

CHRISTIANITY TODAY



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

SAMUEL G. CRAIG, Editor

ETHEL WALLACE, Assistant Editor

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

FEBRUARY, 1937
Vol. 7 No. 10

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

Editorial Notes and Comments

DR. J. GRESHAM MACHEN

IN THE death of J. GRESHAM MACHEN the Christian religion has lost one of its ablest and finest representatives. Of all those with whom we have been privileged to associate, he was the most like what we conceive Paul (apart from special supernatural equipment) to have been. In him breadth and power of thought were combined with simplicity of faith, humility of spirit, great courage and an unlimited readiness to spend and be spent in the service of his Lord.

We have not had the happiness to approve his course since the establishment of the Independent Board for Presbyterian Foreign Missions, but that has not led us to alter our judgment concerning his ability and accomplishments as a scholar, teacher and writer or blinded us to the manner in which he adorned the Gospel by the purity and strength of his Christian character as well as by the vigor and fluency of his pen and voice.

DR. MACHEN was a New Testament scholar of the first rank. It may be an exaggeration to say with some that he was without an equal in this field—somewhat as it is an exaggeration to say that he founded Westminster Seminary—but we think it at least safe to say that he was without a superior in this realm. With the exception of the little over a year he spent in Y. M. C. A. work in France and Belgium during the World War, DR. MACHEN, since his student days, had been continuously engaged as a teacher of the New Testament—eight years as instructor and fifteen years as assistant professor at Princeton Seminary and a little over seven years as head of the New Testament department at Westminster Seminary. DR. MACHEN, however, did not confine himself to strictly New Testament studies. His grasp and understanding of Christianity as a system of thought and life and of the influences that oppose it in the modern world (both within and without the Church) became such that in 1926 the directors of Princeton Seminary by an overwhelming vote chose him to succeed the late W. B. GREENE as Professor of Apologetics. The General Assembly, however, sad to relate, influenced by the representations of the Auburn Affirmationists and

those friendly to their demand for an inclusive Church refused to confirm his election.

DR. MACHEN was not only a man of great learning, he possessed unusual gifts as a teacher. His enemies being judge, he was outstanding in this respect. He not only endeared himself to his students, he stimulated and moulded their thinking and living as few teachers have done. It was this remarkable combination of solid learning with ability to express himself in terms intelligible to the common man that made DR. MACHEN so effective as a preacher and lecturer. He did not possess in any marked degree the gift of eloquence but he was none the less an exceedingly effective speaker, especially when addressing student audiences—whether young or old. He was in many respects the successor of FRANCIS LANDEY PATTON as a gifted expounder of profound truths in language understandable of the people.

In addition to being a scholar and teacher of the first rank DR. MACHEN possessed literary merits of a high order. He deserved as few theological recipients have deserved the degree of Litt.D. All of DR. MACHEN's books are eminently readable. As one peruses them he hardly knows which to admire the most—the keenness and virility of the thought or the clarity and aptness of the expression. It is this combination of learning and clear thinking with felicity of expression that makes practically all of DR. MACHEN's books the best of their kind. To all of them the words that WALTER LIPPMANN applied to *Christianity and Liberalism* are more or less applicable: "It is an admirable book. For its acumen, for its saliency and for its wit, this cool and stringent defense of orthodox Protestantism is, I believe, the best popular argument produced by either side in the current controversy. We shall do well to listen to DR. MACHEN" (A Preface to *Morals*, p. 32).

DR. MACHEN's gifts as an ecclesiastical leader, in our judgment at least, were not commensurate with his gifts as a scholar, teacher and writer—largely because of his apparent inability to work with those who did not fully approve his methods as well as his principles. The result was that while the newspapers frequently spoke of him as both the intellectual and ecclesiastical leader of the "Fundamentalists" yet as a matter of fact only a relatively few of the so-called Fundamentalists of the Presbyterian Church in

the U.S.A. ever looked upon him in the latter light—a fact that is evidenced by the small number that followed his lead in the matters of the Independent Board, the Covenant Union and the Presbyterian Church of America. It will be recalled that the majority even of those who had been associated with him in the establishment and maintenance of Westminster Seminary refused to follow him in these matters. We, at any rate, share the opinion of those who think DR. MACHEN would have rendered a larger service to the cause to which he was so devoted had he confined his activities more to his teaching and preaching and writing—activities for which he was so superbly equipped—and paid less attention to ecclesiastical politics, a field in which he was surpassed by many who possessed only a moiety of his ability as a scholar and thinker. But while we question the wisdom of DR. MACHEN's actions in devoting so much of his time and strength in recent years to such matters we do not question the purity and nobility of his motives. Had DR. MACHEN followed his personal desires in this matter we are sure he would have confined himself almost exclusively to his teaching and writing. He felt, however, that the situation in the Church was such that loyalty to his Lord made it imperative that he enter the field of ecclesiastical politics and under such circumstances DR. MACHEN was not a man to consider his personal preferences. Perhaps at the end of the day it will appear that he acted wisely as well as nobly but for the present it seems to us that he would have exerted a more commanding influence, both at home and abroad, had he followed a different course.

The greatest service that DR. MACHEN has rendered the cause of Christ—and for which in our judgment he will longest be remembered—was due to the clarity with which he perceived and the vigor with which he unanswerably maintained that what passes under the name of Modernism or Liberalism is not Christianity at all but rather a religion of a radically different sort. He was not the first to perceive this—it found clear expression, for instance, in ABRAHAM KUYPER's lectures on Calvinism delivered in 1898—but no one in the English speaking world has done as much as DR. MACHEN to open the eyes of Christians to the fact that an enemy within the gates was commending to their attention a type of religious belief that is diametrically opposed to Christianity at all principal points and that is all the more dangerous because it makes use of traditional Christian terminology. He gave fullest and most adequate expression to this basic conviction in *Christianity and Liberalism*—a book that has lost none of its significance since it was published in 1923. We think that DR. MACHEN frequently misjudged his contemporaries within the Church as to their allegiance to these two opposing religions—largely because he was too prone to assume that others were as logical and consistent as he himself—but we are fully convinced that he was right in the main point. DR. MACHEN has frequently been spoken of as a troublemaker in the Church but it should be clear to all genuine Christians that the real troublemakers were and are the advocates of this other gospel which is not another. God grant that His people shall not rest or hold their peace until this enemy shall have

been removed from within the gates of Zion. Thus can they best honor the memory of DR. MACHEN as well as manifest their love and loyalty to their Lord and Saviour, Jesus Christ.

DR. MACHEN has been much spoken against. As a result many, perhaps most, of those who knew him only from a distance do not know what manner of man he was. We are not concerned to deny that at times he was needlessly provocative; nevertheless, we have no hesitation in saying that for the most part he was a victim of grave as well as wide-spread abuse and misrepresentation. We are persuaded that he too belongs to the company of those blessed ones who as they entered the presence of their Lord could say proudly but humbly: "The reproaches of them that reproached Thee fell on me."

PRELIMINARY OBJECTIONS TO BILL OF COMPLAINT DISMISSED

IN OUR news pages may be found the text of the opinion of the Court of Common Pleas No. 5, relative to the preliminary objections filed by the "Presbyterian Church of America" against the Bill of Complaint filed by the Presbyterian Church in the U.S.A. requesting said Court to enjoin and restrain J. GRESHAM MACHEN, PAUL WOOLLEY et al., from using the title, "Presbyterian Church of America," to designate their church organization. The text of the Bill of Complaint was printed in our October issue and that of the Preliminary Objections in our November issue.

It should be understood that this opinion is not a final and determinative opinion. Its immediate effect is merely to require the representatives of the new Church to file an answer to the Bill of Complaint itself. But while this is the case, one can hardly read it without drawing the conclusion that if the final judgment of the Courts is in harmony with this initial judgment the Bill of Complaint will be sustained and the defendants compelled to discontinue the use of the title, "The Presbyterian Church of America," to designate their church organization.

After the above had been put into type the answer of the "Presbyterian Church of America" to the Bill of Complaint itself was brought to our attention. It was filed on the 9th of January, but its length is such as to preclude our printing it in full as it would require not less than five of our pages. In our news pages will be found the more significant passages—sufficient, we trust, to indicate the nature though not the full force of the reply.

FURTHER SUSPENSIONS AND DEPOSITIONS

MINISTERS are still being suspended and deposed because of having renounced the jurisdiction of the Presbyterian Church in the U.S.A. Newspapers report that the Special Judicial Commission of the Presbytery of West Jersey at its meeting on January 11th "suspended" the Revs. M. NELSON BUFFLER, ALEXANDER K. DAVIDSON, J. U. SELWYN TOMS, LEONARD S. PITCHER and FRANK HAMILTON after they had ignored two citations to appear to answer the charges that had been preferred

against them and that on January 19th on their failure to appear after a third citation "deposed" Messrs. Buffer, Davidson and Pitcher, erased Mr. Tom's name and left Mr. Hamilton in a state of suspension. This action was taken in harmony with Chapter VI, Section 5 of the Book of Discipline:

"If a minister accused of an offense refuses to appear by himself or counsel, after being twice cited, he shall, for his contumacy, be immediately suspended from his office; and if, after another citation, he still refuses to appear by himself or counsel, he shall be deposed as contumacious, and suspended or excommunicated from the communion of the Church. Record shall be made of the judgment and of the charges under which judicial process was instituted against him, and the censure shall be made public."

It appears, therefore, that the Presbytery of West Jersey is technically within its rights in first suspending and then deposing these ministers. It should not be supposed, however, that the Presbytery of West Jersey (or any other presbytery) was obliged, under the Constitution, to deal with these ministers after this fashion. That would be to overlook the fact that Chapter VII, Section 2b of the Book of Discipline provides that,

"When a minister, not otherwise chargeable with an offense, *renounces the jurisdiction of this Church, by abandoning the ministry, or becoming independent, or joining another body not deemed heretical*, without a regular dismission, the presbytery shall take no other action than to record the fact and *to erase his name from the roll*. If charges are pending against him, he *may be tried* thereon" (italics ours).


It has been alleged by some that the provision of the Book of Discipline just cited does not apply to ministers like those mentioned above by reason of the fact that they are "chargeable with an offense." Such is not the case. This appears from the judgment rendered by the General Assembly at Syracuse in Non-Judicial Cases Nos. 1 and 2 (the Coray cases). There it was held that though the Rev. HENRY W. CORAY was chargeable with an offense in leaving his church and undertaking work under the auspices of the Independent Board without the consent of his presbytery yet that the Presbytery of Lackawanna acted within its discretion when it took no action other than to erase his name from its roll (1936 Minutes p. 37). Moreover in so ruling the 1936 Assembly acted in harmony with previous decisions. As far back as 1885 (Minutes p. 604) we read: "A Presbytery has no authority to take a minister's name from the roll, without his consent, except by discipline, *unless he has said or done something which either recognizes some other ecclesiastical jurisdiction over him or declares his independence*" (italics ours). It should be noted that the provision of the Book of Discipline just cited does not assert that even those against whom charges have been preferred *must be tried* thereon but merely that they *may be tried* thereon.

It will be seen, therefore, that while the Presbytery of West Jersey was technically within its rights, under the

Constitution, in first suspending and then deposing these ministers yet that it was under no obligation to do so. What it was free to do and what, it seems to us, Christian wisdom and Christian charity demanded that it do was simply to erase their names from its roll. The action taken smacks of persecution and in our judgment is dishonoring to the Church and displeasing to the Lord and Master of us all. The action of West Jersey Presbytery is not without precedent but we sincerely trust that such precedents will not be followed further.

Nothing we have said should be interpreted as implying that we do not think that ministers as well as laymen have a right to withdraw from the Presbyterian Church in the U. S. A. Such a right we regard as inalienable. One irony of the situation is that men who not long ago were urged to withdraw, instead of being commended for doing as advised are being treated as offenders against God. We may think these men ill-advised in withdrawing but let us have an end of this un-Christian treatment of them.

THE CAYUGA OVERTURE

HE Presbytery of Cayuga with the concurrence of some seventy presbyteries overtured the 1935 Assembly to proceed in a constitutional way to amend the Confession of Faith as follows:


"In Chapter XXIII, Section II, strike out the word 'as' and the words 'so for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions'; so that the Section shall read as thus: 'It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof they ought especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth.'"

This overture was referred to the Standing Committee of Polity which recommended that in accordance with the provisions of the Form of Government, Chapter XXIV, Section III, a special committee of fifteen be appointed to consider said overture and report its recommendations to the 1936 Assembly. This committee recommended that the proposed amendment be transmitted to the presbyteries and its report was adopted. As a result this overture is now before the presbyteries and if approved by two-thirds of the presbyteries the statement that magistrates (in effect the President of the United States) "may lawfully, now under the New Testament, wage war upon just and necessary occasions" will be eliminated from our Confession of Faith.

In our judgment, this overture should be rejected. We cannot see that any good will be accomplished by its adoption. While denied by some of its sponsors, it seems clear that it has been proposed in the interest of pacifism. Even so, it fails of its purpose in view of the fact that its sponsors failed to include a request that question 136 of the Larger Catechism be also amended for there we read that "all taking away of the life of ourselves or others" is forbidden by the sixth commandment "except in the case of public justice, lawful war, or necessary defense." It is al-

leged in behalf of this overture that it will remove from our standards any sanction of war by our Church. It should be noted, however, that Chapter XXIII, Section II, of the Confession of Faith has to do exclusively with the duties of the Civil Magistrate. Amend this section as proposed and the way will be open to allege that Presbyterians are not under obligation to support the President in any war whatever, including a war of defense. The only sanction given by the words whose elimination is desired is a sanction of the Church of the right of the chief magistrate to "wage war upon just and necessary occasion." DR. MARK MATTHEWS' language may be needlessly vigorous but he is substantially right when he says: "A man who will not provide for his own household and who will not defend his own country is worse than an infidel, according to the Scriptures. If the President of the United States were to refuse to defend this country, he would be immediately impeached and he ought to be court-martialed and shot." The adoption of this overture, it seems to us, will involve a retreat from the historic position of our Church to one less Biblical and so less Christian.

"THE STATE OF THE CHURCH"

HE *Christian Century* (Dec. 30, 1936) prints without comment the report on the state of the church submitted to the Federal Council "for its thought and action during its next biennium" by its special committee—a committee consisting of ALBERT W. BEAVEN, JUSTIN W. NIXON, WILLIAM Y. BELL, ALBERT E. DAY, MRS. JOHN H. FINLEY, WALTER M. HORTON, PAUL B. KERN, SAMUEL C. KINCHELOE, JOHN A. MACKAY, and HOWARD CHANDLER ROBBINS.

This interpretation of the state of the church is so much better than the statements to which we have become accustomed to expect from the Federal Council that we are almost led to ask, "Is Saul also among the prophets?" It is at least safe to say that if this statement guides the thought and action of the Federal Council during the next two years there will be more to commend in connection with this organization in its immediate future than in its past.

The "fundamental fact" that impressed the Committee in connection with the Christian church today is its deep entanglement with society as it is and the need of the church to realize afresh that while it is in the world it should not be of it. Special attention is directed to the tendency to estimate the success of the church in the materialistic terms characteristic of the age (such as bigness), the widespread dependence of the church on secondary motives (such as maintain clubs and lodges) rather than those which are expressly religious, the disposition of its leaders to accept uncritically the ideals and assumptions of the comfortable middle class, and (strange as it may seem) the tendency to avoid theology as a subject under taboo. In amplification of the latter point we read: "Though we have thus proclaimed a moratorium on theology, pay day has at last arrived. New movements, such

as communism and fascism, are abroad in the world, which pretend to furnish men with a complete philosophy of life. Christianity considers these movements to be hostile to its very nature. Christianity knows that it is in for a tremendous struggle with them. But it can never meet them adequately with mere programs for new activities or with appeals to the feelings. It must meet thought with thought, philosophy with philosophy, the new gospels with the Gospel. It must meet the deification of race and class with the message of the incarnation of the most high God in the universal Man, who garners all races and classes into one common body of a common Lord."

The report finds encouragement for its belief that the church of Christ has begun again to struggle to be in the world but not of it in such considerations as the following: (1) the indications that the wave of purely humanistic thought has passed its crest; (2) the craving of youth for reality in religion; (3) the response of the members of the church to the deeper notes of the gospel; (4) the increasing recognition of the fact that economics is subordinate to ethics; and (5) the "return to theology" on the part of so many of the younger leaders of the church. In further amplification of this latter point we are told: "Even though some of the new theological trends may prove to be important only as correctives of past tendencies, it is clear that the basic issues which concern God and Christ, personal salvation and world redemption, are no longer to be avoided. Christianity is again becoming a way of thought as well as a way of life. Christianity promises to confront the secular, materialistic philosophy of Western civilization and the new totalitarian philosophies of central and eastern Europe with a message that contains a view of the whole of life. For the whole of man's life is lived under the eye and within the hand of God."

The final section of the report suggests methods for accelerating or guiding these favorable trends. Our immediate task is outlined thus: (1) to summon our churches to repentance for personal and corporate sins; (2) to seek a common faith and a common conscience; (3) to develop an increasing consciousness of the church as a world Christian community; and (4) to place greater dependence on the solid spiritual core of the membership of our churches. "It is this central group in every church," we are told, "that must be enlisted in evangelism, education, worship, and the enterprises of the world Christian community." It is suggested that there is need of religious orders like those of the Middle Ages and the Puritan movement of the 16th and 17th centuries, "above all that we should seek to recover the original genius of the Christian movement in the Apostolic Age."

The concluding paragraph follows: "The Christian church needs to disentangle itself from various forms and habits of mind characteristic of our present society that it may take hold of the moral and spiritual issues of that society with greater sincerity and power. The recovery by the church of the assurance of its own unique and indispensable mission seems to us the outstanding need of the present hour."

Dwight L. Moody: Ambassador for Christ

By A. L. Gaylord

ONE sincerely hopes that the flood of literature on the life and labors of Mr. Moody, will not bore but rather bless the reading public. Surely the great man himself would vigorously object to a mere advertising of his person and work.

But if ever the world needed a testimony to the ideals for which the virile evangelist stood, it does today. In this spirit, we take our pen and record the stimulating narrative of his exploits for God and men.

I

If only Moody the Man could stand before the world without the haze of nigh forty years' absence, a better understanding should be had of why he accomplished so much. Too frequently it is tritely remarked that God can "use anyone" with the vague assumption lingering in the mind, "to do what Moody did." One suspects that history has uttered an unheard or unheeded voice for those who thus reason. To be sure, God can and does use any who yield to Him. But, by and large, not "to do what Moody did." There are "God's *picked* young men." Not only does history so testify; the *facts surrounding such lives* indicate such divine choosing.

Surely this is evident in the case of the Northfield Commoner, Dwight Lyman Moody.

Consider him *physically*. During his prime he ranged from two hundred fifty to two hundred eighty pounds weight. He was not corpulent; he was, as his son W. R. tells us, of solid flesh. "Nerves" were unknown to him. The ease with which he relaxed bespeaks a physical freedom, natural and *from within*. In a sense, he did not have to control himself. The photograph of Mr. Moody as sitting on a conference platform, reveals the interest and accompanying lack of tension with which all his work was done. "One who is filled with the Spirit," Moody remarked, "works easily and with delight, for the Lord." A modern Chicago psychologist tells us that the truly successful men and women in the world have "literally played their way through life." It is to be said carefully that Moody's joyous service illustrated that principle. It was his "meat and drink" to do the will of Christ who had "sent" him.

Consider him *mentally*. Mr. Gamaliel Bradford, in human effort to understand Moody, puzzles over the man's lack of interest in business and yet observes, "heaven knows few were more expert at it than he." As a young man, Mr. Moody had amassed a small fortune which would have increased proportionately with years, all things being equal. Difficult customers were turned over to him, in the Lake Street shoe store in Chicago. Prolonged business trips were made into the central west, always with reasonable measure of success. He testifies

that the hardest decision of his life was made when he gave up business for full-time Christian service. "The love of Christ constraineth me," would have been his only explanation in giving himself wholly to the representing of Christ before the world. It is necessary to refer to the mentality of Moody from the point of view of business, for the reason that he had all but no formal education. And yet, when he "gave up business" all of the ingenuity he revealed there became powerfully focused upon evangelistic enterprise. It is this that we mean when we say that "anyone" could not "do what Moody did." He was God's picked man. The unique work he did could be done only by one of his peculiar qualifications. A university president or a seminary professor, towering above Moody in many ways, would not have been qualified to "do what Moody did." A. Chester Mann, in his *Moody: Winner of Souls*, has rightly concluded that the great soul-winner would never have been given to the world in the way in which he was given had he received higher training. If we can see the element of *the divine* in such a setting, we shall catch the particular import of Moody's life and work.

Consider him *spiritually*. For long years Moody sought Christian achievement by mere force of his physical and mental endowments. That is, he counted upon his shoe-salesman methodology, if we may so speak. True, he won souls, largely because he presented Christ in terms of his own Christian experience; there was a more effective way of which he as yet seemed unaware. Several persons come into the picture at this point. There were first, those "two terrible ladies" of the Chicago Avenue Church. Of the Methodist family, they sensed Moody's lack of "the power of the Spirit." They told him about it. And the information was not appreciated—at that time! Moody went to Brooklyn; after preaching to eighteen people, another lady (spiritually related to the above "terrible two"), informed Moody that there was "plenty of preaching in Brooklyn," but that if he would only tell them "something about the Bible, it would be blessed" to the people there. Putting together this double testimony, Moody was chagrined. He felt himself coming to the awful decision that the Gospel would not draw people of itself; some extra attraction was necessary. He found himself crying daily: "O God, what's wrong with me?" There now comes before us the spiritual crisis-hour of Dwight L. Moody. Let us note it carefully!

One November night in the city of New York, Moody (age thirty-four), walked the streets sobbing "O God, why don't You compel me to walk close to Thee always? Deliver me from myself! Take absolute sway! Give me Thy Holy Spirit!" Let Moody himself attempt to tell the resultant experience of divine grace. He says, "I cannot describe it,

I seldom refer to it, it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. *I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand . . . I would not now be placed where I was before that blessed experience if you should give me all the world.* It would be as the small dust of the balance." (Italics ours.)

The man who perhaps stood closest to Moody's life during its last seven years, Mr. A. P. Fitt, comments on this experience: "It was a pivotal experience that explains the remarkable change that began and matured in Mr. Moody. His personal character gained an elevation that he never lost. . . . The seven years I was with him (Mr. Fitt was Moody's son-in-law and personal secretary) I never saw him do an ignoble deed, never heard him speak a mean or unkind word, never perceived in him selfish ambition or self-seeking."

II

The spiritual resources that were Moody's as a result of divine endowment, augmented his natural gifts of body and mind. *Now*, he was indeed ready to go to work.

Moody the Worker! Ah, what institutions rise to testify to the indefatigable Bond Slave of the Saviour! Time would fail to tell of Northfield, Chicago, and "the dominions beyond the seas." Dr. Will H. Houghton has remarked that in Great Britain particularly, the enduring work of Moody is most greatly recognized and appreciated. Many thriving institutions, begun or stimulated by him personally, may be found in that country. But the largest of his works are in America, his native land. The Mount Hermon School for Boys, the Northfield Seminary, the Moody Bible institute of Chicago, are all monumental to his name. Mr. W. R. Moody, D. L.'s son, who passed to be with his Lord in nineteen thirty-three, was chief executive of the Northfield schools; and as A. Chester Mann testifies, it is agreed by all that he did a fine work. However, without the slightest attempt at aggrandizement, we suspect that D. L. himself would add "Amen" to the words of his biographer, Dr. R. E. Day, in his *Bush Aglow*, "As one who loves each Moody institution, who esteems them a most impressive achievement of Christian faith, I risk a storm of argument in stating: *The Bible Institute incarnates more fully than any of the others, Moody's unique personality, dynamic power, great purposes, and deathless devotion to the Book.*" (Italics Dr. Day's.) The words of the same author giving the Bible Institute in Chicago a historic perspective, are striking: "For sheer spectacular giant-hood the Bible Institute is the Mt. Everest of the Moody Institutions and, for that matter, unique in the history of Christianity."

But no *part* of Moody's work can claim him. For that matter, his work as a *whole* cannot claim him, except his work be identified with the world itself; like Wesley, he felt that the world was his parish. He came closer to get-

ting the ear of that world than any other spiritual messenger of the nineteenth century.

In addition to schools, a part of his work was of the order of Bible Conferences. The present program of Bible Conferences throughout this land as well as in Great Britain, is a perpetuation of that which was dear to his heart—the place of Bible study in all of life's varied phases. The Northfield Conference was his greatest demonstration in this regard. Moody's last "Call" to his fellow-workers, in 1899, the year of his death, is pungent with meaning for today: "I am glad to send out this invitation to my fellow-workers, because I believe that such a gathering (the Northfield Conference) was never more needed than now. Many thoughtful men have come to feel strongly that the hope of the Church, today, is in a deep and widespread revival. We are confronted with difficulties that can be met in no other way. The enemy has come in like a flood—it is time for those who believe in a supernatural religion to look to God to lift up a standard against him. Oh, for a revival of such power that the tide of unbelief and worldliness that is sweeping in upon us shall be beaten back; that every Christian shall be lifted to a higher level of life and power and multitudes of perishing souls be converted to God! Why not? God's arm is not shortened, nor His ear heavy. I believe the sound of the going in the tops of the mulberry trees may already be heard."

Thirty-seven years ago Mr. Moody wrote those words; one can hear the voice of the prophet in them, presaging the spiritual dearth that has come upon us. "Oh, for a revival. . . . Why not?" We can only echo, Why not?

But beside institutions and conferences, Moody's abiding influence is felt in lives that he touched and in sermons that he wrote. There are many still living who can tell with tear-filled eyes of his tender, powerful ministry. And for those who never saw or heard him, there are immortal sermons throbbing with spiritual warmth and of such power that one longs to have heard them uttered. A significant quotation from the son-in-law, Mr. Fitt, is important here: "We may expect Mr. Moody's influence to be permanently saved to the Church and the world in the last resort through his writings and biographies. His voice will not be silent as long as his sermons are published."

Somehow the ambassadorship of Moody for Christ has not ceased. Moody Still Lives!

During this centennial year of nineteen hundred thirty-seven, there is particular opportunity for the Church of Christ to re-consecrate and re-dedicate its forces to the supreme emphases for which Moody stood: soul-winning, Bible study, the place of the layman in Christian service. These things were for Moody "the will of God," and truly, "he abideth forever." As we seek to do the same "will of God" and to know the same "abiding," we can almost hear the trumpet-like call of the departed servant: "Quit you like men; be strong!" The answer must ever be: "By Divine Grace, we will."

The Present Status of the Shrine Question in Korea

By Rev. Charles S. Bernheisel, Presbyterian Missionary

THE readers of CHRISTIANITY TODAY are already more or less acquainted with the question that has been agitating the Korean churches and Missions for the last year relative to the relation of the Christian schools to the Shinto shrines. The government has adopted attendance at the shrines as an integral part of its educational system, using this as the unifying principle of education and compelling all schools to go to the shrines at stated intervals and make obeisance. All government schools without exception or question fall into line with this educational ordinance. Shrines are erected in the school yards or installed in the school buildings and all teachers and students are required at specified times to make obeisance. Public school teachers as well as all officials of the government are required to install shrines in their homes and perform certain ceremonies before them. The efforts of the authorities to bring all Christian schools into line with this policy has precipitated a situation that has been disturbing the Presbyterian Missions and Churches during the past year. The Methodists and Catholic churches have adopted the government policy and so all is quiet with them. The Methodist bishop who retired from this area last spring wrote to the members of the Methodist Mission here telling them to do whatever the government required of them. The command is being carried out and new schools are being built and old ones enlarged with no anxiety for the future.

The Presbyterian missionaries have taken a different attitude, and thus have often been referred to in the local press as "those stubborn Presbyterians." The government authorities have spent unnumbered hours in conferences with the Presbyterian missionaries trying to convince them that this is purely an educational question and has no relation whatever to religion. But, having eyes to see and ears to hear, we have not been convinced. We have felt that we cannot allow a non-Christian government to interpret for us what is and what is not religion, but must reserve that privilege unto ourselves.

In view of the situation the Mission decided to withdraw from secular educational work by a vote of 69 to 16. The Southern Presbyterian Mission took a very similar action. However, both the members of the Missions and the Korean pastors are divided on the subject. There are three attitudes that may be and are taken:

First: Accept the government interpretation and let it go at that.

Second: Recognize that attendance at the shrines under government orders is regrettable but accept it in order to save the schools and have the students taught under Christian auspices rather than have them attend the government schools where the whole attitude is anti-Christian.

Third: Recognize that the shrines are a part of the

Shinto religious system and therefore any obeisance rendered at them is a religious act that is not permissible to Christian people.

Some members of the Presbyterian Missions are willing to accept the second attitude. One missionary school principal, with the consent of the majority of his station, took his school to the shrine in October last and made obeisance. Another would have done so if he had not yielded to the earnest entreaties of his fellow station members and certain Korean pastors. The schools in the other stations were not called out on that occasion. In the Southern Presbyterian Mission one missionary principal refused to allow his school to go to the shrine whereupon the police came in large numbers and compelled the student body to go.

The majority of the Presbyterian missionaries have taken the third attitude. Some of those who have not have preferred the famous Wilsonian policy of "watchful waiting" hoping that in the course of a few years the government's attitude will change and relief be afforded the Christian schools.

This third attitude is maintained by the most of us because the shrines are dedicated to the Japanese "Sun Goddess" and the imperial ancestors whose progenitor she is supposed to be. The shrines are often the places of distinctly religious rites according to the Shinto religion, when sacrifices are offered, the spirits summoned and dismissed, prayers offered to the spirits and announcement made to the spirits of any important event that has taken place. Moreover, the schools are required to go to the shrines on the first and fifteenth of each month and as these days frequently fall on Sunday Christian students would be compelled to attend the shrines on the Lord's day. In fact one church that has many Christian students from the government schools in its Sunday School changed its Sunday School hour so that these students could attend on the days they had to go to the shrine.

Unfortunately most of the teachers that have been opposed to the schools going to the shrines have either resigned or been forced out of their positions so that the present faculties are composed very largely of teachers who are willing to go to the shrines rather than have the schools closed. No teacher can now be employed by a Christian school who has not promised the police that he will attend the shrines. There are therefore great difficulties in the way of carrying out the decision of the Missions.

The whole question is now in a very confused state and much prayer is offered up here daily that the Lord will show us the way out and it is earnestly hoped that God's people in the homeland will join us in prayer that God's will may be done and that we may be kept from making any mistakes that would compromise our Christian testimony.

A Pre-Easter Meditation

"O Death, Where Is Thy Sting?"

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

Translated for "Christianity Today" by Rev. John Hendrik De Vries, D.D.*

O death, where is thy sting? O grave, where is thy victory? I Cor. 15, 55.

FROM of old much has been said of "Blessed Christmastide," but nothing of "Blessed Easter." Everyone was alive to the joy of Christmas. The Christmas story was so mightily appealing, and entranced one so mysteriously. That holy Babe of the mother-maid, those shepherds of Ephrata, those angels from on high, those wise men from the East, Herod with his murder of the innocents in Bethlehem, Simeon and Anna in the temple—it was all a chapter of sacred history that brought a turn in the history of the world. Everyone understood it. Even our little children were alive to it. As often as it returned Christmas poured its radiance upon all people. Easter does this in part, but by no means in that same measure. In the Easter story there is too little change in what occurred. It always comes down again to an appearance of Jesus, and those appearances have so little clearness of outline, and are so vague as to be almost confusing. This does not trouble godly people, but the great multitude is not alive to it. To them Easter is more of a May-day festivity. The death chill of winter has again been endured. The spring sun shone again. Young life budded again on shrub and stalk. In the winter sleep of nature is *death*, in spring the quickening again of *life*. This is the Easter joy of the pleasure loving crowds, that seek recreation in field and forest. And a small part of those holiday-keeping crowds, which would mingle at least a little seriousness in their joy, rarely attain unto more than the comforting thought, that Jesus rose from the dead, and that therefore also for them death will not end all.

Easter on the other hand as Saint Paul pictures it in brilliant colors in I Cor. 15 is not known nor otherwise

understood, except by those who can confess of themselves: "*We know that we have passed from death unto life.*" So it was, and so it shall always be. Neither the guard at the grave, nor the Sanhedrin, nor Pilate, have been counted worthy of a sight of the Risen One. It was as Jesus had foretold: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also" (John 14, 19). Ability to bear testimony to the appearing again of the life of the Christ of God, demands as its indispensable factor, life in one's own soul. So there are three classes of people that sing the praises of Easter. The great multitude of those who are farthest distant from the knowledge of the Easter Evangel and are drunk with the revellings of May-day festivities. A small but substantial company of those who hope for a life after death. And finally those who gather closely around the Risen Saviour, and kneeling down before Him worship Him in His glory, and exclaim with the apostle: O death, where is thy sting? O grave, where is thy victory?

Death is the king of terrors. One may make light of it with vain talk or meet it with feigned composure, yet to our mind there is always something fearful in death. It is as though death with its sharp sting keeps us in continual disquiet, and will not give in until its fatal thrust has brought us low. Man looks on death as his enemy, which he may keep for a long time at a distance, but of whose final victory he is assured. No matter what care we take of ourselves, what able physicians we call to our aid, what sacrifices we make, death torments us with its scornful laughter, knowing that in the end it is sure to slay us. And in the face of this scornful laughter of death the apostle raises his

triumph song, saying: O death, mighty death, now that Jesus arose from the grave, where are you now, where now is your superior power, what is there left of your terrifying sting? And in that song of triumph fear and terror flee away. He who can rejoice like this is no longer under the tyranny of death, but stands high above it. He knows, he sees it spiritually, that in Jesus' Resurrection death received its finishing-stroke, and is presently by our King to be destroyed.

This to the "little flock of believers" is Easter. They too rejoice in the return of spring. They too when they carry their loved ones to the grave call out to them: Till we meet again. But yet Easter is of a much deeper, much more personal significance to them. All heathen have had part in Springtide festivities. Also they that kneel before idols have held fast to a belief in life after death. All this was in vogue long before Jesus arose from the grave. All this would have been cause for joy, even if Jesus had remained in the grave. And therefore the apostle does not say: "If Jesus is not risen, there can be no resurrection of our dead"; but quite to the contrary: "*If there be no resurrection of the dead, then is Christ not risen*" (I Cor. 15, 13). Easter is not merely a proof of a life after death. This was certain before Jesus came, and apart from Jesus is equally sure. Sure by the dictates of our nature, and sure by Divine revelation. Our Easter has an entirely different, a much further reaching significance of its own. That Immanuel arose is the triumph over Death as such, over Death as power, over Death as the King of terrors, and Easter does not say that death shall triumph over us, but that we shall triumph over Death.

What had no life in itself can not be dead, as death can only overtake what was alive. A piece of metal, a stone is not dead, as it never was alive. The stars that wander about in the firmament move with incredible velocity, have never lived, and therefore, when they are extinguished, can never be called dead stars. Even the powers of nature, such as electricity and magnetism, have never lived, and hence also can not be

*Copyright, 1937, by John Hendrik De Vries.

called dead powers. Death can only apply to plants, animals and man, because these three sorts of beings had a life of their own; man even a twofold life, one of the body, the other of the soul. So death can overpower a plant, an animal or a man, and it does this, when it interferes with the spontaneous action of the life that was in them, and thereby destroys it as life. And what happens then? See it in a crushed rose-bush. It withers and wilts and decomposes. No stone, no piece of ore decomposes like that. But a plant does, because it was alive. Now when this life is injured and brought to nought, nature appropriates to itself what was in the plant, disintegrates its chemical component parts, and brings it to pass that what was intended to produce stem, leaf, flower and fruit is turned into a rotting mass. The same takes place with the animal. When a bird has been lying dead upon the ground for some three or four days, all the beauty of its feathers is gone. Just because plant and bird were alive, with the disturbance of that life, decomposition sets in, and that is Death.

The same takes place with man; only life in man is of another sort. With respect to the bodily life, this is not so evident in death. For then a man appears to perish like a plant and a beast. His loveliness melts away. His corpse is stiff and pale, and shortly decomposition sets in. Life no longer holds the constituent parts of the body together in equipoise. Nature begins its work of demolition. Here too is decomposition, and presently, even as with plant and animal, putrefaction. Yet here it is different from what it is with plant and animal. That human body has formed itself from a scarcely visible cell in the motherwomb, not by itself alone, but in vital connection with the germ of its spiritual life, and which spiritual life has henceforth dominated the construction and formation also of the body. Hence that in man the germ of life is not destroyed, but continues to exist, and that in the day of resurrection the body can renew itself from this germ, even as a tulip renews itself from the bulb, even though the whole plant has been cut down and cast aside. Flesh and blood shall not inherit the Kingdom of

God, but from the germ the body of the resurrection shall develop itself anew. Yet this does not save man. If he died in an unholy state, he shall arise, but to horror and corruption. His resurrection body shall not be like unto the glorified body of Jesus, but in a form of abhorrence which is the product of indwelling corruption.

This only becomes clear when you understand, that though man has a body, he is essentially a spiritual appearance. Hence that when death attacks anyone, he first attacks this spiritual nature. Then man is still alive in the body, but inwardly he is already dead by sin, which as a poison entered into the life of his soul. But, as is self-evident, the process of that death, of that dying of the spiritual nature in man is spiritual. There can be no decomposition, because the soul is not complex. Nature here can not cause decomposition, consumption and putrefaction, because nature has no power over the soul. Corruption here does not go out from nature, but from Satan; and by that action of Satan the spiritual life turns into its opposite. Instead of love comes hate. Instead of a sense of communion, envy. Instead of a drawing to things that are above, a drawing to things that are below. Instead of light, darkness. And that poisoning process, unless it is arrested, goes on. The life of the soul that was disposed to what is true, good and beautiful, turns into an evil action, which with poisonous passion chases after what is untrue and false, unholy and impure, disdainful and base. Just because the soul is alive, even though it fell into the power of death, it can not cease to operate, though now its action is unholy, evil and demoniac, so that its coherence with the Divine-eternal is cut off, and now it is dead in trespasses. When such is the case this spiritual corruption also attacks the body in all sorts of diseases and ailments, and, if at length this weakened and disabled body is laid aside, it can after the day of judgment come up again from the hidden germ of life, but never otherwise than in a condition and state of abhorrence and endless woe. Also in the state of eternal corruption man shall again be *soul and body*, even as God gave him his nature, but the im-

pression that a risen lost one shall make, can not but be dreadful.

Jesus Himself in the temple called that resurrection of *damnation* terrible. And yet, we all would have our share in that awful resurrection, unless we could glory in our Easter. The Resurrection of Christ on the third day has turned away from all those who fall asleep in Jesus, this most awful of all things we stand in fear of and turned it into a resurrection in glory. Do not shrink back therefore from the use of the word damnation. Be not anxious to be wiser than Jesus. Only in contrast with the dark shadow which Damnation casts, can the resurrection of Christ stand out in all the fulness and clearness of its glistening light. Among men there was neither counsel nor help against the destructive power of Death. Every man was a victim of sin, and as the apostle puts it, that sin is *the sting of death*. In every heart where the poison of sin entered, *Death is already enthroned. And how would he who carries death in his heart ever be able to save himself or others? In case it had been impossible for a man without sin to appear among us, Death would never have been robbed of his power, and not one person would ever have escaped the resurrection of damnation.

But in Jesus appeared that man without sin. Truly man, man in the full sense, partaker of human nature, born from a woman among women, even as we from our mother, subject even to the weakness of our humiliated state, and yet not merely sinless, but also inaccessible to sin, and therefore in His spirit giving Death no hold on Himself. He could even give Himself into death at least as regards His body, but Death does not touch His soul. Therefore even His dead body is not disintegrated, and in this same body, meanwhile glorified, He could return, and presently in that glorified state ascend to His Father. With its sting of sin death stands helpless over against Jesus, and so Jesus could deliver Himself over into the arms of death, while yet death was not master over Him, but He over death. In the grave Jesus' power is reborn and enriched, and not Jesus' power, but the power of death is bruised and broken. At this opened grave there is resurrec-

tion, but the resurrection of Damnation is swept away, and in its place is the resurrection unto life.

Thus in its final sense it is the victory of life over death. Jesus dies no more. The raising of one dead, but in such a way that presently the one returned to life yet died again, was already seen in days of old. There were prophets who have raised the dead. Jesus gave His disciples power to raise the dead. Jesus Himself had raised one dead from the deathbed, one dead from the bier, and one dead from the grave. Especially the raising of Lazarus had made a sensation in Jerusalem, but presently these raised ones died again. Such a raising was a temporary putting aside of death, but not victory over death in the principle of its power. Death could sneak into Paradise, because Adam was changeable by creation, and so long as man remains changeable, that is, can yet fall again into sin, death can always yet again take its prey. The matter in hand was not the raising of the dead, but the removal of the possibility of falling back into sin again, and thus cause man to become unchangeably holy. And this no other one could do, as man, when overcome, could not bring himself back to life again. But the Holy One of Israel, our Messiah, who, free from sin had life in Himself, even as the Father has life in Himself, was able to do this. Therefore death had no hold on Jesus, could not wound Jesus with its poisonous arrow, could not attack Jesus' life. And when notwithstanding all this Jesus gives Himself into death, dies and lets Himself be laid away in the grave, all this is Jesus' own act, and no act of the power of death; all this is voluntary from pure compassion, and this being the case Jesus takes the fulness of power with Him into the grave, in order presently to shake death off from Himself, at His opened grave to throw death down in its contemptibleness and powerlessness, and come forth as the Holy One, as the Prince of life, who has overcome death, and can no more die, but lives unto God eternally.

But although this shows Jesus' glory, it would not have saved our race, and

would have afforded no one of us escape from the resurrection of Damnation, if what was in Jesus remained in Him alone, and if it was not susceptible of communication to us. If Jesus had cast Himself into the arms of death for Himself alone, in order to bring to light the splendour of the Holy, and to overcome death in its self-disdain, it would have been nothing more than an exhibition of power, but unproductive of salvation, of redemption of fallen man. But Jesus' appearance is not such. From Jesus proceeds communication of life. He is not merely man, but at the same time the Son of man. To Him is given power over the souls of the elect. To those that are called He communicates His own life. Also in them He turns what at first was changeable holiness, into unchangeable holiness. They become branches in the Vine, members of His Body, no more belonging to themselves, but to Him. Regeneration does its wondrous work. They that are His pass over from death unto life. This life, this eternal life, anchors itself in their soul, as an unlosable good. They become one with Him, even as He is one with the Father. When He dies, they die in and with Him. When He rises, they rise in and with Him. And though they continue life here on earth in the form of humiliation, so that the earthly man still works his after effects in them, and they must die the temporal death, they are set free from the death of their soul, in the temporal death they die unto all sin, and when this dispensation shall have been consummated, they rise as Jesus rose. He first, He the firstfruits, and then they, every man in his own order. And then they live in holiness and glory unto all eternity. Therefore Jesus' opened grave is also the starting point of their victory, and therefore already here on earth they jubilate: O death, where is thy sting? O grave, where is thy victory?

Yes, there is more. Sin makes *guilt*, guilt before God. And therefore, even though the redeemed were alive, that life would be no life to them, in case the guilt remained, and thus God's wrath continued to rest upon that guilt. That guilt too must be expiated, that

guilt too must be atoned for, that guilt too must be destroyed. And this is the deep mystery of Golgotha, that the mighty act of Jesus' dying on the Cross, in order presently to take life back again, is not merely a victory over Satan and death, but at the same time becomes an atonement for our sin. Jesus did not let Himself be nailed to the Cross alone, but in this dying took us up in Himself, did not separate Himself from us, but remained one with us, so that where He died, we died, and because He was God's Son, an eternal atonement came to us from His death. So the exhibition of power over death becomes at the same the propitiation of our guilt, and the turning away of God's wrath. Thus Jesus' return to life in Resurrection was not merely the triumph over death, and the guaranty that we should live with Him eternally, but was at the same time the victory over sin, by the doing away of the guilt of sin, which was to bring us eternal woe. That one act of His dying, and that one memorable event of His Rising again brings a perfect redemption to His own, which guarantees life to them, pledges the glory, and casts their guilt into the depth of the sea. In nothing is Jesus alone. He is always one with His own, they share with Him a common lot, what is His, is also theirs. He the Head, and they the body, united by one unbreakable band of holy love. And therefore he who has come unto life testifies: When I see Jesus die, I see myself die in Him, and when I see Jesus rise from the grave, I feel and know myself as quickened in Him and with Him. My life is hid in my Saviour!

And therefore Easter is exclusively the feast of the regenerated. When God's children rejoice, others may rejoice with them, but that note of praise does not come from their own heart. They have no part either in Golgotha or in the Resurrection of the Lord. It all goes on outside of them. They do not feel themselves bound with the fibers of their heart to Jesus in His death and in His Resurrection. And so they speak of our glorious Easter as of a May-day holiday. They have part with nature, which revives in Springtime. They rejoice in this, but the holy life

goes on outside of them—unless and until the call unto life is heard also in their soul, takes them away from themselves, makes them rise in Jesus and become one with Him. And when it comes to this, they too rejoice with God's children that they themselves have become children of God. Therefore the great Paschal feast can never be celebrated by believers and unbelievers in the same way. Both may keep the feast, but enjoy it so differently. To those who are outside it means the wearing of a new dress, a surcease from labor for as many as two free, happy days, and a feeling that there may be a life after death, but without much thought about it, without accepting it, without believing that nothing awaits them save the Resurrection of Damnation. While for him who has come unto life on the other hand Easter means a day of eternal glory, being justified by Jesus' Resurrection from guilt and sin, tasting already now the life that overcame death, and the blessed prophecy of coming glory, when Jesus shall return to judge the quick and the dead.

And for this reason also Easter joy must not consist for God's children of a festal day of purely selfish enjoyment. At Easter the urge to call unto life those that still stand afar off must be stronger than at other times. If you really believe Jesus' word, even that dreadful word that He has spoken about the resurrection of damnation, you can not be indifferent to what awaits those round about you that are still far removed from Jesus. You must and will feel the urge and compassion in your heart, to call them also to the Resurrection of life, and to a place in the Father's house. True, this is not in your own power. Unless God blesses your invitation, it avails nothing and returns empty to you. You are not responsible for this. But what you are responsible for is that if you truly are a child of God, the compassion of your Father in heaven must also be alive in you, and that as He became neither weary nor languid in calling you to conversion, so you likewise should never, especially not at Easter, refrain from trying to communicate to the heart of those that are still afar off the holy festal joy of your own Easter.

Prescribed Mission Study Books for Children

I. Foreign Missions

By Leader

ALMOST every Presbyterian church includes among its most active organizations, a missionary society and one or more mission study groups for young people and children. Some churches can boast a school of missions for all ages which runs for several weeks or months during the year. The purpose of all of these is to arouse interest in missions through knowledge of them—an interest deepening into consecration of both self and gifts.

The leaders of these organizations look to the Boards of the Church for help in planning and carrying out the courses. And the Boards can certainly not be accused of lack of co-operation. Each year they make choice of a foreign country, and a foreign people in the United States, to be studied; and then books for all ages—study books, reference books, outlines and helps for leaders, maps, etc.;—are gotten out and made available. The books are attractively reasonable in price; a lending library is maintained in New York City for which no charge is made except postage on books borrowed; picture slides and lecture notes explaining them are rented at small charge. No request for help is ignored. It would seem that all Presbyterians could have first-hand and first-rate information about the needs and work of Presbyterian missions.

The history and geography of the country, native customs and trends of thought, social work and reforms which have followed in the wake of Christianity, have a place in a study book on missions. But a book that is prescribed by a Church Board should not only be reliable as to these facts, but loyal to the Standards of the Church. The book should be primarily a text book on spiritual need and what is being done to meet it; its chief objective the showing of fields white unto harvest and the gathering in of the grain, so that the result of its study in regenerate young hearts may be a dedication such as that expressed in the cry of Henry Martyn,

"Now let me burn out for God." Unfortunately during the last fifteen years at least, many of the books prescribed have not measured up to this standard. This year we are thankful to say that although all the books for children cannot be commended, yet there is improvement. But we ask: Why cannot they all be sound, spiritual and satisfying?

"THE CALL DRUM"

By Mary Entwistle and Elizabeth Harris

THE Teacher's Edition is in two parts: Stories about Africa, and Suggestions as to their use in the mission circle. The stories are well written and calculated to hold the interest of small listeners. They give a vivid picture of African children and their interest in the missionary who comes to tell them of a loving God, and to heal their sicknesses. The methods of presentation suggested seem rather forced and artificial but might prove of help to the leader who is inexperienced. There is a good deal of worthwhile information in compact form about the country and its people. The objection to the book as to many published by the Friendship Press is that it fails to emphasize the sinful and lost estate of those who know not God through Christ. The author of the Suggestions does not hesitate to state that because her aim is to promote kindly feeling toward the black children, she has purposely omitted all reference to the dark aspects of heathenism.

"Special care needs to be taken in planning an African party, and the teacher needs to keep in mind here, as during other parts of the course, the aim that the children shall develop a genuine respect for African children, and to restrict her program to items which further this aim." Page 106.

"Great care needs to be taken in the selection of all pictures and particularly of pictures of Africa. Africa could so easily be made a horrible place to children if the emphasis were placed on witch doctors, cannibals, mutilations—mutilations either by themselves in order to make themselves more beautiful or by exploiters. Instead, there are available pictures of beautiful, happy children, and of mothers and fathers going about their daily work of preparing the grain and greens for cooking, working in the garden, weaving, making cotton thread, etc. There are pictures of missionary activities—our children

were thrilled to see the doctor whom our church supports in the process of holding a baby clinic. There is the country itself with its astonishing animals, forests, and plains. A good test for pictures as well as for story material might be, 'Does this help the children to respect the group shown?' Page 94.

"I was reminded that a good deal of care has to be exercised in the choice of material to show to children when a teacher said to me as she was visiting our department and found in the room some of the curios borrowed from one of the mission boards, 'Oh, I am glad you still believe in using curios?' Rather puzzled I replied, 'Believe in using them? I don't understand.' 'Well,' she replied, 'so many people don't, now, you know.' Quickly I ran over in my mind the collections I had seen when I had gone to find things to show the children. There were fetishes without number. There was an iron necklace that had to be sawed off when the person who had worn it became a Christian (the person in charge had said), 'This is an awfully good story to tell when you use it.' There were idols and nose-rings and spears, and a knife that they use for everything, from peeling potatoes to killing you. There were just a few of the things I did not believe in showing children." Page 116.

There should be discrimination of course in the case of children, but to leave out all the ugliness and sin of heathenism surely gives a distorted picture of Africa. And what an opportunity is lost thereby to awaken the minds and hearts of even little ones to the need of a Savior?

There are two other objections which we cannot fail to mention. One is that the many prayers suggested for use in the worship period are never, except in one instance, asked in the name of our Lord Christ. The other is that the Children's Bible by Henry A. Sherman and Charles Foster Kent is recommended for use.

"CAMP FIRES IN THE CONGO"

A New Edition. By Mrs. John M. Springer

DR. AND MRS. SPRINGER, Presbyterian missionaries, have lived in Africa thirty-six years. They taught the boys and girls, took care of sick people, translated the Bible into African languages, in some cases first reducing languages to writing. They traveled on foot through forests, over mountains and by great rivers more than 8,000 miles and opened up new stations. They are just the sort of people to write mission study books. They have a first-hand knowledge of the country about which they write and above all, a burning zeal for lost souls.

This book can be highly commended. Written in the form of a story, it compels interest from beginning to end. It tells of the emptiness and bitterness of heathenism, the struggles in the souls of the young Africans,

and the patient labor of the missionaries. It magnifies the preaching of the gospel and the training in the Christian schools. It shows the transformation in individual lives and subsequently in the life of the community.

The book gives incidentally a vivid picture of the beauty and grandeur of African scenery, of the habits and haunts of some of the wild things which live there, of the remains of an ancient civilization, of the gold mines and trading centers which the white man has developed. The closing paragraphs are part of a letter from a young African convert who is a leper. We print it in its original form as showing the spiritual timber of the book.

"About my self; God is with me, and I will take this Medicine with faith; if it will please God his will; but if not, to me is no mater, because I filing in my heart that God he do not wants me to proud in body; because to proud in body, is to fall in sin; for God was know everythings in beginning of man, when he was creat him. And if God he like to save person, he co'not give good body to all he likis to give; He can give to some, good body, but to other, he can let them to have what kind bodies bad or good, because He will not save the body, but the souls only. Even if I sick or well or weak or strong or poor or rich, I am of the Lord's; for the Lord have not respect some and spise the other. All are his.

"I say again, pray for Africa; because your name is known in every tribe in Africa for they were known you in biginis. So pray for them that they can know God as they know you."

"BLACK TREASURE"

By Basil Mathews

THE author tells in graphic style the thrilling story of Africa and the White Man by means of a series of episodes in her history—the explorations of Livingstone which opened up Africa to the world, the struggles of the Moir brothers which continued the fight against slavery; the founding by Dr. Bridgman of schools and social centers; the preaching, teaching, and boat-building of Alexander Mackay, and other great labors of other missionaries, a few of them more "modern" in their perspective.

Although Mr. Mathews does not by any means ignore the aim of these missionaries which was to tell the Good News of Salvation to the heathen, yet from some of his statements, it would appear that his greatest interest is in the making of Africa a better place in which to live.

"But in the long run the only thing that can win that fight for good and all is to train the young men and women of Uganda, as the mission schools have done and are doing, to work and to make things, to think for themselves and to act for themselves on good principles,

and help one another—in a word, to live as Christian citizens of Africa and of the world." Page 98.

He closes with these words:

"If the thread of conviction running through this book is true and right—and we believe it is the very foundation truth of relations between people of different races—we are bound to fight against all exploitation, and to stand at all costs for the training of the African to be strong enough to build, in comradeship with the white man, a new Africa. We are in the same world. We must live alongside one another. The African has gifts that we have not; we have gifts that he has not. And in the last resort, the greatest and deepest truth about us all is that—as the Negro himself has taught us to sing 'All God's chillun got wings.' God made us like that so that we could use the gifts of each for the good of all."

"LIVINGSTONE THE PATHFINDER"

By Basil Mathews

PUBLISHED first in 1912, this book has been used with satisfaction by mission classes ever since. Biographies of great missionaries are often the most effective means of presenting the missionary cause. The story of Livingstone has only to be told in simplicity to arouse young students to a desire to follow him as he followed Christ. His life was one of adventure from boyhood in a spinning mill in Edinburgh, by treks and trails over deserts and swollen rivers, infected swamps and deep jungles, fighting with savage beasts and more savage slave dealers, preaching, teaching, healing, doing all things for the love of Him Whom he served and of his dark brothers, until the final trail which led him to his death in the heart of unexplored Central Africa.

Embodied in this account of his stirring life are some of his great words:

"I will open a path through the country or—perish." "Go ye therefore and teach all nations—it is the word of a Gentleman of the most sacred and strictest honor. I will not cross furtively by night as I intended. It would appear as flight, and should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude tonight, though they may be the last." "Shall I tell you what has sustained me amidst the toil, the hardship, the loneliness of my exiled life? It was the promise, Lo, I am with you alway, even unto the end."

"AFRICAN BRIDGE BUILDERS"

Edited by William C. Bell

A COLLECTION of stories that have come out of Africa with an opening chapter by Rev. William C. Bell, a missionary of the American Board of Commissioners for Foreign Missions. Mr. Bell's chapter which he calls "Africa Close-up" is an introduction to African life and customs. His

point of view in missions is that of a liberal.

"Everyone of us who is enjoying the advantages of living in a Christian country is faced with a challenge to make life happier for these young Africans who are hungry for knowledge and for fellowship with other boys and girls. Why shouldn't we hold out a friendly hand to them?" Page 27.

The first stories are African folk tales and animal fables. The others which make up the bulk of the book are condensed from books and biography of missionaries and native Christians, some of wide fame and some unknown beyond their own tribes but who have led their people to the knowledge and service of Christ. The stories are not of equal merit. One of the finest is that of Bishop Crowther, the First African Bishop of the Niger.

"In the annals of the evangelization of West Africa, no name stands higher than his. . . . Few men have had a more difficult task; few have been called to face so many reverses and disappointments; few have shown a more indomitable spirit, or greater patience and meekness in time of adversity; and in that he rose from paganism and slavery to a Christian bishopric he was unique. . . . Sorely discouraged, he never yielded to the discouragement; and he persevered to the end." Page 98.

Equally inspiring is the story of the Christian King Khama of Bechuanaland whose whole life from the time of his conversion in early manhood was an endeavor to live the faith he believed in the heart of heathenism. Some of his last words were:

"I thank God for the missionaries. They brought us the light and showed us the road. I am thankful too for the presence of the whites, and pray that we may be of one heart and that there may be unity between us. I am an old man and to the young men I say: Let these words enter into your hearts. The work that has been done here is a work of God."

"In February, 1923, Khama died at prayer in the early morning. It was a great day for Khama, and a very sad one for his people."

"UGANDA'S WHITE MAN OF WORK"

By Sophia Lyon Fahs

THIS book, published first in 1907, has been for many years an inspiration to students of missions. It is the story of Alexander Mackay, the young Englishman who with seven others responded to the call of central Africa in the 19th century just after Livingstone and Stanley had opened up the dark Continent and a missionary's life there was fraught with every kind of peril. At the very outset of his stay he wrote home, "Our good doctor, my own dear friend of many years, went to his rest nine months ago, and now these brave brothers, Smith

and O'Neill, have fallen. There were eight of us sent out—two invalided and four gone home! Only two remaining. Poor Africa! When will it become a Christian country at this rate? But God has other hands in reserve whom he will bring to the front, fast and unexpectedly, and the work will go on whether we break down or not."

Three long years elapsed before he could count his first convert among the savages with whom he labored. The powerful king who pretended to be his friend and whom he for years sought earnestly to win for Christ, died in his heathenism. His life was often threatened, his companions and students were butchered. At one time all the native Christians in Uganda were threatened with death. But he stayed on.

Mr. Mackay earned his title from the natives, "White Man of Work," because he like Paul did not hesitate to labor with his hands. He was an engineer and taught the people many useful things, but they were all for the furtherance of his great purpose that of winning them to his Lord and Saviour.

"IN THE AFRICAN BUSH"

By Jewell Huester Schwab

PART ONE consists of Stories and Background Notes, and Part Two of Suggestions as to how to teach them to the children. The stories show sympathy and understanding of the ways and expressions of African children but are lacking in the appeal of simple directness. The Background Notes which accompany the stories are portions of missionary letters and are the most satisfying part of the book. Part Two is superior in its conception and suggestions for worship to the books of methods which usually are recommended as aids to the study books.

A Cry From Far-Away Africa

*Sick unto death, alone,
Here in my darkness I lie;
No light in the earth around;
Cloud and storm in the sky;
Alone, alone, alone,
In the dark I lie!*

*Left—forgotten—forlorn—
Not even the spirits near—
Spirits I worshipped well—
I have called, but they do not hear.
I am alone—alone—
And the dark is drear.*

*Where is it I go?
My soul is full of dread;
My fathers have died, I die;
My last, least hope is fled,
And I am all alone,
And my heart is afraid.*

*No light, no love, no help,
No saviour for such as I,
No balm, no physician—none
No one to heed my cry—
Alone, alone, alone,
In the dark I lie!*

—Selected.

News Letter from Mexico

By ALICE J. McCLELLAND

THE past year will be remembered in the history of Presbyterianism in Mexico on account of the birth of three important bodies, a presbytery, a presbyterial and a synodical organization of women's societies. As the synod is the highest court of the church, there being no General Assembly as yet, the Synodical is the church's national organization of the women.

What was formerly called the "Presbytery of the South" was divided and the new body is called the "Presbytery of the Pacific." Most of the territory within its borders on the Pacific Ocean, hence the name. The State of Guerrero and a part of the State of Morelos are its geographical limits. The presbyterial society of the women was organized at the same time. Presbyterian missionaries have worked in this region for many years but during the period of revolution it was cut off from the rest of the country for years, disorganized as to civil authority and many of its inhabitants emigrated to quieter parts of the Republic, including all the missionaries and many of their converts. Nearly fifteen years of comparative peace have permitted the work to be resumed, most of the scattered congregations rebuilt and new places evangelized. The formation of the new presbytery and presbyterial is felt to be a great advance. Five presbyteries now form the synod.

Two unsuccessful attempts had been made in the past to form the women's synodical so it was a great satisfaction to all concerned that last year's convention resulted in a perfected organization. Though a number of women missionaries were active in encouraging and counseling, the officers of the new body are all Mexicans, women of experience in the work of the church and deeply consecrated to their tasks. Presbyterianism has made a great stride forward and the coming of the Kingdom of God has been hastened.

CHILPANCINGO, GUERRERO.

A Liberal's Explanation

IN A number of the liberal *Presbyterian Tribune* it states that "The cause of world evangelization is slowed up today because multitudes believe that Christianity hasn't anything to contribute to India or China or Africa when it seems so powerless to uproot the evils in the western world. The cause of missions will remain bogged down until we of the Christian church set our own house in order. We will have a message to bring to the world when we disengage our church from militarism and the war system. (We will have a gospel to proclaim when we disentangle it from unjust economic practices.) We will have good news to bring when we honestly welcome black men and yellow men as children of the same eternal Father. . . ."

Letters to the Editor

[The letters printed here express the convictions of the writers, and publication in these columns does not necessarily imply either approval or disapproval on the part of the Editor. If correspondents do not wish their names printed, they will please so request, but all are asked kindly to sign their names as an evidence of good faith. We do not print letters that come to us anonymously.]

Layman Expresses Himself Concerning Mortgage Amendment and Pension Plan

Editor of CHRISTIANITY TODAY:

EARLY in 1935, *The New York Times* carried the interesting news that during six years of depression, only one Presbyterian Church building was foreclosed upon.

This was a magnificent testimony to the thrift and credit of the membership of the Presbyterian church.

The General Assembly of 1935 sent down to the Presbyteries an overture, which had for its purpose, that "no church could place a mortgage upon its property, unless Presbytery first placed its O. K. on the proposition." Why the necessity of such an overture in face of the record? Only one church foreclosed upon in over six years. There must have been some hidden purpose in this proposition.

The reports of the Syracuse Assembly state that the Overture carried and is now a part of the Constitution of the Presbyterian Church in the U.S.A. If the proponents will not state what prompted such an overture, we have a right to guess a possible motive back of such a proposition. It can safely be stated, that it was not to save some poor, weak, lone, little church somewhere in all the United States during the next six years, from foreclosure.

The purpose was just another effort on the part of the present leadership, to lay its dead hand upon the financial affairs of the church. Whether or not a local church can borrow money, depends not on the wisdom of Presbytery. If the local church has the credit to place a mortgage on its property, the O. K. of Presbytery will only be a hindrance. The local banker will pass on the merit of the loan. The moral worth of the membership will be the basis of the credit.

The banker will pass on this proposition. He needs no help from the outside. If the Presbytery must place its O. K. on the proposition, the banker will wonder why the necessity of an outside governing board?

If Presbytery must O. K. then the banker may require that Presbytery must guarantee. Then what? A creditor never likes to deal with a group of men, trustees or boards. There is a divided responsibility. If things go wrong, there is always difficulty in making the collection. These loans are never desirable. The O. K. of Presbytery will only confuse the situation.

Is Presbytery possessed of financial wisdom superior to both the membership of

the local church and the banker? It is too silly to suggest such an idea. But this is implied when Presbytery takes unto itself such authority. The present leadership of the church had some other idea back of this proposition. What it could not do directly it did indirectly. This is an evasion of the constitution. The Assembly has more than once stated, "nothing can be done indirectly that could not be done directly." The passage of this mortgage amendment was an evasion of the constitutional requirement. If the real reason had been given, there would have been no amendment.

Presbytery knows nothing of the credit standing of the membership of the local church. To give Presbytery the control of a church's financial matters is fundamentally wrong. The Presbyterian church became great on account of voluntary giving. When the church gave freely, it worked freely.

Herein was the reason of its great success. To do anything that will stifle the free giving of a church will also stop its activity.

The present leadership cannot regiment the individual church member. It cannot control his giving. It cannot control his activity. If a local church is denied the right to spend its money in its own way, it will cease to give and cease to work. If a church begins to feel that it must look to Presbytery, a rubber stamp of the present leadership, when and how to spend money, it will cease to spend and cease to work. It is amazing that so little sense was shown in the suggested amendment. The lay people of the church will not stand for regimentation. This will find expression in the withholding of funds and the giving of time to church work. Give Presbytery control of the financial affairs of a church in one thing and it will not be long until it will reach out to take control of something else. The ministers of the church have charge of the spiritual affairs of the church. It has been so for over a hundred years. Only recently has the attempt been made to take control of the financial and property affairs of the church. May I suggest the reason that prompted such an amendment.

At the Syracuse Assembly, one of the leading ministers said: "The church dared not to be neutral toward the underprivileged, the exploited, the poor and the oppressed." The ministers who put over the Pension Plan did not take into consideration the "underprivileged, the exploited, the poor and the oppressed ministers of our own church." The minister who went through life, drawing only a small salary, was put off with a pension, as low as \$600, while others took

to themselves pensions of not less than \$2,000.00.

Don't get all "het" up about the underprivileged, the exploited, the poor, the oppressed who are outside of the church, when the leading ministers of the Presbyterian church put their less favored brethren, in the underprivileged and in the exploited class.

You do not have to go outside of the church to find the most glaring instance of the "underprivileged and the exploited." It is a fact that the poorer ministers of the church were told to take the \$600.00 or there would be no Pension Plan.

The powers that be, could have made the pension uniform, or they could have given the \$2,000.00 to the underprivileged ministers, as a reward for faithful service in the more humble fields. Don't talk about the underprivileged outside of the church. The ministers who put over the Pension Plan, created the underprivileged, the exploited class within the church.

One person who was selling the Pension Plan to the Presbyteries, after the matter had been presented in open session, was asked why not make the pension uniform? The answer was, "We must consider the fact that the high salaried men have been accustomed to a more comfortable way of living." Here you have the iniquity of the whole proposition. The minister with the larger salary took the lion's share of the pension. An instance of supreme selfishness. They had a chance to be fair and just to the poorer ministers. "But they would not." It was said at Syracuse "one of the pressing obligations of the church was to give an example of sanity in the vast world mad house."

Let the ministers who arrogated to themselves the major part of the pension fund, give an example of sanity in the Presbyterian mad house of regimentation and do justice to the underprivileged within its borders, before they attempt to establish social justice, social security, the abundant life among the masses. Set your own house in order first. No minister dare say that it was to keep some poor, little lone church from being foreclosed upon somewhere in all the United States, during the next six years. It is just another instance of the present leadership placing its dead hand upon the finances and the property of the church at large. They gave no reason for this amendment. They dared not give the real reason. The rubber stamp Presbyteries got their order and said "yes." Many churches were short of funds.

Some cut off the contributions to the Pension Fund. This has been suggested as one reason for the mortgage amendment. The dead hand of regimentation will paralyze giving and working in the Presbyterian church.

O. H. STEWART.

MIDDLEPORT, O.

Dr. Gaebelein and Arminianism

Editor of CHRISTIANITY TODAY:

THANK you for the review of my book "Listen-God speaks." But I wish you would prove to me that I am an Arminian and that I hold the Arminian hodge-podge of falling from grace. My large exposition of the GOSPEL OF JOHN, so highly recommended by the *Princeton Theological Review* as an exposition of unusual merit goes contrary to the Arminian theology. Neither am I an ultra-Calvinist.

I am sending you my exposition on "Ephesians." Perhaps after reading it you will see differently and remove from me the stigma of being an Arminian.

Cordially yours in our Lord,

A. C. GAEBELEIN.

[The review to which Dr. Gaebelein alludes was published in our last issue. We there stated: "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 to our representation of him as an Arminian that he takes exception.

The immediate occasion of this representation, if we recall correctly, was the statement found on page 149, viz., "God's definition of the world is not, as religious leaders have taught, a part of the world, or the world which includes only the elect, the predestinated ones, and excludes millions of others. Such a thought cannot be tolerated. Inasmuch as God wants all men to be saved (1 Tim. 2:4), and is not willing that any should perish (2 Peter 3:9), He has not predestinated any one to be lost. 'For God so loved the world' means the whole world, all mankind." While this passage of itself does not necessarily commit its author to Arminianism yet we, not unnaturally, interpreted it in the light of the fact that Dr. Gaebelein, according to *Who's Who*, is a minister of the Methodist Episcopal Church and so belongs to a Church with an Arminian creed. We were also, perhaps, more or less influenced by the fact that we are disposed to agree with the late Dr. Machen, Dr. Allis, Mr. Murray and others, that Dispensationalism of the *Schofield Bible type*, to which Dr. Gaebelein apparently adheres, does not harmonize with the Calvinistic or Reformed Faith as set forth in its representative creeds.

A re-consideration of Dr. Gaebelein's teachings, in the light of his exposition of Paul's letter to the Ephesians (published under the title *Unsearchable Riches*), however, leads us to retract our statement that he is an Arminian. His exposition of Ephesians—a book we had not previously read—is certainly more in accord with Calvinism than Arminianism. In fact, as Dr. Gaebelein rightly states, it "goes contrary to the Arminian theology." Witness a passage like the following: "The Church was in the mind

of God before the foundation of the world. Before His blessed Son ever came to this earth for redemption, before He ever died on Calvary's Cross and rose from the dead to return as the glorified Man into God's presence, before the Holy Spirit ever came to form that body, God knew the members of it, all who should constitute the body of His Son, the church. And as such has He chosen them that they should be holy and without blame before Him. . . . Its number is known to God alone, because He has chosen them. . . . All this is 'according to the good pleasure of His will.' Not according to our works, not according to the appreciation or apprehension of all this, as some have stated. Our works and our actions have absolutely nothing to do with this. All we do is to accept in faith that, into which God has brought us according to His will. It is all of God. How else could it be, if it was all done in His will before even a human being existed" (pp. 21-24).

It will be noticed that Dr. Gaebelein denies that he is "an ultra-Calvinist." While we are disposed in this connection to take the word "ultra" in the sense of consistent or thoroughgoing yet it seems clear that we did him an injustice in calling him an Arminian. We apologize.—Editor.]

A Thing to Weep Over

Editor CHRISTIANITY TODAY:

Luke 19:41—"He beheld the city and wept over it."

WERE our great Lord Jesus Christ on earth today would He not weep again over the action of our Presbyterian Church, U.S.A., through our Assembly's Stated Clerk, Moderator and others, in bringing suit against those who have organized "The Presbyterian Church of America," because of the name they saw fit to adopt?

Is not such procedure a reproach to the Presbyterian Church, U.S.A., and still worse to the name of our Lord Jesus Christ, "The Head" of the whole blood-bought Church. Well may He say, "Ye know not what manner of spirit ye are of," Luke 9:55.

I Cor. 6:1-7 should be prayerfully read by us all. The Holy Spirit does not use the world's courts to care for "the body," the Church which He is preparing for the Lord Jesus.

Cannot this un-Christian, anti-Biblical action be stopped? Let us as individual Presbyterians protest against it, for Christ's sake, His Truth's sake and His Church's sake.

(Rev.) J. H. GAUSS.

ST. LOUIS, MO.

A Sound Jewish Work

Editor of CHRISTIANITY TODAY:

WE'VE missed having the paper, but each month my father goes to the Los Angeles main library and diligently reads it.

I've wanted to write you all about my work. Hebron Community Center, 506 N. Evergreen and Folsom Streets, Los Angeles, is a mission work which is *Presbyterian U.S.A. AND 100% sound*. If only more *Sound Presbyterians* knew about it and would send contributions to it! The local representative of the Board of National Missions is its treasurer, and there is a wonderful Ladies' Auxiliary made up of women from various Presbyterian churches—deeply spiritual women, really as Mrs. Gittel says, "the cream of the churches." But it is so hard up for funds. It only gets, I believe, \$300 from the Board, and part of the director's salary. All the rest is from direct contributions. If only people could see how far even little wee gifts go for equipment, supplies, etc.! I never realized it before. I've learned so much here—especially methods for Jewish work. It is all so different from work with Gentiles. There has to be a certain way of approach—Old Testament stories, Old Testament names and expressions—first, sometimes for weeks! Otherwise they are frightened away at once, both children and adults. You see Dr. and Mrs. Gittel are both Jews—wonderful, devoted people, and very successful workers. So it has been a splendid training for me, and very, very interesting.

I am only a volunteer worker here, practically full-time. It seems queer to be working here with no salary when there are two positions open to me *with salary*! Of course I can't do it permanently, but we do feel sure that the Lord brought us out here, and even if I should go back, I would still be very thankful for having come out. Mr. Gittel hopes that the church people here will see the need for another worker and provide the salary.

Jewish work seems to have *extra* many problems; I've heard that it is the most difficult work that there is. But I *love* it so, that I know again it is the work I am meant to do. I wish I could tell you of interesting individual cases—but I mustn't now.

Miss B.

LOS ANGELES, CAL.

(Miss B. is the daughter of former missionaries in China, where she herself was born. She is acutely aware of the liberalism and unbelief which today are making inroads on missions both at home and abroad. We have printed this letter without her knowledge but feel that it should be of interest to our readers who wish to be certain that their gifts are used for the spread of the pure Gospel.—Editors.)

Commends Paper

I greatly appreciate CHRISTIANITY TODAY. It is steering the right course and doing a great work.

J. M. ROBINSON.

NEW YORK, N. Y.

Book Reviews

WHAT IS CHRISTIANITY? By Sverre Norborg, Ph.D. Translated by J. C. K. Preus, D.D. Augsburg Publishing House, Minneapolis. pp. 136. \$1.00.

THIS is a book of unusual interest. Small in compass, it is rich in content. While written by one who is obviously a scholar as well as one who has a passion for souls, it is a book that will appeal alike to the learned and the unlearned. The title is misleading in as far as it suggests an historical or theological discussion of the essentials of Christianity but not in as far as it suggests a discussion of what Christianity is in terms of its meaning for human life. Possibly "What it means to be a Christian" would have been a more fitting title. Be that as it may, it is an eminently worth-while book, so that Dr. Preus is to be commended for having put it into English and the Augsburg Publishing House for having made it available to English readers.

Its author, though a relatively young man, is one of Norway's foremost theologians. He received the king's gold medal in theology 1927 and the University of Norway's gold medal in philosophy in 1931. He was pastor in the Cathedral of Bergen, 1926-27, and seamen's pastor in New York, 1929-32. He was general secretary of the World's Sunday School Convention held in Norway in 1936. He is now in the United States on invitation of theological seminaries and universities. He is the author of a number of books that have had a wide sale in Norway but this is the first of his books to appear in English.

Dr. Norborg says in his preface: "This unpretentious book comes across the Atlantic as a greeting from a continent in fatal crisis and endless fear of tomorrow . . . the *Unknown Europe*. . . That Unknown Europe is the living communion of believers throughout all the nations of what seems to be a dying continent. . . Few of you may know of the Unknown Europe: the spiritual rebirth of Christianity; the remaining martyrs of Christ in the killing winter storms of Siberia and in Stalin's Moscow; the amazing revivals in the Baltic states, Poland and Central Europe; the sturdy, joyous confessors in the totalitarian dictatorship of Naziism; the absolute breakdown of the spineless humanism and rationalism of what used to call itself liberal theology; the God-sent rebirth of personal Christianity in that fortunate, quiet corner of Europe called Scandinavia. It has been this author's undeserved privilege to live in Christian fellowship with people of almost all the nations of this Unknown Europe. . . They all had the same story to tell, of a new life through the reality of Jesus Christ, the crucified and risen Lord. They all felt at home in that kingdom without borders, called the communion of saints. . . This modest book is

inspired by this rich fellowship. It is but a faint reflection of the answer found in the Living Word to the one and only decisive question of human despair: What is Christianity? It wishes to be a pointing finger: 'Behold, the Lamb of God, which taketh away the sin of the world.' . . . Finally: I know of another great and living continent called the *Unknown America*. To friends, known and unknown, in that unseen kingdom I dedicate this little book. The world history of tomorrow will see the Unknown Europe and the Unknown America fighting in a common battle, in the communion of martyrdom."

THE MEANING OF CHRIST TO ME. By Robert E. Speer. Fleming H. Revell Co. pp. 192. \$1.50.

THE substance of Dr. Speer's latest book consists of four lectures delivered at Davidson College, North Carolina (the Otts Lectures), supplemented by two addresses delivered at Student Conferences at Northfield. As the title of the book indicates, its contents are expressed in such a way as to constitute it a personal testimony of what Christ means to Dr. Speer himself—"in imitation of the example of those first disciples who went out not to argue for the truth of the Gospel but to bear witness to what it was to them in their own hearts and lives" (Preface). Its one purpose, Dr. Speer affirms, is "to exalt and glorify Jesus Christ, Son of God and Son of Man, our only Saviour, Redeemer and Lord, and to invite others to seek to follow and serve Him." Its range and scope is indicated by the titles of its chapters: "What the earthly Life of Christ means to me"; "What the Person of Christ means to me"; "What the death of Christ means to me"; "What the resurrection of Christ means to me"; "What the lordship of Christ means to me"; and "What the Second Coming of Christ means to me."

Dr. Speer begins by pointing out the importance of occupying our minds with the earthly life of Christ. "It meets our need for an occupation of our minds at all times, in all places. There can be no loneliness, no sense of emptiness, no vacuity, no wasteful and unprofitable vagrancy with the Christ of the four Gospels available as the ever present, ever satisfying, ever new object of our thoughts, our dreams and desires" (p. 12). After indicating the manner in which contemplation of the human character of Christ leads to a conviction of His deity, he develops the two-fold fact that this character is both normative and imitable and that the practicable recognition of this two-fold fact is vital to Christian discipleship. Dr. Speer has, we believe, an untenable conception of the significance of the title, "The

Son of Man" as used by Jesus but that detracts but little from the value of his opening chapter as a whole.

Dr. Speer points out in the next place that the fundamental thing about Christianity is the person of Christ in clear opposition to every form of Christless Christianity, after which he states the grounds of his own personal faith in the deity of Christ. It is an illuminating chapter that leaves no doubt in the reader's mind as to Dr. Speer's attitude toward this central Christian doctrine.

In the third place, Dr. Speer indicates what the death of Christ means to him. This is the disappointing chapter in the book. It is a significant chapter, however, as it informs us more fully than we had previously been informed why Dr. Speer has had relatively little to say about the atonement. This chapter makes clear, it seems to us, that Dr. Speer has a very defective conception of the significance of Christ's death. It would seem as though his conception of the atonement is similar to that advocated by the late Henry Clay Trumbull in his book, *The Blood Covenant*, according to whom Christ's offering of Himself as a sacrifice is not to be identified with His sufferings and death but rather with the presentation of His life—the life which was in His blood. "His death," Dr. Speer tells us, "was the gift of His life. The blood of His Cross was His outpoured life" (p. 88). According to this view, it would seem that the death of Christ is incidental to the atonement rather than that which constitutes its essence. His death was prerequisite that His life might be outpoured in His blood but not itself the atoning fact. Hence it is not surprising that Dr. Speer prefers not to use what he calls the language of theology and speak of the substitutionary or vicarious atonement of Christ (p. 90). Hence again it is not surprising that he takes the position of those who hold that it was only man, not God, who also (or rather primarily) was and is reconciled by Christ's atonement (see *Vicarious Atonement Through Christ*, by Louis Berkhof, pp. 95-106). Naturally Gethsemane becomes a problem to Dr. Speer. In order to reconcile Christ's shrinking from death with the perfection of His humanity he endeavors to show—unsuccessfully it seems to us—that what He "feared in Gethsemane was not death on the Cross but death before the Cross" and that what He prayed for was "not escape from the Cross but strength to go forward to the Cross" (p. 94). There are other representations in this chapter which we deprecate such as the statement that "God's love is limitless but not His power" (p. 101) but the limits of our space forbid comment. It may be of interest to some to add that the late Professor B. B. Warfield put the view of the atonement held by the late Dr. Henry Clay Trumbull—and so would presumably put that of Dr. Speer—among the next to the lowest of the five classes of theories of the atonement that have been held

in the history of the Christian Church (*Studies in Theology*, pp. 266-279).

In stating what the resurrection of Christ means to him, Dr. Speer is always at his best. We rejoice in the emphasis he places on it and recalcitrate only when he seems to emphasize it at the expense of the death of Christ. We fully approve when he speaks of the inadequacy of the death of Christ save as it was followed and supplemented by His resurrection and when he adds: "The Cross alone is stark tragedy. Add the resurrection, and the Cross is luminous with glory and victory" (pp. 124-125). But it seems to us that he is more or less blind to the fact that the resurrection itself would have little or no significance for us if it had not been preceded by Christ's death as a satisfaction to divine justice and as a means of reconciling us to God. The object of our faith is indeed the living and glorified Christ but the risen and glorified Christ would have small significance for us were it not for the fact that the virtues of His death are perpetuated in His life. No doubt all that Christ experienced on earth contributes to that significance that He has for us today but unquestionably if we are to single out that in His earthly life that contributes most we must point to His death as an expiatory sacrifice. Apart from that death He would not be qualified to bestow upon us the forgiveness of our sins or grant unto us an inheritance among the sanctified.

There is much that is striking in Dr. Speers' statement of what the lordship of Christ means to him. We refrain from comment, however, that we may say a word about his concluding chapter which deals with the Second Coming of Christ. Dr. Speer rightly maintains that Christ's Second Coming is an integral part of our Christian faith (p. 154). Moreover, he affirms—"If the supernatural return of Christ is a reality, then all ground for unbelief or doubt regarding the supernaturalism of the Incarnation is gone. This is one reason why belief in His Second Coming is, as all who cherish that belief know it to be, the dissolution of every misgiving as to the truth of His Virgin Birth, His miracles and His resurrection" (p. 159). While he does not explicitly so state, we gather that his view of the Second Coming is in essential harmony with those of the a-millennialists. At any rate it seems clear that he is neither a pre-millennialist nor a post-millennialist in the usual sense of these terms. He is particularly concerned to make clear that the truth of the Second Coming is a practical and life-moulding truth of the first importance. "There is hardly any truth taught in the New Testament," he says, "that is more constantly appealed to, scarcely even the truth of Christ's death upon the Cross, scarcely even the truth of Christ's resurrection from the

grave—hardly any truth is more constantly appealed to than this truth of Christ's Second Coming in influencing and moulding conduct" (p. 172).

Despite its shortcomings—one at least of which we consider serious—this is a significant and worth-while book.

THE BIBLE CONFIRMED BY SCIENCE.

By W. Bell Dawson, M.A., D.Sc., F.R.S. of Canada. Marshall, Morgan and Scott, Ltd., London and Edinburgh. pp. 159. May be obtained through Zondervan Publishing House, Grand Rapids. \$1.40.

THIS book may be safely commended to those who are disturbed by the alleged contradictions between the teachings of the Bible and Science. Its author is a competent scientist with a first-hand knowledge of the Bible and its teachings. He is a Gold Medalist in geology and natural science, a member of the Institution of Civil Engineers of London, and a Laureate of the Academy of Sciences, Paris. The trouble with many who deal with the theme of this book is that they have an adequate knowledge of only one of the quantities dealt with. Only those who have an adequate knowledge of both quantities are qualified to deal with this matter in helpful way. Dr. Dawson is one of that small number who is so qualified.

Dr. Dawson asks the reader "to take the Bible as it stands, and to look into what it actually says, leaving all criticism and theories aside. Also, with equal freedom from preconceived views, to listen to Science while it declares what it has discovered and what it really knows—apart from theories which may prove to be unfounded. "If we let the Bible speak for itself," he adds, "we will be in a position to compare it with modern knowledge with some hope of enlightenment." He finds that "the portrayal of nature and man as set before us in the Scriptures is not only corroborated by all that is most reliable in science, but that by accepting what the Bible states we will invariably be pointed to the right road and kept from the paths of error which would lead us astray in our advance in knowledge." Needless to add that Dr. Dawson finds in the harmony between the teachings of the Bible and the findings of science (as distinguished from scientific speculations) evidence that the Scriptures were written under Divine supervision and guidance.

Dr. Dawson pays special attention to such subjects as creation, evolution, miracle, and the primitive man. His discussion is non-technical and fitted to meet the needs of the general reader as well as the scholar. Written with true scientific restraint it will commend itself to all sincere seekers after truth.

REVIVAL IN ROMANCE AND REALISM.

By Mrs. Henry M. Woods. Fleming H. Revell Co. pp. 228. \$1.50.

THE author of this book is the founder of the World-Wide Revival Prayer Movement—a movement that has had a remarkable growth in size and influence since it was launched on the first day of January, 1924. Mrs. Woods has been to so large a degree the moving spirit of this movement, humanly speaking, that its history could not well be written in other than autobiographical terms. Hence this book is largely an account of the activities of Mrs. Woods and her more immediate associates since she started in 1918 on the visit to the Orient that culminated in the founding of this movement. Apart from prayer the means most relied upon in furthering its interests has been the free distribution of books. We are told that over 100,000 copies of *The Half Can Never Be Told* and over 40,000 copies of *By Way of Remembrance* have been distributed. Other books extensively distributed include *Dynamic Service*, *Long Distance Calls*, *Hudson Taylor*, *the Man Who Believed God*, *The Wonder of the Book*, and *Power from on High*. These revival books have been distributed for the sake of stirring up interest in prayer and to encourage the formation of prayer groups throughout the world. The book before us is the only book sent out by Mrs. Woods for which a charge is made—this exception being made in the interest of securing funds incidental to the work of the World-Wide Revival Prayer Movement. This authoritative history of the Movement will be welcomed by many. Numerous illustrations add to its interest. The headquarters of the Movement is the home of Dr. and Mrs. Woods, 5 South Oxford Avenue, Ventnor, N. J.

HE IS ABLE. By W. E. Sangster. Cokesbury Press. pp. 199. \$1.50.

THE author of this book is the pastor of Brunswick Methodist Church, Leeds, London. Portions of its contents have appeared in the *Christian Advocates* of the Methodist Episcopal Church of this country. Its object is to indicate the adequacy of Christ in all the difficulties of body, mind and soul that men and women are compelled to face along life's pathway—in sickness, sorrows, fears, loneliness, slothfulness, jealousy, pride, evil thinking, temptation, discouragement and such like. Its style is vivid and it abounds in apt and striking illustrations. Its publishers refer to it not without warrant as "a practical guidebook to Christian living." It does not pretend to be an exhaustive guidebook but it should prove helpful to the perplexed and discouraged everywhere. The reader may gently dissent here and there but few will be able to read it without profit—whether they be ministers or lay people.

News of the Church

Dr. Machen Departs

THE Rev. Dr. J. Gresham Machen, after an illness of only four days, died of lobar pneumonia in Bismarck, N. D., on January 1st, while on a speaking tour in the interest of the Presbyterian Church of America. Funeral services were held in the Spruce Street Baptist Church of Philadelphia, on January 5th, the Rev. Edwin H. Rian and Dr. R. B. Kuiper being in charge. Burial was made in Baltimore, Md.

Dr. Machen was born in Baltimore, July 28, 1881. He was educated at Johns Hopkins and Princeton Universities, Princeton Theological Seminary, and at the Universities of Marburg and Göttingen in Germany. He became an instructor in the New Testament in 1906 at Princeton Seminary, the year following his graduation, and retained that position until 1914 when he was ordained to the Presbyterian ministry and became assistant professor in the same department. In 1929 he became head of the New Testament Department at Westminster Seminary, which position he held at the time of his death.

During the World War, January, 1918, to March, 1919, he was engaged in Y. M. C. A. work with the French army and the American Expeditionary Forces in France and Belgium.

In 1921, Dr. Machen delivered the Sprunt Lectures at Union Theological Seminary in Virginia and in 1927 the Smyth Lectures at Columbia Theological Seminary in Georgia. In 1926 he was elected to the chair of Apologetics and Christian Ethics at Princeton Seminary but his election was never confirmed by the General Assembly. In 1929 he was influential in organizing Westminster Seminary in which he became head of its New Testament Department and Chairman of its Faculty. In 1933 he was largely influential in organizing the Independent Board for Presbyterian Foreign Missions and was elected its first President, which position he retained until recently. In 1935 he established *The Presbyterian Guardian* of which he was editor-in-chief at the time of his death. In 1936 when the General Assembly upheld his suspension from the ministry (along with others) because of his refusal to resign from the Independent Board he was the moving spirit in establishing the Presbyterian Church of America and was elected its first Moderator.

Dr. Machen's publications include: *The Origin of Paul's Religion* (1921); *Christianity and Liberalism* (1923); *New Testament Greek for Beginners* (1923); *What Is Faith?* (1925); *The Virgin Birth of Christ* (1930); *The Christian Faith in the Modern World* (1936); and numerous articles in periodicals.

Dr. Machen never married. He is survived by two brothers, Arthur and Thomas of

Baltimore. The publication of his will reveals that he left an estate estimated at \$175,000 of which in addition to a number of bequests to individuals he gave \$10,000 outright to Westminster Seminary and \$5,000 to the Independent Board and of the residuary estate fifty per cent to the Seminary and ten per cent to the Board. (See editorial pages for comments.)

Preliminary Court Decision Upholds Contention of Presbyterian Church, U.S.A.

THE Court of Common Pleas, No. 5, in Philadelphia, filed an opinion on December 3rd dismissing the preliminary objections filed by counsel for the Home Missions Committee of the Presbyterian Church of America against the Bill of Complaint of certain members of the Presbyterian Church, U.S.A.

The text of the opinion is as follows:

The first objection of the defendants to the bill in equity is without merit. There is no effort made by law to secure a preference for any religious establishment contrary to Section 3 of Article I of the Constitution of this Commonwealth. The right to the name, The Presbyterian Church in the United States of America, is recognized by usage and tradition since that unincorporated society was organized under that name and title in America in 1788. The mere use of a specific name for a religious body in no way hampers a man's freedom of worship or compels his attendance or adherence to a church conducting religious services under that caption. There is here no attempt being made which would compel a preference by law for this particular religious body or mode of worship over all other religious organizations or modes of worship. The primary purpose of the bill is to prevent the use of a name by another independent organization whether it be created by schism or by a group never before affiliated with it, so nearly identical to its own ancient name associated to it in the public mind as to lead to confusion, misunderstanding and material damages.

It seems futile to deny that the original name: The Presbyterian Church in the United States of America is not substantially copied by the defendants in their adoption of the name: Presbyterian Church of America.

It also appeals to common sense that the use of this latter name must lead to confusion among those who worship under the name of Presbyterians as such form of worship conducted under the churches being a part of the plaintiff organization as well as misunderstanding among those who may be desirous of making contributions to the

original organization or attending its colleges of learning, missions or other auxiliary organizations. This is not a monopoly. It is merely a natural and protective right that belongs to organizations, religious or otherwise, to safeguard them against organizations attempting to adopt their time honored and descriptive name or one so similar to it, as to lead to confusion and tend to deceit.

The bill is not defective because of any multifariousness as to parties plaintiff and causes of action. The parties plaintiff are the individual officers, and a specially constituted committee of the General Assembly of The Presbyterian Church in the United States of America, an unincorporated body and the Trustees of the General Assembly of The Presbyterian Church in the United States of America, a corporation. All of these parties have a common interest or a single object in the proceedings even though that interest may be variable to some degree.

In *Rafferty v. Central Traction Company*, 147 Pa. 579, Mr. Justice Greer said (on p. 584):

"We dismiss the first and second assignments of error, because we think that the cause of complaint is one that is common to all the plaintiffs, the right under which all claim is precisely the same as to each, the complaint of all is against the same defendant for the doing of acts which affected all alike and in the same manner, the defence set up is common to all the plaintiffs, and the testimony, proofs and decree are alike as to all the plaintiffs. It is not necessary to cite authorities to show that when all these matters concur a bill filed by several such plaintiffs against a common defendant is not multifarious."

See also *Riley v. Pennsylvania Company*, 32 Pa. Superior, 579.

There is also only one prayer to enjoin the defendants from using or employing the name Presbyterian Church of America or any similar name or imitative of that of the plaintiff church or holding meetings or enterprises under such a name. The plaintiffs share the same name, have a common interest in it and in varying degrees would be affected by its imitation. If injuries are suffered by these plaintiffs to any degree, equity will assume jurisdiction. It is not necessary therefore that all forms and degrees of injury must be contained in the bill. Neither is it necessary for the bill to set forth all, each and every character or description of the property that may be affected or the property held in trust by the corporation or the specific uses and purposes thereof. Many of the averments of the bill may be surplusage and unnecessary. That which is material and relevant may be adduced by proof.

Paragraph Four of the bill describes the bodies and groups constituting the plaintiff church including the governing body as well as the powers and duties of the General

Assembly and the Form of Government of the plaintiff church. The latter is as follows:

"the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod; of erecting new synods when it may be judged necessary; of superintending the concerns of the whole Church; of corresponding with foreign churches, on such terms as may be agreed upon by the Assembly and the corresponding body; of suppressing schismatical contentions and disputations; and in general, of recommending and attempting reformation of manner, and the promotion of charity, truth, and holiness, through all the churches under their care."

This action is brought in the interest of The Presbyterian Church in the United States of America and to assert a right which belongs in it. The other parties plaintiff are but the instrument in bringing the matter to the attention of this Court. The sole question is to have the matter adjudicated on the question of the right of the plaintiff church to enjoin another organization or group from using its name or one so similar to it as to lead to confusion, misunderstanding and consequent damage.

DECREE

AND NOW, to wit, this 3rd day of December, 1936, the Preliminary Objections to the Bill in Equity are dismissed with leave granted to the defendants to file an answer on the merits within fifteen days.

By THE COURT:

FRANK SMITH,
P. J.

Extracts from Answer to Bill of Complaint

DEFENDANTS admit that the General Assembly of The Presbyterian Church in the United States of America (hereinafter referred to by its popular name "The Presbyterian Church in the U.S.A.") meeting in Philadelphia in 1789 adopted for its standards the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, but . . . deny that the Presbyterian Church in the U.S.A. adheres to said standards of doctrine, government, discipline and worship. On the contrary, defendants aver that the plaintiff church and the Plaintiffs have widely and grievously departed from such standards of doctrine. . . .

As a result of the failure of the plaintiff church to discipline the signers of the Auburn Affirmation, and of the recognition by plaintiff church of said signers as ministers in good standing the plaintiff church stands before the world as holding the proposition that a minister who refuses to affirm his belief in the inerrancy of Holy Scripture, the

virgin birth of Christ, his death as a sacrifice to satisfy divine justice and to reconcile us to God, His miracles and His bodily resurrection, is, in the language of the Auburn Affirmation, "worthy of all confidence and fellowship," and has thus abandoned doctrines which lie at the center of the system of doctrine set forth in the standards of the plaintiff church. . . . the plaintiff church has misled its members by asserting falsely that the plaintiff church and its Boards and Agencies, and the Plaintiffs individually, are supporting the doctrines set forth in said standards and are truly loyal to the same, whereas in point of fact they are preaching and propagating doctrines widely differing therefrom. . . .

These actions (against Independent Board) culminated in certain judgments of the 1936 General Assembly of The Presbyterian Church in the U.S.A., sitting as a court, which judgments in effect required implicit obedience to the commands of church councils, regardless of the agreement of such commands with the Word of God and the Constitution of the church, and thereby destroyed the guarantees of freedom of conscience and of liberty contained in the Constitution of the church, placed the word of man above the Word of God, and dethroned the Lord Jesus Christ as the only Head and King of the church. The defendants further aver that the plaintiffs are attempting to abuse the process of this court of equity in an effort to sustain themselves in their unconstitutional and improper attempt to use the funds contributed to said church for the propagation of the gospel as set forth in its standards for an entirely different purpose, to wit, the propagation of doctrines which are entirely different from those set forth in those standards, and which in no sense can be called Presbyterian doctrines. These defendants believe, and therefore aver that the plaintiffs are in effect deceiving all those who believe in Presbyterian doctrine as set forth in the standards of the plaintiff church and do not come into this court of equity with clean hands. . . .

. . . Defendants deny that either Henry B. Master or Lewis S. Mudge by virtue of any office in the plaintiff church has authority to institute this action on behalf of 2,000,000 persons in the unincorporated association known as The Presbyterian Church in the U.S.A. Defendants admit the adoption of the resolution quoted in paragraph 10 of the Bill of Complaint and the formation of the committee therein described. Defendants are advised by counsel, believe and therefore aver that the said resolution is not sufficient in law to authorize the bringing of this suit by the individual parties plaintiff. . . .

The defendants deny that the Presbyterian Church of America is organized upon principles, doctrine and form of government identical with those of the plaintiff church. . . . that the Committee on Home Missions and Church Extension, the Presbyteries and Gen-

eral Assembly of the Presbyterian Church of America, together with its officers and members, are engaged in promoting and expanding their organization by a process of undermining the plaintiff church and are setting up an organization identical in substance, form and terminology with that of the plaintiff church. As stated in paragraph 1 of this Answer, the defendants aver that The Presbyterian Church in the U.S.A. and the plaintiffs have widely and grievously departed from the primary and subordinate standards of the said church. The Presbyterian Church in the U.S.A. in its teachings, practices and policies has so far departed from the standards to which it professes to adhere that it can no longer be described as a truly Presbyterian church. . . . The defendants are advised by counsel, believe and therefore aver that, if the plaintiffs are asking a court of equity to protect their church from the criticism and proselytizing activities of the defendants and their associates, the granting of such protection by a court of equity would violate the principles of religious freedom laid down in Section 3 of Article I of the Constitution of the Commonwealth of Pennsylvania and the Preamble of and the XIVth Amendment to the Constitution of the United States. . . .

The defendants deny that the name "Presbyterian Church of America" is a name in which the plaintiff church or any other church has any right or interest by virtue of the negotiations referred to in paragraph 16 of the Bill of Complaint. The union proposal, including the proposition that the merged church be known as "The Presbyterian Church of America," was approved by the General Assembly of the plaintiff church in 1934, but was decisively rejected by the General Assembly of the United Presbyterian Church of North America in the same year. The period during which the Stated Clerk of the General Assembly of the plaintiff church could have sent the overture on union down to the Presbyteries of that church expired with the convening of the next General Assembly. During that year the proposal was not submitted to the Presbyteries of the United Presbyterian Church because of its rejection by the General Assembly of that denomination. . . .

Defendants aver that in common or colloquial usage the plaintiff church is universally referred to not as "The Presbyterian Church in the United States of America" but as "The Presbyterian Church in the U.S.A.," that the plaintiff church itself uses that designation on certain of its own publications, and that there is no confusion between the name "The Presbyterian Church in the U.S.A." and the name "Presbyterian Church of America." Defendants are informed, believe and therefore aver that there has existed in this country for over seventy years a denomination known as "The Presbyterian Church in the United States," commonly called "The Presbyterian Church in the

U.S.," which is numerically the largest Presbyterian body in fourteen states, and that The Presbyterian Church in the U.S.A. and The Presbyterian Church in the U.S. have maintained their separate identities and have carried on their work without confusion or conflict arising from any similarity of name although both churches have congregations and other organizations in the same states and cities and towns. The defendants further aver that the plaintiffs' action in filing this Bill of Complaint is not in good faith in the face of the plaintiffs' knowledge of the existence of The Presbyterian Church in the U.S. and the lack of any friction in the work of The Presbyterian Church in the U.S. and The Presbyterian Church in the U.S.A. and in the face of the acquiescence by the plaintiff church for approximately seventy years in the use by The Presbyterian Church in the U.S. of the name of that organization. Defendants are also informed, believe and therefore aver that from 1839 until 1870, as the result of a division in the plaintiff church, there existed two generally recognized Presbyterian bodies each using the name of the plaintiff church and each maintaining its separate identity and carrying on its work without confusion or conflict arising from any similarity of name. The defendants are further informed, believe and therefore aver that it has been the universal custom for Presbyterian and other churches, both in this country and throughout the world, to exist side by side with closely similar names without confusion or conflict arising from any similarity of name. Defendants deny that the alleged similarity of the name "Presbyterian Church of America" and the name "The Presbyterian Church in the U.S.A." will cause and is intended to cause irreparable injury and loss to the plaintiff church either in this country or abroad by reason of any confusion of the two bodies. On the contrary, the defendants aver that the name "Presbyterian Church of America" was chosen, as stated in Article I of the Articles of Association quoted in paragraph 12 of the Bill of Complaint, with the intention and for the purpose of making "clear to all the world that we [those persons constituting the Presbyterian Church of America] have no connection with the organization bearing that name [The Presbyterian Church in the U.S.A.]" The word "Presbyterian" is a term exactly descriptive of the system of doctrine and form of government of the defendants' church, and the word "America" is a geographical term defining the area in which the defendants' church is carrying on its work. In view of the existence of the many Presbyterian denominations, the defendants and their associates, after careful consideration and upon the advice of counsel, adopted a name which they thought would distinguish their church from the other Presbyterian churches and particularly from the plaintiff church, with which they

did not wish to be confused in view of the departure of that church from historic Presbyterianism. . . .

The defendants deny that the plaintiff church is widely known throughout the world as the principal representative of what is known as Presbyterianism in America and that its credit and reputation are firmly established both in this country and abroad. On the contrary the defendants aver that the plaintiff church, in view of its departure from the distinctive Presbyterian teachings and principles set forth in its subordinate standards, can no longer be said to represent Presbyterianism in America or in any other part of the world.

The defendants deny that their actions are and have been unfair and contrary to principles of equity and good conscience and violate the rights of the plaintiff church in and to the use of its name and terminology. On the contrary defendants aver, for the reasons stated elsewhere in this answer, particularly in paragraph 1, that the plaintiffs and the plaintiff church are guilty of conduct which is unfair and contrary to principles of equity and good conscience and that the plaintiff church in view of its departures from historic Presbyterianism, does not have the right to describe itself as Presbyterian, and that the defendants and their associates have the right, under the provisions of the Preamble of and the XIVth Amendment to the Constitution of the United States and Section 3 of Article I of the Constitution of the Commonwealth of Pennsylvania, to use the name "Presbyterian Church of America," and to carry on the work of that church, which is committed to historic Presbyterianism. . . .

Defendants deny that the actions of themselves and their associates have caused or will cause any damage or injury to the plaintiff church which would move a court of equity to interfere with the activities and operations of the sovereign religious body with which the defendants are connected. The defendants aver that the Bill of Complaint fails to set forth with sufficient particularity any injury to its property and enterprises or the manner in which injury to such property and enterprises has been or will be caused by the acts of the defendants. Defendants further aver that if, as and when any injury is done to the property of the plaintiffs, the plaintiffs will have an adequate remedy at law.

Centennial of Presbyterian Foreign Missions

KNOwn as "A Consecration, Not Merely a Celebration," the Centennial will be observed in presbyteries, preferably next fall; by synods and synodical societies, in summer and fall; by colleges, seminaries and universities, in the spring and later; by local churches, by the missions in all the

world, by the General Assembly at Columbus in May and June, and by elaborate celebrations attended by representatives from large areas in America and abroad at New York and Baltimore in October and November.

A pageant, a play, motion picture film, stereopticon lecture, exhibits, costume material, oratorical contest, six centennial booklets, about 16 pamphlets on the various missions, and a Church-wide radio broadcast are among other features of the centennial observance.

Awards totalling more than \$300 for the best sermons on foreign missions are offered by the Centennial Council of the Board of Foreign Missions.

For the best sermon which has been preached to an actual congregation \$150 will be awarded, with \$75 for second place, \$25 for third, \$10 for fourth and, for each of the six next best sermons, a copy of "One Hundred Years," the centennial history of Presbyterian foreign missions written by Dr. Arthur J. Brown and just now off the press. Cloth-bound copies of the book are priced at \$8.00.

Each sermon should be typed if possible, but on one side of the paper in any case, should bear on a separate sheet the name and address of the writer and the sermon's theme and text, and by April 1 should reach the Centennial Council, Room 913, 156 Fifth Avenue, New York, N. Y.

Editor of the Banner Dies

DR. JAMES H. SNOWDEN, editor of the *Banner* from 1898-1917 and from 1926 until the time of his death, died at the age of 84 years on December 19th. Between 1921 and 1926 Dr. Snowden was editor of the *Presbyterian Magazine*, the then official organ of the Presbyterian Church in the U.S.A. Dr. Snowden was a man of great ability and versatility, who exerted a wide influence on the thought and life of the church. He had also been pastor of three churches, professor of political economy and ethics in Washington and Jefferson College (1893-98), and professor of systematic theology and apologetics in Western Theological Seminary (1911-1929). He was a prolific writer of distinction. His books include: *Scenes and Sayings in the Life of Christ* (1903); *The World a Spiritual System—An Outline of Metaphysics* (1910); *The Basal Beliefs of Christianity* (1911); *The Psychology of Religion* (1917); *The Coming of the Lord* (1919); *Is the World Growing Better?* (1919); *The Truth About Christian Science* (1920); *Immortality in the Light of Modern Thought* (1925); *The Truth About Mormonism* (1926); *Old Faith and New Knowledge* (1928); *The Making and Meaning of the New Testament* (1923); *What Do Present Day Christians Believe* (1930); *The Discovery of God* (1932); and *Snowden's Sunday School Lessons* (annual volumes

since 1921). Theologically Dr. Snowden was usually classed as a liberal conservative or as a conservative liberal.

Federal Council Lays Bare Its Aims

DEFINITE proposals for the reorganization of Protestantism were made by Dr. Ivan Lee Holt, retiring president of the Federal Council of Churches, at its meeting in Asbury Park, N. J., on December 9-10.

Speaking of the National Preaching Mission, Dr. Holt said: "We have aroused thousands and thousands of Protestant ministers and laymen. . . . Perhaps we need most of all to organize a Teaching Mission, in which people who are good but confused through their spiritual illiteracy need to have answered clearly and fully such questions as: 'How are we to pray? How can God really help us? How does religion work in the life of a man in this modern world?' Can we give as definite instructions to youth and age as Communism or Fascism gives? Can we so interpret the Kingdom of God that it will seem more compelling to man as a way of life, than either Communism or Fascism?"

"American Protestantism faces reorganization or disintegration. The Federal Council occupies a more strategic position for leadership in this reorganization than ever before in its history."

In the proposals stress was laid on these points:

(1) There must be elimination of duplication in the co-operative agencies of Protestantism; (2) We must reorganize the missionary or world program of Protestantism. We cannot continue denominational approaches to non-Christian peoples. The approach must be Christian. (3) We cannot justify all the many approaches we have to World Christianity and we must reduce the number. (4) There must be a more definite movement toward Protestant union. (5) There must be a re-statement of the Gospel so that the individual and social gospels appear as integral parts of one Gospel. Communism and Fascism are not the only philosophies and social theories by which men can live. The Kingdom of God on earth is superior to either, and it must be presented in a more and appealing way than we now present it.

There is needed a strengthening of the Federal Council's structure if it is to lead. That strengthening can come through: (a) The committal to the Council by our denominations of the task of investigation and proposal of plans to meet the demands of the day. (b) The exercise of more boldness in prophetic leadership. This would involve, among other things, the creation of a Commission to study plans of union. (c) The education of our Protestant people through its own and the denominational agencies. (d) The continuance in some form of the

National Preaching Mission, and to contact with churches in the field. (e) The re-statement through all our departments of what it means to be Christian today, something as explicit and direct as Communism and Fascism propose.

Dr. Justin Wroe Nixon, in reporting on the "State of the Church," emphasized four aspects of the church's deep entanglement with present society, noted six signs of encouragement to the church in its effort to achieve integrity, and concluded by advocating a six-point program for the future. The entanglement of the church with contemporary society is manifested, (1) In the fact that the Church "too frequently has estimated its success in the materialistic terms characteristic of the age. It has shared the urge toward bigness, borrowing the slogans of the advertiser and the methods of the promoter. It has yielded to the temptation to over-build even at the risk of incurring huge debts. In the providence of God a smaller church may be a necessity if mankind is to be leavened by an earnest movement of the Spirit." (2) The church depends too much upon secondary motives in maintaining the loyalty of its people, using motives which maintain clubs, lodges and philanthropies, and feeling that they must furnish novel attractions that will enable them to compete with secular organizations. The result has been a number of persons in the church whose presence "tends to dilute the church's message and to obscure its mission."

(3) The church has too much assimilated the assumptions and ideals of the comfortable middle class and not the class from which is coming today the pressure for change, especially in the economic life of the nation. In the middle-class Protestant church there exists "a vast amount of wheel-turning, of organizational activities, and of easy good-natured friendliness, combined with grave moral insensitiveness to the desperate issues at stake in the human situation." (4) The church, in the interpretation of its gospel, tends to be divided into various camps. Christianity can never meet communism and fascism adequately "with mere programs for new activities or with appeals to the feelings. It must meet thought with thought, philosophy with philosophy, the new gospels with the Gospel. It must meet the deification of race and class with the message of the incarnation of the most high God in the Universal Man who gathers all races and classes into the one body of a common Lord."

The first sign of encouragement is that the wave of purely humanistic thought in college communities has passed its crest and is beginning to decline. A second sign is the craving of youth for reality in religion. A third sign is the response of the solid core of the church's membership to the deeper notes of the gospel. A fourth sign is the consciousness in the intellectual world that

economics has to do with the needs and wants of human beings and is therefore subordinate to ethics. A final sign is to be found in the number of forward-looking laymen who are as sensitive to the ethical issues involved in many social situations as any members of the clergy. The report asserts that the trends toward disentanglement from dominant forces and attitudes of mind in contemporary society should be accelerated.

Dr. Edgar De Witt Jones, minister of the Central Woodward Christian Church of Detroit, Mich., who is active in many liberal organizations, was elected president. Dr. Joseph R. Sizoo, minister of the Collegiate Church of St. Nicholas, New York City, and former pastor of the New York Avenue Presbyterian Church, Washington, D. C., was made vice-president.

Princeton Seminary Inaugurates President

ADDRESSES at the Princeton Theological Seminary inaugural luncheon on Monday, February 2, will be made by Dean Luther A. Weigle of Yale, President Benjamin Rice Lacy, Jr., of Union Theological Seminary in Virginia, President James A. Kelso, of Western Theological Seminary and President Harold Willis Dodds, of Princeton University. The luncheon will be in the Westminster Choir School, Princeton, following the service of inauguration of President John Alexander Mackay.

At the inauguration ceremonies, to be held at 11 A. M. in the University Chapel, Dr. William L. McEwan, of Pittsburgh, will preside as president of the seminary's board of trustees, the Scriptures will be read by Dr. Albert J. McCartney, of Washington, prayer will be offered by Dr. Peter K. Emmons, of Scranton, Dr. Robert E. Speer, of New York, will give the charge in behalf of the trustees, the new president will deliver an inaugural address, and Dr. Frank S. Niles, of First Church, Princeton, will pronounce the benediction.

D. L. Moody's 100th Anniversary

WHILE The Moody Bible Institute of Chicago has celebrated many Founder's Week Conferences in early February of former years, the Thirty-first Annual Founder's Week Conference, to be held January 31 to February 7, will be distinctive, in that it will celebrate the one hundredth anniversary of the birth of D. L. Moody, the notable founder of the Institute.

Eight days, freighted with spiritual inspiration and Bible instruction, will bring before the public many distinguished speakers. From overseas will come the Rt. Rev. J. Taylor Smith, Bishop of London; the Rev. Charles T. Cook, editor of *The Christian*, London; Mr. Jock Troup, famous mission superintendent of Glasgow, Scotland; H. S.

Kimura, the "Moody of Japan"; and the Rev. Herbert Lockyer, Liverpool, with whom many American audiences are already happily acquainted.

American speakers will include Dr. William Evans, Bible teacher and author; Dr. Wilbur M. Smith, author of *Peloubet's Notes*; Dr. Richard E. Day, biographer of unique power; Dr. Will H. Houghton, president of the Institute; Dr. P. W. Philpott, noted pastor-evangelist, and others. Missionaries from many parts of the world will be heard. A program of sacred song will be under direction of Homer Hammontree and Talmage J. Bittikofer.

Day sessions will be held in the Institute Auditorium, evening sessions at the Moody Memorial Church; and a great Mass Meeting on Friday night, February 5 (Moody's 100th anniversary), will convene in the Coliseum, a famous Chicago auditorium, seating 12,000 people.

The convocation will be launched on Sunday afternoon, January 31, in the Moody Memorial Church. Every day will hold distinctive features of practical value to pastors and other Christian workers. Reservations are already being made for lodging and meals.

The Presbyterian Church in Canada

By T. G. M. BRYAN

THIS is an attempt to make a survey of conditions in our Canadian Church during the year 1936 as seen by a theological student. There is nothing new in some of the things we are going to say, and some of these conditions are found in all the Protestant Churches in Canada. Let us consider the discouraging side first. There are a number of our larger city churches in which the Gospel of Christ is not being preached. If anyone goes to these churches wishing to hear an essay on the good life, giving the impression that sin is not a very serious matter and that man can save himself, he will not be disappointed. Some of these preachers are eloquent, but this liberal Protestantism which they apparently stand for is not the Christian faith. Such preaching is not confined to large city churches, of course. Then there are other ministers, some of whom call themselves Fundamentalists, who seem to have the root of the matter in them, but their presentation of the Gospel leaves much to be desired. Others are poor pastors, and some of them are misfits. When we look around we see many ministers who have outstayed their welcome and who are trying to get calls elsewhere. Some of them will not consider calls to churches any smaller than the ones they wish to leave. They forget that they probably would never have been called to their present charges if there had not been a scarcity of ministers after 1925. The call system is also falling down because in many cases the congregation is not a spiritual community. As an evi-

dence of this we find that there are factions in many congregations, and in others one man or one family is allowed to rule. Prayer-meetings are sparsely attended or not held at all. Young people are being received into full communion who do not know what they are doing. It is not surprising that where these conditions are found that little is being done to put into practice in daily life the social implications of the Gospel and there is not much interest in Christian Missions. Many congregations are spiritually dead or dying. We should also remember that there was another crop failure throughout the southern part of the Prairie Provinces, and that dry weather did a great deal of damage to the farms of Ontario and Quebec last summer. But the congregations in the West where the people have suffered great hardships are often more alive spiritually than many a congregation of prosperous farmers or city people in Central Canada.

However, there is a brighter side. Hundreds of ministers of our Church in cities and towns and rural parishes are faithfully declaring the Word of God to their people, and ministering to their needs seven days in the week. It is also a hopeful sign to find quite a number of young graduates of our theological colleges willing to go to mission fields and build up the work there, declining calls to self-sustaining charges. Some of them are receiving student salaries. In Knox College peace has been restored, and there is a finer spirit apparent than there has been for ten years or more. Summer schools and camps for young people were held in almost every synod during the past summer with good results.

The situation is not hopeless because we are not dependent solely on human help. Remembering that God is the Source of our strength, and that He has come into the world in the Person of His Son, and has spoken to men, we need have no fear for the future.

TORONTO, ONTARIO.

Revised Shorter Catechism in Chinese

By the REV. M. A. HOPKINS

MANY will be glad to know that that valuable compendium of Scripture truth known as the Westminster Shorter Catechism will soon appear in a revised edition in Chinese. Nearly thirty years ago it was translated by Dr. C. W. Mateer and printed by the old Presbyterian Mission Press. This edition has just been exhausted, and it was deemed wise to make a thorough revision before reissuing it.

At the request of the Kwang Hsueh Publishing House the revision was undertaken by Dr. W. M. Hayes in collaboration with his Chinese and missionary colleagues on the faculty of the North China Theological Seminary. After months of careful work by several individual members of the faculty, immediately after the close of school for

the summer vacation the whole faculty sat in daily session for over a week in order to give the finishing touches to the work. Where all could not agree the translation to be used was decided by a majority vote, and any one who knows Presbyterians may be sure that there was not always agreement!

The following rules were laid down as a guide in the revision:

1. Accuracy in translating the thought of the original.
2. Simplicity of Mandarin style—as much like the Mandarin Bible style as possible.
3. Conformity to Scripture phraseology as far as possible, with a view to aiding those who study the Catechism with Scripture proof-texts.
4. Uniformity of expression in question and answer as an aid to memory.

One of the points of disagreement was the repetition of parts of the questions in the answers to the questions about the Commandments. Most of the missionary members of the faculty felt that it would be best to repeat these parts as is done in the original; but the Chinese members were unanimously opposed to it, and the point was yielded to them. The writer feels that this was a mistake, as the purpose of such a committee is not to revise the original but to translate it faithfully and accurately. Besides the Chinese have not had the long experience in the use of the Catechism that we of the West have had, and so are not in a position to know what is best in such a case. The matter may finally have to be decided by issuing some with and some without the repetitions in question.

A limited edition is being issued so that changes can be made in a year or two. In the meantime any constructive criticisms from users of the Catechism will be welcome and will receive careful consideration when another edition is called for. The translators are conscious of many defects and hope to make improvements the next time.

It is encouraging to know that there is a large demand in the Chinese Church for the Shorter Catechism. In one field alone there is an order for over two thousand copies with proof-texts. It is hoped that this new and improved edition will increase the demand for it.

TENGHSIEN, SHANTUNG.

The Power of the Word

THE AMERICAN BIBLE SOCIETY reports that in eastern Siam, with no teacher other than the Holy Spirit, hundreds of people in a great section of the country have accepted the Gospel as the true way of salvation. Whole villages have come to believe in Christ, and with the guidance the very few Christian workers could give them, a number of chapels have been built by these believers.

News in Nutshells

Germans Conform St. John's Gospel to Nazi Doctrines

ON January 13, German churchgoers were offered a Germanized version of St. John's Gospel. It is the work of one of the best known "German Christian" groups and signed by Bishop Heinz Weidemann, Bishop of Bremen, an outstanding German Christian who, with two others, last November founded the so-called League for German Christianity at the Castle of Wartburg, where Luther wrote the first books of his version of the Bible.

The introduction says: "Let sticklers become annoyed with us; we want to help him who searches for the truth. The German of the Third Reich must know the meaning of Christ whom the Jews nailed to the cross."

Though not so altered as was the Sermon on the Mount in the version prepared by Reichsbishop Ludwig Mueller, the revised Gospel follows the same lines wherever it is thought necessary to bring conformation with important Nazi doctrines.

It never asserts as some Nazi orators have that Christ was not a Jew, but where in the St. James version it is said: "He left Judea, and departed again into Galilee," the revised version is: "When Jesus learned that, He left the Jewland and went again into His homeland, Galilee."

Moses is not mentioned as giver of the Jewish laws. In fact, his name appears but once. Other early Jewish prophets are not mentioned. In passages where followers address Christ as Rabbi, "Rabbi" becomes "Master."

Passages such as those of Chapter II, twentieth verse, which starts, "Then said the Jews" (answering Christ's "destroy this temple, and in three days I will raise it up"), are altered to read somewhat as follows: "The Jews jeered and said . . ."

The twenty-second verse of Chapter IV, where Christ says, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews," becomes, "You Samaritans honor God but know Him not. Jews at least know about God from whom salvation comes."

In the St. James version, the thirty-second verse of the XVIII Chapter reads: "That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die." This becomes, "So Jesus' word was to be fulfilled that Jews would have His death sentence executed by the worldly authority."

Fruits of Affliction

IT HAS been stated recently that more Jews have been converted in Germany during the last three years of bitter persecution than in twenty years previously without such affliction.

"A Streamlined Revival"

THE National Preaching Mission yesterday began in Chicago a four-day modernistic evangelistic program which was hailed by the city's Protestantism as the greatest effort ever made to reach the people with a message in tune with life as it is lived in the twentieth century. It is a "streamlined revival," declared its leaders, who estimated that more than 30,000 persons attended loop meetings during the day and ten community meetings last night.

"There never has been anything like it," declared William R. King of New York (Graduate Union Theol. Seminary), speaking before the ministers' luncheon at Central Y. M. C. A., 19 South La Salle Street. "It heralds a new kind of ministry for Protestantism in this country. We have taken evangelism out of the hands of the 'queer' folks and have given it back into the hands of solid leadership in local churches."

Gone is the "sawdust trail" and gone is the old-time traveling evangelist. But convictions yesterday ran deep—possibly much deeper than they did when emotions were loosed from reason. *Heaven was not mentioned by yesterday's speakers—nor hell.*

—Chicago Tribune.

Reminders of the Moody-Sankey Revival in Philadelphia

THE Wanamaker Store, Philadelphia, which occupies the site of the old Pennsylvania freight station in 1875, where Moody and Sankey held their great revival, has given over one of its windows to a display of articles which were used in those stirring meetings. Interested passersby stop in large numbers to gaze upon the pulpit, the Bible, hymn books containing "There Were Ninety and Nine" and other songs written by their leader, a tall torch used to light the gas jets, and other interesting relics.

English Archbishops Reply to Pacifists

THE number of pacifist clergy in the Church of England is on the increase. Last month a deputation from them called upon the Archbishops of Canterbury and York, in London, making statements in their behalf.

In reply the Archbishop of York expressed his disagreement with the extreme pacifist position, which to his mind was based on an incomplete understanding of the implications of the Gospel as contained in the New Testament.

The Archbishop of Canterbury, looking at the question from the point of view of practical realities, said that the pacifist attitude involved consequences to others, in the event of war, which he as a Christian could not contemplate with equanimity.

All were agreed in condemning wars of aggression, but in the opinion of the Archbishops circumstances might arise in which participation in war would not be inconsistent with their duty as Christians.

The hope was expressed that every effort would be made to avoid the evil of allowing the disagreement among Christians on the question as to how peace should be promoted to obscure the universal obligation of all Christians to work for the establishment of justice, good will, and peace among the nations.

Atheism Combated by Christian Evidence Society

TODAY, millions in England are outside the Church, an easy prey for the anti-Christian, who is only too eager to do his bit towards undermining the little belief these people possess. The work of The Christian Evidence Society is to counteract the pernicious influence of these anti-Christian forces.

In the parks and open spaces of the towns and cities many secularists and anti-Christian communists are fiercely attacking the faith, the foundation and bulwark of national life and character. The Christian Evidence Society places its platforms by the side of the atheists' rostrums, and delivers the antidote to the attacks on religion *at once and on the spot.*

It holds considerably more than a thousand open-air meetings in Greater London alone every year. Indoor meetings are also arranged, and correspondence is carried on, and interviews are held with doubters. Christian Evidence literature is issued, and the Society has a large evidential book and pamphlet list.

Crime and Youth

DR. AMOS O. SQUIRE, for many years chief physician at Sing Sing prison, states that in 1900 the average age of criminals in America was forty; today, it is twenty-three. One hundred and seventeen thousand are now imprisoned in Federal and State prisons, and 200,000 more in county jails and reformatories. Forty per cent of the blackest crimes committed in America are by youths still in their teens. He attributes this to the breakdown of American home life.

Darkest Africa

A WORKER for the British and Foreign Bible Society after traveling tens of thousands of miles in Africa, found twelve large areas where there is no Christian Mission and where 30,000,000 persons have never heard the gospel message.

Strength of Roman Catholics

IN THE United States there are 30,250 priests, and 331 papers with a circulation of 6,396,516.

German Seminary Closed

THE issue of December 27 of *Reformierte Kirchenzeitung* mentions with deep regret that the School of Theology at Elberfeld has been closed by the secret police. "Nine years ago it was founded by the Reformed League with the cordial participation of all Reformed communities, including those abroad. It was recognized by State and Church, and has up to the present been maintained and extended with heavy sacrifice. We are still unable to grasp what has happened; our hearts are too heavy. Our school, which trained for our congregations so many a valiant and learned preacher, is no longer to continue to work!"

Mohammedan Stronghold Opened

FIVE million people in the Northern Emirates of Nigeria, one of the greatest strongholds of Islam, will have an opportunity to hear the Gospel for the first time. This has been brought about by the action of the Sudan Interior Mission in taking over the care of five leper camps in that district. Following this, the Sultan and his council sanctioned the building of a church there to which all who wish may go. He will allow missionaries to enter every town in the province. One physician is already on the field and another sailed from England in mid-January.

A New Movement to Support Communism

THE December issue of the *National Republic* gives this information:

The "American Friends of Spanish Democracy" is a new movement, having been only very recently organized in the United States. It is headed by Bishop Paddock of the Episcopal Church, Prof. John Dewey, Rev. Harry F. Ward, Samuel Guy Inman, Guy Emery Shepler and W. W. Norton. Gardner Jackson, a radical and former New Dealer, is chairman of its Public Relations Committee with offices in Washington, D. C., where propaganda for aid to the Red government of Spain is being conducted. Willard R. Espy is executive secretary of the movement. Sponsors of the movement are Roger Baldwin, of the Red-defending American Civil Liberties Union; Alfred Bingham, a young radical and editor of "Common Sense"; Reinhold Niebuhr; George Soule; Hubert C. Herring; Professors La Colle, Overstreet, McIlwain, Dos Passos, Henry Pratt Fairchild, Nussbaum, MacLeish, Schlesinger and Paul Douglas; Congressman Maverick and now ex-Congressman Marcantonio; Heywood Broun, Waldo Frank, Rev. John Haynes Holmes, Rabbi Israel, Curtis Bok, Mary Van Kleeck, Oswald Garrison Villard of *Nation* magazine, Bishop George A. Oldman and many others as well known in radical circles in this country.

The first action taken by the "American Friends of Spanish Democracy" was the registering of charges against Father John A. Ryan, of Catholic University, for an attack upon Russian communism and the Spanish Reds. The Spanish Reds, according to a report from the Vatican, have slaughtered over 5,000 priests, nuns and Catholic and Protestant missionaries in Spain, acting under direct orders from Moscow to "kill as many priests as possible." Official Vatican records, it is stated, indicate that 181 churches and convents have been completely destroyed by the Reds in Spain.

At the New York City rally, many of those who have been howling loudest in the U. S. for "disarmament of the United States," "No more war," "Prevent arms and supply shipments to other countries" and "peace," were howling for aid for the Spanish Reds. Dr. Ward, of the Methodist Social Service Federation and head of the communistic American League Against War and Fascism, pleaded with the audience, and called on them to demand permission to ship arms to the Spanish Reds. He said in part: "It is necessary to call the people of this country to the aid of Spanish democracy because Spain needs our help." Rev. Mr. Paddock stated "Spain needs America. America will respond." Roger Baldwin, chief mogul with Harry Ward, of the red defending American Civil Liberties Union and who claims to be an ardent pacifist but also admits his weakness for violent revolution if necessary to change our form of government, took up the collection. Checks, twenty, ten, five and one dollar bills, coins, etc., filled the passing hats many times, until it had mounted to a sum of \$15,000 or more, making the total of over \$33,000 raked in for the night, donated by the so-called "down-trodden" of the United States, from their side pockets to the Reds in Spain. Immediately following this meeting the daily press announced the shipment of fifteen bombing planes from the United States to the Spanish Reds.

Religious "Liberty" in Russia

THE following letter was written recently to *The Christian* (London) by the General Secretary of the Russian Missionary Society:

Dear Sir—On my return from a conference with my Russian brethren in Poland, I find that statements have been appearing in the secular and religious Press to the effect that under the new Constitution there is religious liberty in the U.S.S.R.

To prevent misunderstanding, I write now to state that this is incorrect. The Constitution drafted in February last and passed at the end of last month, does not make one iota of difference to the Soviet attitude toward religion, and this has been made abundantly clear in their own newspapers when commenting on the Constitution which has now become law. Briefly the facts are as follows:

It is still forbidden to print, publish, or circulate the Scriptures or any portion thereof.

Places of worship are still being closed, confiscated, converted to secular use, taxed out of existence. Elderly folk still attend the few churches which remain open, but on special occasions the churches are packed. It is obvious that in a town with a population of 850,000 with only five churches open, these five will be packed during the Russian three-day celebration of Christmas.

In the churches that remain open the minister can only preach in that church, and nowhere else. *If he believes in the Lord's Second Coming, it is illegal for him to proclaim it.*

It is still illegal to gather three young children under the age of eighteen, and teach them religion.

He cannot hold women's or young people's meetings or render social service.

If he takes up an offering at the Lord's Table, he cannot spend it on the Lord's poor. In fact, he cannot undertake any service whatever to ameliorate the lot of his less fortunate fellows.

He is periodically taken up for interrogation by the Criminal and Political police, returning from the examination a nervous wreck.

In the event of a pastor dying no successor can be elected. The Lutheran Christian at Gorki (Nijni Novgorod) has been closed for four years for this reason.

No teacher is permitted to attend any place of worship whatever.

In fact, the New Constitution does not in any one respect differ from the former attitude of the Soviet authorities towards religion.

Surely here is a call to us to pray for the Lord's suffering saints on one-sixth of the earth's surface, and here is a challenge to us in view of the many privileges we enjoy, to "possess our possessions."—Yours, etc.,

F. J. MILES.

IN THIS ISSUE:

EDITORIALS

Dr. J. Gresham Machen	221
Preliminary Objections to Bill of Complaint Dismissed	222
Further Suspensions and Depositions	222
The Cayuga Overture	223
"The State of the Church"	224
Dwight L. Moody: Ambassador for Christ A. L. Gaylord	225
The Present Status of the Shrine Question in Korea	227
Charles S. Bernheisel	
"O Death, Where Is Thy Sting"	228
Abraham Kuyper	
Prescribed Mission Study Books for Children	231
Letters to the Editor	234
Book Reviews	236
News of the Church	238
News in Nutshells	243