

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

IN MEMORIAM

CON SUNDAY morning, February 21st, in the Broadway Presbyterian Church of New York City, a tablet was unveiled in memory of WALTER DUNCAN BUCHANAN by two of his grandsons. The sermon preached by the present pastor, the REV. JOHN H. McCOMB, as well as the address delivered by the REV. DR. WILLIAM CARTER, formerly pastor of the Throop Avenue Presbyterian Church of Brooklyn but now Chairman of the Fellowship of the Spirit, on that occasion, are featured in this issue. The prayer of dedication was offered by the editor of this paper. The wording of the tablet is as follows:

In Memory of

Walter Duncan Buchanan, D.D., LL.D.

April 13, 1859 — February 19, 1934

The beloved Pastor of this Church A.D. 1899-1934

A preacher of righteousness. A heroic defender of the Faith

And a generous benefactor. He was noble in character

Unselfish in service and wise in counsel

"I have fought a good fight, I have finished my course,

I have kept the Faith" II Timothy 4:7

CHRISTIANITY TODAY has special reason for holding DR. BUCHANAN in grateful memory. He not only contributed generously to its support during his life, he remembered it even more generously in his will. In fact apart from his bequest—the only bequest the paper has received—it would have been difficult if not impossible for the paper to have continued, following the loss of support it incurred by reason of its refusal to support the schismatic movement represented by the Independent Board and the so-called Presbyterian Constitutional Covenant Union—the movement that has resulted in the formation of the Presbyterian Church of America and a change of policy on the part of Westminster Theological Seminary. Hence for whatever of service this paper is rendering today credit is due in large measure to DR. BUCHANAN.

DR. BOETTNER'S BOOK

THE series of articles on "The Inspiration of the Scriptures" by DR. BOETTNER which recently appeared in this paper (July to December, 1936) has just been published in book form by the Wm. B. Eerdmans Publishing Company—the same company that published DR. BOETTNER'S monumental volume *The Reformed Doctrine of Predestination*—and may now be obtained from the publishers or through this office. The price is \$1.00.

A re-reading of these articles, in the attractive form in which they have been put out by the Wm. B. Eerdmans Company, has served to strengthen the conviction we received when we first read them in manuscript form that DR. BOETTNER has made an exceedingly valuable contribution toward a better understanding of the basic doctrine of Inspiration. We count it a high honor to have been the first to have given publicity to the contents of this book and we rejoice that in this more permanent form they have been made available to a wider public. We are confident that many of our readers will want this book not only for their personal use but for distribution among their friends and associates—so many of whom have inadequate and even radically mistaken notions concerning the nature and significance of this vital doctrine. While this is a book that only one who has made a thorough and extensive study of the Inspiration of the Scriptures could have written—it contains the gist of many voluminous treatises—yet DR. BOETTNER everywhere expresses himself with such clarity and simplicity that it will be read with delight and profit by the unlearned as well as the learned. A more satisfactory discussion of the doctrine of Inspiration within the limits of eighty-eight pages it would be difficult to conceive.

The strength of DR. BOETTNER'S treatment of this important theme lies in large part, it seems to us, in his method of approach. He approaches it from the viewpoint of the testimony of the Scriptures to their own inspiration in such a sense as to constitute them the Word of God, the only infallible rule of faith and practice. In this respect he follows in the footsteps of that master scholar, the late BENJAMIN B. WARFIELD, whose volume *Revelation and*

Inspiration (Oxford University Press) he rightly refers to as "undoubtedly the best book on the subject," meaning of course the best of the learned and more or less exhaustive expositions and defenses of the verbal inspiration of the Bible. It is this testimony of the Scriptures to their own inspiration that is persistently denied or at least ignored by those who impugn their complete trustworthiness and that goes a long way toward explaining the fact that many even in believing circles hesitate to affirm their infallibility. And yet as DR. BOETTNER indicates in an illuminating chapter the claim of the Biblical writers to Inspiration is one of the most pervasive phenomena of Scripture.

The practical importance of this self-testimony of the Scriptures—rightly called by DR. BOETTNER "our primary reason for holding that the Bible is the inspired Word of God"—is evidenced by the fact that the conclusion at which students of the Bible arrive as to its trustworthiness seems to hinge largely on whether they recognize or ignore it. Where it is ignored or denied the student is shut up to an inductive study of the phenomena of Scripture (other than its self-testimony) as a means of determining the trustworthiness of the Bible. On the basis of such an inductive study, however, it would seem that at best it is possible to conclude that the Bible is free of known error seeing that even the most learned are not sufficiently informed to affirm positively on the basis of their own erudition that each and every statement of the Bible is true. Where, however, this self-testimony is recognized as one of the outstanding phenomena of Scripture the way is open to affirm their complete trustworthiness despite our limited knowledge. If our examination of the Bible reveals the absence of proved errors—let us not overlook the fact that there is a radical difference between *proved errors* and *difficulties* in the way of believing in the complete trustworthiness of the Bible—then our confidence in the trustworthiness of their writers may be such that we will be warranted in accepting as true those of their statements that we have no means of verifying. The fact that so many ignore this self-testimony of Scripture combined with the fact that they fail to distinguish between *difficulties* and *proved errors* goes a long way, if we mistake not, in accounting for the loose views of Inspiration that prevail in many Church circles today.

No doubt much of the opposition to the historic doctrine of Inspiration is due to sheer ignorance of what it is and what it involves. Men may or may not endorse that doctrine after they have read DR. BOETTNER'S little book. It hardly seems possible, however, that they will be ignorant of its nature and implications.

This book appears at a time when the historic Protestant position concerning the authority of the Scriptures is everywhere spoken against. It is therefore as timely as it is able. It is our hope and prayer that it will have the wide reading and serious consideration that its merits warrant.

DR. CASPAR WISTAR HODGE

IN THE death of CASPAR WISTAR HODGE of Princeton Theological Seminary on the 26th of February, at the age of sixty-six, the Reformed Faith in America lost its ablest and most erudite representative.

DR. HODGE was the worthy representative of the third generation of the family that has done so much to give Princeton Theological Seminary a world-wide reputation as a center of sound theological learning. He was the grandson of CHARLES HODGE, the nephew of ARCHIBALD ALEXANDER HODGE—both of whom preceded him in the chair of Systematic Theology at Princeton Seminary—and the son of CASPAR WISTAR HODGE who from 1860 until his death in 1891 gave distinction to the chair of New Testament Literature in that institution. DR. HODGE who was born in Princeton, was graduated from its university in 1892 and two years later received the degree of Ph.D. from the same institution. After a year's study abroad at the universities of Heidelberg and Berlin he spent two years in teaching—one at Princeton University as an instructor in philosophy and one at Lafayette College as Associate Professor of Ethics—after which he entered Princeton Seminary as a student for the ministry. From his graduation in 1901 until his death he was connected with the faculty of that institution—first as an instructor in Systematic Theology (1901-07), then as assistant professor (1907-15), then as Professor of Dogmatic Theology (1915-21), when on the death of B. B. WARFIELD he was made the head of its department of Systematic Theology. DR. HODGE possessed unusual equipment for the task to which he was called on the death of his great predecessor—a short time before his death DR. WARFIELD told the writer that DR. HODGE was better read in theology than he himself—and if all the expectations that were cherished concerning him as occupant of the Charles Hodge Professor of Systematic Theology have not been realized this has been due to the fact that he has been greatly handicapped by poor health for upward of a decade. DR. HODGE made a number of important contributions to Biblical dictionaries and encyclopedias and the theological reviews, but apart from these he left no published writings.

The passing of DR. HODGE raises an anxious question for all those concerned about the future of Princeton Seminary. Who shall be his successor? It is the chair of Systematic Theology which more than any other has given tone and character to the institution in the past; and what has been true of the past we may be sure will be true of the future. Hence the kind of man chosen to succeed DR. HODGE is big with meaning for the future of Princeton Seminary. If a man not only of unquestioned but of unquestionable loyalty to the Reformed Faith, as it has found expression in the Westminster Standards, is chosen to succeed him, we will have high hopes that the institution, despite its reorganization, will not depart far from the faith of its founders. Otherwise such hopes as have been recently engendered by other developments in connection with the Seminary will receive a severe set-back, perhaps altogether destroyed.

MR. ROCKEFELLER AND CHURCH UNION

Mr. John D. Rockefeller, Jr., continues to advocate church union and by reason of his prominence in the business world—so at least we judge—widespread publicity is given to his utterances and recommendations.

It will be recalled that on February 17th, in connection with the Million Unit Plan of the Methodist Episcopal Church for the support of the world mission of Christianity, he spoke over a coast to coast hook-up in which he added his endorsement to Dr. E. STANLEY JONES' plea for a united Church. On that occasion he said:

"Only a united Christian world can stem the rising tide of materialism, of selfishness, of shaken traditions, of crumbling moral standards, and point the way out. How such union might be brought about was once suggested by Dr. STANLEY JONES, to whose stimulating address we have just listened. He proposed one Church, to be called the Church of Christ, or it might well be called the Church of the living God, with all sectarian churches as branches. Thus individual and non-essential differences would be preserved, while on the fundamentals of religion—God's love and Christ's living spirit—all would be united."

More recently still, on March 7th, speaking in Tarrytown, N. Y., at a union Lenten service of the eleven Protestant churches of that community, he recommended that these eleven churches give up their individual existences and form a cooperative church center or community church. The theme of his address, according to newspaper reports, was "Has the church as at present organized outlived its usefulness?" "If it were the wish of the majority of congregations here represented," he said, "could not experts be called in to whom there might be put this question: 'Suppose that there were no organized churches in the Tarrytowns today, but that there were large numbers of Christian people of various denominations who were ready to give up the non-essentials which have divided them in the past and unite in a single fundamental belief in God's love and Christ's living spirit. How could these Christian forces best be organized and made cooperatively effective, so that the church might become a vital force in the lives of all those who live in these communities?'" Mr. ROCKEFELLER compared his plan to that of abolishing small school units and creating modern, well-equipped, well-manned consolidated school centers and stated that if the principle was sound in the field of education he believed it would prove equally sound in the field of religion. "Here," he added, "is a practical program, perfectly capable of realization, if enough of the people in these churches really want it and are willing to work and sacrifice for it."

It is at least interesting to note that on the same day that Mr. ROCKEFELLER made the address to which we have just referred, the Rev. Dr. J. V. MOLDENHAWER, pastor of the First Presbyterian Church of New York City, is reported to have preached a sermon in which he took rather sharp issue with Mr. ROCKEFELLER's contention, maintain-

ing that church union is a relatively minor problem. "It is surprising," he is reported to have said, "to find the Rev. E. STANLEY JONES and JOHN D. ROCKEFELLER, JR., in agreement on the reasons for their belief that the schisms in the church are the most serious obstacles in the forward march of the church in the hearts of the people. Dr. JONES has made it clear in his preaching that he is more worried about disunion than about any other problem facing the church. It is not surprising that Mr. ROCKEFELLER, considering his position is worried, but it is surprising that his reasons are the same as Dr. JONES. . . . This is not analytical thinking . . . I agree that it is a pity, that we could do with fewer divisions, but I am not sure that I would want to see only one church. But we could do with fewer to advantage. One big church, with a Presbyterian department, an Episcopal department, a Catholic department and so on would be absurd as things are now. No. We need more friendship and cooperation between the branches of the holy Catholic church, but not one church."

Our sympathies at this point are with Dr. MOLDENHAWER rather than Mr. ROCKEFELLER. One big church such as Mr. ROCKEFELLER envisages is, in our judgment, not only impracticable, incapable of realization, it is not even desirable. In saying that it is not even desirable we, of course, have in mind a single church *such as* Mr. ROCKEFELLER envisages. Such a church as he proposes, if we mistake not, would not be a Christian church at all. It would in fact lack all that is distinctive of the Christian church, all that has made it a source of hope and strength throughout the centuries. For it would be a church in which "God's love and Christ's living spirit" would alone be regarded as fundamental. In such a church belief in the deity of Christ and His atoning death, not to mention other matters, would be classed among the non-essentials. Unitarians and thorough-going modernists could feel at home in such a church but not Christians in the historic meaning of the word. For the existing churches to disband in the interest of organizing such a church would not mean a forward step in the furtherance of Christianity but its abandonment. In making such a suggestion to the Christian churches of the Tarrytowns Mr. ROCKEFELLER—unwittingly no doubt—appeared in the role of their enemy, not their friend.

It is not at all surprising that Mr. ROCKEFELLER takes his stand with those who are so zealous for a union of the churches that they are willing to abandon the Christian religion in order to bring it about. It will be recalled that it was he who financed the *Laymen's Foreign Missions Inquiry* which issued *Re-Thinking Missions*, perhaps the most widely publicized attack on historic or real Christianity to which it is possible to point. Having been instrumental in urging the abandonment of what alone has a right to call itself Christianity on the foreign field it is not surprising that he now urges its abandonment in the home land.

The basic question raised by such proposals as Mr. ROCKEFELLER's is the old yet ever new question, What is

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A Hero's Autobiography

Sermon Preached by the Rev. John H. McComb

Pastor of the Broadway Presbyterian Church of New York City, on the Occasion of the Unveiling of a Tablet in Memory of His Predecessor, the Rev. Walter Duncan Buchanan, D.D., LL.D.

II Timothy 4:7-8—*I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.*

IN THOSE few words we have a hero's autobiography, for the Apostle Paul was the most heroic servant of Christ who has ever lived. He wrote the words of our text in his old age as he awaited his final trial before Nero and the martyrdom that lay beyond. What he says of himself is true: He had indeed fought a good fight, he had finished the course God had appointed for him; he had kept the faith God had given him, and there is indeed a crown of righteousness laid up for him as for all who look forward eagerly to Christ's appearing.

1. *Paul's description of his life also describes Dr. Buchanan's life*, for he too fought a good fight in the service of Christ, and finished the course Christ had ordained for him, and kept the faith God had given him.

He "*fought the good fight*" by fearlessly preaching the Word of God. He was urgent in season and out of season, reproving, rebuking, exhorting with all long suffering and doctrine. The Christian life is a warfare, a constant and unremitting struggle against the powers of darkness, and the weapon we must use is the Sword of the Spirit, the Word of God. Woe unto the man or the woman who expects a life in the service of Christ free from conflict and opposition.

Moreover he "finished his course." He continued faithfully to do the Work God had assigned him to do. He finished his course despite the fact that the time came when many would no longer endure sound teaching; but after their own lusts heaped to themselves teachers, having itching ears, and turned their ears from the truth unto fables. It must have been difficult for Dr. Buchanan to keep on the appointed course despite this defection, even though the Bible has so clearly foretold such a condition in the Church. He finished his course despite opposition from fellow ministers sworn to support the same beliefs he supported, and yet who denied the fundamental doctrines of the faith. He held to his course despite the fact the Seminary he loved and from which he had graduated drifted farther and farther toward Unitarianism and farther and farther from the Truth.

Like Paul also he "kept the faith." No one robbed him of his firm belief in the great fundamental truths of the Gospel of Christ. He held to the infallibility of the Word of God; the substitutionary atonement of Jesus Christ; His bodily resurrection; His ascension into heaven and His return. He believed in the fact that all men are by

nature sinful and lost, and need a Saviour, and He so preached. The teachings of the Bible were regarded by Him as a sacred trust which must be believed and used for the saving of souls and the strengthening of saints. He heeded Paul's command to Timothy: "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." II Tim. 1:13-14.

2. *Paul's description of the reward which awaits him, also describes that which awaits Dr. Buchanan and all who love Christ's appearing, i. e., who eagerly look for His return.*

Paul says: "Henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

This reward is a crown of righteousness, i. e., a crown of reward for righteousness. The expression includes all the unspeakably wonderful things that God has in store for His own. Those things are so wonderful that it is folly to enjoy the pleasures of sin, great as those pleasures are, and miss the crown of righteousness thereby. "Eye hath not seen nor ear heard neither have entered into the heart of man the things God hath prepared for them that love Him." No human pen could describe how great and how satisfying the crown of righteousness is.

This crown of righteousness is "laid up" in heaven for all who love Christ's appearing. Things laid up in human treasure houses are not safe, but this is safe. The saints of God have not entered into the full enjoyment of their heavenly blessings as yet. They await "that day" when the Lord shall return and the bodies of believing dead shall be raised and glorified and living believers shall be caught up together with them in the clouds. The blessed dead who have died in the Lord are now with Christ enjoying glories far above anything they have known here. They are free from pain and worry and sorrow and sin, but the full reward of righteousness which God has for them, awaits the Lord's coming.

Oh my friends, do you love His appearing? Are you eager for His return? Are you eager to see Him face to face? If so there is laid up for you a crown of righteousness also, which the Lord the Righteous Judge will give you in that day and unto all them also that love His appearing.

3. *Paul's words also describe what sort of men and women are needed in the Church today and in the world.*

There is a need today for men and women who believe the Bible, and trust the finished work of the Son of God, and who obey Him, and who, in consequence of these

things, are willing to fight the good fight regardless of hardships, and opposition, and the power of the enemy. We need men and women who are willing to take their stand upon what God has said. We need ministers who fear displeasing God more than they fear displeasing men. We need preachers who are not afraid of controversy when controversy is necessary to vindicate the Truth. We need men and women in the pews who are willing to fight the good fight of faith, and armed with the Word of God, to wage unremitting war against every lie of the devil and every false and wicked thing. We need more "Thus saith the Lord" in our preaching, and in our Sunday School teaching and in our home instruction. This Book is God speaking. Let us fight the good fight courageously, using God's Word as our weapon against the world, the flesh and the devil. With it we can strip the sheep's clothing from modernism and show its true character to be rationalistic unbelief; with it we can triumph over Satan in our own lives; with it we can defeat him in the lives of others.

We need men and women who are willing to finish the course God has given them, regardless of the hardships of the way, and the temptations to abandon it, and regardless of the opposition. Your course may be that of a minister of Christ, or it may consist in giving a faithful testimony to Christ in a Godless office or factory; or it may consist in living faithfully for Him in a home where others do not

believe, but whatever it is, it is the course God has mapped out for you and He expects you to finish it without turning aside into easier pathways of your own choice. Do as Paul did: Finish the course. It will be finished when God calls you from it, not until then. You have no right to leave the ranks until the Commander authorizes you to do so.

We need men and women who like Paul will keep the faith come what may; men and women who know the Bible and the Saviour revealed therein and who cannot be robbed of the sacred deposit of truth which the Scriptures contain; men and women who know that once they were dead in trespasses and sins, without Christ, aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world, but that now in Christ Jesus they have been made alive and saved by grace through faith in His substitutionary death; men and women who have confessed this fact before the world; men and women who seek in all things to please Him; men and women who believe that He rose from the grave as He promised to do and with the same body with which He suffered. Men and women who believe that He ascended into heaven and now sitteth on the right hand of God the Father, making intercession for us and waiting until His enemies shall be made His footstool; men and women who believe He is coming again to destroy His enemies and to reign in triumph on the throne of David.

The Rev. Walter Duncan Buchanan, D.D., LL.D. An Appreciation

Given by the Rev. William Carter, D.D.

At the Unveiling of a Tablet to His Memory, February 21st. in the Broadway Presbyterian Church, New York City



THE Way of Life is an open road that all must travel. Memorials, such as we dedicate here today, are milestones on this road, not only to tell us the distance passed, but also to encourage us to go forward as we see the names engraved upon them.

Today we pause in reverence before the seventy-fourth milestone, on that Way of Life, and see engraved upon it the name of one whom all here today honor and revere: the name of Walter Duncan Buchanan, for thirty-five years pastor of this church, and for fifty years a faithful and distinguished minister of the Lord Jesus Christ in the Presbyterian Church of the U.S.A.

A man's greatness is measured not only by his deeds, but by his character, his sympathy, his faithfulness to his friends, his work and his God. Such measurement is cubic, as well as linear. It takes in the length and breadth, the depth and height of all his accomplishments.

Walter Duncan Buchanan's life was linearly and cubically full. He had passed the allotted span of three score years and ten and, in his seventy-four years of life, had filled it with such a varied work in his character

and accomplishments as to make it—as far as human standards can measure—full and complete. How far short he fell of the Divine Standards, he knew best, among humans, and he knew that God knew best of all.

Let us, then, try to measure him according to human standards—for this is the only yardstick that is available for us.

First: He was a man's man, as well as God's man. He was upstanding—upright, downright, forthright. Everyone knew where he stood, how he stood, for what he stood. With it all he was a gentleman: urbane, courteous, even to his enemies: a man that all must respect even if they took issue with him.

Second: He was kindly, genial, sympathetic and generous to friends and enemies alike. He was a man whom all delighted to have in their homes in time of joy as well as sorrow. He could be "the life of the party," or the sympathetic and sorrowing pastor, to sorrow with his people, and comfort them with the sure testimony of Holy Writ.

Third: He was a zealous, faithful servant of the Most

High God; a Defender of the Faith; a preacher of Righteousness and Salvation, through Jesus Christ our Lord. He literally followed the teaching of Jude, the brother of Christ, where he says, in the third verse of his Epistle: "Beloved, when I gave all diligence to write unto you of *the common salvation*, it was needful for me to write unto you, and *exhort* you that ye should *earnestly contend* for the *faith* which was *once delivered to the saints*."

It is always much easier to swim with the current, than to stem the tide. It is not easy for a man to break with his friends, his own classmates, and his old seminary and its professors. Dr. Buchanan did it, however. There was no hesitation. He declared himself, from the beginning, against Higher Criticism, Lower Criticism, and all chiseling of the Book of Books which Gladstone declared was: "The Impregnable Rock of Holy Scripture." Dr. Buchanan declared himself against Modernism at its low tide and high tide, and bravely threw himself into the boiling breakers of Controversy, as a Life Guard for the Faith; a rescuer of the Oracles of God.

I had known him from his early days in the Fourth Avenue Presbyterian Church, through at least thirty of his thirty-five year pastorate of this church, now known as the Broadway Presbyterian Church. When he sent out his call for help, I was glad to rally to his Standard with many others of greater fame and prominence. Dr. John F. Carson, of Brooklyn; Dr. Clarence E. Macartney, then of Philadelphia; Dr. J. Gresham Machen and Dr. Samuel G. Craig, who is with us today; these and many others rallied to his call and fought shoulder to shoulder with him.

It was in the early "Twenties" that we first met, a company of thirty or more, at the University Club of New York, as guests of Dr. Buchanan. Our host would not take the chairmanship, but insisted that Dr. Carson occupy that position. Through all of our meetings it was Dr. Buchanan's plan and strategy that we followed. He was our leader, though he would not occupy that position. By 1924 the great Fosdick Controversy was on. He was "acting pastor" of the First Presbyterian Church of New York, though a Baptist, and he refused to come into the Presbyterian Church, as he very frankly said he could not subscribe to the tenets of that Church.

Against this stand we rallied around our leader. Dr. Fosdick published his startling and challenging sermon: "Shall the Fundamentalists Win?" We took up the challenge and carried it to the General Assembly. The Fundamentalists did win. Dr. Macartney was elected Moderator. The General Assembly voted that Dr. Fosdick should either come into the jurisdiction of the Presbyterian Church for its oversight and authority, or give up the pulpit of the First Church of New York City. Dr. Fosdick elected to do the latter.

Then the Princeton Seminary-Machen matter came up and the great Virgin Birth Controversy. In all this Dr. Buchanan gave himself, his time, his money, to further the cause of Christ and a pure Church. I personally know that he gave no less than \$12,000.00 at one time for one

of the necessities that faced us. I know that he gave many thousands more for all the purposes for which we fought. Petitions were sent to the General Assembly from time to time, forty-five hundred signatures were secured from loyal, faithful ministers and elders who felt as we did. The Great Commoner, William Jennings Bryan, joined our Cause. He spoke at a great theatre meeting I was asked to sponsor in Brooklyn, and then I went on to the General Assembly with him, where we both were delegates. Never will I forget the day in that Assembly when I was sent to his hotel room with a message that needed an answer. He read it over carefully, looked up at me and said, most simply: "Let us have a word of prayer about it." And there, side by side, at his bed, we knelt and asked God's guidance. Thus high and low, rich and poor, were joined in this Holy Crusade but, always, it was with this pastor of yours, this tireless, unconquerable leader, at our head.

In 1931 there was formed what we called: "The Presbyterian League of Faith." In the first book issued with the Roll of Membership there were over one thousand names. Since, it has grown to 1250 members. That does not, by any means, represent the Fundamentalist membership of our Church—it merely represents the extent to which we would allow our leader to go at his own expense. Since he furnished the bulk of the expenditure, and we did not wish to ask for any "dues" from our members, we would not allow him to carry such a financial load on his own shoulders for circularizing the whole Church in a membership campaign.

The cause of Modernism is not dead, but it is no longer belligerent. It is quiescent and careful. You no longer hear fulminations against the Word of God, the Virgin Birth, the Miracles, the Atonement and the Resurrection. Dr. Buchanan and the band of loyal workers he gathered around him are largely responsible for that, humanly speaking, but we know that God, who is over all, is the Chief Cause. Brethren are beginning to see more eye to eye, and heart to heart. The Church is having a rebirth in faith. God grant it may soon come to its full fruition.

I am glad, with you, that your pastor saw that change before he died. He knew that his "labor was not in vain in the Lord." He saw that the Lord had recognized his attempt to serve Him and so he died—satisfied.

In all of this outside work he did not neglect you, his people. He carried this church from grace to grace; from strength to strength. This new and beautiful building is the crowning work of his life. You helped him in it, but he never asked you to do more than he did himself, not only in tireless work, but in financial means as well. This beautiful organ, yonder graceful tower with its musical chimes, show some of the extent of his benefactions, to you and the Church he loved so well.

To you, his congregation, to his two daughters, here today, to his two grandchildren, who have unveiled this tablet to his memory, I say, in the words inscribed on the tomb of Sir Christopher Wren, in St. Paul's, which he

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Christian Supernaturalism

By DR. LORAINÉ BOETTNER, Professor of Bible, Pikeville College

Part II

Assurance That a Revelation Is Genuine

GRANTED that any person has received a revelation, it would also follow that he should be able to give some proof to his fellow men that he does possess such a revelation. Otherwise he would not be believed. In our human relations whenever some one comes to us claiming to represent another person or institution we demand that he present his credentials. We have a right to demand credentials, and they must be of such a nature that they cannot be duplicated by any other person. Likewise, the prophet who comes with a message from God must be able to show his credentials, and they must be of such a nature that they cannot be duplicated. They must accredit him as a true representative of the court of heaven. Hence it seems very reasonable to expect that in the course of God's dealings with the human race certain men would have been accredited as His messengers and would have been given power to do works of a supernatural order.

These unique works of the prophets and apostles bear the same relation to the works of later ministers and missionaries that the Apostolic office bears to the pastoral office. The extraordinary gifts belonged to the extraordinary office. The prophets and apostles not only worked miracles but possessed the gift of inspiration and wrote books which we acknowledge to be the Lord's word to the people; but this gift is not possessed by present-day ministers. Revelation and miracles go together. While the former remained in the Church, the latter remained also; but when the process of revelation had been completed with the work of Christ and the explanation of that work by the apostles, miracles also ceased. A new era of miracles would indicate a new era of revelation. We believe, however, that with the closing of the New Testament Canon revelation was completed and that we are to expect no more such works until the end of the world.

We have said that the chief purpose of a miracle is to accredit a message or a messenger. This is also clearly stated in Scripture by the Apostle John who wrote, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name" (John 20:30, 31); and again by the writer of the epistle to the Hebrews, who tells us that the message of salvation which was first "spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit" (2:4).

Miracles are not to be put on a level with the tricks of a magician or of a wonderworking fakir. Yet it is probably no exaggeration to say that nine-tenths of the opposition to the Christian doctrine of miracles is due to the fact

that this distinction is not kept in mind. It is not the bare possibility of miracles which may happen at any time and in the hands of any kind of people, that we contend for, but miracles as an integral part of God's plan of redemption as that plan was made known to a lost and unbelieving race. That, we hold, was a sufficient cause for setting aside the ordinary laws of nature on certain occasions. We readily grant that uninspired men cannot work miracles, and that the age of miracles ceased when the Apostles had given their last message to the world. Consequently we insist that when men discuss the miracles of Scripture they must not beg the question by putting those miracles in an environment foreign to that in which the Scriptures put them. They must not be considered in an abstract manner, but as an integral part of the Christian system of redemption.

Miracles and the Substance of Christianity

It is important to point out that apart from their evidential value certain of the miracles such as the incarnation and resurrection enter into the very substance of Christianity to such a degree that apart from them there is no such thing as Christianity. We know, for instance, that many miracles were wrought which have not been recorded in the Bible, and we readily acknowledge that some of those recorded might have been left unrecorded without seriously impairing the Christian system; but such miracles as the incarnation and resurrection are so vital to the system that their omission would leave us with a radically different religion. For by the incarnation God was enabled to enter personally into the human race, and as the God-man, Jesus Christ, in His capacity as the federal head and representative of His people He took upon Himself the penalty due to us for sin, suffered and died for us on the cross and thus redeemed us; and also as the God-man, in His capacity as the federal head and representative of His people, subject to all of the trials which befall human nature, He overcame all temptation and perfectly kept the moral law (which our former head and representative, Adam, failed to keep) and thus earned for us eternal life. And by the resurrection He as federal head and representative of His people triumphed over death, came forth from the grave with a glorious body, and calls His people to a life of eternal happiness and joy. Paul spoke only the solemn truth when he declared, "If Christ hath not been raised, then is our preaching vain, your faith also is vain. . . . If Christ hath not been raised, your faith is vain; ye are yet in your sins"; and again, "If we have only hoped in Christ in this life, we are of all men most pitiable" (I Cor. 15:14, 17, 19). Hence the miracles of incarnation and resurrection are such vitally important parts of the Christian system that if they are omitted what we have left cannot rightly be called historic Christianity.

The Purpose of Prophecy

Another way in which God can accredit a revelation to man is through the foretelling of events, or predictive prophecy. This, in reality, is a miracle in the realm of knowledge, a supernatural unfolding of future events. The principal value of a miracle worked in the physical world is to accredit a revelation immediately to the people to whom it is given, while the principal value of prophecy is to accredit the revelation to people who live years later and who see its fulfillment. The Lord alone is able to declare the end from the beginning, and to make known the things which are yet to come. After the prediction has been fulfilled we look back and realize that only a person with supernatural knowledge could have made the prediction, and consequently we accept the remainder of his message as also true.

By prophecy, in the sense of foretelling events, we mean not mere general statements or shrewd guesses such as a person might make by closely observing present tendencies. In every-day conversation the term is sometimes used in that sense, but not properly so. We mean rather the foretelling of events in such detail that only the hypothesis of supernatural knowledge can adequately account for their fulfillment. Today in America, for instance, the political observers with best intellect and keenest insight are not able to predict with any accuracy what the political fortunes of this country will be during the next four years, much less can they predict what these fortunes will be during the next four hundred years. What person thirty years ago could have predicted in detail the World War, or the rise of Bolshevism, Nazism or Fascism? Or who today would dare to prophesy in detail the political conditions of Europe twenty-five years from now? And yet we find that the Old Testament prophets did this time after time. Some of the events which they prophesied were not to be fulfilled until centuries after the prophecies were written, and they were set forth in such detail that they cannot be accounted for by anything less than supernatural revelation. We know, for instance, that the Scriptures of the Old Testament were written centuries before the time of Christ. Consequently when we find prophecies foretelling the very town in which He should be born, the virgin birth, the sojourn in Egypt, numerous things about His manner of life and public ministry, and some fifty prophecies which were fulfilled in detail at the time of His crucifixion and resurrection, we have convincing proof that the Scripture writers had supernatural knowledge and that the messages which they gave really came from God. Dr. Floyd E. Hamilton, in his admirable book, "The Basis of Christian Faith", quotes authority for the statement that "there are in the Old Testament three hundred and thirty-two distinct predictions which were literally fulfilled in Christ." He goes on to say, "The mathematical probability that these would all be fulfilled would be represented by a fraction having one for the numerator and eighty-four followed by ninety-seven ciphers as the denominator!" Fulfillment of the many Scripture prophecies, with never so much as one

case of error, is the strongest possible evidence that the Bible is the word of God.

"I declare the end from the beginning, and from ancient times things that are not yet done", says the Lord (Is. 46:10). Listen to Jehovah's challenge to the idol-gods of Babylon to predict future events: "Produce your cause, saith Jehovah; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and declare unto us what shall happen: declare ye the former things what they are, that we may consider them, and know the things that are to come hereafter, that we may know ye are gods" (Is. 41:21-23). The dumb idols of the heathen of course know nothing concerning the future, nor can man of himself predict what is going to happen except through a vague and indefinite system of guesswork. But Jehovah, who made this challenge, has fully demonstrated His power to predict the future. He has done so in His holy word, the Bible. Several other nations and sects possess books of a religious nature which they call "sacred books." Not one of them, however, dares make predictions concerning the future. Had the writers of any of those books dared predict the future they would by that very thing have furnished the strongest evidence of their deceptions. Among all of the world's thousands of books, sacred or otherwise, the Bible is the *only* book which contains predictions, and it is preeminently what no other is or can be, a book of prophecy. The fulfillment of these prophecies has shown it to be a supernatural book, a revelation from God. In view of this fact it is a great misfortune that the professing Church of our day almost completely neglects and ignores the study of prophecy. The result is that the Church has lost one of its most powerful weapons against infidelity, and that the denial of the inspiration of the Bible has become very widespread. Such denial could not flourish if the facts were presented. We may also add that this neglect has given occasion for the rise of perverted sects such as Russellism and extreme dispensationalism, whose strength is found mostly in their appeal to prophecy.

Miracles and the Laws of Nature

Perhaps the chief reason that so many men of our day reject the supernaturalism of the Bible is because of a common and widespread belief that the "laws of nature" render miracles impossible. Everywhere about us we see the uniformity of natural law. That the laws of nature do exist is acknowledged as definitely in the Bible as in science. In general such uniformity is necessary in order that we may plan for the future and have the assurance that industry and thrift will be rewarded. Unless nature was thus steady and reliable the world would not be a place in which we could live and work, but rather a crazy system of chance in which anything might happen at any time. The laws of nature are, in the final analysis, merely God's will as to how the material universe should behave. They were established by the creative power of Him who has given to every creature its nature and has appointed its bounds and limits, who established the earth, and by whose ordinances it is governed (Ps. 119:90, 91). The rea-

son they are so uniform is because God is a rational, omniscient, all-powerful Being, whose plan for the universe was worked out in eternity and is caused to move steadily toward its goal. They reflect His power and wisdom. They also are symbols of His constancy and faithfulness.

We hold that nature is neither self-existent nor self-made, but that it is a manufactured article. As Christian men we maintain that God *created* the heavens and the earth, and that the work of creation was in the strictest sense a *supernatural* work. Consequently we believe that God is not only immanent in matter but that He is transcendent over matter, and that the great sphere of His life and activity lies above and beyond this world. We hold that it is inconceivable that His dealings with the human race should be confined to the limits of the laws which He has ordained for the regulation of material substance, and we affirm that it is His prerogative to set aside or supersede these laws whenever He sees fit to do so.

And when we come to investigate more carefully the character of these "laws" we soon discover that they are not themselves forces in nature, but are merely general statements of the way in which these forces act so far as we have been able to observe them. They are not powers which rule all nature and force obedience to themselves, but rather mere abstractions which have no concrete existence in the external world. They are not eternal and absolute, but were brought into existence and implanted on nature at the time of the original creation. Furthermore, God is under no compulsion to keep them forever uniform, but may set them aside whenever it better serves His purpose to do so. As Dr. Shedd has well said, we must remember that "the order of the universe is a means, not an end, and like other means must give way when the end can be best promoted without it. It is the mark of a weak mind to make an idol of order and method, to cling to established forms of business when they clog instead of advancing it." Granted that we have a personal God and that He has implanted these laws upon the universe which He has created, there is no reason why He may not alter these laws on occasions if He so desires. It is utterly derogatory to the character of God to assume that He is subject to external laws, especially to the laws of matter. He has not imprisoned Himself within His own material creation.

Spiritual Values Superior to Material Values

As Christians we believe that the redemption of the human race from sin was a sufficient cause for God on occasion to set aside the ordinary laws of nature and to work above or contrary to them. We believe that in the Bible we have evidence which proves that He has intervened and that miracles have occurred. We hold that when the human race, which was the thing of primary value in this whole creation, had fallen into sin and was to be redeemed from sin, the laws of nature were not to be considered such fixed and sacred things that God could not move except within their limits, that the moral and spiritual development of human souls was of more importance in His sight than was the uniformity of nature.

The Scriptures tell us of the disastrous fall of the human race into sin; and since we believe not merely in a God of physical order but primarily in a God of holiness, we regard it as most becoming for Him to intervene. Consequently, the incarnation, the atonement, the resurrection and such other revelations and confirmatory signs as He sees fit to give not only commend themselves to us as satisfying our human needs but as most worthy of a God of moral perfection. In such a situation the presumption against miracles is changed into a presumption in their favor, and we are prepared to find the Scriptures setting forth a redemptive process which is supernatural to the core.

We are not, then, considering miracles and the supernatural in the abstract, as random or chance happenings, but in relation to a loving heavenly Father and His plan of redemption for a sinful race. We readily grant that sporadic, inconsequent miracles would prove nothing, and would themselves be hard to prove. If we were to hear a report that a miracle had recently been performed in England or Argentina, we would have very serious doubts about the truth of that report; and further investigation would most likely prove that our doubts were well founded. The bare possibility of a leper having been immediately healed, or of a dead man restored to life, viewed simply from the standpoint of present-day physical science, is not an adequate or correct statement of the issue which has been raised by Christianity. But given a supernatural crisis, a supernatural Teacher and a supernatural revelation, miracles are found to be in order like jewels on the state robes of a king. In fact their absence would be unaccountable. To tear miracles out of the great moral and spiritual framework set forth in the Christian system and to treat them as isolated events is as unreasonable as to attempt to study a comet apart from the general system of astronomical laws and forces to which it belongs. Miracles need give no offense to any persons except those who would place the mechanical order of nature above the moral and spiritual order.

It should be clearly understood that there is no conflict between true religion and true science. Religion and science operate in different spheres,—or perhaps it would be more accurate to say that the spiritual and the physical are the opposite poles of the sphere of truth. The task of science is the observation and classification of facts in the *material* realm. True science confines itself strictly to the realm of material things and expresses no opinion whatever as to the reality of the supernatural, as to whether or not miracles have happened or can happen. It is not science but *philosophy* which passes behind the scenes of our material existence and expresses opinions about the causes which are at work there. Science may, indeed, furnish part of the data which the philosopher uses in constructing his system, but there its authority ceases. The scientist may also be a philosopher, but the two roles must not be confused. We insist that the authority of science must not be claimed for statements which in reality are only philosophical deductions. True science neither confirms nor opposes the Chris-

tian view of the world which underlies the doctrine of miracles.

Those who advocat  the Christian doctrine of miracles, then, are not champions of chaos in an ordered world. Rather they are zealous for law and order of a higher type, that of the spiritual realm, which they hold has been thrown into chaos by man's choice of evil. They point out that sin, disease, sorrow and death are unnatural and abnormal in an ideal world, and that the great majority of the Scripture miracles had as one of their purposes the restoration of order in those regards. In the highest sense they were not violations but restorations of order. They show that the God of spirits is also the God of nature, that spirit and personality is superior to matter, and that the world is held together not merely by physical or mechanical force but by love and holiness.

The tendency of present-day Modernism, of course, is to merge everything into nature and to admit of no other causes. What the Modernist needs to prove, therefore, is not simply that natural causes operate uniformly, but that every physical effect must have a physical cause. That, however, he is unable to do, and that, we hold further, no one except an atheist has a right to assert. In our own natures we find that mind influences matter,—we will to walk or run, to play a piano or to lift a weight, and the effect of mind or matter is clearly seen. We do not understand how the result is accomplished, but we know that it is very real. And if God has so arranged it that our wills produce these physical effects, certainly there is no reason for denying that His omnipotent will may produce infinitely greater effects.

To the objection that we cannot be sure that any particular event is a miracle since we cannot determine with certainty the boundary between the natural and the supernatural, we reply that there are some classes of events about which no person can really doubt, e.g., the raising of Lazarus from the dead, the cleansing of the leper by a touch of the hand, the multiplying of the loaves and fishes, and Jesus' walking on the waters of the sea of Galilee. We may not know the exact boundaries of the natural, but no one can doubt that these events far transcend those boundaries.

Some people are in the habit of using the word "miracle" in a very loose sense, meaning any unusual event such as a remarkable surgical operation, the working of a new chemical or of a new electrical appliance. These, however, are not real miracles, but events which can be explained by the ordinary laws of nature if we are familiar with them.

(To be continued.)

Mr. Rockefeller and Union

(Continued from Page 271)

Christianity? If the essence of Christianity is to be found in belief in God's love and Christ's living spirit, then there is much to be said in favor of MR. ROCKEFELLER'S suggestion. But if the essence of Christianity is to be found rather in the fact that it offers us salvation from sin, conceived

as guilt as well as pollution, through the expiatory death of Jesus Christ, the God-man, his suggestion has nothing to commend it. If MR. ROCKEFELLER had any adequate conception of what sort of religion Christianity is, it is hardly conceivable that he should expect *Christian* churches to take his suggestion seriously.

Rev. Walter D. Buchanan

An Appreciation

(Continued from Page 274)

builded: "If you would see his Monument, look around you."

He lived *in* Time, but he was living *for* Eternity. This church and memorial are his Monuments for Time, but his Monument for Eternity is his Work. The tooth of Time cannot bite into that. Monuments of bronze and marble may moulder and decay, but a Monument of Deeds will never die. He lives in lives made better by his contact; in deeds of valiance for an Eternal Faith in an Eternal God.

The Way of Life never ends; it only changes in its name. He is now on The Eternal Road. "Now he belongs to the ages." Now he belongs to Heaven and God. There is no death. Life is one Everlasting Now.

Some have questioned the good taste of Paul, and his apparent eulogium of himself, in II Tim. 4: 7-8. They forget, however, that the Bible is the inspired Word of God. Paul is not saying this himself but God is saying the words through him—yet to him, personally. Now, I can imagine that God is saying those same words, in His own Person, to your dear pastor and my dear friend and colleague: "Thou hast fought a good fight; thou hast finished thy course; thou has kept the faith: Henceforth there is laid up for thee a crown of righteousness which I, the Lord, shall give thee, and not to thee only, but unto *all them* that shall *love* my Appearing. Enter *thou* into the Joy of thy Lord." May God help us all to enter as grandly and as gloriously into our Eternal Reward.

I Cannot Doubt

By GRACE BUCHANAN SHERWOOD

I CANNOT doubt that He will come again
 And so receive me, humble, as He said;
 I know He will assuage the parting's pain—
 So many souls have followed where He led.
 Not mine to calculate the place and time
 Of that swift rushing river, dark and deep;
 On paths unswerving or that turn and climb,
 Alert I walk and watch the faith I keep.
 Inevitable stream that each must cross,
 He came to rob your waters of all dread;
 Your other side, with Him, for every loss
 Shall more than recompense. Oh there, in-
 stead
 Of weeping, there are garments bright with
 praise;
 Instead of night, His kind, effulgent rays.

The Bible and the Traveling Man

By N. F. Dewar

IN THE early part of the year 1899, John H. Nicholson of Janesville, Wisconsin, came to the Central Hotel, at Boscobel, Wis., for the night. The hotel being crowded he was requested to take a bed in a double room with S. E. Hill, of Beloit, Wis., where each discovered the other to be a Christian. They had their evening devotions together, and on their knees before God were given the thought, afterwards worked out. On May 31, they met at Beaver Dam, Wis., concluded to band Christian commercial travelers together, for mutual recognition and united service for the Master, and decided to call a meeting at Janesville, Wis., July 1, 1899, in the Y. M. C. A. Building. Only three men were present, John H. Nicholson, W. J. Knights and S. E. Hill. They organized with S. E. Hill, President, W. J. Knights, Vice-President, and John H. Nicholson, Secretary-Treasurer. Much thought was given to what the name of their Association should be, and after special prayer that God might lead them to select the proper name, Mr. Knights arose from his knees and said, "We will be called 'Gideons.'" He read the sixth and seventh chapters of Judges and showed the reason for adopting the name, "The Gideons, the Christian Commercial Travelers Association." Gideon was a man who was willing to do exactly what God wanted him to do, irrespective of his own judgment as to plans or results. Humility, faith and obedience, were his great elements of character. This is the standard that the Gideon Organization is trying to establish in all its members, each to be a man ready to do God's will at any time, at any place and in anyway that His Spirit leads.

Our Vision

Not until the organization of The Gideons, was any concerted effort ever made for the moral uplift and salvation of the traveling man. It is now the only Association that is trying directly to bring the Gospel of Christ and His Salvation to commercial travelers, as such.

No other class of men has such great opportunity for good or evil, and no occupation for men requires more positive qualities of character to bring success than theirs. As the commercial traveler has often been called "The spinal column of commerce," because he is a power in the commercial world, so he is, when a Christian, a most persistent, aggressive force in the Church.

That this service is appreciated is shown in a letter from a sanitarium patient, who says: "It has been my greatest comfort to have one of your Gideon Bibles at my disposal. There is no time when the WORD so appeals to one who has learned its truth, as when we are for a period laid aside and we learn that 'they that wait upon the Lord shall renew their strength.'"

A hospital superintendent writes: "The patients in the hospital are reading the Gideon Bibles a great deal and so often I hear enthusiastic remarks about the wonderful

gift of Bibles from The Gideons, and the marvelous work they are doing."

Now the Gideon Association is open to any Christian business man. The members help to support the work with their dues. They promote it on spare time, without remuneration. The work, international in its scope, is handled through local camps. All Christian business men are cordially invited to join the Association and share the joy of personal effort in winning men to Christ.

It is our purpose to bring Christian traveling men and business men together in an effort to present the Gospel of our Lord Jesus Christ to the public by placing the Bible in hotels, hospitals and other public places. Records indicate that the great majority so reached do not hear the Gospel in any other way. Hotels everywhere want Gideon Bibles.

Nearly a quarter of a century spent in the distribution of Bibles. One and a half million copies placed, thousands of men and women reached and influenced, broken homes re-established, saddened hearts gladdened, and Christ's promise of "more abundant life," fulfilled in unexpected and miraculous ways. Certainly the Gideon ministry is scriptural, resultful and marvelously led of the Holy Spirit. We invite you to join with us in this work. All contributions are used in the spread of the Gospel. A Gideon Bible in English can be delivered anywhere in the world at a cost not to exceed one dollar. Substantial contributions are needed to meet the requests coming from all parts of the world. Make an investment in things eternal.

With the opening of prison doors, to admit the Gideons with the spoken Gospel message, and the placing of Bibles, a new and challenging opportunity has come. For years the traveling public has been blessed by the Gideon Bibles placed in hotels, more recently the sick in hospitals have been included in the Gideon ministry, and now the jails and reformatories open the way to a field of service, where perhaps the spiritual need is the greatest.

Beginning with individual requests from county jails, where the placing of rebound, used Bibles was most fruitful of results, the demand from penal institutions for the Gideon Bibles grew gradually until the present wave of interest in prison conditions caused the Gideons to offer to the provincial authorities their fullest co-operation in providing Bibles for the use of prisoners in jails and reformatories.

Bibles have been placed both in English and native languages in China, Korea and Japan. As these hotels are generally without tables, a wooden holder, to attach to the wall, is supplied with each Bible. In Bombay and its neighborhood, eighteen hotels have been supplied with 527 Bibles, and 1,163 copies in English, Dutch and Chinese have been placed by the Gideons in the guest rooms of hotels in Java, Borneo, Singapore and Penang.

A Post-Easter Meditation

Christ the Firstfruits

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

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

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. I Cor. 15, 23.

THE horror of Golgotha, where human hands offended against the Son of God, is followed by the joyous song of Easter morning. And what constitutes the gladness is not only that it did so, but more still that it could *not* fail of doing so. For a Golgotha without a sequel would have been the triumph of despair, a vanishing from the horizon of hope of everything that ever in the darkest night of grief and woe the human heart had prayed for.

He who does not believe in the Immanuel of God does not realize this. He has words of commendation for Jesus, and honors the courage wherewith for the sake of His conviction He went into death. But to him Jesus is ever one of us, and His death the death of a martyr. So there is nothing uncommon about this. The Rabbi of Nazareth has died like the other martyrs. And so one has no idea why on Golgotha a day of resurrection should follow. Have not the other martyrs remained in death? As well as all the cloud of witnesses, the great company of the heroes of the faith whose graves are around us everywhere?

If Jesus had been one of us, why should there have been a victory on Easter morn? He had commended His spirit into His Father's hands. Having finished His course on earth He had died. In full assurance of the hope of immortality He had breathed His last. What more could He expect than on the other side of the grave, according to His own testimony, to enter into a heavenly paradise and there meet the reward of His life and death?

But as readily as this must be admitted, and equally natural as it is that they who sing the praises of the *Rabbi of Nazareth* must deny the resurrection of the Saviour and turn our Easter into a May-day festivity, it may

with equal definiteness be said that all they who with us, by God's grace, confess the Immanuel in Him and worship in Him the Only-Begotten Son of God, after Golgotha cannot get along without the Easter morning.

That that Resurrection comes and *must* come is not due to the shameful death that preceded it, nor to the fact that such tender love is requited with such black ingratitude. Love, fidelity, spiritual courage of high order, yes tenderest compassion can descend into the grave, and there be at rest until the hour of redemption. What handfuls of precious seed have already been stored up in the cemetery, which only after the day of judgment will come forth as ripened fruit!

Thus also with your Jesus it does not depend upon this. No, His Resurrection does not follow from what He did, but solely *from what He was*. Solely and alone because He was partaker of the Divine nature the grave could not hold Him, and God could not allow His Holy One to see corruption.

Therefore the Father has shown *Him* first the path of life, and given Him fulness of joy in His presence for evermore (Ps. 16, 11).

He did not rise because He had suffered a more cruel death than other martyrs, for history shows that some of them have been much more cruelly dealt with than He. Men and women have been flayed alive and with their bleeding flesh been placed by the side of wasp nests to be still further tortured by these cruel insect stings until death at length mercifully put an end to their sufferings. And even what these martyrs of Valenciennes endured, is nothing compared with the tortures inflicted upon Christians in Japan three centuries ago.

No, the cause, the moving and com-

elling cause, why Jesus *had* to rise from the dead, and was bound not spiritually (for the Holy One spiritually never dies) but *bodily* to return to the actual life of *this* world, was in Him who suffered and died, and not in the suffering and not in the death which He endured.

You remember the magnificent epos in the epistle to the Hebrews of the men and women whose faith was tried by cruel mockings and scourgings, yea, moreover by bonds and imprisonment: who were stoned, were sawn asunder, were tempted, were slain with the sword: who wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, wandered in deserts, and in mountains, and in dens and caves of the earth. Yet although all these through faith obtained a good report, they did *not* obtain the promise.

They were put off.

And however much they may call from under the altar: "How long, O Lord, holy and true, dost thou not judge and avenge our blood"! "the answer ever yet runs, that they must rest yet for a little season, until the number of their brethren should be fulfilled" (Rev. 6, 10, 11).

For this cloud of martyrs the Resurrection can not yet come, it must still tarry, for the simple reason that the resurrection of God's elect shall take place in one day, in one moment of time, at the sound of trumpet of the Archangel.

This is what the apostle testifies: "God had provided some better thing for us, *that they without us should not be made perfect.*"

Their fight has been fought, their course is finished, the crown has been laid up for them. But even a hero of the faith such as Paul knows that that crown shall only be given to him on that day when the Lord, the righteous judge, shall at the same time place it upon the head of all those that have loved his appearing (II Tim. 4, 8).

Everything tarries, everything bides that great hour, that illustrious day, when the history of our race shall have reached its goal, when the fashion of this world shall pass away, and when

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shall come that new earth under that new heaven, where God shall be all in all.

Then all martyrs from the day of righteous Abel shall be crowned. Then shall all God's saints receive their reward for the sorrows and the trials which on this earth they have endured. Then all God's elect together shall enter into glory. Then all God's people will obtain the whole fulfillment of God's rich promises. *Then.* And only then.

But while the apostle states this in strongest possible terms, he makes one exception. No one *has* yet received the fulfillment of the promise, and no one *can* until the trumpet sounds at the last day. But there is One to whom this does not apply, One who makes the exception, One who is set apart above all and in all. For says the apostle, while all still lack the promise we already see "*Jesus crowned with glory and honour, and seated at the right hand of the throne of God in the heavens.*"

No one but He.

He the sole and only One.

And this because He alone for all was: *the Author and the Finisher.*

Or also, as it reads in the resurrection chapter of the epistle to the Corinthians: "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."

Thus at Easter there is no mention of any proof we still need for the hope of immortality, as though only by Jesus' Resurrection we obtain the certainty of something on the other side of the grave, which justifies the mention of a life after death. He who so speaks, does not reckon with the Scripture. Yes, more still, He who asserts this has never with his whole soul entered into the meaning of a martyrdom of a Stephen, a Perpetua, a Justin, a John de Backer, a Guido de Bres. He who on seeing a martyr die still asks whether there is a life after death, does not understand such martyrdom. For what then is that fortitude which, as the flames arise, makes one sing psalms, but the assured confidence that from the flames there is an ascension as in fire to the assembly of just men made perfect?

Who can stand at the cross on Gol-

gotha and wonder at that greatness of soul which in dying still prays for His persecutors, and still ask whether so much moral, human greatness perchance goes down forever into the night of death? The skeptic may put the question, it may be the twaddle of playful light-heartedness, but the sober-minded man, who has clearly visualized such a martyr at the stake and such a dying on Golgotha, indulges in no such folly.

Do you not see that if Jesus' Resurrection must prove to you that there is a life after death, it will never be able to do this? Or did He not after His resurrection disappear again? And where then is He now? Tell us, you who say that you have no faith in a life after death. Can the Ascension be anything to you but an optical illusion on the part of the apostles, and can the Resurrection, suppose it were a fact, ever be anything else to you than a revival of suspended animation?

But why talk?

You would take the Resurrection of Immanuel as proof that there is a life after death, as though he who is not conscious in his own heart of the tie that binds him to eternity would ever accept the mere Scriptural account of the Resurrection as true, rather than, at the hand of the science of our times, interpret this fact as an invention of idle tittle-tattle.

No, there is something entirely different, something very much richer in our Easter jubilation. Not that the soul still exists, even though death came to divide that soul from the body, but rather that the *whole man* is saved. Not merely a part of man, not merely his soul, but the *whole man* as God had ordained him, as God had created him, in all the fulness of his manhood *after soul and body both.*

Only when you visualize man in all the fulness of his internal and external existence does the crown of the creation stand before you, as God called him into being, in order, as the priest in His sanctuary, to offer up to Him the whole creation's praise and honor of His name.

Adam is not a spirit, not a phantom-like soul, not an unobservable, veiled being. Such was Satan, but not Adam.

And Satan came to corrupt Adam's soul and body, and under the blight of the curse of God to cause Paradise to fade away. Such was the demoniac intent, and so has the horror been perpetrated. The nature of our race is corrupted. Man is corrupt as to the body, corrupt as to the soul, and corrupt as to the world round about him.

And if God the Lord were not able to do anything more than save *the soul*, and thus were compelled to leave everything *outside* of the soul in the hands and in the power of Satan, and of the corruption that proceeds from him, would that be deliverance? would that be salvation? would that be God's triumph over Satan?

Do you not see that then Satan would triumph, Satan would be the victor, and with an hellish laugh would mock God, saying: "You may have the soul, but I have robbed your human child of his appearance and his world."

And this cannot be. History cannot end in an eclipse of God's honor and in a burst of laughter wherewith Satan triumphs over the Holy One.

Not Satan, but God shall laugh. He shall have them in derision and say, Yet have I set my King upon my holy hill of Zion. And then the Messiah narrates the decree, in which the whole program of salvation and of perfect redemption had been drafted before ever sin broke out in the earth and its destruction began.

In heaven will be eternal laughter and sacred joy, and in the depth of hell nothing save the eternal weeping and gnashing of teeth.

But not yet, for now only *the souls* of the elect are saved, and at home with their Saviour await the dawn of the eternal morning.

But when once the triumph of the Lord shall be consummated, and judgment comes, and when after that judgment, glory comes in, and Satan notwithstanding, all the elect of the Lord, as a holy people shall stand before God's presence, glorious as to *the soul*, and glorious as to *the body* and upon an *earth* and under a *heaven* so rich and glorious that compared with that eternal splendour even that of the first Paradise shall pale, then laughter shall fill every mouth of God's elect.

This is the superabounding rich content of all prophecy; this is the preaching of Jesus regarding His kingdom; this the glory of which the apostles testify in their epistles and which is sealed by Christ Himself to St. John on Patmos. Not that the *soul* still lives, and cannot die, yes, even if in hell it should want to die, it must exist eternally. But that once God shall celebrate His complete triumph over all His adversaries; that all might and power of the spirit and of nature shall once be subject to His anointed King, and that then everything that was lost in Paradise returns consummated and full of glory, much more glorious even than before the fall.

To this God's holy prophets bear testimony. This was the rich content of the Divine promise to all those who had not bent their knee to Baal.

And now that promise is embraced *by faith*.

The worm Jacob has taken hold of that promise, even though it saw nothing of its fulfilment, yes though it encountered again and again what seemed the *opposite* of that fulfilment. It was hoping against hope. Ever yet, as was the case with the father of the faithful, in the quiet and childlike confidence that the day shall break when God will call things that were not, so that they are.

Everything tarried. Everything had to be awaited. It could not yet come, but only later. Hence it is a walking not by sight, but by faith. An anticipatory blessedness, while here on earth the cross must still be carried.

This *could* be so, yes it *had* to be so with all the rest. Only with Jesus, if He truly were the Son of God, this could *not* be so. With Him deliverance from the bands of death could not be postponed. He could not tarry till the day of resurrection. For Him the breaking of the bands of death must come immediately.

Not, observe this well, in order by an example to show us that he who had died could actually rise again, and only by this example to make faith in the resurrection possible for us. He who says this forgets to think of the faithful of the Old Covenant, which, accord-

ing to Isaiah, have equally positively and buoyantly held fast to the coming glory, sometimes even more zealously than we.

And if *without* the example and the fact of Jesus' Resurrection they could believe in that coming glory, why then not we who have received so much more grace?

Oh, that we might learn to think the matter through, and not stop with such a limping process of reasoning.

No, if Christ had not immediately been set free from the bands of death, the default of His Resurrection would have been a slap in the face of prophecy; would have shown that prophecy lied; and would have been conclusive proof that that glorious reality toward which all God's promises converged, did not exist.

Had God's Son died on the cross and not been raised, death and the grave would have become the substance of all higher and richer faith. For of two things one: Either He was God's Son, in which case He *could not* have been held of death. Or He was held of death, in which case He was not God's Son. Then had we hoped in Him in vain. Then He was as one of us. Then He could not be our Redeemer. Then there would not be the glorious confession, that He is the Author and the Finisher of our faith.

For see, we are men and nothing but men, and lie bound in the bands of our human *race*, and cannot escape therefrom nor be made perfect until our entire race has reached its goal.

But Immanuel is not as one of us. He does not lie caught or restricted in our bands, but is the Head of the body, and therefore free and dominant over and above this body. And He is and can be this, because He is not a mere man as we, but the Son of God, partaker of the Divine nature.

We wait for Him because we cannot deliver ourselves, but in our dying we surrender ourselves to Him, in order that in His own time He may work our perfect redemption.

But who should He wait for?

In the work of our redemption we are dependent. We have no power against death. It behooves us to be patient, to tarry and to bide till the hour of our

redemption, when all that are in the graves shall hear the voice of the Son of man.

But He could not be dependent. There was no one else to fight the battle against death for Him, but He fought it Himself. He attacked death with His own hand, and only by first Himself overcoming death could He bolt for us the gate of death and open the gate of life for us. He *could* do this because He was the Son of God. Because of this alone. Else He too could not have done it, and He too would have had to wait till His redeemer came, who never could have come. For who could have brought redemption for Immanuel, for that unique One, the Comforter of our souls?

But also, He *had* to do this, otherwise He could not have been our Redeemer. He is the *firstfruits*. We are the sheep of His pasture, but He the Shepherd Who goes before. Unless He breaks the gate open, no one of us can enter. He makes the breach in the wall through which we follow after. He is the preparer of the place, and we tarry and bide until the place is ready. He is the Bridegroom, and we wait till the door opens and the call is heard that all things are ready and the marriage supper is prepared.

Thus everything in your Easter depends upon the radical difference between you and your Saviour. He is the Son of God and you a child of man. He the Holy and you before God doom-worthy in your sins. He the Mighty and you the impotent. He your Redeemer, and you the lost one, who needs must be redeemed. He the Shepherd Who fights the wolf, and you the lamb that must be snatched from its claws. He God's Hero, Who goes before, and you his servant who follows. He the Guide, and you the wanderer in need of guidance. He the Prince of life, and you the child of death, that thirsts for life. Or in short in the apostolic word: He the *Firstfruits*, and you coming after Him.

Herein is *order*. A holy order which God has ordained. An order by reason of which you and Jesus are not alike, but entirely unlike. An inequality which always amounts again to this: that He doeth it, and that it is done

(Continued on Page 286)

News of the Church

Presbyterian Flood Relief

THE Presbyterian Flood Relief Committee has received \$68,702.28 in contributions, as of March 15. This total was given by about 2,300 churches and individuals.

Appropriations totaling \$52,675 had been made to churches in the flooded area by the same date, with several others pending. These appropriations were to the following 34 churches:

Kentucky—Cloverport First, Covington First, Greenup, Louisville Union, Louisville New Covenant, Louisville Ebenezer, Louisville Fourth Avenue, Louisville Warren Memorial, Maysville First, Paducah First, Paducah Miller's Chapel.

Ohio—Bridgeport First (Kirkwood), Cincinnati West, Cincinnati Carmel, Plainville, Manchester, Portsmouth Central, Portsmouth First, Portsmouth Second, Ironton First, Rayland, Middleport.

Indiana—Leavenworth, Evans Landing, Evansville Immanuel, Lawrenceburg, River Side, New Albany First, New Albany McCullough Chapel.

West Virginia—New Martinsville, Parkersburg Beechwood, Wheeling Third.

Illinois—Harrisburg First, Ridgway.

In addition, the Board of Pensions had appropriated out of its own funds about \$8,000 on account of pastor's salaries which could not be maintained because of flood losses, and the Board of Christian Education has expended about \$4,000 in replacing ruined Church and Sunday School hymnals and Sunday School supplies.

General Council Approves Year of "Witnessing"

A PLAN for spiritual advance in which "A Church Mission to the Laity" forms a leading feature was adopted for submission to the 1937 General Assembly by the General Council of the Church, in session March 2-3 at Philadelphia. The plan was presented under the general title "Witnessing for Christ in 1937-1938," and has as its purpose a quickening of the sense of Christian discipleship throughout the Church during that Church year. Objectives of the mission to the laity include a reaffirmation of faith by every Church member, an acceptance of Christ's program in every area of life, an organized effort by individual Church members to win other persons to Christ, with lay evangelism having special emphasis during November, 1937, in addition to a sustained emphasis through all the Church year.

Observance of "World-Wide Communion Sunday" in October, with a suggested use by the churches of replicas of communion tokens of 1837, is another "Witnessing for Christ" recommendation of the General Council, which also asked the churches for

a special observance on October 31 of the centennial of Presbyterian foreign missions in the Presbyterian Church. Systematic education in Christian stewardship and an emphasis on the Church member's bearing of Christian witness by sustained church attendance are among other 1937-1938 recommendations of the General Council.

On Vacancy and Supply

In reply to two overtures on vacancy and supply, referred to it by the General Assembly, the General Council recommended that the 1937 General Assembly send to the presbyteries, for their information and criticism, three amendments to the Form of Government. These provide for selection, by each presbytery and synod, of a "Committee on Ministerial Relations," such selection to take precedence, in time and in effect, over all other elections and appointments. All ministers and active elders would have the right of direct access to the committee at all times "in all matters relating to the spiritual or temporal welfare of the churches in which they severally hold office." Ordinarily the supervision of vacant churches would be committed to the committee but this would be, in the case of synods, subject to constitutional provisions relating to presbyterial supervision and control.

Maintenance of Pastors

Relative to an overture from the Presbytery of Utica to the 1934 General Assembly, a report was presented to the General Council by the Board of National Missions on "The Maintenance of the Pastorate." The report provides for grants of aid to churches in paying a "minimum salary" to their pastors under certain stated conditions. The Council requested the Stated Clerk of the Assembly to send copies of the report to the presbyteries for their study, a report to be made by each presbytery to the Stated Clerk, and to be sent by him to the Board of National Missions, with a view to later report to the General Council.

In Memoriam

A memorial minute was adopted by the General Council on the life of the late Rev. Dr. George P. Horst of Wichita Falls, Texas, a member of the Council, whose death occurred November 29, 1936.

Other Council Actions

Among other decisions of the Council at Philadelphia were the following: Approval of the presentation of a foreign missions play, written by Dr. Elliot Field, on Wednesday night, May 26, at Columbus, Ohio, during a pre-Assembly meeting to be held under General Council auspices; approval of an invitation to the Presbyterian Church in the U.S. to participate in the General Assembly's observance in May of the centennial of Presbyterian foreign missions; reference to its Budget and Finance Committee, in conference with the Stated Clerk of the

Assembly and with Dr. A. B. Keeler of the Board of National Missions, of a partial report on a current survey by the Council of the values of the properties of the churches and of their capital indebtedness, for report to the May meeting of the Council; and an extension of the period of authorized publication of the pastor's weekly magazine, *Monday Morning*, from December 31, 1937, to March 31, 1938, in order to conform its budget year to the Church fiscal year.

Presbyterian Youth Conference

IN ACCORDANCE with the action of the Synod, the first Pennsylvania Presbyterian Youth Conference will be held in Harrisburg, April 30-May 2, 1937. This conference will be an outgrowth of the Interdenominational Conference held a year ago in April, when by action of the various groups participating, the Interdenominational conferences would be held in the even years (1936, 1938, etc.) and the Denominational conference in the alternate years.

The theme of the conference is "Vitalizing Our Visions."

The conference will be composed of about 300 youth as delegates, from the nineteen Presbyteries, chosen on a numerical basis of twice the number of commissioners to Synod from each Presbytery, plus two each from our various educational institutions.

The conference will be setup on the basis of four commissions. (1) Following the Way; (2) Communication with God; (3) Learning to Live; (4) Channelling our Energies. In addition to these discussion groups, there will be an address at each of the assemblies. The first one will be brought by Dr. Louis H. Evans, President of the Board of National Missions. Dr. Hugh T. Kerr, President of the Board of Christian Education, will bring three messages on "Living Messages for Youth Today"; on Saturday afternoon, Dr. Park Hays Miller, editor of the Lesson Materials, will speak on "Choosing and Using our Resources"; Sunday morning, Dr. Ralph Cooper Hutchison, President of Washington and Jefferson College, will speak at the conference church service on "Christian Youth and World's Needs"; and the closing message will be brought by Dr. William Ralph Hall.

Golden Jubilee of Occidental College

OCCIDENTAL COLLEGE, Los Angeles, California, has celebrated its fiftieth anniversary March 14-24, using as its theme, "The Observance of the Christian Heritage and Development of Occidental College," combined with the annual week of Spiritual Emphasis and the Centennial Observance of Foreign Missions.

It is of interest to know that during these fifty years, more than one hundred of the

students of Occidental College have gone into religious service in this country, while ninety-five have gone into Foreign Mission work. These numbers do not include the number of women who are wives of ministers or missionaries.

Established in 1885 by the efforts of several pastors and laymen of the Presbyterian Church in Los Angeles, Occidental College has grown with the development of Christian liberal arts education in the Pacific Southwest. Joining with the College in celebration of its Golden Jubilee were five other California institutions, University of California, University of Southern California, California Institute of Technology, Claremont Colleges, and Loyola University.

In Honor of Daniel Shaw Gage

A CONVOCATION has recently been held at Westminster College in honor of a distinguished teacher, Daniel Shaw Gage, Ph.D., D.D., LL.D., who is now completing his forty-eighth year of continuous service in Westminster College.

A large assembly of alumni, representatives of educational institutions, representatives of the synods of the church, and many other friends of the college and of Dr. Gage gathered in formal tribute to this noted scholar and powerful teacher. Dr. Franc L. McCluer, president of the college, presided. The chief address was made by Glenn R. Morrow, Ph.D., '14, widely known Professor of Philosophy of the University of Illinois. Dr. Morrow paid a fine tribute to his old teacher. The theme of the convocation address was "Constitutional Liberty." It was a scholarly and vitally interesting discussion of the present Supreme Court crisis.

Others on the program were the Rev. Dr. David K. Ferguson, '08, of Marshall, Mo., Carl B. Williams, president of the student body, Dr. George B. Sweazey, Dean of the College, Rev. Dr. John Crockett, '09, who spoke for the Synod of Missouri, U.S.A., and Rev. Dr. A. A. Wallace, of Mexico, Mo. The Glee Club sang with spirit "A Mighty Fortress is Our God." Professor Gage, called upon, made a striking and characteristic brief response.

A testimonial luncheon followed the convocation. Presiding was Mr. Edward Terhune Miller, '89, president of the St. Louis Alumni Association. Greetings were spoken by Mr. Tandy Bush, '08, superintendent of Fulton Schools; President John Herget of William Jewell College; Professor J. B. Reeves, Ph.D., representing the colleagues of Dr. Gage; Josiah G. Moore, M.D., '85, representing Dr. Gage's classmates; Rev. Marion F. Stuart, '25, of Galesburg, Ill., representing Dr. Gage's former students; Frank P. Baker, '11, of Fulton, president of the Alumni Association; Charles F. Lamkin, '99, Secretary of the Alumni Association; President of William Jewell College; F. M. Tisdell, Dean of the College of Arts &

Sciences of the University of Missouri; Mr. Guy Motley of Lindenwood College; and President H. G. Harmon of William Woods College. Rev. Dr. Allen Duncan, '10, of Moberly gave the invocation; Rev. Dr. E. F. Abbott, of Fulton, the benediction. A large number of Dr. Gage's friends were present at the luncheon. He has received many letters and telegrams, and flowers from other friends. A loving cup, with a gift, was presented by the Board of Trustees.

This convocation and celebration was a happy and fitting tribute to a faithful, widely influential and deeply loved Christian gentleman.

Unusual Subjects for Stone Lectures

THE Stone Lectures were delivered by Prof. William Lyon Phelps, Ph.D., Litt.D., professor emeritus of English literature in Yale University. The general subject of the lectures was, "The Christian Religion as Expressed in English Literature." They were given in Miller Chapel of Princeton Theological Seminary, from Monday to Friday, February 22 to 26:

Christian Origin of the Modern Drama. Its Birth and Development. The Passion Play. Shakespeare and the Elizabethans. Modern plays based on Christianity: The Christian Religion as the basis of immortal Masterpieces of literature. Dante, Milton, Bunyan, Dr. Johnson, Tennyson, Christina Rossetti, Francis Thompson: The Christian Religion as the inspiration of Great Novels. Dickens, Les Miserables, Tolstoi's Anna Karenina and his Short Stories. Dostoevski's Crime and Punishment and the Brothers Karamazov: Robert Browning as the Interpreter of the Christian Religion. Christmas Eve. A Death in the Desert. The Guardian Angel. Gold Hair. Saul. Cleon. Strange Medical Experiences of Karshish. Imperante Augusto Natus Est: The Divinity of Christ; the Evidences Set Forth in the Pope's Speech in The Ring and the Book.

Cayuga Overture

ACCORDING to the Stated Clerk, the A vote of the presbyteries on March 16, was: For, 114; against, 32; "no action," 3.

Collingswood, N. J., Church in Civil Court

ON MARCH 3, 4 and 9, a hearing was held before Vice Chancellor Francis B. Davis, in Chancery Court, in a suit to restrain the pastor, Rev. Carl McIntire, and practically his entire congregation from retaining the church property. A former temporary ruling last July left the present congregation, which has seceded from the Presbyterian Church, U. S. A., in possession of the church. The Vice Chancellor ruled that he would hear all evidence submitted, including doctrinal, and would consider only what he considered relevant.

THEIR WORKS DO FOLLOW

Caspar Wistar Hodge

DR. CASPAR WISTAR HODGE, Charles Hodge Professor of Systematic Theology in Princeton Theological Seminary since 1921, died Friday morning, February 26, in the Princeton Hospital, of pneumonia. He was 66 years old.

Dr. Hodge belonged to a famous family which had been connected with Princeton Seminary more than 100 years. His grandfather, Dr. Charles Hodge; his father, Dr. Caspar Wistar Hodge; and his great-uncle, Dr. Archibald Alexander Hodge, like himself, were members of the Seminary faculty.

Dr. Hodge was born at Princeton, September 22, 1870. He graduated from Princeton University in 1892, and after further studies received from it the degree of Ph.D. in 1894. He also studied at the Universities of Heidelberg and Berlin. Returning to Princeton in 1895 as Instructor in Philosophy in the College, Dr. Hodge remained in that position for two years, going then to Lafayette College as Associate Professor of Ethics for one year. On graduation from Princeton Seminary in 1901 he became a member of the faculty as an Instructor in Systematic Theology. After six years he was made Assistant Professor of Dogmatic Theology, and eight years later Professor in the same Department, from which he was transferred in 1921 to the Charles Hodge Professorship.

Dr. Hodge was well-known as a writer on Biblical and theological studies, as a contributor to religious periodicals in America and in Scotland, and as editor and contributor for several published books.

In 1897 Dr. Hodge married Miss Sarah Henry of Princeton. A daughter survives him.

Emile Doumergue

THE death in his 93rd year of Emile Doumergue, Dean of the Faculty of Protestant Theology at Montauban, and prominent among French Protestant historians, is announced. He gave his life to Reformation studies and was known throughout the world for his celebrated biography of Calvin, in seven quarto volumes, the first appearing in 1899 and the last in 1927. He was editor even to the time of his death of *Le Christianisme*, a weekly paper. In the issue of February 11, appeared an article on the paganization of Germany, lamenting the closing of the Seminary at Elberfeld and closing with these words: "Poor land of Luther! There is no longer a place for Worms, for its Diet, for the Wartburg. Poor land of Luther!"

Dr. Doumergue was born at Nimes and when 35 years old was made Professor of Church History at Montauban. He married a German woman who was a true helpmeet in all his labors.

Mrs. George Peck Pierson

EARLY Friday morning, March 12, Mrs. Pierson was called to enter into the joy of her Lord. After forty years on the mission field in Japan, most of the time under the Presbyterian Board of Foreign Missions, Dr. Pierson and she came to Philadelphia to live after the founding of Westminster Seminary in that city. Mrs. Pierson will be remembered by our readers as author for over a year of the page on "Missions." She was also the co-author with Dr. Pierson of a popular missionary book, "Forty Happy Years in Japan." Mrs. Pierson was a woman of deep consecration to her Lord, and of unswerving and outspoken loyalty to the Word of God. At our request, Dr. Pierson has written the following brief account of her fruitful life.

Mrs. George P. Pierson was born seventy-five years ago in Easton, Pa. She was educated in her high school years in Germany, pursuing further study in New York City in the late seventies, then graduating from Normal College (now Hunter College) in 1883. After teaching for a number of years her deeply religious nature led her into the foreign missionary service of the Church. Her first choice was Africa, but at the call of the Episcopal Board she went to Japan, where from 1890 for several years she taught in St. Margaret's Girls' School in Tokyo, transferred then into country evangelistic work in the Province of Fakahima.

In 1895 she was married to Rev. George P. Pierson and with her husband went to the Hokkaido where her pioneering zeal found ample expression. Since retirement in 1928 she has lived in Philadelphia where protracted attendance at the Westminster Theological Seminary supplied her with the never ending joy of renewed study. For three years she taught the women's Bible class at the Mt. Airy Presbyterian Church in Germantown, stopping only when ill health compelled her to relinquish the high privilege. Her father said of her that she was an unusual combination of intellect and affection. Forty-two years of daily intimacy have abundantly confirmed this to the writer.

She read insatiably, books, magazines, papers. She was accustomed to take a nap in the early afternoon generally fortified by a little pile of from 3 to 5 books at her side. But what she fed on was the Bible and prayer. The Bible was her meat and joy. Show her chapter and verse and that was final. She wrote out her intercessions on the left of each page of her book of prayer and the answers she received over against them on the right of the page. Her book for 1937 contains 204 petitions. These petitions were conscientiously offered each week—each day having its portion. To the preparation for teaching her Bible class she would devote all of

Saturday prayerfully studying the Text herself before looking at commentaries. Slovenliness was abhorrent to her. It was amazing to witness the meticulous care she would take over what seemed to the onlooker a minor point in the lesson. All these things, together with her absolute conviction that the Holy Spirit was the author of Scripture and therefore His aid essential in expounding the same, made her a teacher beloved, a teacher of interest, honor and power, whether in Japan or Germantown. Time would fail to tell of her other missionary activities—social service insistent at her own doors, rescue work, hospital ministrations, slum Sunday-schools, besides doing everything from janitor to organist and preacher (protesting if required to stand in the pulpit). Her judgment was sound, her affections quick to respond and her activities tireless. Seventy-five years of continuous intense devotion—ended? Rather still productive in a never ending progress, of which it was said "your fruit shall remain."

American Anti-Atheistic Society

THE American Anti-Atheistic Association has been organized to combat the rapidly-growing menace of atheism; there being facts indicating that its propaganda can be successfully met to a large degree by interesting lectures and articles upon the evidences of religion, a subject with which comparatively few persons are familiar. In one year in Great Britain six hundred thousand anti-infidel books were circulated and lectures on Christian evidences were delivered in London and other cities that did much to undermine the work of atheists and agnostics. In ten years, when Christians made extraordinary efforts to inform the public on the evidences of religion, organized infidelity in Great Britain decreased more than forty per cent. C. J. Whitmore reported that out of twenty prominent lecturers, editors, and other workers in the propagation of infidelity whom he had known in twenty years' experience in London, sixteen had renounced "free thought" and become preachers or lay-workers in the ranks of Christianity. Four infidels, who at different times, heard a lecture on "Will the Old Book Stand?" are known to have become convinced and soon afterwards they became preachers of the Gospel.

Not only are multitudes led to renounce belief in religion because of infidel propaganda, but a large percentage of them become hostile to all Christian influences and so are not likely to attend church or go where they will hear the Gospel or come under the power of Christian preaching.

We think therefore, that our organization meets a need in these days, when in high school, in college and upon the street infidels are sparing no effort to bring men and women, and especially young people in their

formative years, under the influence of anti-religious propaganda.

This American Anti-Atheistic Association of which T. Darley Allen, 309 W. 72nd Street, New York City, is President, will be glad to send literature and otherwise cooperate with anyone who will join in the fight against this great enemy of the Church.

Report of Moody Centenary Founder's Week

THE eight-day Founder's Week Conference at the Moody Bible Institute, Chicago, celebrating the one hundredth anniversary of the birth of its founder, D. L. Moody, is reported to have outranked former conferences in point of attendance and sustained interest. With favorable weather conditions, the total attendance numbered nearly 70,000. An inter-church choir of 2,000 voices, with ample instrumentation, led the vast audience in glorious praise.

No listener could escape the total winsomeness of the message running through these hallowed eight days. Did one wish dignity and a chaste presentation of the enduring values of religion? A former Chaplain of England's Queen Victoria, Bishop J. Taylor Smith, thus spoke. Vigor and fire were in the messages of Jock Troup, formerly of the British Army and Navy, now superintendent of a great mission hall in Glasgow, as he recounted the wonders of God's grace.

Through the entire conference was woven the triple thread of D. L. Moody's undying interest—the winning of men for Christ, the opening of the Word of God, the essential meaning of the Spirit-filled life. Each day, bearing its distinctive label, determined the particular emphasis on these fundamentals.

Christian heroism was challenged. "If we are to fill the places of those who have laid down their lives in the past, we shall need the heroism of Christ's cross," said Dr. E. R. Hooper, of Ethiopia. The meaning of Christian work held large place: "What we need is less diction and more doing." "You have a great work," commented a friend to one of the speakers. He replied, "No, we have a great work to do." High adventure is seen in every field of true Christian service.

Doctrine was duly stated, and the Christian message stressed as the justifying cause of Christ's ambassadors' serving in this or any land. The person and work of Christ, no less glorious, and no less substitutionary than in D. L. Moody's day, had high praise.

There were noble summits of Christian oratory, when vision was widened and emotions were profoundly stirred, in addresses of McCune of Korea, Philpott of Canada, Smith of England, Evans of California, to refer to but a few.

The D. L. Moody Centenary Celebrations continue their spiritually victorious march from city to city in United States and Canada, while the British Committee directs similar celebrations in more than twenty centers in the British Isles.

Winona Lake School Announces Summer Courses

THE management of Winona Lake School of Theology has issued its 1937 Prospectus, listing the courses to be given during the coming session of the school.

There will be two semesters of work, July 7 to July 23, and July 24 to August 11. Work will be given for which credit is allowed toward the regular Theological degrees, Bachelor of Theology, Master of Arts (in Theology), Master of Arts (in Religious Education), and Bachelor of Divinity degrees. Work may be pursued in one or both semesters.

Subjects announced for the year are: Old Testament, New Testament, Theology, Religious Education, Church History, Greek New Testament, Sacred Music and Evangelism.

Members of the administration and faculty include the following: Dr. W. E. Biedewolf, president; Dr. J. A. Huffman, dean; Dr. Howard T. Kuist, Dr. Leslie Ray Marston, Dr. Peder Stiansen, Dr. Henry S. Gehman, Dr. A. E. Kernahan, and Prof. Rollin Pease.

For the first time, fifty free rooms are offered to students. The school is of high standard, interdenominational, and evangelical, combining all the desired qualities in theological training.

A copy of the Prospectus may be had by requesting the same from the Dean, addressing him at 302 Morton Boulevard, Marion, Indiana.

Replacing Bibles Lost in Flood

TO MEET the immediate need of homes and churches suffering from the recent flood in the Ohio Valley the American Bible Society is planning to make Scriptures available for individuals, churches and Sabbath schools.

That this service may be as helpful and widespread as possible the society is desirous of obtaining the following information:

(1) Churches which have lost Pulpit Bibles, or whose Sabbath schools are in need of Bibles to replace those which have been ruined.

(2) Ways by which the society can serve temporary or permanent refugee camps with either portions of the Scriptures or New Testaments.

(3) Similarly, by advising the Bible society of homes or individuals whose Bibles have been lost and who are not in a position immediately to replace them.

Because the Bible society has only limited

funds which are available to meet what is already proving to be an unprecedented demand for Scriptures it may not be possible for it to meet completely every request reaching it. But insofar as it is possible to do so it is the earnest and eager desire of the society to provide the comfort and counsel of the Word of God to those made desolate by this great catastrophe.

The Scriptures in Nearly One Thousand Languages

THE Bible, or some part of it, has been translated into 991 languages and dialects according to a statement issued by the American Bible Society.

Nine new languages were translated and published in 1936, seven of these being African dialects and two European, the Gospel of St. Luke in Bern German and the Book of Acts in Moravian Romany.

The extent to which the Scriptures have been published in the various languages is as follows:

Whole Bibles	176
New Testaments—additional	214
Portions (at least one book).....	520
Selected Passages	81

991

One complete Bible was issued last year, that in the Venda language spoken in the Transvaal and published by the British and Foreign Bible Society with headquarters in London.

The Olunyore New Testament, one of the six New Testaments now to become available, was published in July by the American Bible Society. This is the first complete Testament for some 300,000 natives in Kenya, north of Lake Victoria Nyanza.

Among the four Gospels, Mark has been the most widely published, having been translated into 630 languages. Matthew appears in 604, John in 559, and Luke in 550.

Questionable Interdenominational Organizations

A "UNITED Christian Council for Democracy" has just been organized in Columbus, Ohio, which announces as its objective "a radically new society." Its purpose is reported to be extremely radical. It asserts that it will "seek to establish a social economy under social ownership." The regulations order its members to include picketing and assisting labor unions in other ways, to lend assistance to left wing political movements, etc. Rev. Richard Morford, Presbyterian minister from Albany, N. Y., was elected secretary-treasurer. A delegation of Presbyterians was present.

An inter-church organization, the Emergency Peace Campaign, will wage a "No-Foreign War Campaign," beginning April 6.

A "United Christian Advance" is a follow-up of the National Preaching Mission. It is a united effort made by seven national inter-church organizations: The Federal Council of Churches, International Council of Religious Education, Home Missions Council, Council of Women for Home Missions, National Council of Federated Church Women Foreign Missions Conference and Missionary Education Movement. A "School of Christian Living" is planned to be held throughout the country, and "Building Together a Christian Community" is an activity which will deal with projects in solving problems in the local community.

Westminster Seminary News

A CAMPAIGN to raise \$1,000,000 for a Machen Memorial Fund for the building and endowment of Westminster Seminary has been undertaken. The Rev. Dr. R. B. Kuiper, formerly of the Christian Reformed Church, has joined the Presbyterian Church of America and been made Chairman of the faculty of the Seminary.

A Post-Easter Meditation

(Continued from Page 282)

for you; that He is the active agent, while you are passive; that He rules and you obey; but because of this also that in His blood and tears He obtains the crown, which only later is cast into your lap. And because of this difference, this distinction, this diametric antithesis between the Firstling and all that follow after Him, His Resurrection both as to soul and body could not tarry, could not wait, could not be postponed, the whiles ours must tarry and bide.

What should His Resurrection have waited for? Ours waits for *His* return. But His had nothing to wait for. Had not He been the first to rise, nothing further could have come. Everything would have been ended. And all hope of mankind, and all prophecy and all the promises of God would have gone down into the darkness of the grave.

He as the *Firstfruits* waited for no one, He did not come after another, but had Himself to beat a path. And therefore already during the days of His sojourn in the earth He had testified: "I have a power which no one else has. The power not merely to lay down life, but power also to take it again." "This is the ordinance, which in His holy order God has given concerning Me, His Immanuel."

Edinburgh Congress on Calvinism

By CHURCHMAN

THE announcement made the other day that a "Calvinistic Congress" is to be held in Edinburgh in the summer of next year is of more than passing interest. Calvinistic Congresses, international and interdenominational, are now meeting bi-annually, and that projected for Edinburgh will be the fourth. A decade or two ago the holding of such conferences would not have been possible. Most people regarded "Calvinism" as a philosophy of religion long since dead and of historical interest only. Now, it would seem, Calvinism is very much alive.

A Life-System

What is Calvinism? The name is a somewhat elastic one, and very loosely used by many people. Some mean by Calvinism the system of Protestant theology developed by **John Calvin**, with special reference to the doctrine of predestination; others mean more particularly the life-system of Calvinism, with reference chiefly to individual and social morality. In some countries the name "Calvinist" denotes a member of the "Reformed" as distinguished from the Lutheran Church; in others, an adherent of the Reformed theology. Again, in one European nation—Holland—the word has a political significance, and a Calvinist may mean a member of the political party founded by **Dr. Kuyper**, and now led by **Dr. Colijn**, the present Prime Minister of Holland. The truth is that Calvinistic Protestantism is, as **Kuyper** used to say, a "life-system," embracing man's relation to God on the one hand and his fellow-men on the other.

Influence of Karl Barth

Ever since the Great War there have been signs of a revival of Calvinism, both in its theoretical and practical aspects. Most people have heard of **Karl Barth**, although few may know what he stands for. **Barth** and his distinguished co-worker, **Brunner**, are both products of the Swiss Reformed Church, and their new theology which has exercised so strong an influence, especially on the Continent, is really a restatement of Calvinism in modern terms, and an adaptation of it to present-day conditions. **Barth** and **Brunner**, in a time of intellectual confusion and moral pessimism, have recalled multitudes of people to a sense of the sovereignty of God, and have helped large numbers, especially in Germany, to stand firmly in opposition to the overwhelming claims of the Nazi State, while at the same time declining the alternative of Communism. The Calvinistic revival is therefore of political, as well as purely religious, significance.

In Holland

In one European country, namely Holland, there is and has been for many years, a Calvinist political party. This party, as al-

ready stated, was founded by **Dr. Abraham Kuyper**, originally a minister of the Reformed Church, who led a secession and founded the Presbyterian body popularly known as the "Kuyper Kerk." Turning to politics, **Kuyper** eventually became Prime Minister, and incidentally had something to do with the negotiations which brought the South African War to an end in 1902. That party is now led by **Dr. Colijn**, present Prime Minister of Holland. Standing for social reform and individual liberty, the party has strongly opposed secular education and succeeded in its opposition. That the party has exercised a stabilizing effect in Dutch politics there can be no reasonable doubt.

The Dutch Premier

Of **Dr. Colijn**, the present Prime Minister, **Professor Anema**, of Amsterdam, writes: "As our Prime Minister, he now endeavours to steer the ship of State a safe course through these turbulent times, strongly maintaining authority and at the same time thoroughly respecting the rights of the people." **Dr. Colijn** has had a good deal to do with the modern revival of Calvinism in its social aspects. In a statement to the meeting recently held in Edinburgh to make arrangements for the forthcoming Congress, **Professor Donald Maclean** stated that ten years ago, when he visited Holland to deliver a course of lectures at Amsterdam University, he spent some time in the company of **Dr. Colijn**, who informed him of his intention to summon an international conference "for the study afresh of the place and value of the teaching of **John Calvin**."

Previous Congresses

After a preliminary Congress held in London in 1932, a larger gathering was convened at Amsterdam in 1934, and was largely attended by delegates from Holland, Germany, Switzerland, France, England, and Scotland. Another Congress was held at Geneva in the summer of last year, and synchronized with the celebration of the quatercentenary of the publication of **Calvin's** famous book, "The Institutes of the Christian Religion." It was decided at the Geneva meeting to hold the next Congress in Edinburgh. The preliminary meeting, held recently, consisted of representative men from the various Presbyterian Churches. **Professor Daniel Lamont**, Moderator of last year's General Assembly of the Church of Scotland, was appointed honorary president of the Executive, and **Professor Donald Maclean** was chosen as president.

Sign of the Times

Among the distinguished churchmen who were appointed to make preparations for the Congress are **Professor Thomson** of Edinburgh, **Professor Riddell** of Glasgow, **Professor Henderson** of Aberdeen, all of the

Church of Scotland; **Dr. Forrester**, ex-Moderator of the United Free Church; **Principal Macleod** and **Dr. Stewart** of the Free Church. The smaller Presbyterian bodies have also their representatives, and the committee even includes an Episcopalian in the person of **Dr. Hart Davies**, of St. Thomas' Church, Rutland Street. The composition of the committee is in itself a sign of the times. Not so very long ago there was no co-operation between the Free Church and the two large Presbyterian bodies: the doctrinal differences between them were too serious to permit of co-operation. Now all is changed.

Social Morality

Although the Free Church has always been regarded more especially as the custodian of the Calvinistic tradition, the Congress will not be in any sense a Free Church affair. **Professor Maclean** states that "the aim of the Congress is not to impose binding resolutions on any who may take part," but "rather to provide facility for searching discussion towards a pooling of concepts of the Reformed faith as applicable to present-day life." Many people who have little interest in doctrines, and have not studied Calvinism at all closely, are very much perturbed about social morality, and more especially at the possibility of a universal civil war between Communism and Fascism. Such people will look to the Congress with great interest, hoping for some pronouncement that may lead to the moralization of politics and the application through a revival of Calvinism of Christian principles to social and international life.

—*Edinburgh Evening Times.*

American Calvinistic Conference

AT THE May, 1936, meeting of the Eastern Ministers' Conference—a conference composed of Presbyterian, Reformed, and Christian Reformed ministers, and a professor of Westminster Seminary—a plan was submitted to sponsor a conference patterned somewhat after the European Conferences of the last few years. The conference charged its officers to function as a Conference Committee, and to report at the fall meeting. In the meantime a few professors and editors were asked for their opinion. The result was that the committee, **Rev. J. J. Hiemenga**, President; **Rev. J. Van Bruggen**, Secretary; and the undersigned as reporter, proposed to the fall conference to proceed with making plans for a 1939 Conference. After a lengthy but interesting discussion the conference adopted the report submitted and wisely added the competent **Rev. M. E. Broekstra**, of the Sixth Reformed Church of Paterson, N. J., to the committee. This enlarged committee appointed the undersigned to function as secretary.

Purpose

The committee feels that the purpose of

this conference must be to release and to set at work the positively Reformed forces in our country. Our Calvinistic prestige must be regained by realizing that the heroes of the past would think of no higher tribute paid to them than that their spiritual sons seek the honor of God with the same intense faith and devotion that they displayed in laboring for the risen Lord. In planning for this conference we must insist that the constituency be Calvinistic. All members must subscribe to their own confessions historically interpreted, for it is far better to give the key of the city to the foe than to build our defenses of unethical mental reservations. A crippled Calvinism is dead. Two things will be evident: 1. We shall feel a true unity of faith; 2. We shall also feel differences. Insofar as no principle is sacrificed we are in duty bound to unite our forces for the honor of God and the welfare of His kingdom. This is the powerful and constructive way (for we may not despise the day of small things) of combating the paganism of our age.

The Plan

Our plan is that the proposed Conference meet in New York City during the summer of 1939. During that year the greatest world's fair in the history of our country is scheduled to take place. Realizing that the distances constitute a big problem for Americans and Canadians the committee readily accepted the suggestion to meet at this time. Many will be induced to come to both fair and conference. A few members of a certain theological faculty of New York City assured us that most likely we may make use of the classrooms and dormitories of that seminary. Besides the financial saving, the social contacts thus made will be of priceless value.

An enterprise of such a character requires a good deal of planning. We thank *The Calvin Forum* for graciously consenting to publish this article, as also for its promised support. The reason for placing this article in *The Calvin Forum* first is almost self-evident. Through this magazine French, German, Hungarian and Scotch Calvinists will become acquainted with our plans. Then, too, we hope that other magazines will acquaint their readers. The result will be that editorial comment will be released.

The committee also intends to solicit the support of seminaries and certain colleges, keeping before us, naturally, the requirement that we remain Calvinistic. Ministers' Conferences are kindly urged to discuss this matter. The judgment of individuals with whom the committee cannot come into contact will be greatly appreciated in order that we may have a cross-section of opinion from the Hudson Bay to the Gulf of Mexico. Besides, we expect to sound out European sentiment. Perchance some great scholar may favor us by arranging his vacation accordingly.

The work is in an initial stage. The contacts already made are very encouraging.

We hope that all interested groups and individuals will send their criticisms to the undersigned in order that a complete report may be submitted to the May Eastern Ministers' Conference. If the response is favorable we shall propose to this meeting that a central and representative committee be formed to decide upon the subject and the speakers. In the meantime individuals could write us which subject they consider most needful for our peculiar situation. This would facilitate the work of the central committee for this committee would also be in charge of the many details involved in such an enterprise.

Remember the King's business requires haste. Only two more years!

JACOB T. HOOGSTRA,
90 Demarest Avenue,
Englewood, N. J.

Half the World Lives in Bibleless Homes

STATISTICS prepared by Dr. Henry W. McLaughlin show that for Virginia, West Virginia and North Carolina, 50 percent or more of the population are not church members.

Fulfilling the missionary purpose of the American Bible Society, the Richmond office offers the following plan to women's societies of every Protestant denomination within the district of Virginia, West Virginia and North Carolina:

1. Make a careful survey of their entire community, laying emphasis upon every one reading the Bible and possessing a copy in a readable print. Other information in regard to the spiritual life and religious connection of the families should be secured in a natural way when the approach is made from this angle.

2. Those making this survey should carry with them sample copies of the society's Bibles in a readable print and should secure orders. Emphasis should be placed upon the fact that these books are priced at cost of production and that the women making this canvass are not doing so to make money. This will immediately commend itself to every one approached as being along the line of service which the church should render the community. The canvassers by this approach should be able to interest the home in the church, even though they do not sell a Bible.

3. Have the full determination that every home visited shall have a readable Bible.

(1) Where they are able to purchase one, sell what they are able to buy.

(2) If the home is able to pay only a part of the price, receive that and promise the Bible.

(3) Where the home is not able to purchase even a thirty-cent Bible, list that home for donation.

(4) Many church people will be shocked when this survey presents conditions revealed in their own community. Try to

secure from those interested in this project funds to help provide Scriptures to the Bibleless homes.

(5) Where the task is too great for any one women's organization to make a complete survey, secure the co-operation of other women's organizations in the community. This will result in a large Christian opportunity of co-operation.

(6) The American Bible Society will donate for the Bibleless homes one Bible to every four sold by the women in their community.

Missions for Orientals Needed

DR. PHILIP F. PAYNE, executive secretary of Oriental Missions of San Francisco, states that Buddhist temples are scattered over the whole Pacific coast, twelve in the city limits of Los Angeles alone.

He tells a touching story of a Chinese pastor, the Rev. Yick Loo Lee, of a Presbyterian church in California. Last fall his wife was killed by a drunken automobilist. The insurance company immediately settled for cash. When someone suggested to Mr. Lee, who receives no pastor's salary, that that money would ease his financial stress, he answered, "But we shall not use the money for ourselves. Mrs. Lee would want the work of telling the story of Jesus to go on just the same as if she were here. We will build a church with the money in the little village back in China where she was born, and all the people there will love her for telling them of the Saviour."

Centennial Hymn

THIS hymn won the prize in the church-wide contest in connection with the 1937 Centennial of Presbyterian Foreign Missions.

God of years, Thy love hath led us,
Thou hast been our bulwark strong,
Wall of fire against the wicked,
Sword of power against the wrong.
Thou hast blest of old Thy servants
As they bore Thy message far;
We who follow in their footsteps
Evermore their debtors are.

Onward lead, O King eternal
Lo, we heed Thy high command,
Bear good news to every people,
Far and near, in every land.
Thine they are, Thy love doth seek them,
Thou wouldst bring them to the light;
Lead us on till darkness brightens,
On, till faith is lost in sight.

Lead us forth, A church united,
Strong, courageous, in Thy might.
Lo, the fields are white with harvest,
Sheaves to garner ere the night.
One our purpose, One our Leader,
Thus Thy church shall never fail;
Lead us on, O King eternal,
So shall Love, world-wide, prevail.

JAY GLOVER ELDRIDGE,
Professor in University of Idaho.

Dr. Allis Lectures in Edinburgh

DR. MACLEAN, *Professor in Free Church College, Edinburgh*, in his "Letter from Scotland" appearing on page 290 of this issue, writes of the notable series of lectures given by Rev. Professor Oswald T. Allis at the College during the week of February 21. Dr. Allis, after resigning from the staff of Westminster Seminary last spring, on account of the change in its policy, went to London, where he is engaged in writing a book, to the publication of which we are looking forward with interest. We are fortunate in that Dr. Maclean also sent us this newspaper account of the opening lecture and Dr. Allis's own summary of his closing lecture.

"The Old Testament and the Ras Shamra Tablets" was the subject of a lecture given in Edinburgh by Professor O. T. Allis, Ph.D., D.D., formerly of the Theological Seminaries of Princeton and Westminster, in the United States of America. It was the first of five lectures on Old Testament Apologetics which he is delivering in the Free Church College. The tablets, he claimed, added to the evidence which was gradually accumulating that, despite all surface resemblance, the religion of the Old Testament was unique, a special revelation of God.

The Rev. Principal John Macleod, D.D., who presided, remarked that the speaker was one of the noble band of Princetonians who founded Westminster Seminary, to preserve entire the tradition of evangelical scholarship so long associated with the Seminary at Princeton. For the past 60 years Scotland, which used to be a haven of theological and Biblical learning, had come to be sidetracked by following the lure of a popular and shallow type of unbelief. This generation thus found itself very much in a backwater. With a revival of a serious believing study of the defence of the faith, there would be an appreciation of what Dr. Allis and his colleagues had done

Biblical Research

Professor Allis, in the course of his lecture, said that much archaeological research today was carried out in the interests, and on the basis, of the theory of Evolution. But there were many to whom the ancient Near East was of interest, especially because of its connection with the Bible.

The Ras Shamra alphabet tablets, found in 1929, were among the most important discoveries of the whole course of modern research. Ras Shamra was near Latikia, on the eastern end of the Mediterranean, about 100 miles north of Beirut. The ancient name was Ugarit, and the city flourished about 1500 B.C. It was a centre of trade; and tablets in several different languages had been discovered. The alphabet tablets were the most interesting. They were written in a simple script, which may be compared with modern Braille. Half of

the letters were made with one or two strokes of the stylus. It is quite easy to master, and was quite easy to write. This script, like Hebrew, was consonantal, but gave even less indication of the vowels, being in this regard like ancient Phoenician. The words were separated by a vertical stripe which helped the reader. In connection with the weakest of the consonants, the Aleph, the nature of the vowel was indicated. This had aided greatly in the study of the tablets.

A Transition Period

The characteristics of this language indicated that it belonged to the transition period before the early West Semitic dialects attained that distinctiveness one from another which later marked them. It was quite possible that Moses, the law giver, gave to the Hebrew language its characteristic literary form, as centuries later Luther did for Germany by his translation of the Bible. In some respects the Hebrew of the Old Testament was strikingly similar to Ugarit. Many words found only once or a few times in the Bible were also found on the tablets.

The religious culture at Ugarit was elaborate. There were many gods and goddesses, with their temples and shrines; many ritual words for sacrifices, and so on, which appeared in the Old Testament were mentioned. That they had the same meaning as in the Bible was quite unlikely, since the cults of Ugarit were grossly anthropomorphic. But mention of a chief of the priests was noteworthy, since the critics had claimed that the Biblical High Priest was an invention of the late period in Israel. Trespass offerings and peace offerings, &c., were mentioned, but there was no evidence that expiation through the shedding of blood was a characteristic of the ritual at Ugarit, any more than in Egypt or Babylon. It was distinctive of the religion of Israel and pointed forward to Calvary.

Like nearly all important archaeological discoveries, said Professor Allis, these tablets raised quite as many problems as they settled. Especially in view of the meagreness of the material, hasty inferences and conclusions should be avoided.

A summary of the final lecture in the series follows:

The Clarity and Obscurity of Prophecy

"Partial and one-sided views are always dangerous and are responsible for many disagreements and misunderstandings. This is especially true of Biblical prophecy which is a very rich and varied phenomenon. The predictive element is prominent in prophecy and should be fully recognized. But there is frequently in it an element of obscurity in the presence of which, as Principal Fairbairn has said, we may discern 'the directing agency of Him who knows our frame and knows as well what is fit to be with-

held as what to be imparted in supernatural communications.'

"The conception of prophecy which has largely dominated the thinking of those who accept the so-called higher critical view of the Bible has been expressed by Prof. A. B. Davidson in the following words: 'The prophet is always a man of his own time, and it is always to the people of his own time that he speaks, not to a generation long after nor to us. And the things of which he speaks will always be things of importance to the people of his own day, whether they be things belonging to their internal life and conduct or things affecting their external fortunes as a people among other peoples.' This dictum is unjust to the Biblical conception of prophecy, because, while it does not use the word supernatural or the word prediction it tends to eliminate both from the Scriptures and to substitute the genius of the Jew for religion, as illustrated in their great religious leaders, for the 'Thus saith the Lord' of Him to whom the end is known from the beginning and who revealed His will to His servants the prophets.

"On the other hand the 'futurist' interpreter of today while particularly interested in predictive prophecy tends to ignore the fact that predictive prophecy is often obscure. His view is well expressed by Dr. J. H. Brookes of St. Louis, as follows: 'The language in which prophecy is written is as simple and easy to be understood as any other part of the Scriptures and all we need in reading it is an obedient and submissive disposition ready to take God at His word without any theories of our own to establish.' This statement is only partly true and, therefore, unjust to prophecy as a whole, because it ignores the obvious fact that predictive prophecy is a very varied phenomenon. Sometimes its language is simple and clear; at other times it is obscure and intentionally so. It is not perfectly clear, for example, who is referred to in Daniel 9:27 in the words: 'He will confirm a covenant.' Most 'futurists' believe the anti-Christ is meant. But the better and more usual view finds here a reference to the Messiah.

"The fulfilment of prophecy, like the language in which it is uttered, varies in many ways. It may be conditional or unconditional; it may have a simple or a progressive and repeated fulfilment; it may have a literal or a figurative and spiritual fulfilment; it may be fulfilled on the same or on a higher plane, etc. Thus Jacob's prophecy concerning Simeon and Levi (Gen. 49:7.) was literally fulfilled. They were divided in Jacob and scattered in Israel. But while in the case of Simeon the prophecy was fulfilled, fulfilled as a curse, in that of Levi it was changed into a blessing. Because of the obedience of the men of Levi in a time of apostasy, Levi was made the levitical and priestly tribe. The

prediction in Hosea 3:5 that Israel 'shall return unto the Lord their God' and 'to David their King,' can hardly refer to the literal David. It will be fulfilled in David's greater Son, the Messiah.

"The study of prophecy is most interesting and profitable. But it should be conducted with great care and discrimination and in the light of the entire teaching of Scripture."

News Letter from Scotland

By the REV. PROFESSOR D. MACLEAN, D.D.

PROFESSOR O. T. ALLIS, Ph.D., D.D., delivered a series of five lectures in Old Testament Apologetics in the Free Church College, Edinburgh, from February 22-26. In the first of the series, on the Ras Shamra Tablets, he claimed that these tablets added to the evidence that was gradually accumulating that, despite all surface resemblance, the religion of the Old Testament, was unique, a special revelation. The second and third lectures treated Two Contrasted Aspects of Biblical Rhetoric in which the law of parsimony in literature was shown to be apparent in Biblical narrative with a definite purpose of emphasis; and the contrasted repetitious style, equally apparent, had its clear aim of creating a deep impression. The fourth lecture treated what Dr. Allis termed "Bible Names—a difficult and baffling study." Yet, he was able to illumine his subject in a way that was not only interesting but also of high apologetic value. The closing lecture was on the Clarity and Obscurity of Prophecy. The following is a severely condensed summary press report:

BIBLICAL PROPHECY

A Rich and Varied Phenomenon

"The Clarity and Obscurity of Prophecy" was the subject of the fifth of the series of lectures on "Old Testament Apologetics," by Professor O. T. Allis, formerly of Princeton Theological Seminary and Westminster Theological Seminary, Pa., U.S.A., in the Free Church College, the Mound, Edinburgh, yesterday.

Partial and one-sided views were always dangerous, and were responsible for many disagreements and misunderstandings, said Professor Allis. This was especially true of Biblical prophecy, which was a very rich and varied phenomenon. The predictive element was prominent in prophecy and should be fully recognized: but there was frequently in it an element of obscurity.

The "futurist" interpreter of today, while particularly interested in predictive prophecy, tended to ignore the fact that predictive prophecy was often obscure. Sometimes the language was simple and clear; at other times it was obscure, and intentionally so. It was not perfectly clear, for example, who was referred to in Daniel 9:27, in the words: "He will confirm a covenant." Most "futurists" believe the anti-Christ was meant. But the better and more

usual view found here a reference to the Messiah.

The fulfilment of prophecy, like the language in which it was uttered, varied in many ways. It might be conditional or unconditional; it might have a simple or a progressive and repeated fulfilment; it might have a literal or a figurative and spiritual fulfilment; it might be fulfilled on the same or on a higher plane, etc. Thus Jacob's prophecy concerning Simeon and Levi (Gen. 49:7) was literally fulfilled. They were divided in Jacob and scattered in Israel. But while, in the case of Simeon, the prophecy was fulfilled as a curse, in that of Levi it was changed into a blessing. Because of the obedience of the men of Levi in a time of apostasy, Levi was made the levitical and the priestly tribe.

Principal Macleod, at the conclusion, thanked Dr. Allis for his series of lectures. They had been very successful, he said, and had showed Reformed scholarship at its best.

A venerable figure has been recently removed from the ranks of the ministry of the Free Church of Scotland by the death of Rev. James Henry, B.A., at the advanced age of 89 years. Born and educated in northern Ireland, he was ordained there as far back as 1876. In 1905 he came to Scotland and was inducted minister of the Free Church Congregation of Barghead. What may be of interest to readers of CHRISTIANITY TODAY is that Mr. Henry took a session at Princeton Seminary where he had the privilege of attending the classes of Professor Charles Hodge, of whose instructions and personality he retained a vivid recollection to the end. There must be but few ministers now living, even in America, who can make the same claim.

Active preparation is going on here for the fourth Calvinistic Congress which is to be held in Edinburgh towards the end of June, 1938. There is every indication of the Congress being well attended by representatives of all the European Reformed Churches. Americans who are interested and who would like to attend will be furnished with all necessary information if they will write about the matter to Mr. W. Rounsfell Brown, B.L., 15 North Bank Street, Edinburgh.

EDINBURGH.

News Letter from Bulgaria

By the REV. M. N. POPOFF

PROTESTANTISM in Bulgaria is represented by Congregationalists, Methodists, Baptists, Pentecostals and other small groups. Being myself connected with the Congregational denomination, let me say that local requirements have made in the course of time Bulgarian Congregationalism more Presbyterian than Congregational in church government. That is largely due probably also to the fact that a number of

the missionaries and of us natives who obtained our education in the United States are Presbyterians. Such is the case with myself.

In all we have about one hundred Protestant congregations and about ten thousand adherents, of whom about one-third are church members.

The Bulgarians, as a nation, are of the Greek Catholic Church or, as they prefer to call themselves, Pravoslavni (Orthodox).

Over seventy-five years ago Protestant missionaries from the United States began evangelical work among our people. So you can see that Protestantism in Bulgaria has been very slow in its growth. That is due largely to the fact that the people consider themselves good Christians so long as they are Pravoslavs, although in life and practice they are far from Christianity and their religion is buried in ritual and superstition. But though slow in its growth, Protestantism in Bulgaria has exercised a wholesome influence over the state church and over the people. It has led to a national translation of the Bible, made by the Holy Synod of the Pravoslav Church which is being widely circulated. Protestantism is largely the cause of introducing the vernacular in the church services in many churches instead of the old Slavic language. Then again it is Protestantism that has led to real evangelical preaching in many churches, to founding Sunday schools, organizing young peoples' societies, and various other Christian activities. But the mission of Protestantism in Bulgaria is not yet finished. It is the Protestant churches that are doing the real soul saving work.

Sad to say, they are very much hampered in their work by the withdrawal of the missionaries, and the aid which they had in their support from the Mission Boards. The local support of nearly all but four or five churches is very inadequate. Nevertheless, the blessed work will continue. We have devoted native workers who courageously and self-sacrificingly will continue the good work. The distressing condition in the matter of support may result in a spiritual awakening which is even more needed than the financial support. A real spiritual awakening will give the much-needed support also.

As a Lamb to the Slaughter

A TRUE story is told of George Atley, a young Englishman engaged in the Central African Mission. He was attacked by a party of natives. He had with him a Winchester repeating rifle with ten loaded chambers. The natives were completely at his mercy. But he concluded that if he killed them it would do the mission more harm than if he allowed them to take his life. When his body was found in the stream, his rifle was also found with its ten chambers still loaded.

News in Nutshells

Roman Catholics Taking Over Ethiopian Missions

A BAND of missionaries is being prepared for spreading Roman Catholicism over Ethiopia, even in vast territories where its presence was formerly opposed. Large numbers of military chaplains are taking care of the white colonists. There are to be five apostolic prefectures which will coincide with the five political subdivisions. Property of the Sudan Interior Mission has been taken over. Dr. T. A. Lambie has been forced to leave.

Anti-Clerical Movement in Spain

RESPONSIBLE leaders of Protestant Churches who had gone to Spain last month as Anglican and Free Church representatives to investigate conditions at first hand, have returned to England and issued a report which states:

"We found no evidence of an organized 'Godless' propaganda such as has existed in Soviet Russia. We were unable on inquiry to hear of any caricatures of God, of Christ, or of the Virgin and Saints, such as have been features of 'anti-God' propaganda in other countries. On the other hand, members of our party found copies of the Scriptures offered freely for sale on street bookstalls. The situation in regard to religion in Spain was summed up to us by a very acute English observer of dispassionate views, one who knows Spain well and is himself a practicing Catholic, in the following terms: 'There is a strong anti-clerical movement but no anti-God movement in Spain.'"

General Booth in India

THE *Christian* (London) states: "Remarkable scenes are accompanying General Evangeline Booth's tour in India. Her meetings are being attended by thousands of people, of all classes, while hundreds are signifying their desire to know more of the message of salvation. On Christmas Day, the General addressed a gathering of 20,000, at the close of which 5,000 were praying and seeking God. On the following morning she preached to a congregation of 10,000 at a wayside meeting. On this occasion, 1,500 penitents knelt at the mercy seat. While in the Southern India Territory she spoke to over 100,000 people in thirteen days, and there were more than 11,000 seekers."

Radio Proclaims Gospel in Ecuador

A MISSIONARY in Ecuador is in charge of a powerful radio station erected for the proclaiming of the Gospel. This form of Christian witness is unknown in any other part of Latin America.

Kindness Remembered

MANY Chinese live in constant dread of devastating floods, and in the past Americans have been most generous in their aid to the sufferers. To show appreciation, the Chinese Minister of Finance has recently cabled \$30,000 to the head of the American Red Cross in Washington for the benefit of the sufferers from the Ohio flood, with promise of another \$30,000 soon.

A Christian Chinese Mother

MADAME KAI-SHEK, the Christian wife of the Christian "strong man" of China, in the following words tells of her consecrated mother: "I knew that my mother lived very close to God. And I believe that my childhood training influenced me greatly even though I was more or less rebellious at the time. It must often have grieved my mother that I found family prayers tiresome and frequently found myself conveniently thirsty at the moment, so that I could slip out of the room. I always had to go to church, but hated the long sermons. But today I am grateful. That church-going habit established a stability for which I thank my parents.

"One of my strongest childhood impressions is of mother going to her third floor closet to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, 'I must ask God first.' And asking God was not a matter of five minutes to ask Him to bless her child and grant the request. She waited upon God until she felt His leading. And I must say that whenever mother trusted God for her decision, the undertaking invariably turned out well."

Modernism Retrograde

BISHOP WELDON, in addressing the Victoria Institute of England on the question of Modernism in Theology, said: "I believe Modernism is a *retrograde* and *not* a *progressive movement*. I believe that it tends to materialize men's view of the universe at a time when science itself is beginning to spiritualize that view. I believe that it is inconsistent with the realities both of Christ and of Christian history. I believe that it is *critically unscientific* and *religiously undevotional*, and I believe that Christianity must be understood and embraced, either in the sense of the Ancient Catholic Creeds, or that it cannot be understood and embraced at all."

A Unique Coronation Gift

THE Hoxton Market Christian Mission, London, plan to celebrate the coronation of His Majesty King George VI by the presentation of a Bible to everyone of the 23,000 homes in the district.

The Church in Germany

RECENT press reports state that the Confessional Churches and the Lutheran Churches have allied themselves together to oppose union with what is known as the German Christians, who are willing to discard the Old Testament and mix with the New Testament the Nazi tenets of "race, blood and soil." This alliance has appointed a joint committee to work for the establishment of a German Evangelical Church, simple in structure and based on the unadulterated Gospel of Christ. In the coming elections they will stand for a new general synod which will draw up a new constitution for the whole German Protestant Church, wholly divorced from the so-called German Christians. This will be in opposition to the plan of Hitler for a new general synod uniting all the elements. Whether these true Christians will be successful in their opposition is still to be seen. Earnest prayer should be made in their behalf by Christians everywhere.

* * * *

RECEIVING as an exchange the German paper *Reformierte Kirchenzeitung*, organ des Reformierten Bundes für Deutschland, we were sent a notice recently stating that after April, 1937, this fine paper was forbidden publication. Another instance of suppression and oppression.

* * * *

PROTESTANT theological students in the University of Halle, have decreased from 100 to twelve students.

Plans for Union of Protestants in France

A UNION of the Reformed Church, the Evangel Reformed Church, the Free Church and the Methodist Church, has been under consideration in France. This would bring nearly all of French Protestantism into one denomination. The document now drawn up is a compromise between the evangelical and the modernist conception of the Person and Work of Christ, and is therefore unsatisfactory to evangelicals.

To Celebrate Anniversary of French Protestant Freedom

THREE celebrations are being planned for the summer of 1937, to be held in cities of France by the Society of the History of French Protestantism, in commemoration of the 150th anniversary of the signing by Louis XVI of the Edict of Tolerance according civil rights to Protestants. Benjamin Franklin and Lafayette are named by the Society as among persons influential in obtaining that historic edict. The celebrations will be held June 13, at the House of Calvin, in Noyon; June 27, in the Church of the Oratory, Paris; and September 5, at the Musee du Desert near Anduze.

Mission Work Needed at Home

SOME time ago, the Ministerial Association of Los Angeles, in a report after nine months of investigation, said that there were 120 pagan societies holding regular meetings in and about the city. They teach and practice various hybrid religions or philosophies largely based upon Hinduism. Also it was found that Rosacrucianism has a larger following in numbers than any evangelical church in the city. Does this city need the Gospel of Jesus Christ our Lord, "which is the power of God unto Salvation"? Beloved, there is much missionary work to be done right at home. Let us awake to our opportunity and responsibility.—*South Gate, Calif., Calendar.*

A Tribute to Moody from the Liberal Christian Century

BUT there was something about Moody that does not pass. He did not tell his audiences what they were already thinking about a thousand things. He told them what they ought to think about—or rather, what they ought to do—about just one thing. His business was to save souls. Nothing else. He was deeply distressed by the fact that men are sinful and therefore lost. His concern about this matter was neither professional nor perfunctory. The situation, as he saw it, was a desperate emergency, like a fire or flood. Men might need other things, but their great need was to be saved. He never for one least moment saw in the presence of a vast audience before him the opportunity to make a great speech that would enhance his reputation. What people might think about him did not seem to matter at all. Nothing mattered except what they thought about their sinful selves and what they did about the means of salvation that were offered them. . . . He believed in hell as firmly as he believed in God. The certainty of doom for unaided man was one of the great basic facts. The other was the love of God who, desiring to save them because He loved as His own children rather than damn them for His own glory, had sent His Son with an offer of redemption. By believing, men could be saved—and they could believe.

Roman Catholic Alumni Fight Irreligious Forces

THE National Catholic Alumni Federation, in an effort to arrest "the spread of irreligion," on February 20 issued a statement appealing to the 300,000 American Roman Catholic college graduates and interested non-Catholics to join forces and assume the lead in fighting this "product of communism, fascism and materialistic capitalism." The federation is composed of the alumni associations of sixty Catholic colleges and universities in the United States and speaks for more than 200,000 American Catholic college graduates. It listed these forces as: "(1) The absolute State in the

order of government; (2) Communism and materialistic capitalism in the economic order; (3) Perversions in the moral order."

Evangelical Christianity in Mexico

SPIRITUAL revival and Christian enterprise are everywhere apparent. Church members are increasing, personal evangelism and missionary activity are notable, fanaticism is diminishing and the circulation of the Scriptures and evangelical literature surpasses all previous records. New fields are being entered and sections of society hitherto closed to the Gospel are showing a new openness of mind.

Calvinism Revitalized

DR. ADOLF KELLER, in a recent article in *Europäische Revue*, says of the newly awakened interest in Calvinism in Scotland:

"The old Calvinism is reawaking in a new form, largely under the influence of the dialectical theology of the Continent. Lord Tweedsmuir, so well known as the writer John Buchan, the present Governor-General of Canada, has described the reawakening of Calvinism as one of the most notable phenomena of our time. Where Calvinism is accepted, the doctrine of the sovereignty of God, which claims the whole man for His service, acquires authority in life. A religious purpose manifests itself, perhaps in legal form, to subject to that Divine sovereignty the whole of life in society, politics and the State. Where Calvinism is, there we find the will towards a theocratic State and a people of God who are fitted by stern discipline to enter into His service."

Dr. Keller mentions certain Church leaders who have helped to give a new voice to this Calvinism: Cairns, Mackintosh, McCannachie, Maclean, Birch Hoyle, Thomson, and Porteous.

Gift to Baptist Paper

THE *Watchman-Examiner*, Baptist (North), recently received a gift of \$50,000 from the estate of Miss Mary Colgate of Yonkers, N. Y.

The Churches in Flood Crisis

A FAIR appraisal of the religious bodies in Louisville in the promptness and devotion of their response to the needs of all the people in the recent flood crisis will not fail to put them in the front ranks of the constructive forces that seek to serve mankind. Other elements were marshalled into service with admirable celerity. But scores of churches had marshalled themselves in before organization could begin to function, and the most civic organization had to do was to sanction and support what the churches were already doing in housing and feeding refugees. We know of one or more Baptist churches that housed and fed hundreds for days at their own expense and that declined Red Cross reimbursement. It was interesting to see how quickly elements that ordinarily give the churches cold comfort—noticing them mainly to impertinently lecture them on their "narrowness" or other alleged faults—took it for granted they would be up at the front in good works at a time when the bottom seemed falling out of man's world interests. By the way, contrast this with the prompt order that the liquor shops close up and stay closed. Yet when normal conditions come, authority says that it is invading somebody's rights to forbid the legal sale of intoxicants and busies itself working up public sentiment against the "long-haired fanatics" of the churches who fight against liquor and its work in prostituting character and destroying homes and souls. It is edifying to note that at least when he is pressed by disaster, Mammon is moved to use and approve of God's people.—*Western Recorder* (Baptist), published in Louisville.

Scotland to Celebrate Tercentenary

THE Tercentenary of the signing of the National Covenant will be held in Scotland near the last of June, 1938. It will be an interesting, inspiring and memorable event.

Yale Professor Warns of Dangers to Missions

IN A new book entitled *Missions Tomorrow*, Professor Kenneth Scott Lalouette of Yale University, says: "In many circles in which evangelical conviction was once strong, an easy-going liberalism now prevails, with the kind of tolerance which is sprung of skepticism as to the validity of its own inherited beliefs. Many, even among the clergy, are seeking in a social revolution a substitute for the religious convictions for which their communions officially stand, but to which they, as individuals, can no longer subscribe. From such a Christianity no vigorous foreign mission enterprise can be expected. Unless new revivals reinvigorate it, it is doomed, even in its own strongholds."

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