. Sydenstricker, as man, friend, preacher, was greatly beloved by the Chinese.

Andrew Stone does not love his family, because his mind is on the "souls of men, always their souls." Dr. Sydenstricker loved his family. On his itinerating trips, as he walked long distances with a fellow-missionary, he was constantly talking about his family.

Andrew Stone does not enjoy a joke and suppresses his wife's bubbling merriment. Dr. Sydenstricker was noted for his jokes.

One of his friends said years ago: "Kill Sydenstricker, that is the only way to get rid of his jokes." He was good company.

Andrew Stone is so devoted to the printing of his Chinese New Testament, that his wife and children are deprived of many needed comforts. Dr. Sydenstricker and family had as many comforts and as nice a home as other missionaries. Dr. and Mrs. Sydenstricker met with many deprivations, but others of their fellow missionaries met with the same kind of hardships, and met them gladly, as having "fellowship in suffering" with their Lord and Master.

The account of the Exile, Carie Stone, makes her very different from Carrie Sydenstricker.

Carie Stone is tall, graceful and beautiful. Carrie Sydenstricker was medium height, rather heavily built, an attractive person, whose charm increased on acquaintance.

Carie Stone is extremely musical, playing and singing beautifully, and is very high-strung. Mrs. Sydenstricker played the organ, sang hymns and was a comfortably placid person, one with whom it was a pleasure to live. Carie Stone has many splendid qualities, all of which were possessed by Mrs. Sydenstricker.

Carie Stone does not love her husband. Mrs. Sydenstricker was a devoted wife, admiring her husband, supplementing his dreams with her good sense and helpfulness, appreciating his many fine qualities, living in joy and happiness to the end of her life.

There were sorrows in the deaths of their children. In the heart of Carie Stone there is bitterness, a revulsion against God, thinking of the loss of her little ones as "unnecessary sacrifices to Andrew's God." In the life of Mrs. Sydenstricker there was a drawing closer to the heart of the Heavenly Father, a realization of the Comforter. If Mrs. Sydenstricker ever had one thought of bitterness, she most certainly hid it deep down out of sight.

The experience of those of us, who have given back the Little Treasures to the loving God, who bestowed them, is that we are better prepared to comfort the sorrowing mothers in China, sorrowing, because they think that an evil spirit has taken their precious babies. "Blessed be * * * the Father of mercies and God of all comfort, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction through the comfort, where-with we ourselves are comforted of God."

The Exile, Carie Stone, only saw the mental and physical hardships of the Chinese women. She only taught them social improvement. Mrs. Sydenstricker loved their bodies and loved their souls. She constantly taught and preached the Gospel.

The Exile, Carie, lives striving to find God, she does not think her prayers are

answered, she never trusts the loving Saviour, and dies without Him. She hopes that her good life and good works may bring a reward and directs that one Bible verse be engraved on her tombstone: "To him that overcometh," etc.

Mrs. Sydenstricker, the evangelistic missionary, the happy child of God, fell asleep in the joy of the hope of eternal life, the knowledge that she was saved by the atoning blood of Jesus Christ her Lord. The verses on her stone read as follows:

"Jesus Christ, the same yesterday, and today, and forever."

"He that believeth on the Lord Jesus Christ shall have everlasting life."

"To him that overcometh a crown of life shall be given."

Through these verses, in English and in Chinese, she, "being dead, yet speaketh."

The writer knew and loved and admired Dr. and Mrs. Sydenstricker. My acquaintance ranges from the time of my infancy to the time of my going to America for school and college. Then after my return to China, as a missionary, I knew them, until they were called to "Enter into Glory."

To my own testimony, there can be added that of two Chinese friends, who were co-workers with Mrs. Sydenstricker, one of whom was one of her "own girls" from childhood, until Mrs. Sydenstricker's death.

Miss Kao's testimony is that Mrs. Sydenstricker was "a hard worker, with a big heart and great love," that "she believed and trusted God."

Mrs. Tsang's testimony is that Mrs. Sydenstricker was "a woman of faith and prayer," that she had "great love," that "she spoke of China as her own country and that she 'never wished to leave it again.'"

The Pearl Buck of a few years ago wrote a beautiful tribute to the memory of her parents.

The Pearl Buck of the present may claim that "The Exile" is fiction. If so, she has a right to make her heroine any kind of a person she wishes her to be. She has a right to make her hero out to be an unsympathetic, fanatic, holy mystic.

But by weaving the warp and woof of her story with threads from the life of her parents, she has libeled their characters and their good name.

Her story is like a toy prism, through which every line of a person's face and figure is seen distorted.

This story is not true of Dr. and Mrs. Sydenstricker, and has outraged the feelings of the friends of these departed missionaries.

What reason can there be for writing such a story, and about one's own parents?

—*The Presbyterian of the South.*

A Book of Witness

THE Confessional Church in Germany has published a book which is likely to take

a permanent place in religious literature, if only because it is rooted in the soil of persecution. The sufferings of many obscure German saints in our own day form part of that "epic of witness," but this new work has nothing to do with individuals, whether exalted or lowly. The title is "Ye Shall Be My Witnesses" ("Ihr sollt meine Zeugen sein"), and the sub-heading "A Devotional Book of the Confessional Church." It is intended as an aid to reading, meditation and the exposition of the Bible in public worship. On the list of compilers are names well known, such as Pastor Hans Asmussen and Bishop Marahrens. A typical extract is taken from the passage in the Acts in which St. Paul appeals to Cæsar. The expository notes fulfil the promise of the prospectus, that "the questions and demands of the present day are considered in the light of the pure Gospel." We translate a specimen paragraph:

"Emperor and Apostle, State and Church, world power and the Kingdom of God, here confront each other. They could not give way to one another in St. Paul's time as they cannot in our own. Through their meeting the fortunes of nations are determined. But the Christian believer lives and acts as a citizen in obedience to the authority appointed by God, in the expectation of a just judgment and in the full assistance of a good conscience, even towards his adversaries. Above all things, however, he holds this as certain: My life is in God's hand; earthly rulers are responsible to Him, and to them also the Gospel must be proclaimed and testified."

New Testament Stories

THE Dutch Bible Society in Amsterdam has just published "104 New Testament Stories," written in the Idja language—spoken by several thousand people in Mid-Celebes—the work of a Salvation Army Officer, Major Edward Rosenlund. The volume is the first literary production in any language of those parts of the Celebes.

Distortion of History

THE *Life of Faith* (London) calls attention to the tendencies in modern authors to make out that the Reformation was a European disaster. It cites as one illustration the recent book, "Characters of the Reformation," by Hilaire Belloc:

"Europe with all its culture is now seriously imperilled and stands no small chance of being destroyed by its own internal disruptions; and all this is ultimately the fruit of the great religious revolution which began four hundred years ago."

It urges Protestants to lose no opportunity of reaffirming their unflinching belief that in the Reformation we have one of those turning-points in history which have been responsible for the enlightenment and enrichment of the whole world.

News of the Church

Appeal in Behalf of Christian Exiles From Germany

FOR more than three years, a steady stream of men, women and children,—“non-Aryan” Christians, Jews, and those, whether Christian or Jew, who dare to oppose the militaristic, fascist administration with its suppression of civil and religious rights,—has been pouring across the German borders, seeking a refuge free from persecution.

Many Christian families have fled from Germany because they fear the effect of Nazi teachings upon their children. Relentlessly National Socialism is driving its propaganda deep into the minds and hearts of childhood,—propaganda that places worship of State above the worship of God. The terrible discrimination directed in German schools against “non-Aryan” children is well known and its cruelty does not need repeating here.

Several thousand Christian refugees from Germany are in pitiable circumstances. They are in most cases men and women of education,—journalists, advocates of peace, clergymen and teachers,—who are now enduring poverty and hardship in lands foreign to them. From day to day they call tremblingly at the refugee relief stations, seeking bread, clothing, work.

These victims can remove only a small proportion of their property from Germany. If they try to do it without permission, they fear severe punishment, or even a *death penalty*.

The needs of the refugees transcend all barriers of politics, of nations, of race and religion. It is the call of suffering humanity. The report of the International Christian Committee for German Refugees states that unless speedy help can be secured, many of the non-Jewish refugees will not survive or will continue for an indefinite period to live a hopeless life of demoralization and despair.

The number of Christian refugees is not yet so large as to prove a serious burden upon Christians in the United States. The response of the Jews in America to the needs of their German brethren sets a heroic example for us to follow. Together with funds raised abroad, \$400,000 raised in this country will provide immediate relief and assist in the transportation of 2,500 of the neediest refugees to South America and other countries where they can be made self-supporting. This will not liquidate the problem, but it will take care of the most urgent cases.

This appeal is issued in behalf of the American Christian Committee for German Refugees, 287 Fourth Avenue, New York, which is the agency in this country to aid Christian victims of National Socialism.

New York Synod Places James E. Bennet on Trial

MR. JAMES E. BENNET, a lawyer, and member of the Fort Washington Church, New York City, whom his Presbytery refused to try for membership in the Independent Board, because they judged it “inexpedient,” was brought to trial on December 15th at 156 Fifth Avenue, New York City, by the Synod on the order of the last General Assembly. Only one charge is filed against Mr. Bennet. Six charges were filed against all the other members of the Independent Board.

The charge follows:

“Charge and Specifications Against James E. Bennet

“The Presbyterian Church in the United States of America charges you, James E. Bennet, a ruling elder of said church, and of the Fort Washington Presbyterian Church of the Presbytery of New York, although not now a member of its Session, with defiance and acts in contravention of the government and discipline of the Presbyterian Church in the United States of America, contrary to the Word of God and to the rules and regulations of this church, founded thereupon.

“See Exodus 20: 12, as interpreted by the Larger Catechism in the answers to questions 124, 127, and 128; Form of Government, Chapter II, Section iv; Confession of Faith, Chapter XXXI, Section ii, Form of Government, Chapter XXIII.

“*Specification 1.* That in the charter of The Independent Board for Presbyterian Foreign Missions, James E. Bennet is named as an original member of said board; and in said charter it is stated that one of the purposes of the establishment of this board is “to encourage Presbyterian churches and individuals to support this board.”

“Evidence: ‘Charter of The Independent Board for Presbyterian Foreign Missions,’ recorded March 12, 1934, and issued under the Laws of the State of Pennsylvania by the Court of Common Pleas No. 1 for Philadelphia County.

“*Specification 2.* That in pursuance of action of the General Assembly of 1934, James E. Bennet was called upon by the Stated Clerk of the General Assembly to resign his membership in said Independent Board for Presbyterian Foreign Missions.

“Evidence: Certified copy of letter of the Stated Clerk of the General Assembly to James E. Bennet, postal receipt showing the receipt of this letter.

“Witness, Lewis S. Mudge.

“*Specification 3.* That in pursuance of action of the General Assembly of 1934, the Presbytery of New York transmitted to the Session of the Fort Washington Presbyterian Church Direction 3 of said General Assembly, with the information that it was

applicable to James E. Bennet, a ruling elder and member of the Fort Washington Church; and that thereupon, on or about June 25, 1934, Morgan H. Clark, Clerk of the Session of said church, transmitted to James E. Bennet by registered mail a certified copy of this letter of the Presbytery and a copy of the Deliverance of the General Assembly of 1934, and that James E. Bennet acknowledged the receipt of this communication from the Clerk of Session by postal receipt and letter, but sent no further reply.

“Evidence: Certified copy of letter of June 18, 1934, from Rev. Maitland Bartlett, Stated Clerk of the Presbytery of New York, to Rev. Wesley Megaw, pastor of the Fort Washington Church; certified copy of a communication, dated April 5, 1935, from the Presbytery of New York to the General Assembly of the Presbyterian Church in the United States of America. Witnesses: Morgan H. Clark, Maitland Bartlett.

“*Specification 4.* That said James E. Bennet still continues his membership in the Independent Board for Presbyterian Foreign Missions in violation of the Constitution of the Presbyterian Church in the United States of America, particularly of Form of Government, Chapter XXIII, Section 4, and in defiance of the Direction of the 148th General Assembly, being in October, 1936, a member of said board.

“Evidence: The Independent Board Bulletin, October, 1936, a publication of The Independent Board for Presbyterian Foreign Missions.”

Mr. Bennet’s brother, William S. Bennet, who is also a lawyer, acted as his counsel. When asked as to what witnesses the defense would like to have summoned, he said:

“Since we do not recognize the jurisdiction of this commission we will not ask that any be summoned. We intend to present more than forty motions to that effect and I should now like to read a letter from my brother citing the applicable church law and the Book of Discipline and inviting yourself and your associates in a brotherly spirit to ascertain whether you are the proper judiciary.”

Mr. Bennet in his letter denied the jurisdiction of the court on the ground that the proper tribunal for trial of a layman would be the Session of his own church.

The counsel also stated that the charge was outlawed by the church statute of limitations because the Book of Discipline says that offenses must be tried within a year. The trial will be continued on January 19th.

Presbyterians Prominent in Radical New Society

AN ATTEMPT to organize left-wing religionists into a radical federation of churchmen was launched in Columbus, November 19 by 85 clergymen and six laymen drawn from more than ten of the leading Protestant denominations. Named the United Christian Council for Democracy, this group proposes to form organizations within each

of the larger denominations similar to the Methodist Federation for social service and the Episcopal Church League for Industrial Democracy, unofficial organizations within the two denominations which have long been the center of attack from conservative sources. It aims to unite these groups on local, regional and national lines into an interdenominational alliance.

Dissatisfaction with existing church and interchurch agencies as instruments for social change formed the basis of the "Statement of Principles" drawn up by the Columbus conference. Declaring that the "Christian faith in a God of love and righteousness . . . leaves us with no alternative save to labor for a radically new society," the conference adopted five basic principles: 1. We reject the profit seeking economy and the capitalistic way of life with its private ownership of the things upon which the lives of all depend. 2. We seek to establish a social economy which, under social ownership and democratic control of the common means of life, will make possible the highest potential development of persons and society. 3. We hereby pledge our resolute effort to accomplish this change in the organization of society by the democratic process. 4. We propose to support the necessary political and economic action to implement these aims. 5. In all this we rely upon the availability of spiritual resources adequate for the redemption of society.

Since the meeting was composed of individuals carefully selected on the basis of their general sympathy with the purposes of the meeting, and all sessions were held behind closed doors with the press and visitors excluded, differences of opinion within the group were confined to two sharp issues. The first was represented by the pastor of a community church in Ohio who denounced the conference as urban-minded and indifferent to the problems and the psychology of rural America. The second came from representatives of the Christian Socialist point of view and was directed at the fact that the conference refused to commit itself definitely to the use of the democratic method, but confined its third resolution to simply pledging a resolute effort to accomplish social change through the democratic process. This was attacked as simply making the conference the football of left-wing politics.

The program of action recommended by the United Christian Council to its member groups included picketing and otherwise helping labor to organize and bargain collectively, support of the cooperative movement, assistance to left-wing political activity including labor legislation, neutrality legislation and child labor legislation, work for civil liberties and support, moral and financial, for any minister who is penalized for the advocacy of unorthodox social or economic views.

After electing William F. Cochran, a business man of Baltimore, Md., who is a mem-

ber of the Church League for Industrial Democracy, as its president and the Rev. Richard Morford, a Presbyterian minister of Albany, N. Y., as its secretary-treasurer, members of the conference returned to their homes to organize ministers and laymen within each of the larger denominations into denominational units of the United Christian Council.

Strong delegations from the Congregational and the Presbyterian churches, and smaller groups from the Baptists, Disciples, Evangelical and Reformed Church, attended the meeting, as well as individuals of a few other groups. Leaders of the conference included the Rev. Harry F. Ward, Dr. Reinhold Niebuhr, professor at Union Seminary, New York, and William Spofford of New York, secretary of the Church League for Industrial Democracy.

The Presbyterian Church in the U. S. A. and American Jewry

AT THE last meeting of the General Assembly the following statement and recommendations were adopted:

1. "The attention of synods, presbyteries, and churches having contact with Jewish people is called to the need and urgency at the present time of a Christian ministry in their behalf, in order to remove misunderstanding and share with Jews as with all others our faith in Jesus Christ as Saviour and Lord, God's answer to the cry of every human heart, the consummation of Israel's Messianic expectations, and the hope of the world."

2. "That those presbyteries having a considerable Jewish population be requested to appoint a member of the Presbytery's Committee on National Missions as a Correspondent with the Board on Jewish work, in order to report to Presbytery items of special interest in this field and cooperate with the Board in the development of its program."

In this connection it should be noted that the Board of National Missions, at its meeting last March, voted to reestablish its Department for Jewish Work at its headquarters, 156 Fifth Avenue, New York, N. Y. This has since been done and Dr. John S. Conning, who had been released to serve the Joint Department of Cooperating Boards, has been called back to assume new responsibility for the Department.

A further development within the Presbyterian Church of the U.S.A. concerning Jewish missions has been the appointment of a Joint Committee by the Presbyteries of Philadelphia and Philadelphia North, and the calling of a secretary, the Rev. H. B. Centz, who began his duties on November 1, 1935, to develop the parochial approach to the Jews in the Philadelphia area. From Mr. Centz' report covering the first ten months of his activities under this committee we glean the following :

Churches and church organizations served	48
Educational addresses delivered...	86
Evangelistic addresses delivered...	40
Open air meetings held.....	19
Individuals approached on personal religion	587

Sesquicentennial of First Church, Princeton

THE First Presbyterian Church celebrated its Sesquicentennial during the week beginning Sunday, November 29th. The celebration was opened by a sermon by the Moderator of the last General Assembly, Dr. Master. On Tuesday an historical address was given by Professor Charles G. Osgood of Princeton University. On Sunday evening, December 6th, President Harold N. Dodds of Princeton University gave an address stressing the need for unity between the church and education.

"Christianity and scholarship both deny that the individual finds true salvation by delivering one's soul and body to control by human organizations resting on power and aggression," he stated. "As Christianity is concerned with the spiritual values of individuals, so is education. Both are needed to save the world from Communism, the gospel of economic materialism dictating man's spiritual aspirations, and Fascism or Nazism, a pagan religion in which the worship of God gives way to the worship of the might and blood of the nation as the supreme value."

The first application to the Presbytery of New Brunswick for the provision of preaching in Princeton was made September 3, 1751. The action taken, was to "recommend it to those that supply them (Kingston), that they preach a lecture at Princeton if they can." On May 29, 1755 "... the Presbytery do grant liberty to the people of said town (Princeton) to build a meeting house, and also conclude to allow them supplies." It was not until 1786, that the first election of trustees and elders was held and the church officially incorporated under the laws of the state.

The First Church has always been closely associated with Princeton University. From 1756-1795, the presidents of the college served also as ministers of the congregation. President John Witherspoon acted in this double capacity for twenty-five years. Since 1795, there have been thirteen regularly installed pastors.

The Building

Work was begun on the first church building in 1762, and completed in 1766. In the meantime, the townspeople rented pews in the college chapel, which is now the faculty room of Nassau Hall. After the completion of the church edifice, college worship was held in the church with the town congregation for nearly fifty years. In 1813 and again in 1835, the church edifice was destroyed by fire. On November 27, 1836, there was held

the first service in the present church building, the third erected on this site. In 1875 it was enlarged to its present size by extending the auditorium some 30 feet toward the south.

"Built and rebuilt to the glory of God"

Presbyterian Minister Becomes Chaplain at Alcatraz

AS Protestant chaplain at the United States penitentiary on Alcatraz Island near San Francisco, one of the most difficult of the Federal prisons, the Rev. Wayne L. Hunter, of Chillicothe, Ohio, has been appointed, under an arrangement in which Protestant churches and the National Government cooperated. Besides serving as director of worship, of religious education and as personal religious counselor, Mr. Hunter will have charge of the Alcatraz prison library and will advise the men on extension courses at the University of California.

A member of the Presbytery of Cedar Rapids, Mr. Hunter has been acting Protestant chaplain at the federal Industrial Reformatory at Chillicothe since last January. His appointment is in accordance with a plan devised by the Federal Bureau of Prisons for the religious care of prisoners on behalf of the churches of the country, by which the Federal Council of Churches aids in the selection, training and nomination of the Protestant chaplains to be appointed. Catholic authorities have like responsibility for Catholic chaplains. The Council for the Clinical Training of Theological Students is cooperating in the work of training.

Each man is given an extended internship in a mental hospital or penal institution, or both. A training school was begun at Chillicothe last summer under Mr. Hunter's direction. In his work Mr. Hunter is related to the Board of Christian Education through its department of Social Education and Action.

"We Need Christian Schools"

THE Rev. Cornelius Van Til, Ph.D., Professor in Westminster Theological Seminary, will speak on the above subject in the first public meeting in the interest of a Society for Christian Schools to be held on Monday, January 11th, at 8 P. M., in the Whittier Hotel, Philadelphia. Every Christian that is interested and able to come is urged to attend.

"My Word Shall Not Return Void"

THE American Bible Society is a missionary society whose sole object is to promote a wider circulation of the Scriptures, without note or comment.

What more basic Christian service can there be than that which makes in the homes of men a permanent abiding place for God's Holy Word? It is a service which invites all Christians to share its sacrifices and its spiritual rewards. It is the service to which the American Bible Society is dedicated.

Without the help of Christian men and women across the nation, the ministry of the Bible Society cannot keep abreast with the pressing Scripture needs constantly confronting it. From living donors the Society during 1937 must secure \$212,000 to meet certain inevitable demands. In the support of its program, some of the most important items of which are listed below, it asks co-operation.

\$95,000 for distribution of the Scriptures abroad through colporteurs, mission workers, etc., generally by house-to-house canvass. Of this amount:

\$3,300 to \$4,500 will be required for the salaries of sixteen to twenty native Japanese colporteurs who will make probably 270,000 calls within the year.

\$4,984 will cover the wages and expenses of five native colporteurs who will travel amid many difficulties in Colombia, Venezuela and Salvador.

\$6,000 should be available for salaries and expenses of colporteurs in Mexico representing many denominations and serving under the direction of their respective churches.

\$12,000 for grants of Scriptures in this country and abroad. Recipients of such donated Scriptures will include orphanages, hospitals, old people's homes, reform and penal institutions, home mission churches, Sunday schools, army, navy and marine barracks, hospitals, and training stations.

\$2,000 of this amount will be required to meet the probable requests coming from the CCC Camps for 40,000 copies of the five-cent New Testament.

\$54,000 to meet the difference between the cost of publication and the price at which the Scriptures must be sold to come within the reach of the common people. For example:

\$6,500 will be required in Brazil where an inexpensive Portuguese Bible costing about eighty-five cents must be priced at forty cents, about a half day's pay of an unskilled laborer.

Similarly, within this item \$13,000 will be required in China, \$3,000 in the Philippine Islands, \$3,100 in the West Indies, \$1,900 in Bolivia, \$2,500 in Egypt and Syria. Other amounts elsewhere.

\$7,500 to provide "embossed" Scriptures for the use of the blind at 25c a volume, as compared with the cost price of from \$2.00 to \$8.00 per volume.

\$2,020 to complete the translation of the Old Testament into the new Turkish. The old Turkish Bible is practically useless there because of enforced changes in alphabet and language.

\$8,730 for field work in the Philippines, and to meet the year's expense in translating the Old Testament into the Samareno dialect, spoken by 500,000 people.

A Bible Campaign in the Philippines

FOR 300 years under the rule of Spain the Bible was a forbidden book in the

Philippines. During the regime of the United States there has been religious liberty and the Filipinos have welcomed the Bible.

In February of this year the World Eucharistic Congress of the Roman Catholic Church is to meet in Manila. At the same time the Million Testaments Campaign is starting a special campaign of Testament distribution and soul winning.

New Princeton Group Attempts to Preserve "Christian Heritage"

PLANS are being made for the formation shortly of a Princeton University Alliance, composed of persons from various Christian bodies, for the mutual purpose of maintaining "the Christian heritage."

In explaining the contemplated program, Dr. Robert R. Wicks, dean of the Princeton chapel, a Liberal, who will head a council which will guide the activities of the association, declared:

"The increasing need of intelligent concern for our Christian heritage in a world where it is threatened by many organized forces, calls for some definite fellowship in which this heritage can be cultivated and strengthened during the four critical years of college when students are separated from their home traditions."

National Reform Sabbath Program for Pennsylvania

IN ADDITION to its usual lines of activity on behalf of Christian government, prohibition, peace, the Bible in the schools, and the Sabbath, the National Reform Association has undertaken a special campaign for the restoration and maintenance of the Lord's Day in Pennsylvania.

Until recently Pennsylvania was known as the "Keystone State" of the Nation in maintaining the Sabbath. But within the past few years she has lowered her standard, first by modifying her Sabbath law to permit local option on Sunday sports and later on Sunday movies.

Within the past year there has been an awakening and uniting of the Christian forces of the state to these attacks upon the Sabbath, to stop its widespread desecration, and undertake an aggressive campaign for better Sabbath observance throughout the state.

In the local option contests on Sunday movies last fall the Catholics cooperated with Protestants in opposing Sunday movies. Their leaders express their desire to continue this cooperation in the battle for Sabbath recovery.

Last spring representatives of twelve state organizations adopted and pledged their help in carrying out a two-year program for Sabbath recovery throughout the state, submitted by the representative of the National Reform Association. This program is basically educational:

To rebuild true Sabbath ideals and standards in the minds and hearts of the people, and to build a stronger public sentiment for the civil Sabbath law.

It also includes an effort to have the 1937 Legislature enact a law prohibiting Sunday movies throughout the entire state.

\$10,000 Fund

To enable the National Reform Association to do its part, in cooperation with the other organizations in carrying forward this two year program, its Board of Directors have undertaken to raise the sum of \$10,000.00.

This money is to be used in bringing challenging messages to pastors and other religious leaders throughout the state to re-think and re-value the Sabbath and give it a large place in the educational program of their churches and of other groups, to efforts in withstanding enemy attacks upon the Sabbath, and to placing in the hands of these religious leaders, up-to-date literature on this subject, particularly "The Day" and "Six Studies on the Day" published by the Association.

Members of the Board are making liberal contributions and pledges to this campaign and a united and sustained effort is under way to secure individual contributions in the sum of \$100.00 and up, as well as in smaller amounts from those who value the Sabbath and are aware of the peril we face of losing it.

Contributions should be designated for this campaign and sent either direct or through their congregational treasurer to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

The United Presbyterian Church is devoting six weeks to a study of the Christian Sabbath. Some pastors are giving their Sunday evening services to it. Young People's Societies, Women's Missionary Societies, the Church Press, are urging the restoration and maintenance of the Lord's Day.

Save the Children Fund

UNLESS the public of the United States makes liberal contributions of food, clothing, shoes, medical supplies and other welfare aid, many thousands of people in Southern mountain and mining regions will face a serious emergency this winter, it is declared by Dr. John R. Voris, president of the Save the Children Fund of America, Inc., who has just returned from a trip to that section, which is served by his organization.

"The drought the past summer, the worst since 1881, wiped out farm and food crops. Very little in the way of foodstuffs could be raised and this meagre supply is growing very scarce even thus early in the season. Children are showing the result of a lack of proper diet. Sickness seems bound to in-

crease. There are few physicians in that vast area, and home remedies do not meet health requirements. The Save the Children Fund is endeavoring to aid each small community in supplying one hot meal a day to isolated one-room mountain schools, in which there are more than twenty thousand pupils.

"It is heartening to see the quick improvement in health and general appearance of the children as the Save the Children Fund lunch program is carried out. Cod liver oil, yeast and powdered milk are urgently needed at this time," he emphasized. Boys and girls alike have the additional problem of obtaining clothing and shoes.

The Save the Children Fund is compelled to look to the public for support, since it has no endowment, Dr. Voris emphasized. It serves rural communities where there are no local organized charities and does not conflict with the work of any other agency. The Fund receives the cooperation of county school officials and teachers, ministers, physicians, churches, women's societies, civic clubs and other groups.

It is not charity the stricken thousands want. Every person who receives aid demands work of some kind to pay for it. This work consists of tasks in the communities in which applicants live, as well as bridge and fence-building, carpenter work about the Fund's community houses and other places, sewing and cooking by the women.

Commodities should be shipped to Save the Children Fund field headquarters, at 309 Market Street, Knoxville, Tenn., while checks should go to the national offices at 156 Fifth Avenue, New York City.

Prayer for the Unchurched

THE FRIENDS OF CHRIST (Incorporated) seeks members who will offer intercessory prayer for specific individuals among the unchurched—desiring to reach at least some of the forty million Non-Church-Goers of our country. Rev. Cornelius E. Walker, D.D., is the Vice-President and General Superintendent. Mrs. Frances D. Utz, Secretary, Box 115, Long Prairie, Minnesota.

Protest Against "Green Pastures"

THE CHRISTIAN (London) is taking the lead in England in a protest against licensing a production which is inexcusably shocking and irreverent.

Campaign Against Beer

AT ITS recent convention in Tulsa, Okla., the Women's Christian Temperance Union voted to raise \$1,000,000 for a nationwide educational campaign.

A Prize Contest for Essays on Temperance in 1937

THROUGH the generosity of the late Mrs. Ada Mohn-Landis, of Reading, Pa., the National Women's Christian Temperance Union conducts annual prize contests to secure original material suitable for platform readings, which have never before been published. The general theme of the 1937 contest is "Total Abstinence from Alcoholic Drink an Asset to: business efficiency, health, citizenship—civic welfare, success in sports and athletics, safety, in traffic and elsewhere, social life and spiritual life."

Two classes of manuscripts are desired: Senior Declamations, for recitation by adults and youths; maximum length, 1,000 words; minimum length, 750 words; first prize, \$40; second prize, \$10. (2) Junior Declamations, for recitation by boys and girls under high school age (approximately 10 to 13 years), not for small children; maximum length, 600 words; minimum length, 400 words; first prize, \$40; second prize, \$10.

It is very important that all those desiring to enter the contest should have the printed copy of the five "Requirements" and the seven "General Rules." These may be had free for return postage from the National W. C. T. U. Publishing House, 1730 Chicago Avenue, Evanston, Ill.

"Except Ye Repent"

THE American Tract Society recognizing that there was a very wide-spread demand for scholarly, up-to-date, popular treatises of the conservative character on the essential doctrines of the Christian faith, through the generosity of Mrs. Finley J. Shepard offered a prize of \$1,000 for this purpose.

The plan immediately met with a hearty welcome, and the response on the part of eminent writers was very satisfactory. The manuscripts submitted were of high order in literary merit and in forceful and logical treatment.

The Committee selected for awarding the prize was made up of representatives of six different denominations. After a very careful examination of the manuscripts and with no knowledge of the authors, the Committee unanimously selected the manuscript entitled, "Except Ye Repent," as most satisfactorily meeting all the requirements of the contest. The author of this manuscript is Dr. Harry A. Ironside, Pastor of the Moody Memorial Church, Chicago, Ill.

Some of the other manuscripts were of such unusual excellence and would be of such great value to ministers, Christian workers and all interested in the advancement of the church that in all probability several of these will be published by the Society. The prize manuscript, "Except Ye Re-

pent," will be published as soon as possible, and it is confidently believed that the wide popularity of the author, and his international reputation will insure a wide circulation of this very valuable treatise.

England and Its Modern King David

ALTHOUGH Christians in America do not recognize a State church or the authority and influence of a Crown, yet they can but approve of the recent action of the British Government in refusing to allow the temporal head of the Church of England and their king to marry a woman twice divorced, who had been his friend and intimate while still the wife of another man. The Archbishop of Canterbury rebuked the king and those who approved of his position.

"What pathos, nay what tragedy, surrounds the central figure of these swiftly moving scenes! On the 11th day of December 248 years ago King James II fled from Whitehall. By a strange coincidence, on the 11th day of December last week King Edward VIII, after speaking his last words to his people, left Windsor Castle, the center of all the splendid traditions of his ancestors, and his throne and went out an exile. In darkness he left these shores.

"Seldom, if ever, has any British sovereign come to the throne with greater natural gifts for his kingship. Seldom, if ever, has any sovereign been welcomed by a more enthusiastic loyalty. From God he had received a high and sacred trust. Yet by his own will he has abdicated—he has surrendered the trust.

"With characteristic frankness he has told us his motive. It was a craving for private happiness. Strange and sad it must be that for such a motive, however strongly it pressed upon his heart, he should have disappointed hopes so high and abandoned a trust so great.

"Even more strange and sad it is that he should have sought his happiness in a manner inconsistent with Christian principles of marriage and within a social circle whose standards and ways of life are alien to all the best instincts and traditions of his people. Let those who belong to this circle know that today they stand rebuked by the judgment of a nation which had loved King Edward.

"I have shrunk from saying these words. But I have felt compelled for the sake of sincerity and truth to say them. Yet for one who has known him since his childhood and who has felt his charm and admired his gifts these words cannot be the last. How can we forget the high hopes and promise of his youth, his most genuine care for the poor, suffering and unemployed, his years of eager service both at home and across the seas?

"It is the remembrance of these things

that wring from our heart the cry: 'The pity of it. Oh, the pity of it!' To the infinite mercy and protecting care of God we commit him now, wherever he may be."

The Presbyterian Church in Canada

By T. G. M. BRYAN

THE Rev. Jonathan Goforth, D.D., from 1888 till 1935 an ambassador for Christ in China and Manchuria, passed on in his 78th year on October 8th last. He and Mrs. Goforth, together with three other missionaries, founded the Canadian Presbyterian Mission in Honan, China, in 1888, and in 1927, the Honan Mission having been assigned to the United Church, these two veteran missionaries founded a new mission for the Canadian Church in an unoccupied part of Manchuria. They labored there for the Master until their retirement in 1935, Dr. Goforth being blind during his last years in Manchuria. But he never really retired. After his return to Canada, he preached continually. All his life he was primarily an evangelistic preacher, and in the Manchuria Mission all the missionaries are engaged in full-time evangelistic work. Dr. Goforth was a staunch upholder of the fundamentals of the Christian faith, and his surrendered life was greatly used by God in bringing men and women to know Jesus Christ as their Saviour. His sphere of influence extended far beyond his own Mission and his own Church, and many friends among Chinese Christians and missionaries, and in many evangelical churches in Canada and the United States, have suffered a heavy loss.

Rev. Howard Andrew Doig (Montreal '36), formerly assistant minister in Sydney, N. S., was ordained and inducted as minister of Mira Ferry and Catalone Churches, Cape Breton, N. S., on November 10th. This ended a fourteen years' vacancy, during which there has been student supply during the summers, and during some of the winters. Mira Ferry Church was opened almost eighty years ago, and the high pulpit there is one of the few in Canada still in use. The church seats 850 people, but on account of changed conditions, there are now only from seventy to one hundred at the regular services during the summer. However, about four hundred were present at the anniversary service last August when Rev. A. Gordon MacLennan, D.D., of Pittsburgh, a Cape Bretoner by birth, was the special preacher. Catalone Presbyterian Church was built ten years ago and seats about 200; the attendance numbers from thirty to fifty during the summer. Rev. Donald MacOdrum, D.D., of Brockville, Ont., another Cape Bretoner, was the special preacher on Sacrament Sunday at Catalone last summer. The older people in these two congregations are

Gaelic-speaking, but Gaelic services are only held once or twice a year. TORONTO, ONTARIO.

The "Angus" Controversy in Australia

By the REV. WILLIAM L. SIMPSON

IN 1932, the teaching of Professor S. I. Angus, of Sydney University, was seriously questioned in the New South Wales State Assembly. In 1933, the question was again raised in the General Assembly of Australia, and the matter was referred back to New South Wales. From that Assembly the matter came before a Judicial Commission, the finding of which was far from satisfactory. The General Assembly met in Sydney, in September last and the matter was finally dealt with.

The Debate was a lengthy one and some remarkably able speeches were delivered, the effort of the Rev. F. A. Hagenaur, M.A., of Melbourne, being outstanding. At the end of the debate, the resolution agreed upon is briefly this:

(1) While liberty of thought is allowed in some matters, no liberty of opinion is allowed in the Doctrine of Redemption. These doctrines *must* be taught as formulated in the "Westminster Confession of Faith."

(2) Dr. Angus is condemned for having openly (in his book "Truth and Tradition") dissented from the "Confession of Faith's" formulation of the "Incarnation Propitiation and Resurrection."

(3) All ministers are instructed that this is the law of the Church and *must* be obeyed. Dr. Angus is so instructed by name. State Assemblies and all Presbyteries are called upon to see that this instruction is obeyed.

(4) Dr. Angus and all others, are trusted to act loyally, but in the event of any disloyalty further action will become necessary.

The ending of this long and troublesome controversy has brought considerable relief to the whole Church and is a decided victory for the "historic Catholic faith."

Attached is the exact wording of the final resolution.

83. The Rev. F. A. Hagenaur moved, the Rev. A. D. Marchant seconded and the Rev. Dr. MacIntyre supported the motion, as follows:—

(1) That the Assembly: (1) Receive the report of the Committee to which the motions of the Revs. Dr. MacIntyre, F. A. Hagenaur and A. D. Marchant (Mins. 14, 15, 17 and 19), relative to Dr. Angus, were referred.

(2) Resolve as follows:—

1. That this Assembly, in view of the theological unrest within the Church, and for the assurance of those who have expressed deep concern, as well as for the

strengthening and peace of our whole Church, hereby affirms its adherence to the historic Catholic faith.

2. That this Assembly holds that the real function of the Church is to be found in the teaching, preaching and practice of a vital religion which seeks to express the mind and spirit of Christ, and affectionately enjoins all members and adherents of the Church, through fellowship in worship, witness and life, to work and pray for the fulfillment of the Church's high vocation, which is the advancement of the Kingdom of God in the lives of men, in the morals and institutions of nations, and in the brotherhood of mankind throughout the world.

3. Inasmuch as the basis of Union in giving liberty of opinion on all doctrines taught in the Subordinate Standard not essential to faith declared that in regard to the doctrine of Redemption, the Love of God to all mankind, the free gift of His Son to be the Propitiation of the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's all-sufficient sacrifice, are essential to faith and the historic facts of the Incarnation, the atoning Life and Death and the Resurrection, on which the faith is based, must be taught by all who are admitted to the office of the Holy Ministry, as formulated in the Subordinate Standard, until the formulation is altered in the prescribed manner.

4. And as any denial or discarding of these facts, as so formulated, by any person admitted to the Holy Ministry constitutes a breach of trust with the Church.

5. And as the Rev. Dr. S. Angus has frankly and openly, with obvious sincerity, in "Truth and Tradition," *acknowledged himself to be in conflict with the formulations of the doctrines of the Incarnation, the Propitiation and the Resurrection, as they are set forth at present in the Subordinate Standard, and laid down in the Declaratory Statement, claiming that they are at variance with the Supreme Standard, such doctrines, however, being among those parts of the doctrine of Redemption which the Basis of Union has declared to be essential to faith and must be taught as set forth in the Subordinate Standard and laid down in the Declaratory Statement, unless and until altered in the prescribed manner.*

6. Therefore the Assembly instructs State Assemblies, Presbyteries and all who have been admitted to the office of the Holy Ministry, that the laws of the Church *must be obeyed*, and draws their attention in particular to the clause in the Basis of Union declaring that the doctrine of Redemption is essential to faith and *must be taught as set forth in the Subordinate Standard, and laid down in the Declaratory Statement unless and until altered in the prescribed manner.*

7. The Assembly also draws the attention of Dr. Angus, various appellants and petitioners and all other parties directly or indi-

rectly concerned in the case to the above instruction, and feeling confident that it will be obeyed by all, resolves that, *unless it be disobeyed hereafter, no further action is necessary.*

8. Further, the Assembly does not *now* consider it advisable or necessary to enter further upon the matter of the petitions and appeals in reference to the teaching of Prof. S. Angus, and instructs the Presbytery of Sydney and all other courts of the Church in accordance herewith.

84. The Rev. Professor Gillies intimated that the Petition from a number of ministers and elders was withdrawn.

85. The Rev. A. J. Carter intimated that he withdrew all his petitions and appeals.

86. The notice of motion of the Rev. John Edwards (Min. 16) consequently lapsed.

87. The Rev. Geo. Tulloch intimated that he withdrew his notice of motion (Min. 24).

88. The Rev. Professor Dr. S. Angus briefly addressed the House.

89. The Moderator led the Assembly in prayer.

90. At this stage the Business Convener moved that the House adjourn till Monday at 10 A. M. The motion was seconded by the Rev. W. D. Marshall and approved, which having been duly intimated, the Moderator closed the Sederunt with the Benediction.

Latest News of North China Theological Seminary

By the REV. ALEXANDER N. MACLEOD

I HAVE just received a letter from China with news that will be of interest to all friends of the North China Theological Seminary.

The new year opened with registration of students on September 4 and 5, and classes began on the following Monday. One hundred and thirty-nine enrolled in the men's Seminary and 25 in the affiliated Women's Bible Seminary, making a total of 164. This number of students is the largest in ten years, only falling short of the peak which was reached before the civil war of 1927. The student body is very representative of the Christian movement in China. They come from 21 different provinces of China, including Manchuria and Korea, and are associated with a score and more different missionary societies.

Last year the enrollment was over 140 and the accommodations of the school were taxed to the limit. Where the increase of 20 students is housed, it is difficult to imagine. The attic and basement of the recitation hall, the second floor and basement of the library building, as well as other places, have been turned into sleeping quarters for the students since the dormitory facilities became inadequate some years ago. The recitation hall, which has only four classrooms, each of which seat about 30 students in a crowded condition, is of course long since outgrown, and larger classes have to be held in the lecture room of the Cynwyd Library.

The Faculty has been strengthened by two additions to the Chinese staff. Mr. Kao, a pastor in Shansi, and Mr. Cheng Chi-Kwei, an instructor for some years in the Hunan Bible Institute, have been invited to Tenghsien, and have assumed their duties this fall. Two members of the foreign staff are home on furlough, but one of these, Dr. Dodd, will be returning in a few months.

A member of the Board of Directors, Dr. C. E. Scott, has donated the sum of \$500 towards the purchase of an organ for the Marr Memorial Chapel. This sum with interest has been exchanged for \$173.59 U. S. currency and it is intended, if the full amount of about \$600 is provided by friends, to purchase a two manual philharmonic reed organ. Those of you who enjoy beautiful music in the churches of America may perhaps realize the need for such an organ in the Seminary Chapel.

Last year a survey commission, of which Dean Luther Weigle of Yale Divinity School was the head, visited the theological schools of China and published findings in a report entitled, "Education for Service in the Christian Church in China." I have it before me as I write and I wish you could examine it. According to the report there are 11 theological Seminaries maintained by the various missions in China, with a total of 240 students. Forty per cent. of these are enrolled in the North China Theological Seminary, which has a student body almost double the size of the next largest on the list, making it by far the largest theological Seminary in China. The report does not state the further fact that it is the only Seminary in China that holds to that system of doctrine so finely set forth in the Westminster Confession and catechisms, the Reformed Faith.

The Seminary was founded by Northern and Southern Presbyterian missionaries and established at Tenghsien in 1922. It was wholly a venture of faith—no mission board contributing to its establishment or maintenance beyond granting the services of missionaries to its staff of teachers. It is entirely dependent for its support, under God, on the contributions of friends who are interested in the training of an educated and evangelical ministry in China. It is controlled by its own Board of Directors, which is composed of both missionaries and Chinese, and reports to the General Assembly of the Chinese Presbyterian Church. Each year the Directors and the Faculty sign a statement confessing their continued evangelical convictions, and the school is so well known in the Orient for its testimony that students come to it from all denominations.

All this is a cause for thanksgiving to our Almighty God. Will you pray, too, for the North China Theological Seminary, that all its needs may be supplied, and for its faculty and its student body that they may always maintain its evangelical testimony and a high quality of spiritual life?

News in Nutshells

Bibles Placed in White House

THE Gideons recently presented eleven specially marked Bibles to the President at the White House, one for each guest room. Two additional and specially made and embossed copies were presented for the rooms of the President and Mrs. Roosevelt.

Christian Testimony Stifled

THE Student Volunteer Movement is to be affiliated henceforth with the Student Christian Movement, the merger of the Y. M. C. A. and the Y. W. C. A.

The national council of the Y. M. C. A., meeting recently in Cincinnati, indorsed a financial program for foreign work and home missions, and approved a plan of youth training to provide "a broad cultural background with adequate preparation for the total business of living."

The budget for foreign work calls for \$500,000 for 1936, \$550,000 for 1937, and \$600,000 for 1938.

The Committee on Home Missions and Pioneer Fields was authorized to raise \$25,000 during the next year for its work among American Indians, Mexicans, and Negro men and boys in the South.

The report of the International Committee emphasized the thesis that the Y. M. C. A. acts as mediator and conciliator between antagonistic adherents of other faiths.

Destructive Methods Taboo

THE United Lutheran Church at its recent convention spoke out strongly against "spiritual destructive methods of raising money," such as card parties and dancing, by approving the American Missions Board's decision to withdraw support from 575 Mission churches if they persist in so raising funds.

Mohammedanism and the Negro

THE *Negro Journal of Religion* states that the 7,000,000 Negroes in the United States who are unchurched are the hot-bed for all sorts of "isms." Mohammedanism, which is sending missionaries at present all over the world, is making special efforts among them.

Mormons for Sabbath Observance

THE Press reports 6,000 Mormon young people gathered in Salt Lake City, capital of Mormonism, to launch a crusade for the better keeping of the Sabbath. The leaders of the Mormon Church are shocked at the widespread desecration of the Sabbath and the growing spirit of lawlessness in America. Fifteen states were represented by delegates at the conference. The Mormons

expect to push the crusade in all the states where they have any considerable population. Their goal is—no sports on the Sabbath, no movies, no dancing, no feasting, no type of self-indulgence, no work that is not absolutely necessary.

Protest Against Communism

MEMBERS of the American Legion protest against the granting to Communism of a legal listing in national election and radio broadcasts. They say:

"The other political parties are organized under the Constitution and laws of our country. They are committed to the American form of government and the orderly processes of democracy.

"The Communist party is not an American political organization, but an alien group directed from Moscow. Its avowed aim is to overthrow all democracies and substitute its so-called dictatorship of the proletariat. The Communists would end the America we know and love. They would destroy our churches, break down our homes, and put a stop to all individual freedom."

In times of war the attempt to overthrow the government is called "treason"; what is it in times of peace?

—*Wesleyan Methodist*.

Collections Banned

A METHODIST Protestant Church in Shickshinny, Pa., has depended entirely on free-will offerings for the past nine years. No socials or dinners have been given nor any campaign to meet expenses. Recently it has banned all collections at its services, and "a store house" at the rear of the church receives voluntary contributions.

Believe It or Not

IN A community west of here, in Marshall County, it is shown by records that no arrest or court procedure has been made in thirty years. The sheriff must live by other means than his office. In the township all residents are of the Lutheran faith. There are two parochial schools, making a public school unnecessary. Mr. Ripley (Believe It or Not) applied to Rev. A. C. Traugott of this community for an affidavit of the fact and received it.—*Kansas City Star*.

United Church of Canada Ordains First Woman Minister

TORONTO—Miss Lydia Gruchy, B.A., B.D., was ordained into the ministry of the United Church of Canada, on November 4th, at St. Andrew's United Church, Moose Jaw, where she is at the present time serving as assistant minister.

Miss Gruchy is Canada's first woman minister, but she will be followed shortly by others in this new field of endeavor for

women of the United Church. There are at the present time six women registered in the theological course at Emmanuel College.

The Church of England in Canada is not affiliated with the United Church.

Baptists Respond to Mission Board's Call

A FORMER issue of the *Watchman Examiner* (Baptist) announced that the Foreign Mission Society of the Southern Convention had canceled the sailing of new missionaries and some on furlough. This necessity was caused by an unexpected decrease in gifts. But now since state after state has rallied to the Board's S. O. S., and sent into the Lord's treasury additional gifts, the Board is able to send out these missionaries.

What Next?

THE Rev. F. W. Abel, pastor of the Redeemer Evangelical Lutheran Church of Glendale, N. Y., arranged for Thursday evening services in his church during July and August, and also September, for those who wished to fish or swim or play golf on Sunday morning. "Those who attend on Thursday evening won't have to come on Sunday morning. This should reduce absence from weekly worship to a minimum," the pastor declared. "Of course," he said, "there is no law against attending both services each week."

Methodist Union Now Almost Assured

THE Methodist Church, South, is showing enthusiasm for union, and is impatient to begin voting. In Conference after Conference the record of an unofficial vote has been unanimous.

The Methodist Protestants report the final adoption of the Plan of Union assured in their body. The Negro Conferences of the Methodist Episcopal Church are divided on the issue; but the church as a whole is maintaining its majority at above 90%. The Negro Conference voting is interesting. In Eastern Tennessee the ministerial vote was favorable, but the lay vote negative. In West Texas this record was reversed, the lay vote being for union and the clerical opposed. In North Carolina the ministers voted the plan and the laymen defeated it. Texas defeated the plan in both the lay and clerical houses.

Notwithstanding, however, this divided front among the Negro Conferences, the Methodist Episcopal Church seems destined to maintain its general majority for union at about 95%.

"Free" Churches and the Coronation

THERE is a growing feeling in England that the "Free" churches should be invited to participate in the ceremony of West-

minster Abbey in May. The Nonconformist churches represent at least one-quarter of the population of the United Kingdom.

Spanish Protestants in Distress

OFFICIALS of the Spanish legation and representatives of General Franco, rebel leader, have assured Dr. Adolph Keller, director of the General Bureau for Relief of the Evangelical Churches of Europe, that "the atrocities committed by an anarchistic 'canaille' against the Catholic Church would not be repeated in the form of an unleashed terror and reprisal directed against Protestants."

Dr. Keller also announced that certain steps have been taken looking toward a joint protest on the part of the governments of the great powers in Europe on behalf of the Protestants in Spain.

Protestants in different parts of Spain—in districts under Loyalist as well as under the Rebel government—report unutterable distress and ask the Central Bureau for help. Dr. Keller urges all Church authorities and organizations in the United States to take immediate action to help the Spanish Protestants by sending to pastors, teachers, and other leaders the necessary funds to buy food, clothing, first-aid supplies, and blankets.

Most recent reports from Madrid indicate that the evangelical institutions, schools, and churches are intact. There is some unverified evidence, however, concerning persecution of Protestants in the area occupied by the rebels. It is difficult to prove, according to Dr. Keller, "that the persons who were killed were done to death because they were Protestants or because their political loyalties met with the disapproval of the victors."

Religion in Russia

THE BOLSHEVIK declares that women and older peasants are still religious, but among the young peasants, only one per cent of the men and twelve per cent of the women go to church. At a conference of the Communist Party on November 12th at Yaroslavl, it was decided to organize "councils of militant godless" in all districts and to open anti-religious schools immediately for the youth.

The Lutheran tells of what the Soviet has done to Christians. Of the 50,000 pastors of the Orthodox Church only a few are now permitted to perform their duties, and the threat of martyrdom continually hangs over them. In 1914 there were 230 Lutheran pastors, 800 congregations and 1,100,000 communicants. At the present time only 14 pastors can be definitely located; the rest having been banished, imprisoned or executed. Forty-seven of these are known to be working as slaves of the government in digging canals in Siberia and near the White Sea. Not a single one of these pastors, so far as known, has denied the faith. The days of the martyrs are on us again.

Godless Propaganda Prepares World Program

THE godless movement which is being conducted from Moscow is preparing a new attack against the Christian Church in all the world, even against all religions in general. The climax of these preparations is to be reached in the World Conference of the Godless and Free Thinkers which has been called by the Central Council of the Godless in Moscow, February 9, 1937. The preliminary work is being conducted by a committee of twenty-nine members of which Jaroslowski, the leader of godless propaganda, is the chairman. It is expected that 1,600 representatives from forty-six countries will attend this congress of the godless. The determination with which the conflict is to be undertaken is indicated by the order of business. Moreover, it is becoming clear that the godless movement with its headquarters in Moscow is not to be limited to Soviet Russia, but has made the destruction of all religion also in other lands its goal. The organization of a world propaganda against religion is projected; the godless internationale is to be organized more rigidly under the leadership of the Society of the Godless in Soviet Russia. For the effective execution of these new projects which are being outlined an international propaganda fund against religion is to be founded. Directly related with the preparations to make a new general attack, it is planned to erect a powerful radio station which shall serve atheistic propaganda exclusively. According to an announcement, this new radio station shall have sufficient power to be heard at the greatest distances. Obviously the idea is not only "to enlighten" the people of different lands, as the Soviet leader contends, but also to give support to certain strategic centers of bolshevistic, atheistic propaganda as for instance in Madrid, Prague, Mexico, India and China and other countries in order to carry on the fight against religion with a unified front. Arrangements have already been made for the provision of funds and the construction of the station is to be begun soon. This station which is to be opened next year will send out its messages in many different languages of the world. The Soviet government

has not only recognized the plan but is giving its support.—*Das Evangelische Deutschland*.

The Lull in Germany

THERE is much to support the view that the battle of Hitler against the Christian churches has been successful in intimidating the majority of the pastors and in impressing the youth of Germany with the claims of the new religion. A letter to this office from a German pastor laments but acknowledges the requirement of silence. Dr. Martin Niemoeller stated recently that in his judgment the Evangelical churches have lost their fight—that the Confessional group is now a small minority and that the interference of the government with education represents flagrant violations of Christian convictions.

Ministers are required to take the following oath:

"I, as a minister ordained in the Church of Jesus Christ, swear my absolute and unqualified allegiance to Adolph Hitler, to the Reich church government, to its decrees and all its interpretations of its decrees, not only in my present office, but in any future office I may hold in the church."

An Association of Free Churches, comprising four denominations, Baptists, Congregationalists, Methodists and Evangelicals, with a membership of 500,000, has resolved to remain neutral in the church troubles if possible, to receive no support from the government and acknowledge no government control.

Religion in France

THE Westminster Cathedral Roman Catholic Chronicle states that there are 10,489 churches in France without priests. Ireland has to be called upon to fill up the ranks.

The Society of the Godless in France baptize their new members, giving them "red" baptismal certificates. The certificate, issued both to adults and infants, carries a picture of an athlete about to break to pieces a cross. The sponsors promise to protect the child against the indoctrination of the Church and to be an example in hostility to the Church.

The Methodist Sacramental Fellowship

THIS new organization of seventy-six ministers, is causing much misgiving among the Protestants of England where it has arisen. The fellowship favors the use of lighted candles and the sign of the cross at the Communion service. A prominent Methodist, the Rev. C. W. Marriott, in the *Methodist Times* (England) warns:

"The rise of the Sacramental Fellowship is one of the signs that the Methodist Church, like most other Protestant Churches in England, is in the last throes of spiritual death, from which only a supernatural revival can save it."

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