

CHRISTIANITY TODAY



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

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Editorial Notes and Comments

THE BENNET CASE

IT SEEMS advisable to precede our present comments on this case with a brief history of its background to date.

MR. JAMES E. BENNET, one of the original members of the Independent Board for Presbyterian Foreign Missions, is a member of the Fort Washington Presbyterian Church of the Presbytery of New York. If said Presbytery had promptly obeyed the Mandate of the 1934 Assembly it would have seen to it that disciplinary action was instituted against MR. BENNET as one guilty of "a disorderly and disloyal act"—approximately ninety days after he had been officially notified of the Assembly's action. The Presbytery, however, contented itself with addressing a Communication to the 1935 Assembly affirming "its loyalty to the Government and Discipline of the Presbyterian Church in the U.S.A. and its desire to be guided by the Deliverance of the General Assembly" but confessing its loss to know how to proceed in this particular case and asking the Assembly either to give specific directions or permit the Presbytery to refer the case to the Assembly for its direct action. In response to that Communication the 1935 Assembly took the following action: "The Assembly acknowledges the expression of loyal intent of the Presbytery of New York, and that the responsibility in this matter be left where it has been placed,—with the Presbytery of New York and the session of the Fort Washington Presbyterian Church." When this action of the Assembly was brought to the attention of the Fort Washington Church, its session referred the matter to the Presbytery with the request that it take such action as it deemed wise. After further delay the Presbytery of New York addressed another Communication to the 1936 Assembly setting forth its reasons for believing that "it would be inexpedient for this Presbytery to undertake disciplinary measures with MR. BENNET"—an action that was equivalent to a refusal to obey the Assembly's Mandate. The circumstances being what they were, the logical thing for the Assembly to have done would have been to institute disciplinary action against

the Presbytery for defiance of its Mandate. Apparently intimidated, however, by the Presbytery's bold front, it side-stepped the issue by directing the Synod of New York "to assume jurisdiction and conclude the matter itself in connection with its next meeting" (1936 Minutes, p. 73). In obedience to these directions the Synod of New York at its October meeting elected a Special Judicial Commission to consider and conclude the case in question. On February 2, 1937, this Special Judicial Commission by reason of the breakdown of its efforts to conclude the matter "referred the case to the General Assembly for ultimate trial and decision." It is to be assumed, therefore, that this case will receive attention in connection with the next General Assembly.

The breakdown of the effort of the Synod's Judicial Commission to conclude the case came when MR. BENNET and his counsel, MR. WILLIAM S. BENNET (a brother of the accused) withdrew because of the Commission's repeated refusal to consider motions or arguments that questioned the validity of anything the General Assembly has said or done. MR. BENNET was able to withdraw on safe legal grounds by reason of the fact that the Commission had failed to serve him with a citation, as required by the Book of Discipline, Chapter V, Section 4, requiring his presence. As a result, technically speaking, MR. BENNET had not been on trial at all, he having appeared before the Commission "voluntarily and specially but not generally" for the purpose of arguing certain motions and demurrers intended to show that the proceedings relating to himself should be terminated. In harmony with this contention each of these motions and demurrers were prefaced with the following statement: "Now comes the said JAMES E. BENNET, appearing specially and under protest and for the purpose of this motion (or demurrer) only, and moves to dismiss the charge and specifications served upon him December 15, 1936, by this Commission, and to terminate all proceedings relating to himself before the said Commission for the following reason:—"

MR. BENNET was prepared through his counsel to present no less than twenty-seven motions showing cause why the charge against him should be dismissed, but after

about one-third of them had been presented and overruled—the last ones on the ground that nothing the General Assembly had done or said could be questioned—his counsel arose and said in his behalf: “We have come to the conclusion that inasmuch as the Commission have sustained the position of the Prosecuting Committee which is, that when the General Assembly of the Presbyterian Church of the United States of America makes a direction, that no commission can hold anything to the opposite side. That has been held by the Moderator and concurred in by the Commission four times, I think. Under these circumstances, it does not seem to us that our physical presence here is of any particular benefit, and therefore we withdraw.” Previous to this action in reply to his counsel’s question, “Will you act on my motions without giving us a hearing?” the Moderator had replied: “It is not a matter of hearing but of law. We cannot question the Assembly’s acts. You may as well stop all this reference to the General Assembly. Any deliverance that they made is not reviewable by us. Make your motions hereafter with understanding that any which refer to the General Assembly must be denied. That applies to all motions.” The Judicial Commission was at first disposed to issue a citation to MR. BENNET to appear—ten days notice is required—and then proceed with the trial in his absence unless he heeded the citation, but after clearing the room because of the confusion that resulted from the action of the defense and going into executive session it decided to discontinue its efforts and refer the case to the next General Assembly for ultimate trial and decision. This action was taken by adopting the following motion offered by a member of the Commission:

“I move that the matter of the prosecution of the charges against Mr. James E. Bennet, as amended, be referred to the General Assembly for trial and ultimate decision on the ground that the present status of the proceedings presents new, important, and difficult questions, namely: The declaration by the defendant of the withdrawal of his waiver of the service of citation and special appearance—no citation having been served upon him as a preliminary to the exercise of jurisdiction over said defendant; that upon the denial of motions made by the defendant, said defendant and his counsel withdrew from the session of the Commission; that the atmosphere surrounding the sessions of the Commission was such as to be prejudicial to the orderly process of trial; that the Commission are convinced that the best interests of the Church require a removal of the matter to the General Assembly; further, that the members of the Commission are divided on the propriety of trying the defendant in his absence in a manner so affecting the whole Church; and finally, that the members of the Commission are uncertain how to proceed under the present circumstances.”

This means that it will be necessary for the next Assembly through its Permanent Judicial Commission to conduct a full trial and not as usual merely review the action and decision of a lower court. It is alleged that this will be the first time in the history of our Church in which a member of a local church is tried by an Assembly. If it be true as the Presbytery of New York alleged in the

Communication it addressed to the 1935 Assembly that MR. BENNET is a publicity seeker it would seem from the present status of the case that he is about to succeed beyond his fondest hopes.

To understand why the question whether the Commission could consider arguments that questioned the validity of the Assembly’s Mandate figured so largely in this case, as far as it developed, we need only keep in mind the fact that while in the other Independent Board cases some six charges were placed against the defendants in this case there was but a single charge—the charge of “defiance and acts contrary to and in contravention of the government and discipline of the Presbyterian Church in the U.S.A.” Obviously if membership in the Independent Board is “a disorderly and disloyal act” merely because the 1934 Assembly so affirmed, the Moderator of the Synod’s Judicial Commission spoke with warrant if, as reported, when questioned as to what he thought of MR. BENNET’S walking out he said: “MR. BENNET was afraid to stand trial. He knows that we have the goods on him. He would not go on the witness stand and let us ask him the straight question. Are you a member of the Independent Board? If he answered that question, ‘Yes,’ then we had him convicted.”

It may be of interest even if no longer important if we mention some of the grounds upon which MR. BENNET moved that the charge and specifications served upon him be dismissed. It will at least serve to indicate the disregard of proper legal procedure that characterized this case as it has characterized these Independent Board cases from the start including of course their origination by the General Council. Apart from its failure to serve MR. BENNET with the citation required by the Book of Discipline, already referred to, the Commission not only failed to seek private conference with the accused “to avoid, if possible, the necessity of actual judicial process” in accordance with the law of the Church—a step that was taken in all the other Independent Board cases—but amended the charge and specifications in a manner that changed their general nature in contravention of Section 10, Chapter V of the Book of Discipline. MR. BENNET also argued that the charge as amended alleged more than one offense contrary to Section 2, Chapter IV of the Book of Discipline; also that the charge and specifications, even if true, do not constitute an offense and hence that pursuant to Section 10, Chapter V of the Book of Discipline the case should be dismissed. He also argued that the case should be dismissed because prosecution had not commenced within one year from the time it had been reported to the judicatory having jurisdiction as required by Section 11 of Chapter III of the Book of Discipline.

The limits of our space forbid any extended discussion of the points involved in this case at this time. We desire to felicitate MR. BENNET and his brother on the outcome of the case thus far. No doubt many hoped that following the conviction of certain of his fellow-members by the last Assembly MR. BENNET would follow their example and withdraw from the Presbyterian Church in the U.S.A. and

thus remove his case from the docket. We are glad he did not withdraw. The issues involved are too serious, too fraught with significance for the future of the Presbyterian Church in the U.S.A. as a constitutional and liberty-loving Church to be allowed to go by the board. It is an added source of satisfaction that Mr. BENNET and his brother—both of whom are lawyers—are men of such ability that there is every reason to think that the issues involved in this case will receive adequate presentation at the next Assembly. So far from being branded as a publicity seeker he should be recognized as one who is rendering an exceedingly important service to the Church. It is to be hoped that he will have at least the moral support of those who value a truly Presbyterian form of government.

The only issue upon which this case should turn, in our opinion, is—provided the statute of limitations does not apply (as we are disposed to think)—whether it is an offense, under the Constitution of the Presbyterian Church in the U.S.A., to belong to the Independent Board. The last Assembly held that “membership in an independent agency or board is not in itself cause for disciplinary action” but that “the case is different in regard to the Independent Board” (McIntire Case, Minutes, p. 94). It should not be overlooked, however, that the composition of the Independent Board has greatly changed since that opinion was expressed. Even granting that the Independent Board as originally organized (when all its members were members of said Church) contravened Chapter XXIII of the Form of Government it does not follow that it does so as at present constituted. For as Mr. BENNET pointed out to the Commission “whatever may have been the case in 1934 the Independent Board is now an agency in which the majority of its members are not members of our denomination, and, therefore, the organization does not come within Chapter XXIII at all.” Certainly if it is an offense for a member of our Church to belong to the Independent Board as now constituted, it is equally an offense for one to belong to “A Movement for World Christianity” (a number of Presbyterians do belong) which has as its objective the furthering of the missionary ideas expressed in “Re-thinking Missions.”

As a matter of fact, however, Mr. BENNET has been charged not merely with belonging to an organization that contravenes the Constitution of the Church of which he is a member but with “defiance” because of his failure to obey the Mandate of the 1934 Assembly despite the fact that under the Constitution “offenses must lie in the violation of some provision of the Constitution.” It was contended before the Commission there is no mention of “defiance” as an offense in the Digest nor “any record of any member of the Church having been tried in the one hundred and forty-eight years of our existence for an offense described as ‘defiance.’” “The late Czar of Russia or Louis XIV of France,” the Commission was pointedly told, “could have placed a man on trial on a charge of ‘defiance,’ but neither the government of the United States, nor any one of the forty-eight States can, nor can the

Presbyterian Church in the U.S.A. The difference is between arbitrary and autocratic institutions on the one hand, and on the other the United States of America, the several States and our Church, which have written constitutions and are governments of laws and not of men. Under arbitrary, autocratic, dictatorial government the crime of ‘defiance’ exists, because it is in opposition to arbitrary power. Under a constitutional form of government, it does not exist because there the offense must be against some expressed provision of the statute, and, therefore, the offense to be charged must be a violation of the statute, and not defiance of the government.”

It would seem as though this charge of “defiance” is grounded in that erroneous and unconstitutional conception of the power of the Assembly expressed in the 1934 Deliverance (Minutes, p. 80) thus: “The General Assembly . . . has all the power the Church would have if it were possible to convene the Church together in one place. All its acts, therefore, are acts of the whole Church and . . . its jurisdiction is not confined to the Synods, the judicatories which are immediately subordinate to it, but extends to ‘any church, presbytery or synod’”—a conception of the power of the Assembly that is in flat contradiction to that view of its powers expressed by the 1926 Assembly, viz., “The General Assembly has limited, defined and delegated powers. It has another authority above it, namely, the Constitution of the Church” (Minutes, p. 81).

We recognize, of course, that the lower courts have no right to question the validity of a specific judicial decision by the General Assembly. The 1934 Mandate, however, was not a judicial decision. It was a mere deliverance similar to the “five point” deliverance of the 1923 Assembly which the Auburn Affirmationists did not hesitate to defy and which they still continue to defy. And if some one points to the judicial decision of the last Assembly in which it was affirmed in the Machen case (not to mention others) that “the Presbytery and the Synod had no authority to decide as to the character of actions of a higher judicatory. Therefore they were justified in refusing to allow the appellant to show before them that the deliverance of the General Assembly of 1934 was null and void” (Minutes, p. 99) we would remind him that the doctrine of *stare decisis* has no standing in Presbyterian law and hence that judicial decisions are no part of the Church’s Constitution. Protest No. 3 filed at the 1936 Assembly should be read in this connection (Minutes, pp. 175-176).

Further comments, if any, must be reserved for a future issue.

A NEW SERIES BY DR. BOETTNER

WITH this issue we are privileged to begin the publication of another series of articles by Dr. LORAIN BOETTNER, under the general title of “Christian Supernaturalism.” Our readers will be interested to know that Dr. BOETTNER’s articles on “The Inspiration of the Scriptures,” recently concluded in these pages, are soon to appear in book form with the imprint of a well-known publisher.

THE INAUGURATION OF DR. MACKAY

THE REVEREND JOHN ALEXANDER MACKAY, Litt.D. was inaugurated as the third president of Princeton Theological Seminary, on the second day of February. The event took place in the Princeton University Chapel in the presence not only of the trustees, faculty, alumni and friends of the institution, but of official representatives from more than one hundred colleges, universities and seminaries. The academic garments of the trustees, faculty and official delegates with their varied hues combined with the white and crimson hued gowns of possibly an equal number of singers from the Westminster Choir School and the stately beauty of the edifice to make the event one of great impressiveness.

Interest in the event, it is needless to say, centered in DR. MACKAY'S inaugural address. Its theme was "The Restoration of Theology." We await its publication with much interest as we hesitate to attempt to appraise so thoughtful an address on the basis of the impression received from listening to its delivery. After we have had an opportunity to scrutinize its contents we expect to indicate somewhat fully our estimate of it. In this connection we content ourselves with saying that when DR. MACKAY had concluded we had the impression that we had listened to a notable address—one that was not only intellectually worthy of the best traditions of Princeton Seminary, but fitted to encourage those who still cherish the hope that despite its reorganization in 1929 the institution will not depart in any marked way from the faith of its founders.

The writer realizes that he needs to be on his guard against wishful thinking in this connection especially since Westminster Theological Seminary, which he helped to organize, can no longer be regarded as carrying on and perpetuating the policies and traditions of Princeton Theological Seminary as the latter institution existed prior to its reorganization by the General Assembly. As matters now stand he feels compelled to admit that while, in his judgment, Princeton Seminary was gravely injured by its reorganization yet since the changes at Westminster Seminary, including the depletion of its faculty, it is the best training school for ministers that we possess. Hence his somewhat eager longing that under the leadership of DR. MACKAY its former glory may not only be restored but increased. He is at least certain that he is not guilty of wishful thinking when he withholds assent from the representation being made by spokesmen of Westminster Seminary to the effect that the election of DR. MACKAY as President offers conclusive proof that Princeton Seminary has definitely forsaken its historic doctrinal position. The gist of this representation (some significance is attached to his associations with the Board of Foreign Missions and the "National Preaching Mission") lies in the allegation that DR. MACKAY is a disciple of Karl Barth. It has long been obvious that he has been greatly influenced by Barth—any possible doubt of that has been removed by the publication of his article, "Historical and Superhistorical Elements in Christianity," in the

January issue of *The Journal of Religion*. There is much of good in Barthianism, however, and it is one thing to say that a man has been influenced by Barth and quite another thing to say that he is a Barthian. Unquestionably, for instance, even the left-wing Modernists have been influenced by Christianity, but we think that DR. MACHEN was quite right when he denied that they are Christians—at least in the realm of thought. It may prove in the end that these spokesmen for Westminster Seminary are right—we do not anticipate that it will—but in the meantime it seems rather obvious their representation is based on inadequate evidence.

The charge to the President was given by DR. ROBERT E. SPEER, who apparently does not know how to give an address that is other than moving as well as felicitous. He urged DR. MACKAY to emulate the early Princeton fathers, particularly ARCHIBALD ALEXANDER, SAMUEL MILLER and CHARLES HODGE. The manner in which he studiously avoided any reference to BENJAMIN BRECKENRIDGE WARFIELD as the outstanding representative of the immediately preceding generation of Princeton scholars (there was no mention of any member of that generation) was fitted to suggest that he thinks that DR. WARFIELD deviated more or less widely from the historic Princeton position. If such is the case, we think he is mistaken. PROFESSOR CASPAR WISTAR HODGE, the present occupant of the chair of Theology at Princeton, in his inaugural address in referring to his predecessors spoke of DR. WARFIELD as "excelling them all in erudition" and as being "one of the greatest men who have ever taught in this Institution" (*Princeton Theological Review*, Jan., 1922, p. 1).

"WORLD CHRISTIANITY: A DIGEST"

THE heading of this editorial comment is the title of a new magazine that has been launched by "A Movement for World Christianity" as its official organ. It is to be published quarterly in January, April, July and October. Its form is similar to *The Readers Digest*. Its opening issue (pp. 112) consists for the most part of digests of articles, having a direct or indirect bearing on the world mission of Christianity, that have appeared in various publications throughout the world. Reviews of books dealing with the general purposes of the Movement are included. Each number will contain one or more original articles.

What is known as a Movement for World Christianity, as we pointed out with some fulness in April, 1936, is the successor of the Modern Missions Movement which in turn was the successor of the Laymen's Foreign Missions Inquiry that gave the world the book known as "Re-Thinking Missions."

The editorial statement that prefaces the new magazine advises us that it is not intended as a promotion sheet for the Movement for World Christianity, true as it is that it is "dedicated to the furtherance of the cause which the Movement was created to advance." The magazine seeks to be interdenominational or rather supra-denominational as well as international in character. Because of its

supra-denominational character it claims to be "in a position to evaluate objectively and to state freely any judgment that it may form with reference to the world mission of Christianity as existing agencies conceive it and attempt to carry it out." In manifesting its international character it "will draw freely upon the resources of the Christian world and indeed upon the resources of the non-Christian world in the attempt to set forth adequately the need of the world for Christianity at its best, and also an interpretation of Christianity which will be adequate to meet the deepest needs of the world."

The introductory statement assures us, moreover, that the magazine "is Christian. Its very name indicates that. World Christianity is its aim." The fact that the editorial committee responsible for its contents felt the need of giving its readers this assurance would seem to indicate that they anticipated that some would call in question its right to call itself a Christian magazine. Be that as it may, we are sure there are many who will question its right to call itself an organ of Christianity. This will not be due, in any large degree at least, to the fact that it stresses the need of Christianizing the whole range of influences—social, political, economic and cultural as well as religious—that go to make up the life of mankind. Christians believe in an applied Christianity. They perceive, however, that before there can be an applied Christianity there must be a Christianity to apply. Hence in as far as they question the Christian character of this magazine it will

be due to the fact that they see in it an organ of Modernism rather than Christianity. But Modernism, as the late DR. MACHEN did so much to make clear to Christians in general, whatever may be its merits, is something other than Christianity, is in fact diametrically opposed to Christianity at all principal points. It seems only too clear then that the cause that this magazine has been created to advance is the same as that in the interest of which "Re-Thinking Missions" was published—and "Re-Thinking Missions," let it not be forgotten, while professedly published in the interest of Christian missions was really a vigorous attack on what is most basic to the missionary enterprise as it is set forth in the New Testament and as it has been advocated by the best representatives of Christianity. It would seem, therefore, that in proportion as this magazine enables A Movement for World Christianity to carry out its plans and purposes, Christianity—we mean real Christianity in distinction from alleged Christianity—will become a diminishing rather than an increasing factor in shaping the future of mankind.

It may be added that while we think those responsible for this magazine give a radically wrong answer to the question, What is Christianity? yet if subsequent issues maintain the level of this initial one, it is bound to prove a highly informing publication. It throws much light on the world situation as it affects that system of thought and life that alone has a historic right to call itself Christianity. As such it is commended to discriminating readers.

Christian Supernaturalism

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

EVERY thinking person sooner or later reaches the position where he must make some decision concerning the relationship which exists between the natural world in which he lives and the supernatural world which lies above and beyond him. Where do the natural and the supernatural meet, and how are they related to each other? As far back as we can go in human history we find that man has been vitally interested in the origin and purpose of the world and of humanity. Where shall he find the key to the mystery of being? What is the final truth and explanation of all this marvelous system? His intellect as well as his moral and religious nature drives him on until he reaches some settled conclusion regarding these matters.

Today, even in religious circles, there seems to be a strong drift away from a frank recognition of the supernatural as a factor in our daily lives. A subtle pantheistic philosophy is abroad, which tends to deny that there is any distinction between the natural and the supernatural. Even the phenomena of life and mind are explained away on materialistic principles. The mainstay of this movement is, of course, the theory of "evolution," according to which we are told that all development, including that of plants, animals, and even man, has been due to an urge inherent

in matter as such, by which higher forms are developed from lower, by a continuous, progressive change, according to certain laws, and by means of resident forces. This movement is anti-supernaturalistic to the core, and in many cases has developed into an atheistic naturalism which will know nothing beyond what the five senses give us.

Since the thinking of the world is to such a great extent actuated by this naturalistic philosophy it is impossible but that Christian thinking should also be influenced in that direction. We find many of the supposedly Christian teachers and writers ruling out as much of the supernatural as they dare; and in some circles the question seems to be not how much of the supernatural was accepted by Christ and the Apostles, but, How little of the supernatural can we have and still call ourselves Christians?

Consequently, the fundamental conflict in which Christianity is engaged today in the intellectual sphere is a conflict between the *Supernaturalism* of the Bible and the *Naturalism* of other systems. Beneath all the attacks of philosophers, scholars, scientists or theologians lies an undercurrent of Naturalism, sometimes openly advocated, but more often cleverly concealed, depending on whether the person making the attack is outside of or within the ranks of professing Christians.

In regard to the present conflict in the Church those who accept the supernatural are commonly known as "Evangelicals" or "Conservatives," while those who reject the supernatural are known as "Modernists" or "Liberals." The terminology, however, would have been much more accurate had the terms "Supernaturalists" and "Anti-supernaturalists" been used to designate the two groups, for Modernism or Liberalism is essentially a denial of the supernatural more or less consistently carried out. The term "Modernist" is especially misleading since it implies that the formative principle of that system is modern, while the fact of the matter is that the anti-supernaturalistic principle has been held by some groups in every age of Church history.

The more thoroughgoing Modernists start out with the assumption that the supernatural is impossible. Consequently they refuse to recognize anything in nature, life or history outside the lines of natural development, all evidence to the contrary being ruled out of court without examination. The less consistent Modernists retain elements of the supernatural, although there is little agreement among them as to which parts are to be rejected and which are to be kept. Since the system is essentially one of denial, Modernists find it practically impossible to formulate their beliefs in creedal statements. Between such a view of the world and Christianity, it is perfectly correct to say, there can be no agreement. Possibly the Modernists may claim that theirs is an improved and purified form of Christianity, but certainly no one can argue that it is the Christianity of Christ and His Apostles.

Modernism, then, offers us a "non-miraculous" Christianity. We are prepared to say, however, that a "non-miraculous" Christianity is simply a contradiction of terms. In order to make our position clear we may define a miracle as an event in the external world, wrought by the immediate power of God, and designed to accredit a message or a messenger. Dozens of miracles in this sense are recorded in Scripture. Most of them were works of mercy and healing, although on rare occasions they were used for punishment. We accept them not merely on the report of a credulous and unscientific people, but on the clear testimony of Scripture which we believe to be the Word of God Himself. That the doctrine of miracles is firmly grounded in Scripture is admitted even by those who deny the truth of the doctrine.

Miracle, in the sense of a direct entrance of God in word and deed into human history for gracious ends, is of the very essence of Christianity. The entire New Testament is based on the conception of Jesus as a supernatural Person. Modernism, however, denies not only His miracles, but His divinity, His incarnation, His vicarious suffering and death, His resurrection and His claim to be the final Judge of all men. Modernism also rejects an external authority, represents sin as a necessity of development, and nullifies the true conception of sin by starting man off at a state but little removed from that of the brute, while Christianity asserts most emphatically that man has an external Ruler and Judge, and that sin is not something which belongs to

the Divine idea of the human race but rather something which entered the race when man deliberately turned aside from his allegiance to his Creator and from the path of his normal development. In other words Christianity involves the idea of a Fall as the presupposition of its doctrine of Redemption, whereas Modernism asserts that the so-called Fall was in a reality a *rise*, and in effect denies the need of any redemption in the Scriptural sense. When anti-supernaturalistic Modernism attacks the Christian doctrine of redemption, and seeks to evaporate it away as a set of platitudes about the guiding hand of God in history, it has assaulted Christianity in the very citadel of its life. With Dr. Warfield we assert that "Supernaturalism is the very breath of Christianity's nostrils, and an anti-supernaturalistic atmosphere is to it the deadliest miasma." Christianity, by its very nature, is committed unreservedly to a belief in the supernatural; and where it has given up that belief it may still exist as a philosophical system, but it has forfeited every right to be called historic Christianity. As Christian men we must assert with all possible emphasis the purity and absoluteness of the supernatural in redemption and revelation.

Belief in Theism and Belief in the Miraculous

We wish to call special attention to the fact that if we are theists as opposed to atheists, if we believe in a personal, self-existent God who created and who rules the heavens and the earth, we have admitted belief in the great basic principle of the supernatural, which in turn should make belief in miracles, visions, inspiration and revelation a very easy matter. Once the existence of God is admitted the possibility of the supernatural cannot be denied, for God is then the great *supernatural* Fact. The atheist cannot believe in miracle, for he has no God to work miracles. Neither can the pantheist nor the deist believe in miracle, for the former identifies God with nature while the latter has separated God and the universe so far that they can never be brought together again. But if God exists as the theist believes, if He created and rules the heavens and the earth, no rational person can deny that He has both the power and the knowledge to intervene in the universe which He has made. As Dr. Floyd E. Hamilton has said, "Unless the created is above the Creator, unless the designed thing is greater than the Designer, unless the law is above the Law-Maker, there is no escaping the conclusion that God can, if He wishes, intervene in the universe to carry out His Divine purposes." And as Dr. James Orr has told us, "Many speak glibly of the denial of the supernatural, who never realize how much of the supernatural they have already admitted in affirming the existence of a personal, wise, holy, and beneficent Author of the universe. They may deny supernatural actions in the sense of miracles, but they have affirmed supernatural Being on a scale and in a degree which casts supernatural action quite into the shade. If God is a reality, the whole universe rests on a supernatural basis. A Supernatural presence pervades it; a supernatural power sustains it; a supernatural will operates in its forces; a supernatural wisdom appoints its ends. The whole visible order of things rests on another,—

an unseen, spiritual, supernatural order,—and is the symbol, the manifestation, the revelation of it.”

For the theist the occurrence of any particular miracle becomes simply a matter of evidence. If the existence of natural law in the world proves that miracles are impossible, they also prove that God cannot exercise a providential control over the world and that prayer cannot be answered. Furthermore, the logical corollary to this is that if opposition to the supernatural is consistently carried out, it cannot stop with the denial of miracles, but must carry the person straight over into agnosticism or atheism. It is the height of inconsistency for the Modernist to admit the existence of God, and yet to deny the miracles recorded in Scripture on the ground that they are opposed to natural law. A little reflection should convince any one that the whole theistic conception of the universe is at stake in the denial of miracles.

The Person of Christ and the Doctrine of Miracles

The basic assumption of the Christian system is that Jesus Christ was and is a truly Divine Person, the second Person of the trinity, who at a certain period in history came to earth and took upon Himself our humanity, in whom dwells the fulness of the Godhead bodily, and who, therefore, is to be honored, worshipped and trusted even as God is. If Christ was, as the Scriptures teach, a Divine Person, the miracles recorded of Him are only what we would normally expect of such a Person, so that, as Dr. Warfield has so beautifully expressed it, “When our Lord came down to earth He drew heaven with Him. The signs which accompanied His ministry were but the trailing clouds of glory which He brought from heaven which is His home.”

The miracles are not mere appendages to the story but are so bound up with the life and teachings of Christ, so woven into the very warp and woof of New Testament Christianity, that their removal would not only destroy the credibility of the Gospels, but would leave Christ Himself a personage as mythical as Hercules. They were the normal expression of the powers resident in His nature,—sparks, as it were, which revealed the mighty fires within. They stand or fall with the supernatural Person of Christ and with the nature of the work He is said to have accomplished by His suffering and death. If He was a truly supernatural person who vicariously suffered and died in behalf of others, and who arose in a resurrection, they are to be accepted as genuine. If on the other hand we take the view of present-day Modernism that Jesus was only an ideal man, the fairest flower of humanity but nothing more, they must be rejected as incredible. The difference between a Divine Christ with genuine miracles working out a supernatural redemption, and a merely human Christ who is a remarkable teacher and example but who has no power to work miracles, is the difference between two totally diverse religions. It is high time that we do some clear thinking and that we accept the Christ of the New Testament as our Lord and Saviour, or that we reject Him and His miracles as does present-day Modernism.

Ways in Which God Reveals Himself

If, as the Scriptures tell us, God is a personal Being and has created man in His own image, it seems most reasonable to believe that He would have communion and fellowship with the being which He had created. That He should isolate Himself from man would seem most unnatural. Since man was created a free agent and was given a choice between good and evil, it would certainly have seemed strange for God not to have revealed to him the purpose He had in placing him here. Furthermore, if it is true that every man has an immortal soul which is to spend eternity either in heaven or in hell it would seem most unnatural and unreasonable for God to have left man in ignorance of those momentous facts. If man's eternal weal or woe is determined by the course he charts for himself during a short lifetime upon this earth with no further chance after death to correct his mistakes, he must know something of the issues which are being decided. And most of all, if after man has fallen into sin God plans to redeem him and to bring him to salvation through a crucified and risen Lord—through a redemption which was purchased only at an infinite cost to Himself—then a direct intervention of the heavenly Father in behalf of His bewildered and helpless children is in the highest degree probable.

Since it is, therefore, not only possible but highly probable that God would have revealed Himself to man, we next ask, In what ways could that revelation have been given? We find that there are at least five ways in which such a revelation might have been given, and in which, in fact, the Scriptures declare that God has revealed Himself. In the first place He might have revealed Himself directly, appearing in what is called a *theophany*, in which He would have been personally visible and would have talked with man face to face. This is probably the way God spoke to Adam in the Garden of Eden, and would probably have been the most natural and ordinary way for Him to have spoken in later times had it not been for the fact of sin. But when man corrupted himself he destroyed that intimate companionship and erected a barrier between himself and God which has been broken through only on very rare occasions. Since the Fall man has been afraid of God. He has instinctively felt that he could not look upon the face of God and live. Consequently we would not expect that many revelations would have been given in that manner.

In the second place revelations might have been given through dreams, in which case the revelation would have been placed in the mind while man was in an unconscious state; or through visions, in which case the revelation was external to man and was seen or heard through the ordinary faculties. This method, the Scriptures tell us, was very commonly used.

In the third place God might have supernaturally enlightened the minds of chosen men, causing them to perceive clearly the spiritual truths which they in turn were to speak to the people. This method was used in practically every period of the Old Testament era, as well as at the beginning of the Christian era. Time and again the prophets repeated the words, “Thus saith the Lord,” and then pro-

ceeded to give forth the messages which God had given to them.

In the fourth place, it was possible for God to so influence certain prophets and apostles that they would write the messages which He wished given to the people. This influence was exerted through the superintending power of the Holy Spirit, and is known as "inspiration." On some occasions this practically amounted to dictation. On other occasions the writers made full use of their native talents as they deliberated, recollected and poured out their hearts

to God, the Holy Spirit exercising only a general influence which led them to write what was needful and to keep their writings from error.

The fifth and most important way God revealed Himself was through His only begotten Son, who was both God and man, and who while existing in human form came into very intimate personal relations with His fellow men. This was, beyond all others, the clearest, fullest and most advanced revelation that man has received.

(To be continued)

The Note of Judgment in the Message of the Gospel

By the Rev. William Matheson



AT THE outset of our consideration of this theme it is wise and even necessary to any clear and definite conclusions that we make an attempt at defining what our terms mean. The word Judgment is capable of several quite distinct and even diverse meanings. An almost similar condition encompasses the use of the word Gospel.

Throughout Scripture one discovers as a basic fact of history, recognized and enunciated with insistent emphasis, that in the general progress of events judgment, irresistible and all-inclusive, is constantly being registered with respect to the ways and works, the aims and actions, the creeds and courses of men as individuals and as organized societies. This finds definite, positive and terrible enunciation in the 26th chapter of Leviticus and in the 28th of Deuteronomy. The inescapable force of what is there asserted is set forth at large in the entire history of the Hebrew people to whom it was first addressed. Persistently the general application of this to men and nations is set forth in Isaiah and the Prophets. Mighty powers once and again overran Israel with devastating effect in fulfilment of God's foretold purpose, but as it was only in their pride of heart and vain self-will and not with any regard to equity or to the will of God that they thus wrought the will of Jehovah, they too had to feel in due season the awful power of this inescapable process of Divine judgment. It is not, however, this judgment process with which we are particularly concerned just now although there is a certain basis of identity in all Divine judgment process.

There is also to be observed running through Scripture the recognition of the dangers and unreliability of our personal judgment process, of the exercise of our minds respecting the character and conduct of men, against our fellowmen on the one hand, and of the wholesomeness and wisdom of proper and searching judgment process on our own part as against ourselves on the other hand. This latter exercise is clearly emphasized as a vital factor in our salvation. We find it written, "For if we would judge ourselves, we should not be judged." But our judgment of others is held up to reproof in this withering language by the Holy Spirit in Paul respecting man's accountability to God for his stewardship, "But with me it is a very small thing (i.e. it amounts to nothing) that I should be judged by you, or of man's judgment: yea I judge not mine own self. For I know nothing by myself (i.e. my conscience does not accuse me) yet am I not thereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make

manifest the counsels of the hearts: and then shall every man have praise of God." (I Cor. 4:3-5). In this passage we are, however, brought into close quarters with the judgment process in which we are at present specially interested. This reference to the judgment of Christ with its blaze of all-penetrating light wells up out of the Apostle's heart as one of the most familiar and most pervading thoughts of his God-centered mind. It was never quite absent from his waking thoughts. Without it the gospel with which he was entrusted could not be expatiated upon nor appreciated by himself or by others.

But we have to go beyond the fact so strikingly implicated in the exhortation to faith and warning against unbelief in Hebrews (4:12, 13) "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." We have to face the issue of this judgment process—the fact that the portion from the Judge inescapably ordained for the impenitent and unbelieving is a dread reality. This is the fact with which we wish particularly to deal in its reality and in its relation to the message of the gospel. It is not the fact of the judgment process before the Lord on the day of final accounting that we are now inquiring into, but the reality and character of the penalty to be executed upon those who are condemned as the issue of that process.

The message of the gospel centers upon the Person of Jesus Christ—the fact "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19). The good news is that the Living God has revealed Himself to men and has given to us the record of that revelation in the Scriptures of the Old and New Testaments. The fundamental theme of the gospel is the revelation of the Living God as three Persons, the Father, the Son, and the Holy Spirit, but One God, and that revelation as made over against man's alienation from and ignorance of the Living God through sin, and with the specific purpose of removing this ignorance and of overcoming this alienation. It is in the stupendous process of securing this reconciliation, requiring the Incarnation, the Atoning Death, and the Triumphal Resurrection of the Son of God, that the Living God supremely reveals His Livingness and His Personal Character.

Now it was in the recognition, truly enough, and whole-hearted

confession that Jesus, the Son of Man, is "the Christ, the Son of the Living God," that Peter was distinguished from the "men" who so far recognized the uniqueness of Jesus as to say of Him that He was "John the Baptist (who had been beheaded), Elias, Jeremias, or one of the prophets." In that distinction, however there lies a whole world of difference—the very gulf which separates life and death for men. For Jesus said, "Blessed art thou, Simon Bar Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16: 17). It is in that true recognition of the Person of Jesus of Nazareth as God over all blessed forever that the blessing of salvation rests. On that the whole Church of the Living God is built as distinguished from the world that knows Him not in this wise. It is the simple recognition of this that emerges as the vital factor in the experience of Saul of Tarsus on the Damascus highway. "Who art Thou, Lord?" Saul asked, and hearing the answer, "I am Jesus whom thou persecutest," he answered, "Lord, what wilt Thou have me to do?" Thus he acknowledged as inhering in Jesus the absolute lordship of God. In a certain narrow sense then this is the good news, the Gospel, that the Living God has revealed Himself Incarnate in Jesus of Nazareth. But that is only the central fact of a vast system of facts which reach out from that center. And it is only as we are reached by certain facts in this system and are gripped by them that we are eventually led back to the center and come to rest our consciously helpless, ignorant, sinful, and unworthy souls upon the Rock—"Thou art the Christ, the Son of the Living God." It is then in this broad sense or use of the phrase, "the message of the gospel" that we are to understand the term "gospel" when we inquire into "the note of judgment in the message of the gospel." It is thus that our Lord used the word when He gave the great Commission, "Go ye into all the world, and preach the gospel to every creature" (Mark 16-15), for we are told that ere He sent His Apostles forth, "He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24: 44-48). The message of the gospel is that sweeping system of facts revealed in Holy Scripture as centering in the great mystery of godliness, "God was manifested in the flesh, etc." (I Tim. 3: 16). It is then the note of judgment, understood restrictively as the fact of the penalty for sin, in the message of the gospel, understood in this spacious way, into which we proceed to make inquiry.

The first note of judgment sounds forth in the word spoken to Adam, "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die" (Gen. 2: 16, 17). Two facts of vital importance to our inquiry stand out from this. The first is that man's life was ordained to be regulated and controlled absolutely in conscious voluntary deference to the sole authority of God. The second fact is that the penalty where-with the sanctity of this obligation is hedged about is the loss of life on the part of the disobedient. As disobedience quickly followed we have revealed to us something of the nature of this penalty—in man's poignant sense of guilt and shame and slavish fear before God: in his bitter determination to shirk his own full responsibility for his disobedience even to the extent of implicating God Himself in it through His gift of the woman: in the imposition upon him of sorrowful, toilsome and wearing conditions of existence eventuating in physical death: in the pregnant action that indicates the loss of that life that is in communion and fellowship with God—"So he drove out the man": and in the

awful prospect of the impossibility to manward of ever recovering it which is indicated, "And he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3: 24). In this there are involved the dreadful activity of a guilty conscience, the bondage of a corrupt and lying nature hostile to God, the intervention of physical death, and the erection of the holy and righteous character of God into a barrier opposing communion and fellowship with the guilty.

There is revealed in the Old Testament but little beyond what is here made known of the meaning of the curse of God's broken law. The Scriptures of the O.T. comprise a system wherein God's gracious purpose and plan of redemption from this curse preparatory to the Coming of the Redeemer is set forth, rather than any clear and in anywise detailed revelation of the world that is to come. Certainly there is the penetrating revelation of man's need of redemption from this curse even from the point of view of its temporal inflictions, and there are striking glimpses wherein the heavy veil is lifted momentarily from the future world, as in Daniel 12: 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." In the broadest reference, however, we may take the word of God's Spirit in Paul to the Galatians, "Wherefore the law was our schoolmaster (to bring us to Christ) that we might be justified by faith" (Gal. 3: 24). And thus also it stands with respect to the judgment upon the finally impenitent as upon the believing. It is only in Person by the Lord Himself that the secrets of the world to come are clearly made known. It is written in II Tim. 1: 10, "But is now made manifest by the appearing of our Lord and Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." Quite as emphatically may it be said that the complete revelation of the force of this curse of the broken law, as we Scripturally (Gal. 3: 10 and 13, et al.) call the penal sanction wherewith it is constituted, remained to be made by the Redeemer Himself, our Lord and Saviour Jesus Christ.

We come then to inquire into the revelation regarding this note of judgment in the message of the gospel as it is recorded for us in the New Testament. Here again we have to mark a certain specific distinction in the records which bears vitally on our inquiry. John the Baptist came specifically to "make ready a people prepared for the Lord" (Luke 1: 17). The facts of sin and of God's judgments upon men on account of sin were the prominent features of his message which, however, reached its grand climax in the concise gospel summary in which he identified Jesus to his followers as the Christ, "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29). God's message by him was to sinners, calling them to flee by repentance from the wrath to come, finding their refuge in Christ. Again the preaching of the kingdom by Jesus was likewise to those who were without. The keynote of it we find in His words on the occasion of His going with Zaccheus in the face of the bitter reproaches of the throng who despised Zaccheus as a chief publican or tax-gatherer; "For," said He, "the Son of Man is come to seek and to save that which was lost" (Luke 19-10). Therefore in His teaching we should expect to find and do find heavy stress upon the perilous condition and position of the lost. This, our perilous state as lost sinners arises from the curse of the law and we find in the words of our Lord the most detailed and emphatic exposition of its content. His references to His work of saving the lost are bathed in a pathos which cannot be accounted for by considerations of mere spiritual ill-health but remind us constantly of the awfulness of the issue of being a "castaway." In the Epistles, on the other hand, which are addressed regularly to believers, or those already within the kingdom, we can only expect to find this note of judgment stressed in a more or less casual and indirect manner.

It is likely in accordance with a strictly accurate estimate of

the teaching of Jesus Christ to say that the sin in social life against which He most frequently warned His hearers was the sin of covetousness, though His most vehement warnings and denunciations were against the leaven of the Pharisees, which is hypocrisy. (Of course the fundamental sin of which He constantly warns is the sin of unbelief). Over and over again He warned against allowing the desire for this world's goods to become a dominating factor in the ordering of our lives and in our outlook (a warning that was never more urgently called for than it is today). It is thus that He reasoned, "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" (Luke 9-25). This indicates that the central feature of God's judgment against sinners for their sins is that separation from Himself to which Paul makes pregnant reference, "I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9-26, 27). To the ungodly it might not appear such an intolerable thing to be excluded from the Presence of God as it is His Presence that is their dread. But in that condemnation "be a castaway," which reminds us of the sentence in Genesis, "So he drove out the man," there is clearly involved a veritable fire of torment.

As to what is involved in this our Lord has not left us altogether in ignorance or to grope in the dark. In His parable of the talents which deals with man's delinquency from the point of view of stubborn failure to exercise his opportunities and talents in a way fruitful to the glory of God rather than from the point of view of positive perversity and wilful transgression, He reveals the issue for the delinquent: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25-30). From this He goes on to the graphic description of the last judgment when all nations are gathered before Him and "he shall separate them one from another as a shepherd divideth his sheep from the goats." The principle of this separation is simply the attitude taken toward Himself as reflected in conduct toward His little ones, and again it is rather the failure to do for Him what they ought to have done than the deeds done in despite of His Will, on which He makes condemnation to depend. The sentence is the most awful recorded in Holy Scripture: "Then shall he (the Son of Man) say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25-25). And this is followed up by the solemn statement, "And these shall go away into everlasting punishment: but the righteous into everlasting life."

It is not necessary here to enlarge on the question of the meaning of the word "everlasting," though the attempt is frequently made to tone it down or to nullify its force altogether. The identical term is used respecting the duration of the bliss of those who love the Lord and prove it by ministering to His little ones which is used to express the duration of the punishment inflicted on those who failed to prove their regard for Him by the like ministry. In writing to the Thessalonians (II 1-7-10) regarding the Coming of the Lord Jesus "in that day," (i.e. for the last judgment), Paul uses language which reflects the very language of Jesus, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the Presence of the Lord, and from the glory of His power—" There is no more contradiction between the terms "everlasting" and "destruction" than between the sentence of death and the continuance of existence. That depends entirely on the content of these terms. And plainly there is no suggestion of annihilation but the very reverse implication in the repeated exhortation of Jesus, which stands as recorded in Luke 12: 4, 5, "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But

I will forewarn you whom ye shall fear. Fear him which, after he hath killed, hath power to cast into hell; Yea, I say unto you, fear him." It is such conceptions of the note of judgment as this that, no doubt, lie at the back of the Apostle's solemn personal appeal, when, after asserting the certainty of the resurrection body and of appearance before the judgment-seat of Christ, he adds, "Knowing therefore the terror of the Lord we persuade men" (II Cor. 5-11). In John's Gospel (3-36), we have the record of testimony borne by John the Baptist as he rejoices at the news that men were leaving his own discipleship to follow Jesus, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." There is here clear intimation of that wrath pursuing the unbelieving in the world to come. And this again we find asserted by natural implication in the words of Jesus when, after revealing that the Father hath given Him authority to execute judgment because He is the Son of Man, He adds, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." Again the intimation is clear that the central thing in life is communion and fellowship with God as over against the condition and state of alienation and of being a castaway.

There is nowhere in all His teaching where certain salient features of the doom of the unbelieving are made so poignant as in the account of the rich man and Lazarus. This story has been generally dealt with as a parable but it is not introduced as a parable, and in certain important details it stands outside parabolic teaching. But that is not particularly our problem at present. The rich man is revealed as having, after he died, his abode in the place of the lost, consumed with envy at the recognition of Lazarus and memory of the reverse conditions on earth. The bitterness of his enmity toward God is manifested by his indirect accusation that he had not been adequately forewarned. He charged that Scripture was not a sufficient testimony to men regarding the world to come,—that they should have a messenger actually from the world of the dead. But it is in his complaint and appeal, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue for I am tormented in this flame" (Luke 16-24) as over against the introductory statement, "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day," that we find a decided suggestion as to the nature of the fire of his torment. The tormenting heat of the flame was located in his tongue, the organ of taste. He carried with him the excessively developed appetites which he pampered here on earth. But there in hell he was doomed to experience the fire of insatiable and forever unsatiated lust, even a drop of once-despised water from the finger-tip of Lazarus is not his. We are here reminded of the thunderous warning of the Spirit in James to rich men, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire" (James 5, 1-3). The riches that God gave to be used in His service for the help of their fellowmen was treasured up for their own enjoyment in a covetous self-centered spirit. It rusted not necessarily through want of use, but through want of proper use. That rust was at length to eat their flesh as it were fire. And here again we are reminded of those trenchant words of God's Spirit in Paul to the Galatians: "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6-17).

In our inquiry we have left many really important passages of Scripture untouched. The subject is too vast and too widely dealt with in Scripture, and often too subtly, for us to enter more largely into it here and now. But there is one aspect of it which should not be left untouched before concluding with some prac-

tical comments. The basis of the note of judgment is the eternal principle of justice. After all this is the great and fundamental principle of all law. And God's creation is a creation in which and over which God reigns by law. This principle of justice can never be denied. For God to allow the denial of it would be to deny Himself which He cannot do (II Tim. 2-13). Justice holds the key to the necessity of Calvary just as love and wisdom hold the key to the possibility of Calvary. And when daily we have to experience the fact that any breach of what we call the laws of nature carries with it inevitably the infliction of penal sanction for that breach we should surely see the rational necessity for the note of judgment in the message of the gospel. Without the note of judgment the message of the gospel is made impossible, being thereby necessarily emptied of its true content. What makes the message of the gospel what it is, glad-tidings, good news, is the precedent condition of urgent and unmitigable need issuing from the penal sanction of outraged justice bearing down with inescapable particularity on the lost. Out of the bosom of God's love, and into the black darkness encompassing a lost world issues forth the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4-6)—"Behold the Lamb of God which taketh away the sin of the world"—"For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him." This is the good news.

The reality that the Living God is ever and forever just as is revealed in that He hath set forth Christ Jesus "a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God: to declare (I say) at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3-25-26), is the foundation of the throne of God (Ps. 89:14). This is what gives backbone, stability and virility to the world of being. Thus is assured to us the reign of order in God's universe despite the warfare of man's iniquity. The realization of this quality of justice in God is what inspires in man "the fear of the Lord" which is "the beginning of wisdom." In the last words of David this is beautifully expressed "The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." It must be clear that as surely as the foundation moral principle of justice is from everlasting to everlasting of the essential character of God, so this emotion in man which is awakened by the realization of this fact, call it awe, reverence, or fear, must remain a basic characteristic of the godly character, in the New dispensation as in the Old, in heaven too, as on earth.

But there are those who object to the granting of the emotion of fear as a basic motive in morals and religion. It is said, indeed, that "fear" is a debasing motive. But that depends on the object of our fear and on our conception of it. Fear of the creature must ever be a debasing motive. But fear of God may begin on the low plane where it is a torturing emotion, with God envisaged as an austere and exacting merciless tyrant, and with a force driving toward hypocrisy, and yet eventually issue in the ennobling fear of the God and Father of our Lord and Saviour Jesus Christ which is perfectly compatible with love. It has been said that it is a low motive that is invoked when our Lord appeals to men, "What shall it profit a man, though he gain the whole world and lose his own soul?" But self-love is not ignoble though excess of self-love is. And our Lord here appeals through man's self-love on the basis of the principle of worldly wisdom, expediency, in which fear of loss plays so prominent a part. Expediency is not wrong. It is in giving it absolute control that wrong enters. Furthermore Christ's appeal does not mean that once awakened to appreciate the force of this appeal the awakened sinner remains under the power of this worldly principle. Far otherwise. There must be for him a new beginning. Hence there must be an awakening. But between his nature and outlook, as thus merely awakened, and, as receiving and resting

upon Christ alone for salvation, there supervenes the wondrous reality of regeneration by the Holy Spirit which involves his being made a partaker of the Divine nature, the principle of which is justice or truth, and the motive power, love. Then in the life and outlook, in the character and conduct of the regenerate the worldly-wise principle of expediency as all-controlling must yield to the all-controlling principle of truth and find its rightful place within the limits set by justice. This is the salvation of the Lord, as He said to Pilate (John 18-37), "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The note of judgment then is simply the note of truth in its all-sacredness and inviolability. This is the force of what the Spirit in John testifies (I John 1-5), "This then is the message which we have heard of him and declare unto you, That God is light and in him is no darkness at all." "That God is light and in him is no darkness at all" simply reveals God's character as the God of truth or justice. This is the note of judgment in the message of the gospel, as is clearly indicated in the words of Jesus to Nicodemus, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3-16-21). Now John says, "This is the message which we have heard of him." Surely we have here the basic message of the gospel as entrusted to His Apostles and to His Church by Jesus. It is the note of judgment. It is the testimony of the Spirit in John as in Paul, that God is just when He justifies the ungodly which believe in Christ Jesus, and, That if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, as our sins have been "judged" in Jesus Christ His Son. It is not too much then to say that without the note of judgment there cannot be the message of the gospel. There may be a message called the message of the gospel without this note, but it is another gospel than the gospel of our Lord and Saviour Jesus Christ.

Thy Will Be Done

Laid on Thine altar, O my Lord Divine,
Accept this gift today, for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-proud sacrifice to make.

But here within my trembling hand I bring
This will of mine—a thing that seemeth
small,

But Thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine
all.

It hath been wet with tears, and dim with
sighs.

Clenched in my grasp till beauty hath it
none.

Now, from Thy footstool where it van-
quished lies,

My prayer ascendeth: Let Thy will be
done.—*Indian Christian Endeavor.*

I Saw the Flood

By the Rev. Paul M. Edris, Pastor First Presbyterian Church, Georgetown, Ky.

PERHAPS the above title is a little misleading. For any person to say that he saw the recent Ohio Valley Flood is to say that he has done what no human being could possibly do. He means that he has seen a very small part of it, just that part in which he happened to be located. Of course he may have seen many of these little parts, but at best only a very small percentage of a catastrophe that occurred on a scale so gigantic as to stagger the imagination.

Again a person who would dare attempt to write on the subject should make clear the fact that his account will inevitably disagree with that of someone else. That is accounted for in two ways. First, the two have seen the flood from different viewpoints and were impressed by different phases of it. One may have been deeply impressed by something that the other took so little notice of that it is entirely gone from his memory. Second, so many facts and rumors were being circulated that it was most difficult to separate them. A situation might be viewed and an explanation sought and found, which explanation might or might not be somewhere in the vicinity of truth.

With these brief words of explanation I shall attempt to give a few highlights from what I saw of the Flood.

On Sunday afternoon, January 24, I drove into Frankfort on the road leading in from Lexington. Frankfort, the capital of Kentucky, is located on the banks of the Kentucky River. It is entirely surrounded by hills with the exception of the valley through which the river flows into the city and the one through which it flows out. Coming in on the Lexington highway one passes down a hill and looks down on his right over a precipitous embankment into the section of the town that lies on that side of the road. Looking down this embankment the scene was one of muddy yellow water entirely enveloping a large section of the city. Near the foot of the embankment is the old State Reformatory, in which there were somewhere in the neighborhood of 2500 prisoners. The Reformatory was entirely surrounded by water, which reached some ten feet up its stone walls. The rest of the picture was of roofs of houses above the water and great masses of floating debris. Down in town the main street was above water, though the water was close to it on both sides. I am told that all of South Frankfort, the section on the Louisville side of the river, was submerged with the exception of a small area comprising Capitol Hill.

The rescue work was going forward. Boats, mostly with outboard motors, were busy in the streets taking people from their homes and removing them to the comparative safety of buildings above the water level. The Red Cross had a large storeroom where they were endeavoring to take care of the situation. There was an emergency hospital in a building vacated by a dairy lunch restaurant,

with a branch in the Elks Club Building. The various churches were in the thick of things; some dispensing food, others clothing and bedding, and still others turned into camps for the refugees. The central committee had headquarters in the County Judge's Office. A heavy rain was falling and the river was still rising.

I saw people in their homes. I saw them climb out of second-story windows and down porch roofs into the rescue boats. I looked into houses and saw furniture floating near the ceiling. I looked through the windows of stores and saw the merchandise submerged or floating about aimlessly in the muddy water. I saw feeble old people and little children brought in boats through the streets in the downpour of rain. I saw the rescuers who had worked for many hours, some of them for days, drenched to the skin, huddled about a coal stove in the show-room of a garage, and going out at every call, wading through snow to their boats. I saw scores of workers in churches sorting clothing, trying to get warm, dry things for many refugees, things that would approximate the size of the person for whom they were intended. I saw other scores working like busy ants classifying and preparing food, handing out good nourishing "mulligan" stew, sandwiches, chunks of bacon, and coffee; or trying to find the necessary equipment and ingredients, in all the confusion, for a baby's bottle. I saw hundreds, men, women, and children, crowded in small quarters, lying down on cots, or on improvised beds on the floor trying their best to get the desperately needed sleep that wouldn't come.

I saw them come into the hospitals. Some were aged and infirm. Some were tiny babies with their mothers. Some were sick at home and had been brought in boats that had been improvised as floating ambulances. A few, really a surprisingly small number, were hurt in getting out. I saw them stand in line with a dazed expression on their faces to take the typhoid inoculation. I was impressed by their quietness. And through it all I saw many of them smile.

I saw food, clothing, bedding, workers, boats, and money from almost every town and community in possible reach of the disaster. I saw an organization perfected as if by magic, in an incredibly small time. I saw that organization work smoothly and efficiently. Of course there were many confusing situations that arose, but the efficiency of that organization will always be a marvel to me.

I saw people brought in drunk and unruly, but they were surprisingly few. I saw a man who was a dope addict so far gone that he was in convulsions. There was no dope available and I heard the nurse promise him a shot and saw her give him a typhoid inoculation, followed by an ordinary sleeping tablet, on which he quieted down immediately, went to sleep, and slept all night like a baby.

I shall never forget the sight of the wan smile that went the rounds with the report of the meteorologist at daybreak that the river had reached the crest and would soon start falling.

I saw the prison threatened with the crumbling of the walls and reverberating to the cries of the convicts rioting inside. I couldn't blame them, if the report that I heard is true; which was that they had heard that the Dix River Dam had broken. It is a large dam on the Dix River near where that stream empties into the Kentucky. They thought they were trapped like rats in the very path of the descending flood. It was bad enough with water ten feet deep in the prison itself, the kitchen flooded with all light and heat out of commission. But I saw them on Monday morning come over the walls and down by a ladder one at a time in an orderly way, across an improvised bridge, and up the steep embankment under heavy guard to be loaded in trucks and busses and taken to various near cities until a temporary prison camp could be established on high ground.

These ideas that I have given of the flood conditions were, of course, repeated in many other places on a larger or smaller scale. While I did not do definite work in the flood area of Louisville at the height of the disaster, I was there on two occasions at the height of the water and have had occasion to see much of it in the last two weeks.

It was in Louisville that such a tremendous proportion of the territory of the city was flooded, with an equal proportion, or larger, of the population driven from their homes. I saw water in Louisville in what is one of the principle thoroughfares, Broadway, so deep that those passing along the street in a small row-boat with an outboard motor were obliged to stoop, as they sat on the seats of the boats, to pass under the trolley wires. Another section of Broadway was the course of a current so swift that not even motor boats could breast it. Only the marine motors were able to face that current. More than one boat with an outboard motor was wrecked in front of the Presbyterian Seminary at First Street and Broadway as a result of trying to navigate Broadway upstream.

It is difficult for one to imagine the destruction who has not seen it. I saw refugees all over Kentucky in school houses, churches, club houses, and in private homes; in cars, trucks, busses, and on the train. I saw them standing in Louisville in front of a Red Cross kitchen in a que that reached for three blocks. I saw their homes. I drove down streets and saw what had once been furniture, in many cases very fine furniture, piled in great heaps in the gutter and along the curbs waiting to be hauled away. I saw beautiful hardwood floors warped and sticking up at all sorts of crazy angles. I saw mud, mud, mud; sticky, slimy mud that clings tenaciously to whatever it touches. I saw rugs and overstuffed furniture full of it. I saw automobiles unrecognizable through it. I saw great cave-ins in the streets. I saw houses washed from their foundations. I spent most of the day on Thursday, February 11, inspecting homes in the colored section in the West End.

I saw houses washed entirely away. I saw a dead dog hanging by his hindquarters in a grape arbor, six feet above the ground. I saw houses in which the furniture and everything that had been in the house was total loss, nothing but junk.

I stood in a great and beautiful church, the Warren Memorial Presbyterian, and saw where the water had been in that auditorium, upset the pews, ruined the carpets, damaged the floor to an extent as yet unestimated, deposited mud on everything in the plant, including all furniture, floors, walls, carpets, and equipment; soaked and warped the paneling on the front of the rostrum, and, they are afraid, completely ruined the lovely pipe organ. There was nothing unique in that church's experience. Many suffered in like manner.

I saw all this. But I saw something else. I saw a people rise to an occasion as I did not dream was possible. I saw cooperation that was glorious. I saw self-sacrifice that was inspiring. I saw courage that was magnificent. I saw, to be sure, human weaknesses assert themselves in some instances; but others who have seen the flood more thoroughly and have been through it more completely by far than I, agree with me when I say that it is a matter of growing inspiration to be a part of a people that can meet a disaster on such a scope with the spirit that has been manifested. I saw, above all, the church of the Living God go into action in His Spirit; and I saw, unless I am a poor interpreter of human reactions, that church command for itself a new respect in the thinking of the masses of the people.

The flood area is an area in which people are sobered, but not beaten. It is an area in which, perhaps, humanity has been bound together in a new relationship of brotherhood; and I feel that it is not too much to hope that God will turn even this great disaster to the end of furthering His Kingdom among the sons of men.

AND WALK IN DARKNESS

If we say that we have fellowship with him and walk in darkness we lie and do not the truth.

I John 1:6.

Man was created to enjoy the fellowship of God. He was created in the light and for the light. But this relationship sustained by the uninterrupted outflow of the divine complacency and the response on the part of man of loving and adoring worship has been broken by sin. Man has been alienated from the fellowship and presence of God. He now walks in darkness and dwells in the region of the shadow of death.

It has ever been the attempt of man to disavow this fact. It strikes his pride too much to acknowledge that he has been separated from the fountain of life and of light. And so he has ever been attempting to combine a walk in darkness with the profession of religion. Indeed it is here the ingenuity of hell has been exercised to the utmost. It is often claimed that it makes no difference what religion we profess so long as we are sincere devotees of some religion. But oh the blasphemy of it! Mere religiosity is the high-road to destruction. Let God be true and every man a liar. "If we say that we have fellowship with Him and walk in darkness we lie and do not the truth."—JOHN MURRAY in *Daily Manna*.

An Easter Meditation

"The Firstborn from the Dead"

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

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

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

IN THE darkness of the winter with its short days and long nights the shadows of death kept merry dance in the midst of our human life, till at length the sun of springtime appeared, light overcame darkness, and the joy of life was renewed. So had Israel been in Egypt as in the darkness of servitude; and when he was to be led out therefrom, it was *Easter* for Israel; an Easter more closely defined by the blood of the Paschal lamb on the doorposts as sign that the angel of death should pass over the same wherever it was seen. Hence that in Christendom by Christ's resurrection the ancient Passover is observed. Not now borrowed from nature as in the May-day festivities, nor taken in the national sense as in Israel, but *spiritually* and comprehensively embracing all mankind, in the escape from death and the recovery of life.

So our Easter does not refer to a living again after death. So taken it would not be tenable and its all-embracing significance be wrongly restricted. Christ's resurrection does not mean that He died and yet again was seen alive. The young man of Nain was likewise snatched from the embrace of death, and Lazarus at Bethany, but who would ever think of deriving from this return to life the hope of eternal glory? The little daughter of Jairus also came back to life, and not far from Golgotha even a number of the dead came forth from their grave. Also of the prophets, and later of the apostles we are told that they brought the dead to life, but who would base the celebration of Easter on this? If then there is nothing more to confess, than that Jesus died on Golgotha and afterward returned to life, there is no Easter, then there is no feast of redemption, and we are safest, when with the return of spring we turn from the opened grave in Joseph's garden to the revival in nature.

One should not mislead himself. As a matter of fact there are many who on Easter only think of Jesus' return to life, and even preaching on Easter-day all too often confines itself to the proclamation of the hope of seeing one another again after death. Yet the Scriptural protest against this representation of Easter should have been sufficiently cogent to put an end to such a misunderstanding, even if we had nothing else than the application to Jesus of the name of honour, that He is "*the Firstborn from the dead*," even Firstborn in this sense, that in virtue of His birthright: "*in all things He should have the preeminence*." Everyone realizes that this saying subverts entirely the representation that our Easter concentrated itself upon the return from the dead. For this: "Firstborn from the dead" refers only to those that have been incorporated in Christ, and as such are His brothers and sisters, so that He is the *firstborn* of all such, and consequently possessed all the rights over His brothers and sisters, which especially at the time and still in the East are accorded to the oldest son in the family. If now only they who have been incorporated in Christ shall rise from the grave, the mere belief in the return from death into life, would raise no comment. But this is not so. They who are incorporated in Christ are by no means the only ones that shall rise. On the last day Christ will call both the godfearing and the godless from their graves. And in their recreated bodies both will appear before the judgment seat of Christ. If thus we should have to grant that our Easter merely refers to a return from the dead in a bodily appearance on earth, Christ would be the Firstborn of both the godly and the ungodly, but He would not have the preeminence in all things. More still, if our Easter meant nothing but the return in the body of the

elect and the reprobates, Easter would not have begun with the resurrection of Jesus from the dead, but at least with Lazarus, whose return in the body on earth had made a general sensation in Jerusalem.

Since this however appears not to have been the case, since rising from the dead begins with Jesus, since in I Cor. 15: 23 Jesus is not only called the "*firstfruits* from the dead," but much more still in S. Paul's epistle to the Colossians (1: 18) "*the firstborn from the dead*," and in the Revelation to S. John (1: 5) "*the first begotten of the dead*," he who has an understanding in holy things feels and handles that Jesus' resurrection was something entirely different, had an entirely other and much higher significance, and that no other revival from death, before or after Him, can be compared with the Resurrection of Jesus. It goes without saying that Lazarus, and any others who like him returned unto life, sooner or later, *died again*, and again disappeared from among the living. While no one suspects that after His Resurrection Immanuel presently was again carried out to the grave; after Jesus' Resurrection nothing else is thinkable than His ascension into heaven.

So our Easter means more than the "*resurrection of the flesh*," as in this all are to have part. Jesus expressly states (John 5: 28) that "*all that are in the graves shall hear the voice of the Son of man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation*." So the resurrection is not alone for the elect unto life, but applies likewise to the lost. And yet there is no Easter for the lost, and Jesus' resurrection on the third day is for them no prophecy of glory. Their resurrection is merely the return to bodily existence, in which to undergo the vengeance of the Holy. Our Easter therefore is confined to the faithful, who go into life eternal. The power and significance of Jesus' Resurrection, therefore, neither may nor can be aught that is apportioned to all alike, but *only to believers*. And since *both* are to share the return in bodily existence, it follows most positively, that our Easter does not refer to the return in life, but must mean something entirely different and much more rich. Even such, that he who takes his Easter splendour to consist solely in the resurrection of the flesh, clearly shows that he does not understand his Easter.

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What then is the mystery of our Paschal feast? Read and read again what the apostle testifies: "We know that we have passed from death unto life" (I John 3:14), and what another apostle wrote already before him: "We thank the Father Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love" (Col. 1:13),—and light shall dawn upon your Resurrection feast. Our departure from this temporal life, upon which burial follows, is by no means death in all its compass, but merely one of its expressions. Death is something much mightier, something of much greater compass, a power that extends itself much further, and which reveals but a small part of its all-embracing significance in what we call dying on our deathbed. Even the breathing of our last is not the beginning of our death. Long before we come to die we confess with all Christendom, that outside of Christ we were the prey of death, death in our inner being, death not by the congealing of our blood, but death in sin and trespasses. Stronger still, the passing over again from death into life does not take place only on yonder side of the grave, and least of all only after the later resurrection of the flesh, but begins here on earth long before we die. A child of God was born dead, and after his birth passed from spiritual death into the life everlasting, and already here on earth has enjoyed that everlasting life, and after that, sometimes much later, comes the last gasp that ends his temporal existence.

Thus it depends upon this. He who would understand what Easter joy is, must abandon the all too limited significance that as a rule is attached to dying and death, and so take that *dying* as our *death* in its all-embracing significance, even as the idea of *life* has an all-embracing significance. There is an holy operative power in all creation, visible and invisible, which stands over against the unholy. That holy power is the action of God that goes out in everything that is created. And wherever that action of God in the creature becomes manifest and can operate uninterruptedly, there is *life*, even a life that creaturely reveals itself as *light*, and spiritually as a *holy* something. And over against *life* stands *death*, over against *light* stands *darkness*, and over against the *holy* stands *sin*. And the conflict of the ages is between these three powers of life, light and holiness on one side, with the three opposite powers of death, darkness and sin on the other;

which conflict cannot come to its final issue, save in the hour of the Consummation. Thus there are no three separate powers, and much less three powers of the visible and three powers of the invisible. Formally one can distinguish these six powers, but on the part of God they are one. Darkness belongs with death, death with darkness, and sin and unholiness hide in the dark and end in death—in like manner as light belongs with life, and the holiness of spiritual existence joins itself to the light and the life. So it is in nature. In winter everything dies, that in spring it may flourish again, and as darkness belongs with winter, so the full rise of the light of the sun with spring, and this not only metaphorically, but really. Where there is no light even the life of the plant perishes, and destructive disease and insect rage the deadlier, according as the light of the sun is withdrawn from the growing plant. This process goes on in nature, it goes on in our world of men, it goes on in our personal life. We are disposed to light, life and holiness; what keeps us back is darkness, death and sin; and prophecy of salvation for us must be—return to the light, return to the life, and return to the holiness. Not merely one of these three, but all these three together in unity coming upon us. And Easter brings us partly the remembrance, partly the realization, partly the prophecy, of how in Christ's resurrection these three glorious things come to the children of God: (1) return forever from darkness to light, (2) from death unto life, (3) from sin to holiness; and then in these three the promise of a blessedness without end and of a glory without relapse.

But so you understand that he who limits the meaning of Easter to a return from our temporal death robs it of its glory, for it minimizes and thereby brings to nought the significance of that Resurrection. The Resurrection of Christ affects all of human life. Already on Tabor Christ had been glorified. Thus had there been nothing else than a temporal exhibition of His glorified body, it would have been a mere repetition of Tabor. But it was entirely different. Having no part in our original sin, and pure and free from all sin, the Son of God had identified Himself with our nature and as Son of man had joined issue with Satan. In that struggle it had ended at length in the effort, to bring Christ to nought, to crush Him in death, and so with His death to darken also the light of Bethlehem and the glorious prophecy con-

cerning our human nature. This attempt seemingly succeeds, the Christ dies, but as on the third day after this death the Resurrection in glory follows. Christ is the Firstborn, who, because He took the curse upon Himself, bore and overcame the same, obtained, won and sealed the imperishable and incorruptible right to the light, the life and the holiness both for Himself and for all that are His. Risen from the dead, Christ *has secured* the root of all blessedness and glory. He is Himself glorified thereby according to His human nature. And now the question is, whether we have a part with that Christ. If *not*, of what avail would that Resurrection of Christ be to us? But if so; if there is a tie that binds us to Christ, so that we are incorporated in Him and become sharers with Him in a common lot, then what Christ won for Himself is also gains for us. Then He is the Firstborn, and as regards us, if we are children of God, He is our brother, and among the brethren as Firstborn head of all.

And so we understand that our dying, by which we leave our earth, is but a middle act in the great tragedy. Whether we are of Christ is decided here on earth. Here our separation from everything that goes into perdition takes place. Here we pass from death into life. Undoubtedly the enjoyment of eternal life shall in the hereafter be much richer and fuller, but it began here in the midst of our struggle and trials. Here already light is risen for us out of darkness. Christ is not only on the other side of the grave the way, the truth and the life for us, but already *here*. The promise is not merely that in the *hereafter* we shall be children of God, but already here on earth the Spirit bears witness with our spirit, that we *are* children of God. Holy desire as antidote against sin is in your heart. And all this must precede, and show itself in advance, because from this alone it can appear, that we have part with Christ; that we have come out from the world to Him; that we have become members of His mystical Body; that we are under Him as our Head, and that forever it will be with us as it was with Jesus and is. The bloodthirsty street rabble of Jerusalem had not rejoiced in Jesus' Resurrection. Only the faithful who were attached to Him, and felt themselves one with Him, understood its meaning. Only he who shares his life with Jesus perceives, how in Jesus' resurrection he himself triumphed

with Jesus, and how Jesus' victory over death is pledge for him of everlasting life.

Before Jesus' resurrection the apostles knew that death does not end all; that the soul is immortal; that there is a future life; and we would have known it equally well, even though Jesus had never visibly risen before their eyes. For this purpose Jesus' Resurrection on the third day was by no means necessary. What here was at stake, was the entirely different question, whether the life, that the disciples had received in their regeneration, a life in which they could have no part outside of Jesus, would be maintained in Christ, or whether by the confederacy of the unholy powers it would potentially in Christ be brought to nought. It would have had all the appearance of this, if the death on Golgotha had been all. And that this was *not* so, but that on the contrary the life which we received from Christ has the pledge of final triumph, could only be demonstrated by the fact that Immanuel rose from the dead. His Resurrection showed most gloriously the triumph of the high and holy over darkness, death and sin, and the prophecy was sealed for every one who believes not only in *His* blessedness but also in *our* glory.

And why does this impart so deep a meaning to our Easter? This becomes plain when you heed the second honorary name of *firstborn*, which in the apostolic witness immediately precedes the *firstborn from the dead*. There it is said that that same Christ, who died for our sins and was raised for our justification, is at the same time "the image of the invisible God, and as such the *firstborn of every creature*." (Col. 1:15, 18.) Thus, His is a twofold right of the firstborn. Not only the right of the firstborn in grace, but likewise and preceding this the right of the firstborn in nature and in the creation. This right of the firstborn the Scripture explains in this sense, that by Him were all things created, that are in heaven, and that are in earth, the visible as well as the invisible; and that these together are created not only *by* him, but *for* him, so that not only He is before all things, but that also all things consist by him. Thus Christ is the head of the whole creation and that whole creation hangs on Him. And after this has been put to the fore in glowing terms, the apostle declares that that firstborn of every creature is at the same time the Firstborn from the dead. Thus also conversely, that our Saviour who rose, is not only the Firstborn from the

dead, but that He at the same time arose as the Firstborn of every creature; that thus every creature was subject unto Him; and that we also, who as God's children are permitted to call Him our Brother, and may look upon His Resurrection as the seal of our own glory, may rejoice and sing, that we are incorporated in the mystical Body of Him, who bears rule over every creature, holds every creature in his hand, and thus can and shall make every creature serviceable first to His own glorification, and presently to make us have part in that glorification of all things.

Only so you realize how utterly our Easter is deprived of meaning, when it is made to preach nothing else than that death does not end all. Taken from the heart of Scripture, our Easter is rather the glorious revelation of the vital and incorruptible tie that binds us to Christ and in Christ to the perfect victory of the kingdom of glory over the kingdom of sin and corruption.

But this accounts for the fact, that taken in its deeper meaning, the Church of the Lord, that is incorporated in Him, alone can celebrate the Easter of Resurrection. He who stands outside of this may take an outward pleasure in the Easter celebration, but is a stranger to that deeper Easter meaning, which guarantees eternal glory to him who belongs to Christ.

That nevertheless *the world* has taken hold of our Easter to lend her voice to the Church's chorus of praise is, because the world also is carried away by the glorious thought that nature, be it but symbolically, in passing from winter into spring proclaims the name of the Lord, and more still because death ever depresses the world's perception of life; so that all preaching that witnesses of the triumph of life over death appeals to her, and strengthens and steels the courage to live. Far be it from us therefore to deny the world the right of keeping the Passover feast. Everything that gives rise in the world to a higher thought of life may not merely be granted unto her, but even claims the respect of all. Our witness regarding the Firstborn from the dead merely indicates that unless the Church of Christ cherishes a different understanding of Easter than the world, she forsakes her faith and her hope. The world cannot raise herself above her outward, superficial keeping of Easter, but as children of God we must be on our guard, lest *our* Easter

celebration be brought down to this worldly lower level. *Our* Easter celebration must ever stand in the full light of the Firstborn of every creature, and therefore be the hearty rejoicing of all God's children in the resurrection of the *Firstborn from the dead*.

"I Need Power?"

DURING the years of 1873-1875, Moody and Sankey stirred all Great Britain after the manner of the leaders of The Great Awakening. It is said that in London more than two and a half million people heard their messages. "In Glasgow alone," says Dr. Andrew Bonar, "at least seven thousand members were added to the churches." It was during the Glasgow meetings that Mr. Moody told how he discovered the secret of power. He says:

"I remember two holy women who used to come to my meetings. It was delightful to see them in the congregation. When I began to preach, I could tell by the expression on their faces that they were praying for me. At the close of the Sabbath evening service they would say to me, 'We have been praying for you.'

"I said, 'Why don't you pray for the people?'

"They answered, 'You need power.'

"I need power?' I said to myself! 'Why I thought I had power.' I had a large Sabbath school and the largest congregation in Chicago. There were some conversions at the time. I was, in a sense, satisfied. But right along these two godly women kept praying for me, and their earnest talk about being 'anointed for special service' set me to thinking.

"I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to pray as I never did before. I really felt that I did not want to live, if I could not have this power for service. The hunger increased. I was praying all the time that God would fill me with His Holy Spirit.

"Well, one day in the city of New York—Oh, what a day! 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 that God revealed Himself to me, and I had such an experience of His love that I asked Him to stay His hand.

"I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you gave me all Glasgow,—it would be as the small dust of the balance."

Prescribed Mission Study Books for Children

II. National Missions By Leader

IT HAS always seemed to me that Presbyterian missionaries on the field should be given the opportunity to present their work to the Church at home by having chosen ones from their group write the mission study text books. Are they not equipped, are they not informed, are they not filled with the Spirit and Word which convict and convert those to whom they are sent and would do likewise to readers of their message in the Home Church? I was heartened by the report of the General Council to the General Assembly last spring which recommended "that the mission study text books more fully provide for the study of distinctively Presbyterian work at home and abroad," and that "only authors of known evangelical belief and evangelistic zeal be selected by the Missionary Education Movement to write mission study books."

The subject chosen this year by the Board of National Missions was "Negroes in the United States." The children in my mission study group and myself live in a city which includes in its population 220,000 Negroes. This subject could give the opportunity to present the needs of these fellow Americans; their need of justice and kindness at our hands; their need of Christ which is as great and impelling as our own; their need of opportunities for development into men and women of Christian character. It was such a nearby cause, so closely related to the everyday life of my pupils that I knew the correct presentation of it could not but bear fruit.

But I was distinctly disappointed in the books which were prepared especially for this winter's study in children's groups.

The following reviews contain quotations from the books:

"TWELVE NEGRO AMERICANS"

By Mary Jenness. Friendship Press

THIS book is written by an out-and-out Liberal, and is a distinct piece of propaganda for the great Modernist movements

which are swinging our young people away from the Old Faith, and in some instances are definitely aligned to Communism—the American League against War and Fascism, the Federal Council of Churches, the Christian Youth Council, the International Council of Religious Education, the Methodist Youth Council, etc., etc. The Negroes described in its pages have advanced far beyond their fellows in education, in culture, in achievement, but what will it profit them if they gain the world and lose their souls?

Today the Methodist Church is reaping what it has sown in handing over the leadership of its youth to Liberals. We should take warning from the recent action of the Methodist Youth Council which voted to erase from their evangelistic report the words "That Christ died for our sins . . . and that He rose again to be the living center of our faith and trust." Instead, they substituted a vague statement about Jesus having revealed to men the love of God, which carefully excluded any reference to redemption or to the resurrection.

"With this purpose he serves on the board of such organizations as the National Association for the Advancement of Colored People, the New York Urban League, and the Race Relations Department of the Federal Council of Churches of Christ in America. He has reached the general public as a co-author of several books, among which are *What I Believe*, which includes statements by Harry Emerson Fosdick, Henry Sloane Coffin, and other nationally known church leaders, and the volume *Best Sermons, Book Four*, edited by Joseph Fort Newton. The Christian ideal of life as he sees it includes the ideal of peace. When Italy began the invasion of Ethiopia he led a parade of 20,000 people for the American League against War and Fascism." Page 52.

"WE SING AMERICA"

By Marion Cuthbert. Friendship Press

A Social Study of the Negro in This Country

"1. On railroads in some states he (the Negro) is forced to ride in the usually dirty, small and poorly lighted Jim Crow cars instead of in the regular coaches. Sometimes he can get a seat or a berth in a Pullman car, but he may be forced to leave it.

2. In some sections he is made to ride in the back of buses and street cars. Cases have been known of a bus or car getting too crowded and the Negro or

Negroes being put out to make room for white people.

3. There are almost no hotels where a Negro can stay.

4. There are sections of the country where he cannot get a meal in a public place, and even in the sections where he is treated best there is often trouble about this.

5. In some parts of the country he cannot go to good theatres, and in those where he is permitted he must sit in the gallery. Even in places that treat the Negro fairly well there is often difficulty about buying tickets.

6. At public lectures, concerts, and other kinds of public entertainment Negroes are often not admitted. In some places where they are admitted, they are cooped off by themselves.

7. They have great difficulty in finding suitable places to live.

8. In some places they are not given opportunities for education and training equal to what other citizens have." Page 77.

Accompanying the two study books are three course books which are adapted to the Intermediate, Junior and Primary children. They are written in the same vein as the study books which they amplify.

"Worship Values in the Enterprise.

"The best worship values are those which come from life itself—from the things that interest us, thrill us, make us feel the throb of the beautiful, the onward pushing of the good, the things that bring us in touch with God, as we say in religious language. Great religious personalities have always worshipped thus, and the discovery is constantly being made by those who guide the religious nurture of children that in such ways worship comes to them. This being the case, the leader may expect to find that in proportion as her group thrill to the Negro's achievement in the face of handicaps, feel the shame of the injustice which has been his lot, grasp something of the meaning of the truth that 'we are all of one blood,' in that proportion will worship values be found and opportunities for worship expression emerge. It is the leader's task to be sensitive to these, not merely at points where worship suggestions are made in the following procedures, but throughout the enterprise." *A Junior Teacher's Guide on Negro Americans*. Page 8.

Besides the objections to the books on religious grounds, there would be objections by many well-informed persons to some of the pronouncements on social questions. For instance, that the very large proportion of Negroes on relief which is twice that of the rest of the population is due principally to discrimination against them in the matter of work; or that Negroes in both North and South are way underpaid. Also that the

well-being of both races demands a social intermingling and equality which could end in the fusion of the two races into one.

"IN THE VANGUARD OF A RACE"
By L. H. Hammond. Published in 1922

A VERY fine study book. The first chapter tells briefly of the ascent of the Anglo Saxon race from savagery to civilization through the influence of Christianity; and then, after giving a brief history of Africa and the Africans who were brought to this country as slaves, the author expresses the belief that this race too will climb after it has had full time for growth and training. The succeeding chapters give the life stories of Negro men and women who were in the vanguard of the race. Booker T. Washington who did more than any one man for his race, by showing two different races the way to live side by side in justice and friendship "in things purely social as separate as the fingers, yet one as the hand in all things essential to mutual progress." Dr. Roman who was appointed by the United States Government to travel over the country in the years of the Great War, reaching many thousands of young men of his own race with sound teaching and powerful appeal founded both on his knowledge of medicine and his living faith in Jesus Christ. "He has stood for full justice to his own people, but he has always taught and lived his full belief that full respect is possible between the races without intermingling and without antagonism." Fannie H. Burroughs of the National Training School—"measured not as a Negro woman, but as a woman, she has extraordinary ability; and her living faith in God and in all His children of whatever race, her spirit of service and sacrifice have energized her gifts as only faith and love can do." And so on through the lives of missionary, teacher, musician, poet and others who have given great service; some widely known, others not known beyond their communities, but all respected among white people as well as colored. To their Christian upbringing by humble, often ignorant, but earnest, prayerful parents, credit is given in large part for the long step forward they have taken. The story of James Dunston, the colored preacher and farmer, closes with these significant words:

"Somehow the old man seemed typical of Christ's work for men in all countries and races and through the centuries. Most of the service men need cannot be given by learned or gifted people—there are not enough of them to go around. No unusual equipment is necessary to really help—no unusual gifts; only an unusual faithfulness in the use of ordinary gifts, such faithfulness as any of us may bring to our service if we will. And when we bring it, He uses it like this. All over the world it is love of Him in somebody's heart that has laid, and is yet laying foundations of character, of opportunity, of higher ideals, of cleaner,

happier, everyday living among poor and hitherto unfriended folk, lifting them from whatever depth they may be in toward that high end for which mankind was made.

"It was this simple, loving, faithful service from some who had come to know God that first lifted our own savage ancestors, and many another wild race, and set their feet on the long road toward Christian civilization. All over the South today, among the poorest, this force is at work. It is like the lifting power of light, silently the world around, drawing unnumbered tons of cold, dark earth into the beauty and glory of green leaves and flowers and food for a hungry world.

"This old man, James Dunston, as he goes from village to village, with the peace of God in his face, is one of the real builders of America's prosperity and progress. It is people of his spirit who lay the real foundations of race or national life—the only foundations that can endure." Page 161.

American Paganism

NOT a little astonishment has been caused in recent months by the evident attempt of the office of Commissioner of Indian Affairs to preserve, and even revive, the heathen religious beliefs and practices of our Indian population, particularly in the western and southern states. Some publicity has been given the matter by both the daily and religious press. There lies before us a copy of a very enlightening open letter addressed to the Honorable John Collier, Commissioner of Indian Affairs, by the General Conference of Missionaries of the Christian Reformed Church, reviewing at length the issues involved in policies which the government has been seeking to promote, and pointing out the definite contravention of constitutional guarantees regarding official interference in matters of religious character.

"It appears that certain government officials profess a deep interest in the quaint customs and practices of primitive peoples, and evince a concern to cater to the curiosity of the rapidly increasing army of tourists who desire to see Indian life in its original state and setting, and witness snake dances, war dances, etc., with all the paint and feathers. At the same time there seems to be an admission by government authorities that their long continued attempt to 'civilize' the Indian has turned out to be a disappointing failure. That directly opens a story, long and checkered, full of trickery, injustice and shame, along with civilizing programs and methods that have frequently been utterly foolish and impractical. On the whole, the government contribution toward making the Indian an intelligent and decent citizen is nothing to boast of.

Exploiting Heathenism

"But the present issue involves something

more serious than questions concerning styles of clothing, or furnishings of homes, or methods of agriculture. The government wishes to encourage a revival of, and a return to, the old heathen social and religious customs. Only a slight familiarity with Indian life is necessary to know that all their original customs were intimately linked up with beliefs of a religious character, and the whole saturated with most enslaving superstitions. The entire fabric of life was shot through and through with things vile and debasing. As with most primitive heathen people, religion itself is terribly debasing, and its ceremonies and feasts afford opportunity for the unrestrained expression of things morally revolting.

"The carrying out of such a program as the Commissioner of Indian Affairs favors, would naturally involve the employment of government schools as agents in reviving and perpetuating the old tribal life. The schooling of the younger generation in the heathen customs of their forefathers would be carried on as a special educational project with federal money! Not only so, but the long established work of the many Christian missionary agencies, bearing such splendid fruit among all the Indian tribes, would be placed under a ban as being antagonistic to the new government policy and program. A changed attitude on the part of certain government officials towards 'home missions' is already noticeable. Is the United States government actually going to violate the first amendment to the Constitution by embarking upon a program involving the teaching of religion, and a debased heathen religion at that?"—Dr. M. H. Hockman in *Moody's Monthly*.

The Missionaries' Plea

WILL you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
And we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down
Save that in vision we behold the crown
Upon the brow Who shall at length prevail!

Not yet the crowning! Fields must yet be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear; redemption blot out guilt,
Ere we behold the Kingdom of God's Son.

—Selected.

News of the Church

The Presbyterian Flood Relief

AT THE time of writing, Saturday, January 30, the following is the best information the Presbyterian Flood Committee has about the condition of Presbyterian church buildings in the flooded areas. Of the indescribable misery and losses of the people, the public press has kept us all informed. General relief is being taken care of by the Government and the American Red Cross. Most of the flooded areas are still closed to visitation, and this information comes, for the most part, by wire and letter.

Our Presbyterian people are now in the midst of a struggle for their lives or engaged in heroic efforts to help others. When the flood subsides, many ruined churches will have to be repaired in order to provide centers of life and hope.

OHIO.—Portsmouth: Six feet of water in new church building of the Second Church; a man who works across the street from the First Church reports that he had to escape in a boat from the second story window. Central Church: In use as Red Cross station and feeding depot for 1,500 refugees; housing 150 state highway police on duty. Manchester: Church and manse flooded. Ironton: Presbyterian church, a replica of an old English church in Lincolnshire, has ten feet of water in the auditorium. Wellsville: First Church being used as a hospital. Ryland: "The homes of my church people are flooded, and we are in a desperate condition. . . . I can see no way to get along unless we can receive some help." Galipolis: Fifteen feet of water on every road into the city. Buena Vista, Sandy Springs, Ripley and Rome: Seriously affected. Cincinnati: "Conditions bad in some sections. Churches and ministers working day and night." Martins Ferry: No help needed. Church feeding 1,500.

INDIANA.—Evansville: Water in basement of First and Washington Avenue Churches; other churches no damage. Lawrenceburg: Church and manse almost completely submerged. Henry Ward Beecher began his ministry here. Jeffersonville and New Albany under water, affecting three churches. No damage to the churches at Rockport, Mt. Vernon, and Newburg. Reports concerning church at Rising Sun are conflicting. The little country church at Patriot is under water. It is probable that the churches at Evans Landing, Leavenworth and Riverside are under water, if not wrecked. The church at Vevay is reported under water. Concord Church entirely flooded. English Church badly damaged.

KENTUCKY.—Louisville: City under martial law, west end of city evacuated. "We are busy checking the missing and re-assembling scattered families." Only available news about churches: New Covenant and Ferguson Memorial (colored) are in the heavily flooded area. Hope (colored) also damaged.

WEST VIRGINIA.—Wheeling: The situation about the same as last year.

ILLINOIS.—Crest at Shawneetown and Cairo not yet stable, but Shawneetown Church probably ruined. Metropolis and Golconda (oldest church building in Illinois) badly damaged. Harrisburg, Equality, and Eldorado buildings damaged, but degree unknown. Carbondale out of the flood area, but is cross roads for refugees for entire area. "What a pitiful sight; many so ill they should have been in bed, but bravely carrying on."

The committee has arranged for a personal visitation of the churches in the flooded areas by Dr. A. B. Keeler, of the Unit of Building Aid of the Board of National Missions. Dr. Keeler will begin this survey as soon as the flooded areas are open to visitors. As soon as this survey is complete, the committee will make such appropriations as are desirable to help churches repair buildings and equipment. The Board of National Missions will make funds immediately available to the committee, to be refunded to that Board, as far as possible, from the contributions received. This arrangement has been made because the experience of last year makes it certain that immediate cash in the hands of these stricken congregations is doubly blessed. The Board of Christian Education will make direct grants of hymnals and Sabbath-school lesson materials to the churches that need them. The Board of Pensions will make necessary grants to supplement the salaries of pastors whose churches are temporarily unable to maintain payments on their church budgets. It is hoped that there will be a generous response to the appeal sent to all Presbyterian churches signed by the moderator and stated clerk.

HAROLD MCAFEE ROBINSON,
General Secretary, Board of Christian Education.

To Aid Flood-Injured Churches

TELEGRAMS and letters urging an immediate special contribution for relief of churches suffering from the flood have been sent to pastors of all Presbyterian churches by Dr. Henry B. Master, the Moderator of the General Assembly, and Dr. Lewis S. Mudge, the Stated Clerk, in co-operation with a Special Committee on Flood Relief. "Early reports indicate much more serious flood damage to Presbyterian churches than last year," the messages stated, "with a survey which already is under way not yet nearly completed. Losses of Presbyterians personally are such as to make necessary most liberal help to repair church buildings and replace damaged equipment. General relief is handled by the Red Cross." Contributions are to go to the Treasurer of the General Assembly, the Land Title Bank and Trust Company, Philadelphia.

A representative of the Board of National Missions will visit the flooded areas as soon as outsiders are admitted, to ascertain the damage suffered by the churches and to facilitate repairs. The Board of Christian Education will offer to replace destroyed church hymn books and Sunday school supplies, and the Board of Pensions will set aside a fund for flood-emergency stabilization of salaries.

Texas Presbyterian Synods Ask for Comity

TEXAS Presbyterians of both the U.S.A. and the U.S. branches as a result of their very fraternal joint sessions this past fall united in sending out to all the ministers of both churches of these two synods the statement printed below. While the statement is voluntary yet it has behind it the conviction of both synods. It follows in full:

"Dear Brethren:

"In the gracious spirit of fraternity that marked our recent synods, we send forth this letter to all our brother ministers in our synods. The purpose of this communication is to plead for a larger cooperative advance for Presbyterianism in Texas, and to exhibit abroad a stronger fraternal unity for Christ and His church.

"There are two ways, we believe, wherein our Presbyterian leaders may prove most fruitfully helpful thereto. Many Presbyterians are lost to our church, and to the true work and worship of loyal Christians in many small cities because there is no organization of their chosen branch of the Presbyterian Church in that community. This loss is manifold and serious. It is a costly loss to the individual, the local church, the community, and Christ's kingdom. We should endeavor to recover that loss and reinstate those members in local church allegiance. We would constrain our fellow ministers to consider with us counselling Presbyterians moving into a new locality, to unite with the one branch of the Presbyterian Church, whether it be U.S.A. or U.S., operating in that community, and to accord to that church their hearty support. There would be assuredly an appreciable gain in Presbyterianism amongst us, if all our ministers would strengthen their efforts in this direction.

"The larger opportunity for Presbyterian progress is, in our judgment, in many communities where our two Presbyterian Churches are established. Often these two churches are irregularly ministered to, inadequately equipped, and insufficiently supported. The two becoming one would be far better. It is our firm conviction that the heavy economic, social and religious loss from two organizations poorly serving the same locality, can justly be retrieved and organized into one worthy Presbyterian Church, serving gainfully. This can be accomplished through consolidation, or union, or some form of cooperative administration,

acceptable to the local constituencies and their presbyterial authorities. Herein we sincerely plead that all our brother ministers share with us and, in cooperation with their Sessions, their members and their Presbyteries, carefully take steps forward. In many promising places this would issue in new church life, for a new day, and in many more won for our Lord.

"While we are not officially authorized to request any action upon the part of any fellow ministers of our two synods, yet we are so very confident that we are in fullest harmony with the attitudes and utterances of our synods, so splendidly manifested in our recent Centennial Celebrations, that we most earnestly urge upon every one of our ministers and churches their fullest cooperation with us in prayerful consideration of these thoughts and plans for the conservation and advance of Presbyterianism in our state, and our church's greater progress.

"It is with a fervent prayer for our Lord's blessings upon you and your work that we send forth this message in His name.

"Your fellow-workers in Christ,

Everett B. King	J. M. Lewis
R. E. Joiner	Frank C. Brown
Geo. W. Fender	Thos. W. Currie
J. Elmer Ferguson	Thos. S. Glyce
Glenn L. Sneed	Thos. F. Gallagher
Floyd Poe	P. B. Hill
J. A. Hornbeak	Herbert S. Springall
SYNOD TEXAS, U.S.A.	SYNOD TEXAS, U.S."

FLOYD POE.

A Bible Training School in Pittsburgh

THE Keystone School of the Bible located at 535 Penn Avenue, Pittsburgh, Pa., was incorporated in May, 1936. The School is interdenominational in character. It has a Directorate of 9 ministers and 13 laymen, with 8 men on the faculty. The President is Rev. A. Gordon MacLennan, D.D., pastor of the Shadyside United Presbyterian Church of Pittsburgh, Pa. The Dean is Wm. S. Hawks, B.A., from the Davis Memorial Bible School of Binghamton, N. Y. At present the school sessions are held only on Tuesday and Thursday evenings from 6.30 to 10.00 o'clock. The next term will commence on March 30, 1937, with a curriculum of 11 studies. Bulletins No. 1 and 2, and a catalogue give full information about the school, and copies of these may be had upon request. The school is supported entirely by voluntary contributions. It is one of the 66 co-operating institutions throughout the country which includes the Standard Training Course of the Evangelical Teacher Training Association in its curriculum.

12th Convention of League of Evangelical Students

THE meetings were held at Queens-Chicora College, Charlotte, N. C., February

18th to 21st. Among the speakers were Dr. W. H. Frazer, President Queens-Chicora College; the Rev. James E. Cousar, missionary from Japan; Dr. William H. Wrighton, University of Georgia; Dr. William Childs Robinson, Columbia Theological Seminary; Dr. Cornelius Van Til, Westminster Theological Seminary; Dr. Robert C. McQuilkin, President Columbia Bible College; and Dr. R. B. Kuiper, Westminster Theological Seminary.

In an open letter to all League members in the current issue of its magazine, the Rev. Calvin K. Cummings, Field Secretary, states the original and abiding purpose of the League.

"First, the League of Evangelical Students is a testimony of *students*. It is an amazing thing that so many Christian students who go to college for the avowed purpose of acquiring knowledge can be perfectly content with a superficial dabbling in the Scriptures received from well meaning but untrained laymen. Let us not forget that we are students and Christian students. Let us dig deep into the Word of God and study the evidences for its truth. In the League's program of study, *Christian Truth Today*, there is a thorough presentation of the basic truths of Christianity by competent writers. Let us not spurn this splendid program of study as "too deep," but let us thank God for the opportunity to engage in a systematic study of the Word of God with the help of real students of His Word. May there be no substitute for each student faithfully studying the Scriptures for himself.

"Second, the League of Evangelical Students is a testimony *for students*. To take the League's meetings off the campus in deference to "fisherman clubs" or in the interest of attracting a crowd is simply to miss the whole point of the League's testimony. There are many organizations and many Christians who can meet and are meeting the general needs of the communities for Christ. But what organizations and what Christians are endeavoring to reach students with the Gospel? If students in the League abandon the campus to unbelief then no one will reach our college students with the Gospel. The Lord give us all a fresh vision of a million students who will not be reached unless we reach them. May He enable us to raise our witness where it is needed most and where we are best qualified to labor.

"Third, the League of Evangelical Students historically stands for the utter exclusiveness of the Christian religion. It believes that Christianity and Modernism are 'mutually exclusive.' It can have no fellowship with any who do not profess the evangelical faith and stand firmly for that faith. It bids God's speed to all, no matter what their denominational affiliation may be, who stand for the exclusiveness of the Christian religion. It welcomes all such to its testimony. It has no sympathy for those who regard Christianity and Modernism as compatible religions. It is not at all in harmony

with the League's traditional position to exclude in any way or manner those who in their respective denominations have stood valiantly for the Lord Jesus Christ. Nothing could be farther removed from the original purposes for which the League was founded than to welcome those who by their acts or by their silence have compromised on the Gospel. To include those who are engaged in compromise is to participate in that compromise."

Seven new chapters have applied recently for membership in the League.

Westminster Seminary Board Elects President

AT A meeting of the Board on January 26th, the Rev. Edwin H. Rian was elected president. Mr. Rian is Field Secretary of the Seminary and General Secretary of the Home Missions Committee of the Presbyterian Church of America.

Notice was also given at this meeting of a proposed change in the charter of the Seminary reducing the number of members on the Board of Trustees from 33 to 21. There are at present 20 members on the Board. Also notice was given to make the Constitution of the Presbyterian Church of America the doctrinal standard of the Seminary.

Seven new churches in Pittsburgh, Trenton, New York City, Harrisburg, Ocean City, N. J., Waterloo, Iowa, Camden, N. J., are in process of organization and will probably affiliate with the Presbyterian Church of America.

Four new missionaries have been appointed by the Independent Board, bringing the number to 25.

A New Edition of Calvin's Institutes

THE Board of Christian Education has been publishing this great bulwark of the Reformed Faith continuously for almost a century: a unique publishing record. The new edition is the Seventh American Edition—there is no other edition in print in English—and was entirely re-set and printed from type.

It is translated from the Latin and collated with the author's last edition in French by John Allen, and it has, as an introduction, Dr. Benjamin B. Warfield's renowned *Literary History of the Institutes*, also an account of the American Editions by Thomas C. Pears, Jr., Secretary of the Presbyterian Historical Society. There is a portrait frontispiece and three full-page facsimiles of title pages of early editions.

Presbyterians in Vienna

RECENTLY reports have appeared from time to time about the many thousands of people who have joined the Protestant

Churches in various parts of Austria. In the western district of Vienna this Reformation Movement has been very marked, and the membership of the small Presbyterian congregation in that district has increased from approximately 200 to 3,300 within the past four years, the vast majority being converts from Romanism. They had only a small place of worship, seating for no more than 50, and there was no accommodation whatever for such ordinary congregational activities as Sunday School, Bible Class, Young People's Guild, etc.

Over a year ago the Central Bureau for Inter-Church Aid made close inquiry on the spot, reaching the conclusion that the erection of a new and suitable church is of vital consequence for the Reformed Faith in the city. The friends in Vienna were accordingly encouraged to proceed with preliminary preparations for a new building. The municipality was approached and it provided an excellent site at a merely nominal figure, but on condition that the building be erected at once. The foundation-stone was laid on the last Sunday of September, for, through the exertions of the people themselves, the help of other Presbyterians in the city, and by gifts from elsewhere, about 60 per cent of the estimated cost had been ensured. The congregation, however, consists of working-class people, half of them unemployed, and over 25 per cent of its total income has to be applied to keep its starving members in life.

A sum of about £3,500 is still needed, and the Rev. Dr. Thomas and the Very Rev. Dr. Gustav Zwernemann, General Superintendent of the Presbyterian Church in Austria, have issued an appeal to the whole Presbyterian world, begging urgently for help to enable them to complete this undertaking. Presbyterians of other Churches and countries are bearing their share, and, as I believe, there are many in your Church who sympathize keenly with these Viennese brethren and would desire to help them to consolidate their congregation, I trust they may be moved to give practical regard to this appeal. Any contributions, marked "Vienna West," may be forwarded to the Financial Secretary, Church Offices, 15, Russell Square, London, W.C., who will see that they are properly applied.

Dr. A. Z. Conrad, Militant Fundamentalist, Dies

THE Rev. A. Z. Conrad, pastor for 31 years of the Park Street Congregational Church, Boston, died on January 22, at the age of 81.

Comments on the Angus Case

THE following comments regarding the Angus Case were made by the Rev. Neil MacLeod, M.A., of St. George's, Sydney, when presiding at a Presbytery meeting held

in Taree recently. The Rev. H. S. Parsons, Presbyterian minister of Taree, attempted an answer, but was most effectively replied to by Mr. MacLeod. His remarks should help to clarify the minds of many in the district who may be in doubt as to the unsatisfactoriness of this case. There is no doubt about the matter that the Presbyterian Church has considerably shifted its moorings, and it is only with some degree of stretching and straining that the term "Presbyterian" can be applied to it. The General Assembly of the Presbyterian Church may congratulate itself upon what it regarded as a successful settlement of the case, but to us it was no settlement at all. The Courts of the Church have refrained from putting into operation their own laws regarding discipline; here is a breakdown or rebellion, whichever you like to call it. And as for doctrine, it looks as if Dr. Angus can hold any views he likes so long as he does not teach those views. His belief and his teaching may be two entirely different things. And what applies to him applies also to others whose views are a matter of question. There is no safeguard, so far as we can see, to secure that a man's belief and his teaching are one and the same thing, or that, in other words, a man believes what he teaches. The position resolves itself into conformity, and not of belief. In the Free Presbyterian Church, all probationers and office-bearers have to swear that the Old and New Testaments are the Word of God, the Westminster Confession of Faith as received by our Church in its articles to be founded upon the Word of God, and they must acknowledge the same to be the confession of their faith. This is definite.

Here is what Mr. MacLeod had to say:—"As a member of this venerable court, which pertains to be the oldest Synod of Presbyterianism in Australia, I feel that in this decisive hour we should make it known quite clearly how we older Presbyterians regard the crisis in the younger branch. We rejoice exceedingly today that we can meet here as Presbyterians who are governed by Presbyterian law and order. In the other Church there is a definite retreat from the distinctive principles of Presbyterianism, and they have today in that Church, government by 'star chamber,' which is called the Judicial Committee. This committee is so completely master of its own proceedings—and that in matters of the most vital importance to the Church, that the highest court of Presbyterianism—namely, the Assembly—is, by its decisions, completely ignored. There is no Presbyterian Church in the world, as far as I am aware, that has ever delegated its essential judicature and right of review to any inferior judicial commission. We have always, on this side of the house, stood for a free, untrammelled Presbyterian system, and our Assembly is fortunate indeed in not having a coterie of ecclesiastical legislators that gloriously bungle up the business of the house to such an extent that vital doc-

trinal matters are settled by compromising committees, in an ante-room of the Assembly. In the compromising decision arrived at in the recent theological controversy, one cannot help feeling that once again the Assembly has passed but pious resolutions instead of actually and actively dealing with the matter on the terms of lawfulness and probity, as laid down in the Articles of the Basis of Union, as passed by the Enabling Acts of Parliament.

"We honour the Rev. J. H. R. McGowan for his fearless stand on behalf of a more solid form of Presbyterianism, and in defence of the historic Faith.

"The General Assembly decision requesting his withdrawal was meted out with very scanty justice, as, recognizing the General Assembly of Australia as his final authority, he is immediately debarred from the right of appeal—a position that the General Assembly arrived at on untenable foundations, and which, with regard to the conservative element of the Faith in the Church, is both un- Presbyterian and un-Christian. How the learned Professor is going to withdraw all the copies of 'Truth and Tradition,' and adhere to the historic Faith, as laid down in the formulations of the Subordinate Standards of his Church, is an extraordinary 'volteface,' and scarcely possible for such a lofty and honest idealist as Dr. Angus to do. We want to assure the Rev. J. H. R. McGowan of our support, maintaining that in his solitary fight he has behind him the law of the land, the practice and doctrine of the Church, and the hearty good wishes of those who do not desire to hear the death-knell of Presbyterianism rung out of this land."

—Our Banner (Australia).

News Notes from Siam

By the REV. LOREN S. HANNA

THE new Secretary for the Board of Foreign Missions, Dr. Charles T. Leber, arrived in Siam by airplane from India, on December 5th. He is now making a visit to every station in the Mission, except Yuan-kiang up in China, for a closer acquaintance. We believe that the relation with the new Secretary will be a very happy one. Dr. Leber is accompanied by the Rev. Paul A. Eakin, the Executive Secretary of this Mission.

The Church of Christ in Siam has been organized barely two years now; they have undertaken their first venture on church-wide campaign. A team of three active Siamese ministers was appointed, and they are now making a tour of the kingdom visiting every key church center. Consecration, deepening of the life in the church, and stewardship are their message, and the response thus far has been very heartening. The second meeting of General Assembly is to be held in Chiangmai, in April, 1937, if God wills.

During the past two years all furloughs

were deferred for one year on account of the financial pressure; now the shorter term has been restored, and many furloughs will come due during the coming months, leaving a greatly reduced force to carry on for the next year or two. Please pray for these who will have to shoulder the heavier loads.

LAMPANG.

News Letter from Korea

By the REV. CHARLES F. BERNHEISEL

FOR some years past there has been much concern among the friends of the Korean Presbyterian Church on account of a spirit of disunion manifesting itself between the churches in the north and the churches in the south. Everybody seemed to anticipate trouble at the last meeting of the Assembly in September, held in the city of Kwangju in the south western portion of the country where the Southern Presbyterian Mission is located. It was indeed a stormy meeting and much feeling was engendered and no one knew what moment the southern brethren would leave the meeting and attempt to form another Assembly.

The moderator, the Rev. Ni Seungkil, was a northern man, physically the largest man in the Assembly, and while suffering much provocation from remarks and disturbances on the floor yet maintained a sweet disposition and smiling face through it all, and it was, humanly speaking, these things that enabled him to guide the meeting through to the end without the threatened disruption, for which everybody was thankful.

After the Assembly adjourned a number of ministers and elders of the two Chulla presbyteries in the southwest issued a call for a meeting to be held in November to organize a new General Assembly. This was, of course, an illegal and unconstitutional method of procedure. However, the call was issued and when the time came twelve ministers and a number of elders met. Strong pressure was brought to bear upon them from all parts of the country not to proceed with their plans but to help maintain the peace and unity of the church. They adjourned without taking any action but with the determination to bring the matter before the South Chulla presbytery which was soon to meet. The presbytery met at Mokpo, a port on the southwestern coast and the home town of the leaders in the secession movement. One of the Kwangju city pastors made a strong appeal to the presbytery to stand by the Church in which they had been born and bred. When the question was put to vote the presbytery by a very large majority decided to have nothing to do with the divisive movement and the victory was won. The Soonchun presbytery, still further south, had already vetoed the movement. The North Chulla presbytery has not yet met so far as the writer knows but evidently the backbone of the movement has

been broken and the Korean church will continue as a united body.

Various factors have been mentioned as the reasons for these unhappy feelings, but the real underlying cause seems to be political. Happily it is not creedal. The whole Church accepts the Westminster standards without equivocation. The Assembly has never wasted any time debating the doctrine of pre-millennialism. That subject is not a bone of contention with the Church but a source of comfort. There is no dissentient view. The whole trouble dates back five hundred years to the beginning of the late Yi dynasty. At that time the southern people looked upon the northerners as barbarians, untutored and unlearned. The Yi dynasty made it a rule not to give political offices to any northern man but all such offices were bestowed on the southern people and thus the south lorded it over the north in a truly oriental manner. All holders of governmental offices became thereby "yangbans" or gentry and during the five centuries of the dynastic reign the south filled up with these proud, aristocratic, educated gentry who were too proud to do any work with their own hands and despised all who did.

Protestant Christianity had its earliest and largest development in the north where the common people gave earnest heed to the message of the Gospel. The Church later developed extensively in the south but the southern people seemed to think that the leaders of the Church in the north were trying to monopolize all ecclesiastical authority and offices and were trying to get even with the southern people for the political oppression that they suffered at their hands for hundreds of years. How much truth there is in the allegation we missionaries are not able to tell, but deep seated political convictions seem hard to eradicate even after people become Christians. We can only hope and pray that all such unbrotherly feelings, wherever found, may indeed be driven out by the Spirit of God at work in the hearts of all the Korean Christians no matter in what portion of the country they may happen to reside.

In the meantime we thank God for the seeming victory that has been won and we trust that it may be permanent and that the Korean Church may go on as a united body to evangelize this nation.

PYENGYANG.

News Letter from Santa Domingo

By E. H. RAY

IT MAY be of interest to you to know that the Gospel came to us of the República Dominicana (Santa Domingo as it is yet known by some), a little over a century ago. The first Protestant missionaries were Wesleyan Methodists.

Our island is divided into two republics—

República Dominicana and Haiti. The former, in territory, is a bit over five times the size of Puerto Rico; the population, according to the last census (1935) is 1,478,121 inhabitants; the great majority are Roman Catholics, and consequently still needing the Gospel of the "Blessed Hope" preached to them in its purity. The official language of this country is Spanish, though in several parts there are groups of English-speaking people.

According to the aforementioned census, the Protestants number 15,384. Various missions have established work in the land; among them the Free Methodist, African Methodist, Episcopalian and the Iglesia Evangélica Dominicana, which are the major groups. To this latter group the Wesleyan Methodist churches that existed here were joined a few years ago.

The said Iglesia Evangélica Dominicana is a mission project backed by the following Boards: Presbyterian U.S.A., Methodist Episcopal and the United Brethren, under the direct supervision of the Committee on Cooperation in Latin America of New York. I'll just pass on to you the words of the Rev. Barney N. Morgan, Superintendent of said mission, published in their church paper here, and let my readers judge for themselves, if peradventure they can gather some idea about the work of the Iglesia Evangélica Dominicana.

The superintendent writes: "The attitude toward the Catholic Church, established for four centuries in the Republic, is one of constructive cooperation and unusually friendly relations exist."

During the month of October and the early part of November of last year, an Evangelistic Campaign was carried on in some of the larger cities of the country, by Rev. Tomás Aguino Ojeda, a Portorican Presbyterian minister, and sponsored by the Iglesia Evangélica Dominicana. We had not the pleasure of hearing him; he did not pass our way.

Although we are only a small group at present, religious liberty is granted to all by the Constitution, and the Gospel may be preached any and everywhere.

Modernism is not absent among some preachers here, who are failing to put forth the whole Counsel of God, but, let us hope and pray that the wonderful Gospel, believed and proclaimed by our ancestors, shall prevail through the length and breadth of this land.

Matthew Henry Anniversary

THIS year will occur the 275th anniversary of the birth of Matthew Henry, the author of a Commentary on the Bible "still valued for its devotional tone and practical application." His Exposition on the Old and New Testament which was not put into print until the year 1811 was developed from lectures in which he covered the entire Bible in two series.

News in Nutshells

Bishop Manning Assails President's Court Proposal

BISHOP WILLIAM T. MANNING, head of the Protestant Episcopal Diocese of New York, in his annual Ash Wednesday sermon, said:

"Standing in this historic pulpit, in this church which is so closely associated with the history of our city and country, I feel that I must refer to the grave crisis which now confronts us as a nation, a crisis which threatens the very structure of our government, the continuance of our democratic institutions and our liberties as a people.

"I refer to the proposals now made by the President in regard to the Supreme Court of the United States, a coordinate part of our government.

"I will only say here that, in my judgment, we face one of the most serious situations in our whole history, a situation which involves our religious liberties as well as our civil liberties, for all experience shows that these two stand or fall together. We see clearly today in other lands what happens when a nation surrenders its freedom and becomes subject to absolute executive power, or to any form of dictatorship.

"This present situation far transcends any question of political party; it is a question of the continuance of our form of government and of our institutions for the preservation of liberty and justice.

"There can be no democracy, no constitutional government, without an independent judiciary. Our Constitution and our courts are the protection of the rights and liberties of every man and woman, the protection of all of us against injustice and against arbitrary governmental action.

"In such a situation we are called as citizens, and as Christians, to take our stand and declare ourselves unhesitatingly.

"I trust that our people all over our land will recognize the gravity of this crisis, that they will see clearly the full import of these proposals, that acting in the light of their conscience and judgment they will express themselves in overwhelming numbers to their Senators and Representatives in Congress, and that the President will be fully and immediately apprised of the judgment of the people and of their loyalty to the Constitution of our country."

Bill to Regulate Movies Presented to Congress

A BILL to establish a commission with power to regulate phases of the motion picture industry has been presented to Congress. The bill states:

"The selection and treatment of subject material for motion pictures, silent or talking, shall be in accord with public welfare, and no license shall be granted to motion pictures—

"First, which emphasize and exaggerate sex appeal or depict scenes therein exploiting interest in sex in an improper or suggestive form or manner."

The bill goes on to forbid the issuance of licenses for pictures "based upon white slavery or commercialized vice"; those which thematically make "prominent an illicit love affair which tends to make virtue odious and vice attractive"; those "which exhibit nakedness or persons scantily dressed, particularly suggestive bedroom and bathroom scenes and scenes of inciting dances"; and those with scenes which "unnecessarily prolong expressions or demonstrations of passionate love."

Stories with undue emphasis on the underworld, vice, gambling, or drunkenness, and those which might instruct the feeble-minded in the ways of crime are to come under the ban also.

Furthermore, if the bill is enacted, no licenses will be issued for movies with stories or scenes ridiculing the army, navy, officers of the law, public officials, etc.; or which offend the religious beliefs of any recognized sect or are "disrespectful to objects or symbols used in connection with any religion."

Finally, "salacious titles and subtitles . . . and the use of salacious advertising matter, photographs, and lithographs" are basis enough for refusal to grant a license.

Episcopalians Differ About Archbishop

THERE is a movement on foot to create the position of Archbishop in America. Strong opposition comes from many quarters. The bishop of California writes a leading article in *The Churchman*, opposing the scheme. He closes with these words:

"Let the Church stick as closely as it can to the recognition that it is a fellowship of Christian people and not a great institution depending for its usefulness and power upon anything save the witness it bears and the message it brings."

Testaments in Philippines

HAVING successfully completed in years past several campaigns for Testament distribution in other countries of the world, Dr. George T. B. Davis is now in the midst of a campaign to give a quarter of a million Testaments to the Filipinos. Already 100,000 Testaments have been distributed with great blessing. The second shipment of 100,000 Testaments left these shores in early October and are now being distributed through the various missionary agencies which are cooperating in this program.

Modernists and Communists

THE following extract from a book by Earl Browder, American Communist

leader (quoted in *Prophecy*) indicates the spirit that is animating Modernism with its Social Gospel. Browder says:

"It is significant that the Communist Party has been able to achieve successful united fronts with church groups on the most important issues of the day. In fact by going among the religious masses, we are for the first time able to bring our anti-religious ideas to them. Hence, many church organizations have joined in the broad united front against war and Fascism, and are glad to find the anti-religious Communists fighting alongside of them, shoulder to shoulder."—*Wesleyan Methodist*.

A Misleading Appeal

LET'S Join a Church" was the heading of 4,000 folders and calendars, distributed to the 4,000 families of Union, N. J., during the first two weeks of December. The movement was in charge of a representative group of laymen of the several churches, in an effort to create an awakened "church consciousness."

An Experiment

AT Washington and Jefferson College in Washington, Pa., a student church has been organized and a pastor called. The Presbyterian form of government has been adopted and all the officials are students.

Barth and the Liberals

IN A recent issue of the *Sunday School Times*, Ernest Gordon says that Professor Karl Barth talked very frankly to a conference of theological liberals at St. Gall, Switzerland, recently: "Friends I wish to call you, *but brethren in Christ, No!* For that is just what we are not. . . . We are not only disunited on single points, but we are entirely so, even on fundamental and final truths. We owe it to each other, out of a discerning charity, not to mask the open opposition between us. With our 'No,' the clean-cut 'No' which we oppose to the doctrine of our adversaries, we really take them much more seriously than if we used toward them the 'tolerance' which they desire."

Again at the recent international theological conference in Geneva, Professor Barth described the Virgin Birth as an essential sign of the Incarnation, and denied that one who disbelieved miracles could be a Christian.

Of the heroic resistance of the German churches to state tyranny, their mobilization of thousands of congregations, their establishment of three new theological schools, he says: "This was possible only because a theology was awakening which was able to say 'Yes' or 'No,' and to stand resolutely on the great truths of the reformation," adding:

"Do theologians know that their task is not to find a synthesis with culture? Do church governments know that ecclesiastical diplomacy has only a meaning when it is

placed under Acts 5:29?" ("We ought to obey God rather than men.")

German Protestants to Vote on Nazi "Gospel"

THE United Press reports that on February 15th, Chancellor Adolf Hitler gave 40,000,000 German Protestants the right to decide by ballot whether the church should become an adherent of the Nazi "gospel."

Intervening in a feud among factions within the Evangelical Church, he ordered a new General Synod election to provide the church with a revised constitution.

The conflict between conservative churchmen and Hitler's extreme Nazi followers was brought to a head by the mass resignation of the Government's own church administrative committee.

The Protestants will vote on these questions:

1. Should the Protestant Church become an instrument of the Nazi State?
2. Should the new gospel of a blood and race purge be preached in the churches?
3. Should the Old Testament be rewritten?

* * * *

Speaking at a recent conference of the "German Faith Movement" in Hanover, Herr Manfred von Ribbentrop declared that all attempts to make Christianity possible for Germany had ended in failure.

"Fathers and mothers must keep their children away from the Church. Those who allow their children to be confirmed are inciting them to perjury. The Church teaches that work is punishment for sin. The State teaches through the national labor service that work is the most beautiful thing in life. . . . The attitude towards work is the deepest point of separation between Christianity and Germanism, comparable to the attitude to woman and to honor. . . . Hauer said to me once, 'There will always be Christians in Germany.' I answered, 'In three years certainly, in thirty years perhaps, in three hundred certainly none.' Germany is our Holy Land. Our Church is the German people. We believe in the immortality of the soul and in eternal love. We believe in God, in conflict, and in work. He who fights for Germany wins everlasting salvation."

* * * *

AT THE beginning of February, twenty-seven German Roman Catholic archbishops and bishops directed the reading from all pulpits of a pastoral letter which asserts the new National Socialist schools are intended deliberately "to suffocate Catholicism and the Christian faith." "The whole Catholic world is watching us in this bitter struggle as in our other religious conflicts. We are standing, as we have said, on a basis of German law and to fulfil our sacred duty to our conscience. We see in the proposed so-called unified school not only no support for the Christian faith but, contrarily, as has been demonstrated sufficiently, a means to

suffocate in the coming generation Catholic and Christian faiths and thereby bring the whole German nation into danger. It is false when, here and there, it is asserted the unified school will change nothing. Whoever, therefore, as a Catholic father and teacher does not fulfill his Christian duty to resist, or works for the unified school, either does not know our opponents' real purpose or bows in un-Christian and un-German fashion for material reasons or before pressure and brutal force and assumes thereby before the church and the Holy Judge of all things a heavy responsibility for his own children and the whole German youth."

The bishops also directed that the following prayer be said in all Catholic churches until the school conflict is decided:

"Holy Father, thou hast said:

"Let little children come unto me; forbid them not. Our children are threatened. They are to be led into schools where they will be held far from thee and the salvation of their souls will be endangered. Therefore we pray:

"Let not our children be taken from thee. Protect their Catholic faith and preserve the Catholic schools. Give to all Catholic parents the knowledge and strength that they may remain loyal to the Catholic schools.

"Father, hear our prayer. Let our call come unto thee. Our help is in the name of the Father who created heaven and earth. Glory be to the Father, the Son and the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen."

Russian Diplomats Must Belong to "Godless"

THE foreign department at Moscow has informed all the diplomats in the service of Soviet, Russia, that after January 1, 1937, they must be members "in good standing" of the godless movement. The ambassadors of London, Paris, and Rome at once took steps to assure themselves of their membership.—"Kr. Dagblad," Dec. 28, 1936.

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Mail-Box Sunday School

TWO years ago aggressive Canadian Lutherans began regular religious instruction by mail to isolated inquirers and shut-ins in the far north country. At first the progress was slow but soon applications began pouring in and today there are 1,019 on the roll. "The main purpose of this school is to send the Word of God to those who live in outlying districts far from church and school and who can not be served by a minister of the Gospel, or at least not regularly. What it means to these people can be seen from their letters. Many of our missionaries, too, who have scattered parishes, are finding this agency an indispensable aid to their work. In Canada we have many preaching stations and small congregations which can be served only once a month. Under these circumstances the pastor, of course, can not instruct the children regularly. He is particularly handicapped when the time comes to prepare his members for confirmation. His problem is at least partly solved by this new institution. Where formerly the children received instruction ten or twelve times a year they now receive four lessons every month. The instruction is regular, for somehow the mails have a habit of getting through in spite of snowstorms and inclement weather. Incidentally, when the thermometer reached 65° below zero in a number of our parishes last winter, some of our missionaries could not reach their outlying stations for over two months."

"Kingdom of God Movement" in India

DR. E. STANLEY JONES is seeking to promote a movement in India which approximates that advocated by Kagawa of Japan. He has prepared a pamphlet for wide distribution, entitled "The Christian Program for Reconstruction," which has been printed in English and also a number of the native languages.

The Lord's Day in England

THE Lord's Day Observance Society of London, England, has come out with the statement that if Great Britain loses as much of her Sabbath in the next quarter century as she lost in the past 25 years, she will have practically no Sundays at all. By way of emphasis on the profanation of the Lord's Day, some facts were presented:

250,000 shops open in England; 40,000 in London alone.

2,000,000 workers, or one out of every eight of the adult population, engaged in Sunday labor.

Three public houses (drinking places) open to every one House for Worship.

The Alliance has issued a strong appeal for public support for its program of preserving the Sabbath, and has asked for 100,000 friends to make a gift of 100,000 Half Crowns.—*Intelligencer Leader*.