

Commissioner's Number

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

WE BEGIN OUR EIGHTH YEAR

WITH this issue CHRISTIANITY TODAY begins its eighth year. The basic reason for its establishment was the fact that at that time there was no paper within the Presbyterian Church in the U.S.A. that was committed to the exposition and vigorous defense of its faith against the attacks of its enemies—whether within or without its borders. A subordinate reason for its establishment was the fact that at that time Westminster Seminary lacked the support of a paper, at least within said Church, with a sympathetic understanding of the things for which it stood. The changes that have taken place at Westminster Seminary have brought it about that this paper is no longer in any sense a spokesman for that institution. We believe, however, that the basic reason for its establishment remains as a compelling reason for its continuance. Hence as we enter on our eighth year we dedicate ourselves anew to the service of the cause for the promotion of which the paper has unswervingly stood. CHRISTIANITY TODAY does not claim to be self-supporting—few if any religious papers are—hence it is dependent for its continuance, as it was for its establishment, on the contributions of those who share its aims and ideals. The paper is not in debt nor is there any immediate likelihood of its being unable to meet its financial obligations. We are, however, in need of funds for promotion or extension work and will greatly appreciate anything our friends may be able to do to supply this need. What we desire even more than money in this connection is that those who find the paper helpful will commend it to their friends and associates. If that were generally done we would have little need of money for extension work. Sample copies will gladly be sent on request. Conscious in some degree at least of our shortcomings in the past we hope in the future to be more deserving of the tribute paid us by a leading pastor when he spoke of us as “standing for the truth as it is in Christ Jesus with love untainted by bitterness and logic unhampered by partisanship.”

A WORD TO THE 1937 COMMISSIONERS

THE approaching Assembly promises to be one of great interest and may prove to be historic. Much will depend on the tone and temper of the commissioners.

It is to be hoped that the commissioners to the 1937 Assembly will be more disposed to insist upon their rights and less disposed to shirk their responsibilities than have so many of their recent predecessors. It is hardly too much to say that most of those who have been sent to the Assembly as commissioners in recent years have shown a marked disposition to sign on the dotted line no matter what measures might be proposed for their approval. This despite the fact that the Commission that each commissioner receives from his presbytery and which he must present before he can be enrolled as a member of the Assembly distinctly specifies both his rights and his duties, namely, “to consult, vote, and determine, on all things that may come before that body, according to the principles and constitution of this Church and the Word of God.” It is not to be expected that all the commissioners will take part in the discussion—the Assembly is too large for that—but every commissioner is expected to vote on every issue that comes before the Assembly and thereby determine the Assembly’s judgment in regard to it. It is impossible for the commissioners to pass judgment on the matters that may come before them in harmony with the Word of God and the Constitution of the Church they represent unless they be adequately informed. Hence they should insist on free and open discussion preceding every disputed proposal. This may require some of the secretaries, executives, distinguished guests, fraternal delegates, presenters of gavels, not to mention others, to shorten their speeches but we are sure it would tend to further the well-being of the Church.

The first issue of importance to come before the commissioners will be the election of a Moderator. A number of men have already been suggested for this important position. Doubtless others will be suggested before the Assembly convenes. We hold no brief for any particular candidate. It does seem to us, however, and we are confident that most of the commissioners will share our feeling, that it would be

highly fitting on this centennial year of the organization of the Board of Foreign Missions if a missionary be elected to this high office. The name of the REV. A. LINCOLN WILEY, Ph.D., D.D., who for forty years has been a working missionary in Kolhapur, India, has been suggested in a way that seems to indicate that his nomination is contemplated. Possibly the names of other missionaries having an equal or even better right to be considered for this position will be suggested. The question of DR. WILEY'S eligibility is considered in an editorial that follows under the title, "Must the Moderator be a Commissioner?"

The tentative docket in the "Blue Book," which should be read with care by every commissioner before he reaches the Assembly, indicates that large stress will be placed on foreign missions. This is altogether fitting and it is devoutly to be hoped that the emphasis placed on foreign missions at the Assembly—followed as it is expected by a similar emphasis throughout the Church at large throughout this centennial year—will be instrumental in arousing Presbyterians everywhere to an adequate realization of their responsibility toward those ignorant of the love of God and the Gospel of His Son. No doubt much will be heard at the next Assembly in praise and honor of ROBERT E. SPEER who is about to retire after forty-six years of distinguished service as a secretary of the Board of Foreign Missions. There is probably no man in the Church of whom more can be truthfully said by way of praise. It is to be hoped, however, that those who eulogize DR. SPEER will be restrained, in some measure at least, by the fact that much can also be truthfully said by way of criticism of his course, especially during the last ten years—criticism, however, which would be more or less out of place in public speech on the occasion of his retirement. One does not need to be a supporter of the Independent Board for Presbyterian Foreign Missions to believe that all is not well with the official Board. There is a wide-spread conviction—well-grounded in large part in our judgment—that in recent years the Board under DR. SPEER'S leadership has not exercised due care in sending out and in retaining only such missionaries as are loyal to the Lord Jesus Christ and to the standards of the Church and that this is largely responsible for the falling off of contributions for the support of its work. It seems clear, at least to us, that in recent years DR. SPEER has thrown his influence on the side of the so-called liberals within the Church. He was active in bringing about the reorganization of Princeton Seminary and as a candidate for Moderator had, as far as we know, the undivided support of the Auburn Affirmationists. That the Auburn Affirmationists in supporting him did not put the saddle on the wrong horse, so to speak, is evidenced by the fact that DR. SPEER has since gone on record as holding that the fact that there are signers of the Auburn Affirmation among the missionaries on the field does not prove that "the Board of Foreign Missions has sent out or retained in its service missionaries who do not believe in the doctrinal teachings of our Church." More

recently still the publication of his latest book, *What Christ Means to Me*, seems to make clear that DR. SPEER himself does not hold in harmony with repeated deliverances of the General Assembly, that "it is an essential doctrine of the Word of God and our standards that Christ offered up Himself as a sacrifice to satisfy divine justice and to reconcile us to God." More need not be said about this in view of the citation from DR. SMITH'S review of DR. SPEER'S book in the editorial that follows under the title, "Wilbur M. Smith re Robert E. Speer." Hence many and conspicuous as are the credits to be set to the account of DR. SPEER it should not be overlooked that there are also some very sizable debits to be placed to his account.

MUST THE MODERATOR BE A COMMISSIONER?



THE occasion of this editorial is the fact that the REV. A. LINCOLN WILEY, Ph.D., D.D., a missionary from the West India mission field, has been prominently mentioned as the Moderator of the next General Assembly. It happens, however, that DR. WILEY is a "delegate" to the approaching Assembly under Standing Rule No. 3 of the General Assembly, not a regularly elected commissioner. This means that while he will be assigned a seat in the Assembly and will have the right to speak on all questions that may come before the Assembly yet that he will sit as an advisory member and without the right to vote. Hence the question of his eligibility for this position has been raised.

The question of DR. WILEY'S eligibility for this position turns on the question whether one must be a commissioner-member of the Assembly to qualify as a candidate for the moderatorship. An examination of the Constitution, in as far as it bears on this question, leads us to believe that such is not the case. All the relevant material in the Constitution bearing on this question is contained in Chapter XIX of the Form of Government, entitled "Of Moderators."

An examination of the chapter just alluded to makes perfectly clear that it contains no explicit statement to the effect that the Moderator must be chosen from among the commissioner-members. It contains two statements, however, which have been interpreted as implying that one must be a commissioner in order to qualify for the position—one in Section 2 and one in Section 3 of said chapter.

It has been alleged that the statement in Section 2, "If the judicatory be equally divided, he (the Moderator) shall possess the casting vote" implies that one must be a commissioner to qualify. As only commissioners have a right to vote, it has been held that the Moderator must be a commissioner. Such an inference, however, overlooks the fact that even though DR. WILEY as a delegate would not have a right to vote in the election of a Moderator yet that if he were elected Moderator he would thereby, *ipso facto*,

have bestowed upon him the right to vote in case of a tie vote. The Constitution is perfectly clear on that point.

Again it has been alleged that the statement in section 3, "The moderator, or, in case of his absence, another *member* appointed for the purpose, shall open the next meeting with a sermon, and shall hold the chair till a new moderator be chosen," implies that only a commissioner-member may be elected Moderator. This statement is actually cited in the 1930 edition of *The Presbyterian Digest* as proving that the Moderator must be a commissioner. It seems quite clear, however, that this provision merely provides that at its opening the Assembly, in the absence of the Moderator of the previous Assembly, shall be presided over by a member. It does not affirm or necessarily imply that the new moderator shall be a member of the Assembly.

That there is nothing un-Presbyterian in the thought of one not a member of a judiciary being chosen as its Moderator appears from the fact that Section 3 of Chapter IX of the Form of Government makes provision for inviting in certain contingencies a minister other than the regularly installed pastor to moderate the Session of a church. Such a minister in the nature of the case is not a member of the Session yet he not only presides but in case of a tie would have the casting vote. The only restriction placed on the choice of a minister to act as Moderator in such a case is that he belong to the same presbytery. As applied to the General Assembly rather than a Session this would mean that any minister or elder would be a possible choice for the position of Moderator.

It has been further alleged that Rule No. 2 of "General Rules for Judicatories" implies or even that it expressly affirms that the Moderator must be a commissioner. That rule reads as follows: "If a quorum be assembled at the time appointed, and the Moderator be absent, the last Moderator present, *being a commissioner*, or if there be none, the senior *member* present, shall be requested to take his place without delay, until a new election." It may be noted that this provision about the organization of an Assembly is not in full harmony with that contained in Section 3 of Chapter XIX of the Form of Government cited two paragraphs above. That apart, however, it must be clear to every careful reader that this provision merely provides for the organization of the Assembly in the absence of the Moderator of the previous Assembly. It says nothing whatever concerning who is or who is not eligible for choice in connection with the "new election." From the fact that only a commissioner is qualified to preside during the organization of an Assembly (unless he be the Moderator of the previous Assembly) it does not at all follow that only a commissioner may be elected Moderator of that Assembly. It is important to note in this connection that even if the "General Rules for Judicatories" did provide—they do not—that only a commissioner-member may be elected as Moderator, this provision would not be necessarily binding

on the next Assembly. And that because "General Rules for Judicatories" not having been submitted to the presbyteries are no part of the Constitution of the Church. Hence *even if* these Rules did provide that the Moderator must be a commissioner-member of the Assembly this provision could be set aside by a majority vote of the Assembly before it proceeded to the election of a Moderator.

We hold no brief for DR. WILEY as Moderator of the coming Assembly, at least not as over against other missionaries. We have no first-hand knowledge of his qualifications for the position. We submit, however, without fear of successful contradiction, that he is eligible as the Moderator of the 1937 Assembly and consequently that any and all statements or rulings to the contrary should either not be taken seriously or be regarded as propaganda in the interest of some other candidate. It is admitted, of course, that there is no precedent for electing other than a regularly elected commissioner as Moderator but in this day of new precedents that is hardly a conclusive argument against it provided the Constitution permits it—as we think we have shown.

THE EDUCATION CRISIS IN MISSION SCHOOLS OF KOREA

IN ALL probability the situation confronting the Board of Foreign Missions relative to the schools conducted under its auspices in Korea will be brought to the attention of the next Assembly. Be that as it may, it must be clear to all having an intelligent interest in missions that the Board is face to face with a decision of far-reaching importance.

This crisis has been brought about by the demand of the Japanese Government that all teachers and students in Mission as well as non-Christian schools do obeisance before the Shrines. It is alleged by the Government that this act of obeisance is without religious significance—purely educational and patriotic, something like saluting the flag in this country—and hence that its compulsory performance does not conflict with the religious liberty guaranteed by the Constitution. Most of the denominations conducting schools in Korea, including the Roman Catholics, have acquiesced in the official interpretation. The only denomination that has expressly repudiated it as yet is, if we are rightly informed, the Presbyterian Church in the United States, commonly known as the Southern Presbyterian Church. Convinced that as a matter of fact this act of obeisance is a religious act that cannot be performed without compromise of Christian principles, its Executive Committee of Foreign Missions has instructed their Korean Mission "to take appropriate steps for the closing of our schools in due process," which means that unless the Government modifies its attitude this Church will withdraw from the field of secular education in Korea but

that they will graduate the students already in attendance (no new students will be received unless they enter one of the continuing classes) provided nothing is required in the meantime that would "compromise the Christian attitude and position for which our schools have consistently stood."

Since the Japanese government issued this order to the Mission schools it has been a matter of growing concern to those in charge of the schools operated under the auspices of the Presbyterian Church in the U.S.A. Even Dr. J. GORDON HOLDCROFT, who has been the Chairman of the Executive Committee of the Korean Mission, confesses that when the matter was first brought to his attention three years ago he was "very ignorant as to what was actually involved in bowing at the shrines." Hence it is not surprising if opinion is still divided as to the propriety of this act, especially as the schools seek to teach respect for law and authority and to promote loyalty and patriotism. Dr. HOLDCROFT, however, is now convinced that the Government's interpretation lacks sincerity and that the act is fundamentally religious in character and that for a Christian to perform it is a sin against God—as he has made clear in a long letter that he has addressed to the members of the Korean Mission, copies of which have been sent by Dr. G. S. McCUNE to the members of the Board of Foreign Missions and others whom he had reason to believe are intelligently interested in this Shinto Shrine question. It will be recalled that early in 1936 Dr. McCUNE was deposed from the presidency of the Union Christian College of Korea and the principalship of the Boys' Academy because of his refusal to obey the government's demand that he go in person and do obeisance at the Shrines. Previous to his deposition he had written to the Governor of the Province as follows:

"I am a Christian and the Government statements have failed to meet and remove my conscientious objections to the act of obeisance at the Shrine. I greatly regret the necessity of informing your Excellency that (1) because these ceremonies held at Shrines dedicated as they are and conducted as they are, seem to me to contain definite religious significance; (2) because large portions of the populace believe that spirits are actually worshipped there; (3) because Christians believe ancestor worship, as distinguished from filial piety, is a sin against God and (4) because I also believe such to be forbidden to Christians by the Word of God (The Bible), I am therefore as an individual unable conscientiously to perform the act which you have required of me as a school principal. I regret the necessity also of informing you that not being able myself as an individual to do obeisance before the Shrines I am not able to ask my students to perform the act."

It will be seen that the Board of Foreign Missions is face to face with the question whether it will follow the example of the Southern Presbyterian Church or whether it will follow the example of those denominations who have capitulated to the Government's demand. Dr. HOLDCROFT concludes his letter thus:

"That there are eternal issues in this question, which, unless Christ comes soon, will determine in all prob-

ability the character of the Church in Korea for generations to come, is a sobering truth. No consideration, absolutely none but the testimony we can make to the Triune God, apart from Whom all people would be and are dead in sin, is worthy of a place in our thought at a time like this. Who knows but that we are come to the kingdom for such a time?"

Dr. McCUNE assures us that this matter is having the earnest and immediate attention of the Board of Foreign Missions. "We have had," he writes, "not only the heartiest sympathy and backing by our Board, but Dr. LEBER and Dr. DODDS have changed their plans, going directly to Korea with full authority granted to them by our Board of Foreign Missions."

WILBUR M. SMITH re ROBERT E. SPEER

IN OUR February issue we reviewed Dr. SPEER'S latest book *The Meaning of Christ to Me*, calling special attention to his "very defective conception of the death of Christ." The occasion of this editorial note is to direct attention to an extended review (four full pages of small print) of this book in the April issue of *Revelation* written by Dr. WILBUR M. SMITH, well-known since 1933 as the editor of Peloubet's Select Notes on the International Sunday School Lessons. While Dr. SMITH finds quite a number of things to criticize in Dr. SPEER'S book it is the chapter entitled "What the Death of Christ Means to Me" that supplies the gravamen of his objections to its representations. Repeated reading of this chapter has forced on him the conclusion that Dr. SPEER does not believe in the vicarious, substitutionary atonement of Christ.

Dr. SMITH, in view of the (in our opinion somewhat exaggerated) influence that he ascribes to Dr. SPEER finds in Dr. SPEER'S "sadly inadequate and distinctly inaccurate conception" of the meaning of Christ's death a fact that goes far toward explaining the chaos and confusion that exist in the Presbyterian Church in the U.S.A. today. The concluding paragraph of Dr. SMITH'S review indicates both the viewpoint from which it is written and the main charge it brings against Dr. SPEER'S position. It is as follows:

"If this book were by some ordinary member of the Protestant Church in our country we could read it, regret some of its statements, deplore some of its omissions, and put it aside, but the author of this book is no ordinary person. Thousands of students in our land have taken their conception of Christ from him. Hundreds of missionaries have been sent out to preach the Gospel under Dr. SPEER'S supervision. He has had, in the last forty years, more influence over the religious thinking of the Presbyterian Church in the U.S.A., both North and South, than any other man now living. He is probably more implicitly trusted, at least in those things which pertain to the person and work of the Lord Jesus Christ, by more people in the Presbyterian Church today than any other man. May the writer of this review himself confess that he has always insisted, even in the severe conflict of the last four years, that Dr. SPEER was himself theologically sound, though his policies and failure to speak out clearly in hours of crisis were to be

deplored. No sadder experience has come to this reviewer himself for a long time than the realization that DR. SPEER is himself not sound in the greatest single doctrine of the Christian faith, namely, the significance of the death of the Son of God on the Cross. If this book is a true presentation of what DR. SPEER believes concerning the death of Christ, then his conception of this holy event is not true to the Presbyterian faith, does not accord with the Presbyterian standards, and, most tragic of all, is not in accord with the teachings of the New Testament. For twenty years I have read DR. SPEER's books with joy, and I have heard him with blessing. Some of his earlier volumes in my library are covered with notes, and it is a sad hour for me, as it will be a sad one for thousands of others, to awaken at last to the realization that DR. SPEER cannot be followed in his interpretation of Christ's holy death for us. If DR. SPEER does not believe in the vicarious, substitutionary sacrifice of Christ, and that we are made righteous before God only by the righteousness of Christ reckoned to us, because our sins are reckoned to Him, then DR. SPEER cannot, having insisted on this truth being accepted by hundreds of missionaries who have gone out under his

direction to preach the Gospel to men who are dead in trespasses and sins, be very consistent in his administration, and very firm in his convictions. After all then, perhaps much more than any of us have ever been willing to admit, may it not be true that a great part of the chaos and confusion, at least in the Presbyterian Church in the U.S.A., is due to the fact that one so powerful, so influential, and so brilliant as DR. ROBERT E. SPEER, is himself confused in his own mind, if not even in darkness, concerning the true significance and meaning of Christ's shedding His own Blood and bearing our sins in His own body on the tree?"

It is to be hoped that DR. SMITH and others (including ourselves) have misunderstood and so misrepresented DR. SPEER's view of the significance of Christ's death and that the misunderstanding and consequent misrepresentation to which he has been subjected will be the occasion of a statement by him that his views at this point are in harmony with historic Christianity. Silence on his part is quite certain to be interpreted as an admission that DR. SMITH has correctly sensed his meaning.

PENDING JUDICIAL DECISIONS



AT LEAST two cases of far-reaching significance are scheduled for final decision at the coming Assembly—what are known as the VAN DYKEN and BENNET cases. While both of these cases have been considered at some length in previous numbers—the VAN DYKEN case in our January and the BENNET case in our March number—it may not be superfluous for us to recall briefly the nature of the issues involved.

The VAN DYKEN case will come before the Assembly in the form of a complaint by the REV. ERNEST E. LOFT of the Presbytery of Duluth against the action of the Synod of Minnesota in ordering said Presbytery to grant the request of MR. VAN DYKEN that his name be dropped from its roll as a candidate for the ministry. The occasion of this request by MR. VAN DYKEN was the fact that said Presbytery had by a vote of 26 to 17 refused to license and ordain him, because, according to his own written as well as spoken admissions, he does not believe in certain of the essential doctrines of the Christian religion as they are set forth in our standards. If MR. VAN DYKEN had made his request because he had decided to desist from any further effort to enter the ministry of the Presbyterian Church in the U.S.A. it would no doubt have been granted. As a matter of fact, however, as is admitted by all including himself, his purpose in making this request was to open the way for enrolling himself as a candidate for the ministry in the Presbytery of Black Hills of the Synod of South Dakota—a presbytery which he apparently had reason to believe would license and ordain him despite his marked lack of doctrinal soundness.

It will be seen, therefore, that the immediate question raised by this case is the right of a presbytery to refuse to drop from its roll a candidate for the ministry, whom it has found to be unsound in the faith, so that he may be free to enter the ministry of the Presbyterian Church in

the U.S.A. through another presbytery. It is the contention of the complainant that it is both the right and duty of the Presbytery of Duluth, under the circumstances, to continue MR. VAN DYKEN under its care until his "views are matured and brought into full harmony with the Word of God as interpreted in our standards" or until he definitely states that he has decided to make no further effort to enter the ministry of the Presbyterian Church in the U.S.A. But while the immediate question involved is the technical question just mentioned, the ultimate—and far more important question—is the question whether a candidate whose licensure and ordination have been refused in one presbytery because of his doctrinal unsoundness may obtain licensure and ordination by transferring himself to a presbytery that will license and ordain him regardless of his doctrinal unsoundness—and, if so, if the latter presbytery is to be sustained in its action. In our judgment the complainant should be sustained on the technical question involved but our gravest concern has to do with the more ultimate question involved. It will be a sad day for the Presbyterian Church if the next Assembly rules on a technical point in such a way as to bring it into open conflict with the recommendation adopted by the 1935 Assembly, namely: "The Assembly urges all Presbyteries to thorough diligence in the examination of candidates for licensure and ordination with regard to their intelligent and sincere loyalty to our Church and her doctrinal standards" (Minutes, p. 115).

The case of MR. JAMES E. BENNET, one of the original members of the Independent Board for Presbyterian Foreign Missions, will come before the Assembly by way of reference. It will be recalled that the Presbytery of New York addressed a communication to the last Assembly setting forth its reason for believing that "it would be inexpedient for this Presbytery to undertake disciplinary

measures with MR. BENNET"—an action that in effect was a refusal to obey the Mandate of the 1934 Assembly relative to the members of said Board. Intimidated apparently by the Presbytery's bold conduct, the Assembly side-stepped this particular "defiance" of its Mandate by issuing directions to the Synod of New York "to assume jurisdiction and conclude the matter itself in connection with its next meeting." The Synod of New York, in obedience to these directions, at its meeting in October last elected a Special Judicial Commission to try the case, but, as previously reported in these columns, it proved unequal to the task with the result that it decided to refer the case to the next Assembly for trial and ultimate decision.

There are a number of points—some of them exceedingly important—involved in this case. Some of them are mainly if not exclusively technical in character such as the question whether the Synod of New York was without jurisdiction in the case; and the question whether the case is outlawed under Section 11, Chapter III of the Book of Discipline by reason of the failure to start prosecution within one year after the alleged offense had been reported to the judicatory having jurisdiction.

Another question involved that is largely technical in character is the question whether it is *now* (whatever it may have been in the past) an offense to belong to the Independent Board. The last Assembly, it will be recalled, held that "membership in an independent Board is not in itself cause for disciplinary action" (minutes, p. 94). It is true that it held at the same time that "the case is different" in regard to the Independent Board for Presbyterian Foreign Missions. The basis for this distinction was the supposition that this particular Board by reason of its composition and sphere of activity contravened Chapter XXIII of the Form of Government. Even granting that this distinction held good when this Board was first organized (when all its members were members of the Presbyterian Church in the U.S.A.) it by no means follows that it holds good today. For today most of its members are not connected with the Presbyterian Church in the U.S.A. so that there seems to be no warrant whatever for holding that this Board now comes within the jurisdiction of said Church. Certainly if it is an offense for a member of the Presbyterian Church in the U.S.A. to belong to the Independent Board as now constituted, it is equally an offense to belong to "A Movement for World Christianity" which has as its objective the furthering of the missionary ideas expressed in "Re-Thinking Missions." Why prosecute the orthodox and allow the Modernists to do as they please?

Unless it is ruled that the reference of the case to the Assembly was null and void because the Synod of New York was without jurisdiction or that this case is outlawed under the statute of limitation (Book of Discipline, Chap. III, Sec. 11) and unless it is held to be *still* an

offense, under the Constitution, for a member of the Presbyterian Church in the U.S.A. to belong to the Independent Board, it would seem that the only ground upon which MR. BENNET can be convicted is that it is an offense, under the Constitution, to defy an order of the General Assembly. It is true that MR. BENNET was charged with "defiance" by the Synod of New York. We maintain, however, without fear of successful contradiction, that "defiance" is not a punishable act according to Presbyterian law. Under the Constitution an offense must be the violation of some provision of the written Constitution. We challenge any one to point to anything in the Constitution that warrants putting a man on trial on the charge of "defiance." "Defiance" may be an offense under an arbitrary, autocratic, dictatorial government—a government of men not of laws—but not under a constitutional form of government such as is supposed to exist in the Presbyterian Church in the U.S.A. It would seem that this charge of "defiance" harks back to what is perhaps the most serious of the errors that found expression in the 1934 Deliverance. We refer to the view of the power of the Assembly that was given expression as follows:

"The General Assembly . . . has all the power the Church would have if it were possible to convene the Church together in one place. All its acts, therefore, are acts of the whole Church and . . . its jurisdiction is not confined to the Synods, the judicatories which are immediately subordinate to it, but extend to 'any church, presbytery or synod'" (Minutes, p. 80).

The Assembly has no such power. Rather the true conception of its power was expressed by the 1926 Assembly when it adopted the report of the Special Commission of Fifteen. That Assembly rightly stated:

"The General Assembly has *limited, defined, and delegated powers*. It has another *authority above it, namely, the Constitution of the Church*. . . . The General Assembly sits sometimes in an executive and administrative capacity, again it may act as a legislative body; and yet again as a judicial tribunal; but *always with restricted powers*" (Minutes, pp. 81-82, italics ours).

We submit that the only lawful ground upon which MR. BENNET can be convicted is that in belonging to the Independent Board, even as now constituted, he is guilty of an act contrary to and in contravention of some express provision of the Constitution. We submit, moreover, that it would be utterly unfair and inconsistent for the Assembly to censure MR. BENNET in any way for such a reason without immediately taking steps to prosecute those subject to its discipline who are members of "A Movement for World Christianity."

More might be said relative to these cases but surely what has been said is more than enough to justify our assertion that both are of far-reaching significance. A heavy responsibility rests upon the members of the Permanent Judicial Commission and on those who may be members of the next Assembly in connection with them.

President Mackay's Inaugural Address

IN OUR March issue we indicated the impression made upon us by DR. MACKAY'S address as delivered on the occasion of his inauguration as President of Princeton Theological Seminary. In that issue we stated that at its conclusion we had the impression that "we had listened to a notable address—one that was not only intellectually worthy of the best traditions of Princeton Seminary, but fitted to encourage those who still cherish the hope that despite its reorganization in 1929 the institution will not depart in any marked way from the faith of its founders." We did not say more at that time because it seemed to us somewhat rash to attempt to appraise so thoughtful an address until we had had opportunity to read it. We promised our readers, however, that after we had had the privilege of scrutinizing its contents we would "indicate somewhat fully our estimate of it." What follows is in fulfillment of that promise.

We want to say at once that our examination of the address in its printed form has confirmed, if anything strengthened, the impression we received from listening to its delivery. It does not tell us all about DR. MACKAY'S theological position that we would like to know—that would hardly have been possible within the limits of an hour's address—but what it does tell us is not only of central rather than peripheral importance but has our hearty endorsement.

PRESIDENT MACKAY'S inaugural address, as its title "*The Restoration of Theology*" led us to expect, dealt with the importance of theology rather than with its content. He intimated, however, that on "another occasion" he will indicate somewhat completely the kind of theology that, in his judgment, the Church needs today. He did not leave his hearers wholly in ignorance, however, of the nature of the theology that has his approval for "by way of parenthesis" his address contained the following significant even though summary statement:

"The Christian Church today, whether it be regarded as a spiritual center of resistance against the new totalitarian faiths, or as an ecumenical fellowship which has become real for the first time in world history, needs a theology that will give it resistance-strength, communal adhesion, and expansive power. It needs a theology that is inherent in the Biblical records and traditions of historic Catholic Christianity, a Theology of the Word. The Church needs to remember that God has spoken by word and deed on the plane of history. His everlasting 'Nay' has sounded against an ultimate loyalty to whatever is not God. Be it Baal or Caesar that disputes his sovereignty, be his rival the Mammon of materialism or the self of Idealism, God alone must be God in the life of men and nations. His everlasting 'Yea' has also sounded in Jesus Christ, the God-Man. This must the Church also remember for her life and effective service. The God-Man is the starting point and soul of Christian theology, the center of history and the clue to its meaning, the mirror in which man comes to know himself and God, the Redeemer through faith in whom he is enabled to become what God intended him to be. There is some-

thing else that the Church in our time must remember: her own true character and function as the 'bearer of history.' Her greatest concern must be to become existentially what she is essentially, that is, a fellowship of the Spirit, the Body of Christ, the expression of His mind, and the organ of His will. A high doctrine of the Church is needed, and a churchly theology, to set in high relief the status of the Church as an integral part of ultimate spiritual reality, whose function it is to bear witness to the Gospel, God's will to world fellowship in Jesus Christ."

But while DR. MACKAY'S address gives us relatively little information concerning the content of his theology it tells us a great deal about the importance he attaches to this discipline. "The thesis I want to develop on this occasion," he said, "is that our major intellectual need is theology, great theology, theology that brings to a focus the rays of light that streamed from above in Jesus Christ along the line of the vertical and continue to come to us through Him, and that transmits these rays, as undimmed as possible, to every sphere of life and thought across the wide plane of the horizontal."

In developing this thesis DR. MACKAY began by expressing his agreement with PRESIDENT HUTCHINS of the University of Chicago that the greatest need of our time, in view of the cultural anarchy, relativism and uncertainty in the midst of which we live, is a consistent life and world view. But while PRESIDENT HUTCHINS finds the principle of unity for such a world view in metaphysics, DR. MACKAY finds it in theology. While expressing his deep interest in metaphysics and his longing for the time when a Christian metaphysic will "sway the thought and direct conduct in the higher centers of the nation's life" DR. MACKAY boldly affirms: "But what is needed primarily and most of all . . . is theology, great theology. We are living in that kind of a time when only the emergence and dominance of great theology will produce great philosophy on the one hand and a great religion on the other."

In indicating his grounds for believing in the primary importance of theology in the present cultural situation, DR. MACKAY directs attention, first of all, to the fact that theology deals with the crucial facts of existence more realistically than does philosophy. This finds its explanation in the fact that philosophy takes no adequate cognizance of sin and so does not realize that man's primary need is the need of redemption. The result is that the philosopher lives "a balconized, spectator-like existence" and so does not come into grip with reality as does the theologian. Hence DR. MACKAY concludes: "Until the reality of original sin is squarely faced as an ultimate metaphysical fact and becomes a problem for thought, and until an integral part of metaphysics is a metaphysic of conversion, metaphysics as such will not possess the necessary insight into the ultimate nature of reality: it will be unable to formulate true and adequate first principles for thought and life; it will thus be impotent to make a

creative contribution to the restoration of culture. Theology must get ready, on that account, to play an increasing role in the cultural realm."

The second consideration that leads DR. MACKAY to maintain the primacy of theology over metaphysics is that the thought systems at the heart of Communism and Fascism—"the most potent cultural forces of our time"—are theologies rather than philosophies. Here he cogently contends that "it is only a religion that can meet a religion, and only a theology that can stand up against a theology" or differently expressed that the "belief in the idea of God that lies at the heart of philosophy . . . does not have the remotest semblance of a chance when matched against the theology of men of passionate religious faith."

DR. MACKAY argues, finally, for the paramount importance of theology on the ground that a true and adequate theology is required for the life and thought of that universal community which came into being at Pentecost and which recognizes no barriers of soil or blood or class. "Only a community of love, as closely knit together as the communities of race and class and tradition, and rooted as much as they in a theological conception of its nature and destiny, can withstand the assault of Christianity's new rivals and enable the Christian community to fulfill God's purpose for mankind. That is to say, it is only confessional churches, I venture to believe, that will ultimately be able to maintain themselves in the kind of era upon which we are now entering."

DR. MACKAY is well aware that his estimate of theology is not shared by most of his contemporaries. While in his judgment the present-day attitude toward theology is a tragic phenomenon he is quite aware that he faces a deep and wide-spread prejudice against theology and so opposition to his proposed rehabilitation of it. The blame for this prejudice against theology he places, however, on the theologians rather than on theology.

In the first place, he accuses theologians in general of having ignobly surrendered to secular culture when in the name of theology they should have criticized the postulates of that culture. "The hour has come and is long overdue," it rejoiced us to hear DR. MACKAY say, "when the presuppositions of our culture must be challenged, and it is theology that must do it."

He accuses them, in the second place, of having failed, generally speaking, to maintain over against Liberalism that Christianity is a way of thought as well as a way of life with the result that in even professedly Christian circles, Christian doctrine and the Christian world-view count for little or nothing in inspiring and directing conduct. A further result of this anti-intellectual attitude, by reason of its influence on religious education, is that many of the men and women in our churches do not know in any intelligent or systematic way what Christianity is—and this at a time when the adherents of Communism and National Socialism are being "schooled in massive thought systems which make average Christians who come up against them feel like infants." In this connection it is

heartening to find the President of Princeton Seminary defending theological controversy. "Because theology can be divisive, as ecclesiastical history abundantly testifies," he says, "fear of controversy leads many church leaders to put a virtual ban on theological disputation. This is an unhealthy and perilous procedure, especially at such a time as this. To hush up questionings and divergences of opinion on matters of transcendent importance can easily bring a nemesis of disaster."

Finally, DR. MACKAY ascribes the disrepute into which theology has fallen to the personal shortcomings of the theologians—more particularly to the fact that in all too many instances they have made ideas of divine things do duty for the divine things themselves. "Have you ever known people," he asks, "who were ready to challenge the world to point out a flaw in the orthodoxy of their belief, but who lived nevertheless complacent, unsympathetic, censorious lives, utterly devoid of the spirit of Christ? They stooped, when occasion demanded, to unethical procedures to further their worldly interests or even to propagate their religious faith. How did such an anomaly become possible? Because those people had converted their ideas about God into God Himself. They became idol-worshippers without knowing it, and their lives took on all the ethical marks of idolatry. They patronized and manipulated their God at will; they kept him in their pockets or on their book shelves. Few people can be so unlovely or so utterly lost as these. The publicans and the harlots shall go into the Kingdom of Heaven before them."

We eagerly await that "complete theological statement" that PRESIDENT MACKAY has "reserved for another occasion." For after all, as PRESIDENT MACKAY himself recognizes, the content of one's theology is the thing in which we are ultimately interested. In the mean time, however, we rejoice that Princeton Theological Seminary has a President who believes in the paramount importance of theology. On the principle expressed in the saying, "charity begins at home," it seems safe to assume that PRESIDENT MACKAY will begin by seeking to restore theology to at least that place of honor it formerly held in Princeton Seminary. FRANCIS LANDEY PATTON in the memorial address he delivered on the occasion of the death of BENJAMIN B. WARFIELD said that under the latter's leadership "the department of Systematic Theology has been built up and has attained a position in this Seminary which it never had before and, so far as my knowledge and information go, exists nowhere else." Were DR. PATTON still living he could hardly make such a statement today. For since the death of DR. WARFIELD—much to the sorrow of the late DR. CASPAR WISTAR HODGE—theology has fallen on evil days even at Princeton Seminary. If in loyalty to the Reformed Faith, PRESIDENT MACKAY succeeds in rehabilitating theology at Princeton Seminary it will be, in our judgment, not only a long step toward the beginning of a new day in that historic institution but of a new day for the Presbyterian Church as a whole and even for Christian thought and life throughout the world.

A Significant Charge

[This charge, composed almost wholly of Biblical quotations, was given to the Rev. Ansley C. Moore at his induction into pastorate of the Peace Memorial Presbyterian Church at Clearwater, Florida, January 31, 1937. Its special significance lies in the manner in which it marshals the scriptural passages bearing upon the work of the ministry.]

By Rev. E. E. Bigger

MY DEAR Brother. You are today being inducted into the pastorate of this church. The chief function of this office is to *preach*, to preach "the unsearchable riches of the gospel of Christ" (Eph. 3:8). The Jewish worship consisted mainly in ceremonials and in "carnal ordinances, imposed on them until the time of reformation" (Heb. 9:10). "Which could never take away sins" (Heb. 10:11). All of which symbols and ordinances were fulfilled in Christ. Hence the emphasis in the New Testament dispensation is *on preaching*. John the Baptist ushered in "the kingdom of heaven" by "preaching the baptism of repentance, for the remission of sins" (Mark 1:4). And Jesus began His ministry "preaching the gospel of the kingdom of God" (Mark 1:14). And when He had made atonement for the sins of His people on the cross, He commanded His disciples, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47, 48).

Following then the example and divine authority of our Lord and Master, it is your mission to "preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (I Cor. 1:23, 24). And as your messages are to be drawn from the one only infallible and inerrant authority, the Holy Scriptures, I charge you in the very words of their Author, the Holy Spirit: "Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God" (I Cor. 1:17, 18). "And I came to you, not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:1, 2). "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:20, 21). "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (I Cor. 15:3). "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. 1:28). "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13). "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). "The law of the Lord is

perfect, converting the soul; the *testimony* of the Lord is sure, making wise the simple; the *statutes* of the Lord are right, rejoicing the heart; the *commandment* of the Lord is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward" (Ps. 19:7, 8, 10, 11).

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. . . . And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God (not Jonah), and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least of them" (Jonah 3:1-5). And Christ says, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and, behold a greater than Jonas is here" (Matt. 12:41). "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. 55:11). "All Scripture is given by inspiration of God, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9).

"A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. But a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gain-sayers" (Titus 1:7-9). "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you" (Titus 2:7, 8). "Teaching that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and Savior, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority" (Titus 2:12-15).

"Study to show thyself approved unto God, a workman

that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace" (Heb. 13:9). "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:1-5).

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine,

whereunto thou hast attained" (I Tim. 4:6). "These things command and teach. Let no man despise thy youth, but be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attention to reading, to exhortation, to doctrine. Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate on these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:11-16).

"Feed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as being lord over God's heritage, but being an example to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2-4).

The Menace of Atheism

By T. Darley Allen, President, American Anti-Atheistic Association

THERE can be no question as to the rapid growth of atheism, owing to the zeal of the forces of organized infidelity to propagate their ideas by street lectures and the dissemination of leaflets and pamphlets, as well as through the formation of "free-thought" clubs in educational institutions. In Toronto there are seventeen atheistic Sunday schools, the unbelievers being especially desirous of bringing young people under their influence.

Comparatively few of the men and women who form the street audiences of atheistic lecturers are familiar with the evidences of theism and revealed religion, and to many of these persons the arguments of unbelievers seem unanswerable, and consequently organized "freethought" is constantly adding to its numbers in the large cities of the country.

Columbus Circle in New York City is the outdoors headquarters of organized atheism. Here throughout the spring, summer and fall the atheists hold meetings every evening, whenever the weather is favorable, and they are often listened to by multitudes.

Religion will make its way if it is given a chance. A religious interpretation of life and of the universe need ask no odds of materialistic theories, but it must be proclaimed and made accessible to those to whom atheistic propaganda is directed.

To combat this work of atheists the American Anti-Atheistic Association was formed by a group of Christian workers, who, from a platform near that of the infidels, gave addresses upon Christian Evidences and endeavored to answer the arguments advanced by these opponents of religion. Meetings were held also at a nearby hall and these drew many who had come under the influence of the atheists.

It is not strange that young people who have had no sound instruction succumb to the arguments of atheism which they are ill prepared to meet. It is easy to draw from the arsenal of anti-religion the instruments of attack upon the credibility and value of the Scriptures which will confuse and confound the illiterate or untrained mind, and even those brought up in religious homes may easily be swept away by considerations new to them and which they have never been taught to weigh.

There are multitudes whose minds are weighted on the side of belief but who feel helpless under the onslaught of a determined and persuasive attack. They welcome an intelligent presentation of religious issues and religious values and are often vastly relieved to discover how strong are the credentials of religion.

A prominent minister informs me that instruction in Christian Evidences is given in the advanced Bible classes of his Sunday school, but such means of fortifying young people against infidelity are often lacking. So many reasons exist for faith that no young person should go out from our Sunday schools ignorant of the mighty evidences that throughout the ages have enabled the Church successfully to meet infidel attacks.

One young man told me that he came from a religious home and did not want to lose his faith but because of hearing so much from infidels he felt that he could not hold out much longer, when he listened to an address upon the evidences of religion and learned with joy that Christianity has wonderful credentials.

The desire to believe will hold most young men and women who come from Christian homes if they find that all the argument is not upon the side of the infidels. They do not require any deep knowledge of the Evidences. A very little will hold them. The trouble with so many who

hear the atheists is that they have had no training at all upon the subject of Christian Evidences and do not know that the religion of Christ is supported by "many infallible proofs."

If the atheists confined their arguments to attacks upon the idea of the existence of God, not many persons would be brought under their influence, but these men are constantly advancing reasons for rejecting the Bible, and because of this they destroy the faith of many. For to the average person the idea of God's existence seems very near the self-evident and anything the infidel could say upon this subject would not perplex him. But when the arguments of Paine and others against revealed religion are urged by men who know how to use them so as to confuse the untrained mind we have no reason for wonder that the influence of infidel propaganda is far-reaching.

What I have written seems to indicate a field of service that ought to be widely extended and I recommend it to religious leaders everywhere. To lose faith is the greatest calamity that can come to men and women. Jung, the noted psychiatrist, says that he has been consulted by men and

women in the second half of life from all parts of the world who feel existence to be empty and meaningless and in every instance he finds the trouble is in the lack of a religious outlook.

Sooner or later we all realize that "man cannot live by bread alone" and those who try to rob men of the consolations of religion are no friends of humanity. Years ago JOSEPH BARKER, once head of organized "freethought" in Great Britain and later a Christian, well said that "infidelity is madness and the religion of Christ the perfection of wisdom and goodness."

Organized atheism is one branch of that paganism that is sweeping many countries of the world and which has its apotheosis in totalitarian states, both Fascist and Communist. As such it is one of the chief dangers facing religion today.

Just as the "freethinkers" are recruited from many different faiths, so believers in Christianity must form a united front against the encroachments of atheism throughout the world.

NEW YORK CITY.

Christian Supernaturalism

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

Part III

Extraordinary Providences



HERE is another class of events recorded in Scripture which may be more accurately referred to not as miracles but as "extraordinary providences." In these cases the Lord simply directs the forces which are already at work in nature so that they serve His purposes. Examples are: most of the plagues which came on the Egyptians, the flight of quails which brought meat to the Israelites in the wilderness, the fall of the walls of Jericho if by an earthquake, the great draught of fishes recorded in the Gospels, the rolling of the stone away from the mouth of the tomb of Jesus on the resurrection morning which Matthew specifically tells us was caused by an earthquake, etc. The importance of these events is not lessened by their being put in a separate class, for while not strictly miraculous they do give clear evidence of Divine intervention. There was nothing miraculous, for instance, in the locust plague considered in itself, for such plagues have continued to visit Egypt even to the present day; but when the plague came at the exact time that Moses as the Lord's spokesman had said that it would come, and departed at the appointed time, or when the quails came in great numbers to the right place and at the very time Moses had promised, or when the walls of Jericho fell at the appointed time, then, these events, taken in connection with the words of the prophet, became as clear evidence of Divine intervention as if they had been pure miracles. They proved the prophet to be the messenger of Him who controls the laws of nature and uses them to serve His purposes.

Throughout the Bible the laws of nature, the course of nations, the varying fortunes of individuals, are ever attributed to God's providential control. All things, both in heaven and earth, from the seraphim down to the tiny atom, are ordered by His never-failing providence. So intimate is His relationship with the whole creation that a careless reader might be led toward pantheistic conclusions. Yet individual personalities and second causes are fully recognized—not as independent of God, but as having their proper place in His plan. "To suppose that anything is too great to be comprehended in His control," says DR. CHARLES HODGE, "or anything so minute as to escape His notice; or that the infinitude of particulars can distract His attention, is to forget that God is infinite. . . . The sun diffuses its light through all space as easily as upon any one point. God is as much present everywhere, and with everything, as though He were only in one place, and had but one object of attention." And again, "He is present in every blade of grass, yet guiding Aucturus in his course, marshalling the stars as a host, calling them by their names; present also in every human soul, giving it understanding, endowing it with gifts, working in it both to will and to do. The human heart is in His hands; and He turneth it even as the rivers of water are turned."

And with this agree the Scriptures, for we read, "Jehovah doeth His will in the whirlwind and in the storm, and the clouds are the dust of His feet," Nahum 1:3. "He maketh His sun to shine on the evil and the good, and sendeth rain on the just and the unjust," Matt. 5:45. The famine in Egypt appeared to men to be only the result of natural causes; yet Joseph could say, "The thing is estab-

lished of God, and God will shortly bring it to pass." The Lord sent His angel to shut the mouths of the lions so that they should not hurt Daniel, Daniel 6:22. "Behold the nations are as a drop in the bucket, and are accounted as the small dust of the balance; behold, He taketh up the isles as a very little thing," Is. 40:15. "He changeth the times and the seasons; He removeth kings, and setteth up kings," Daniel 2:21. "A man's heart deviseth his way, but the Lord directeth his steps," Prov. 16:9. "It is God who worketh in you both to will and to work, for His good pleasure," Phil. 2:12.

Miracles Are Not Worked Today

We should say further that we believe the age of miracles is past. They do not simply appear at random on the pages of Scripture, but are inseparably connected with periods in which God is revealing His will and plan to His people. When any are reported today we are inclined to reject them outright. We believe that the revelation of the plan of salvation for the world was a fully sufficient cause for miracles in order that that infinitely important revelation might be adequately accredited. Since New Testament times, however, it has been God's purpose not to introduce new and unneeded revelations but to spread this one completed revelation, which is the Christian Gospel, throughout the world, and to bring mankind to a saving knowledge of this truth. Having received the Christian Gospel, the world is not in need of newer and fuller revelations, but needs only to be brought to a saving knowledge of the truth which has already been given. The abundant display of miracles during the public ministry of Jesus and in the Apostolic Church is a mark of the richness and fulness of revelation in that age; and when that period closed, miracle working passed away as a matter of course.

This is also the view of miracles taught by JOHN CALVIN. When at the time of the Reformation the Roman Catholics pointed to their alleged miracles and demanded that the Protestants produce works of a similar kind, CALVIN replied that the Protestants set forth no new Gospel, but retained the very same truths which had been confirmed by all the miracles of Christ and the Apostles. It is important to keep in mind that the Scriptures teach that the completed revelation of God is given in Christ, and that in the dispensation of the Holy Spirit that one completed revelation is to be diffused to all mankind. If we keep clearly in mind the truly Biblical purpose for which miracles were given—to accredit a new and divinely given message—we shall find that we have a guiding principle which makes it easy to distinguish between genuine and spurious miracles in Church history.

Many people seem inclined to think that miracles were constantly being performed by the prophets. As a matter of fact they were rare occurrences. As DR. JOHN D. DAVIS, in *A Dictionary of the Bible*, says, "The miracles of the Bible are confined almost exclusively to four periods, separated from each other by centuries: (1) The time of the redemption of God's people from Egypt and their establishment in Canaan under Moses and Joshua. (2) The life and death struggle of the true religion with heathenism

under Elijah and Elisha. (3) The exile, when Jehovah afforded proof of His power and supremacy over the gods of the heathen, although His people were in captivity (Daniel and his companions). (4) The introduction of Christianity, when miracles attested the person of Christ and His doctrine. Outside of these periods miracles are rare indeed (Gen. 5:24). They were almost totally unknown during the many centuries from the creation to the exodus."

And while God does not use miracles in speaking to us who live in the twentieth century, He does speak to us as clearly, even much more clearly, than He ever spoke to people in olden times. We have His completed revelation given to us in a miracle Book, the Bible. This Book is available for all people at a cheap price, whereas most of the former revelations were given to comparatively small groups, most of whom could neither read nor write. The fact of the matter is that miracles, dreams and visions are elementary aids to faith and belong to the kindergarden stage of revelation. They are like the Law, which, Paul tells us, was the instrument of an earlier age and served as "a schoolmaster to bring us to Christ." God speaks to us through the developments of Church History which we have seen take place during the past nineteen centuries, in which we have witnessed the transformation of individuals and of whole nations through the power of the Gospel, a marvelously rich proof of His guidance of His people. He speaks to us through fulfilled prophecy, which is far more abundant for us than it has ever been for any preceding generation. He also speaks to us through the general intellectual enlightenment which characterizes our age, and through the discoveries which have been made in such sciences as Biology, Chemistry, Physics, Astronomy, etc. There is truth in THOMAS FULLER'S statement that "Miracles are the swaddling-clothes of the infant Church," and in JOHN FOSTER'S comment that "Miracles are the great bell of the universe, which draws men to God's sermon." It is a greater honor which God bestows on us in that He does not speak to us through those elementary means, but that He appeals to our reason and intellect. Those persons do not display much wisdom who insist that He should still speak to us as in primitive times. For Him to do so would be to address us not as men and women but as children.

Lying Wonders

We are not to receive credulously every sign or wonder which is put forth as a miracle, but must test their genuineness, first, by making sure that they reveal something of the character of God and teach truth concerning Him; and secondly, they must be in harmony with the established truths of religion. Some events are reported today, apparently on good authority, which we can ascribe to no other cause than that they are worked by forces of evil.

Not only do the Scriptures teach that the holy angels have access to this world, that they are "ministering spirits sent forth to do service for the sake of them that shall inherit salvation," and that they guard and keep the Lord's people (Heb. 1:14; Ps. 91:11, 12; Matt. 2:13, 19; 28:2-7; Luke 1:11, 26; 2:10-15; 22:43; Acts 1:10; 5:19; 12:7-10;

Gen. 19:1-16). They also teach that the Devil and other fallen spirits or demons have access to this world and that they tempt and corrupt human beings so far as they are able (Gen. 3:1-15; Job 1:6-2:7; Matt. 8:28-32; 10:7; 12:22; Mark 1:23, 24; 7:25-30; Luke 8:12; Acts 10:38; 16:16-18). Although invisible to our eyes, good and bad spirits are constantly about us.

Sometimes the evil spirits work wonders in the realm of nature or in revealing the future. Paul tells us that the coming of the man of sin will be "according to the working of Satan with all power and signs and lying wonders," II Thess. 2:9. Our Lord said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect," Matt. 24:24; and in the book of Revelation John refers to the "spirits of demons, working signs" (14:16). The Egyptian magicians produced snakes from their rods (Ex. 7:11, 12). They also turned water into blood and produced frogs (Ex. 7:22; 8:7), but could not bring forth lice (Ex. 8:18, 19).

False prophets and sorcerers who attempted to mislead the people of God with their delusions were to be put to death (Deut. 13:1-5; Ex. 22:18), and strict commands were given against consulting those who practiced fortune telling or those who had familiar spirits (Lev. 20:6; Deut. 18:10, 11; II Kings 21:6; II Chr. 33:6; Is. 8:19). To encourage such things was *sin*, because it led the people away from the true God. Those who consulted them did so in direct violation of God's command, and almost invariably turned out bad, e.g., Saul (I Sam. 28:8-19); Ahaziah (II Kings 1:14); Manasseh (II Kings 21:1-15). The sorcerer Simon was misleading the people and was severely condemned by Peter, Acts 8:9-24. Another sorcerer, Elymas, was condemned by Paul, Acts 13:8-12. The works of such persons were not simply pronounced frauds, although there was doubtless much fraud connected with them; they were pronounced works of the Devil or of evil spirits, and the people were told to have nothing to do with them. Every age has produced its crop of fortune tellers, mind readers, mesmerists and spiritualistic mediums, dangers from which we should flee as from an East India cobra.

These signs, whether wrought in heathen lands or by modern sorcerers, are almost invariably mere wonders, exhibitions of strange powers, wanton violations of the natural order. By contrast the miracles of Scripture are preeminently works of mercy and healing, the whole bearing of which implies the restoration and confirmation, not the violation, of natural or spiritual law. Some of the people engaged in those works have been frank enough to say that their works were wrought through the power of the Devil. We do not acknowledge such signs or wonders as true miracles, for (1) they are not performed by the power of God, (2) their moral character is bad, and (3) they are not designed to prove that the person who works them is the Lord's prophet.

(To be continued)

[In the next issue Dr. BOETTNER will consider the alleged Roman Catholic miracles.]

Alone



IT IS human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred Apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbours laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus lived and died alone.

And of the lonely way His disciples should walk He said "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The Church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The Church of the Popes praised the Saviour and persecuted the saints. And multitudes now, both in the Church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

—Selected by *The Indian Christian*.

My Jesus

The Face of Jesus—tender, strong,
Gentle with perfect sympathy,
All glorious in majesty—
Is mine for all eternity,
Is mine through all the ages long.

The Name of Jesus—Holy One
Whom saints adore and demons flee,
He who could man and sinless be,
God, Son of God, who died for me,
Is mine through timeless time to come.

The Love of Jesus—Whom I love,
Because He brought me Life and Heaven.
The chains of Death and Hell has riven,
Eternal peace and joy has given
That Love is mine. Praise God above.

Elisabeth Scott Stam.

This poem with many other of Betty's poems never before seen by her parents was found recently in the debris of her home ruined by the Reds.—C. E. S.

"But Him They Saw Not"

A Meditation

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

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

And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. S. Luke 24:24.

IF THE faith of Thomas was not of a high order, it was nevertheless significant. He was a scrupulous man. Not in the leastwise credulous. And especially in so highly important a matter as the resurrection of his Saviour, he refused to believe unless he had actual proof in hand. Others by credulity might mislead themselves and others. Against this he would be on guard. Hence his assertion that he would by no means believe except as he himself would put his finger into the print of the nails, and thrust his hand into the spearwound of Jesus' side. At the first meeting with the disciples Jesus Himself *had shown them His hands*. But this would not do for Thomas; no, he must not only *see*, but also *handle*; and only when with his own fingers he had felt the print of the nails in Jesus' hands would he believe, that he was not dealing with an apparition, but with the very person of his crucified Lord and Master. If this had been half unbelief, Jesus would have rebuked and not have crowned it. Yet this is what Jesus did. When the second time Thomas was present with the rest of the disciples, Jesus Himself made the approach saying: "Thomas, my disciple, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (S. John 20:27). But though Thomas believed, and confessed his faith saying: My Lord and my God, he could not be spared the gentle rebuke: Because thou hast seen me, thou hast believed: but do not think that faith thus obtained is of the highest order; rather they are to be counted blessed that have *not* seen, and yet have believed.

Was there love in this saying of Jesus for the Church of the ages? It may be surmised. It could not refer to the other disciples, for they too had seen Jesus,

and to them also the hands with the wounds had been shown. But presently Jesus was to ascend into heaven. They who only after that were to be converted unto Him, would have to believe without having seen Him. This was so precarious a turn in the faith-life of His own, that Jesus purposely appeared to Paul. The apostle himself reminds us of this in I Cor. 15. He writes of the several appearances, of which he had heard, and then adds: "And last of all he was seen of me also, as of one born out of due time." This was needful for the great task that awaited Paul. Not a shadow of a doubt must weaken him for one moment in his great struggle. After that the Lord was to appear once more to John on Patmos. But this would be the end of it. In the course of centuries it could not become an appearing to all His believers. So the Church would be called to believe, *without* having seen after His resurrection. This could give rise to the revival of a Thomas' doubt. Our Saviour realized this. And hence that He left us His word to Thomas. O, Thomas, they that presently will believe in me, *without* having seen me, will be still more blessed than thou. So taken, it is a word not to hurt Thomas, but to comfort us. For to us remains of application the word of the Emmaus travellers: We heard a report of His Resurrection, "*but Him we saw not.*"

This applies anew to our days. Already at Corinth Paul came upon the denial of Jesus' Resurrection; then for centuries together this doubt and opposition passed into the background; but in this our age this same opposition presents itself, and now, alas, even in what still calls itself the "church." From the pulpit the bold word has been spoken: No, Jesus is not risen. And in such days as now he who remained still

faithful, raises again the banner on high, on which glistens this sacred testimony of the Risen One in embroidered letters of gold: "Blessed are they that have not seen, and yet have believed."

We had need of this. See it in the case of the Emmaus travellers. Cleopas and Luke had heard the report of Jesus' Resurrection. Heard it of the women, who in turn had heard it of the angels. What, you would say, could be more sure? And yet, this does not allay their fears. Had they seen Jesus Himself it would have been enough. But this was lacking. They heard it from the angels, "*but him they saw not.*" Their faith directs itself to what is *actual*. Those women in their excitement might have thought they saw an angel, where no angel was. There might have been self-deception in the game. And the only certainty on which they could build, would be if Jesus Himself had appeared to those women. And in part there is truth in this. We hear it again now. The Gospels declare all this, but is it so? The disciples imagined that they saw Jesus, but were they not mistaken? At first they themselves thought that they saw a ghost and not Jesus, until Jesus convinced them by asking for food and by eating bread in their presence.

And so it is now.

We are always bound to go back to the actual, and yet without anything more in addition to this, the actual can never give the full certainty. We mistake, we mislead ourselves so often. And what does Jesus do with the Emmaus travellers? Does He discover Himself to them at once? Does He show them the fact? Presently, yes, but not at first. Jesus first rebukes them. Jesus tells them that they lack spiritual understanding, and reproaches them that their inner life of faith is too inert, is not sufficiently robust and serious to enter into the counsel of God with respect to His dear Son. Two things were necessary. Not *the fact* alone that He is risen and has been seen, but also the spiritual faith in the Son of God and in the prophecy, that the Son of God *could not* be holden of death. And therefore Jesus does not begin with the fact by saying: Behold, I am He, but rather by quickening faith in them.

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Hence His question: "Ought not Christ to have suffered these things, and thus to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." So Jesus first awakened *faith* in them, and only after that came the *fact*, and they recognized Him in the breaking of the bread.

After His Resurrection Jesus did not appear to the Sanhedrin, or to Pilate, or to the people. In advance He had already testified: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also" (John 14:19). The fact of His Resurrection could only be manifested to them that believed in Him as the Messiah. So it was then, and if Jesus were to appear in our midst it would be so now. The world would not believe that what it saw were true. And also now they only who glory in Him as their Saviour, would see Him and rejoice in His sight. It is now as it was on the day of the Resurrection. Not a single unbeliever is convinced by the evangelical narrative, and not one sincere confessor, not one child of God is turned away from his firm faith in Jesus' Resurrection by the contradiction and denial of unbelievers. Outward faith, pseudo-faith, temporal faith succumbs in the face of this denial, while he who knows that he has been redeemed and reconciled by the Saviour, and kneels at His feet as his Lord and his God, is not for so much as one moment shocked in his faith by the most daring denial. To him who believes Jesus was *bound* to rise and could not be holden of death, and he who facing the case like this turns to the Gospels and reads them, finds everything such as with full assurance his faith made him to expect. Our godly poet Van Alphen may put the song on our children's lips: "O, if Jesus were now in the earth, I would hasten to His presence," but this is not the language of the adults in the faith. For him who believes it is certain, that we shall see Jesus. Just as St. John testifies: "We know that when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). But that only comes in the consumma-

tion. If Jesus were still upon earth, we would miss our King upon the throne. He would, as before, be able to bless a few, but not the world, nor would He be able to prepare the future of His Kingdom. In the midst of the conflict in which we live faith does not call for a Saviour that dwells with us on earth, but for the King of the Kingdom of God, in whose hand we are and who can save us to eternal life. It all depends again upon faith, and ever again upon faith. And so with the case in hand, not upon the faith in the fact of the Resurrection, but upon *faith in Him*, who could not be holden of death. As often as you seek to save a doubting soul, you observe this yourself. For then to place the story of Jesus' Resurrection before him, avails you nothing. Those stories have no power over his soul. Cast him down into the depth of his sin and guilt. From that depth let him look up to his Saviour. And no sooner has the doubter taken hold of his Saviour, but to him also it is a matter of certainty that his Saviour did not remain in death. And at once the full light of Jesus' Resurrection dawns on him.

A Call for a World-Wide Day of Prayer

ALL who love the Lord Jesus Christ and His Church are urged to unite with The Great Commission Prayer League in observing privately, and publicly if possible,

A WORLD-WIDE

DAY OF PRAYER

For Ministers and Missionaries

SUNDAY, MAY 16, 1937 (Pentecost)

The supreme need of the Church is REVIVAL. The state of the world requires it. Every Christian ought to intercede earnestly for a God-originated spiritual awakening. If God's conditions are met, revival will come. Read all the passages of Scripture embodied in this Call until God Himself speaks to your soul. "*My sheep hear my voice.*"

Have you left your "first love"? (Rev. 2:4.) Are you "at ease"? (Amos 6:1.) Is your service "in the flesh" or "in the Spirit"? (Rom. 8:4-8.) Is your church spiritually alive—aggressive for souls? Or is it "lukewarm, and neither cold nor hot"? (Rev. 3:16.) Is your community sinking down in unbelief, deceit, double-dealing, bribery, corruption, and sins of every kind? (Amos 8.)

Is not the spiritual dearth in your own

church and community a miniature of conditions in other churches and communities? Does this fact make you groan and travail in pain and pray agonizingly: "*O Lord, revive thy work in the midst of the years*"?

Judge from the Word whether a Heavensent revival is needed in your own heart, in your own church and community, and throughout the world.

This Call, to pray for every evangelical minister and missionary throughout the world, is not primarily that of the Great Commission Prayer League. Is it not God's call, the call of the Body of Christ, the call of the Spirit through the Word?

It is sent out without human names, without money and without price, in so far as possible, that the appeal be not commercialized. It is sent out by an unorganized movement with no ambition to build up an organization (I Cor. 3:3-15; 12:25), a movement which God Himself has raised up to emphasize the need for world-wide intercession of the Church.

This Call is sent out with an overwhelming conviction, shared by many servants of Christ, that the greatest essential preparation for revival is a world-wide quickening of God's ministers and missionaries. Was not Christ's last call in The Revelation to the ministry? A revival among them would shake the world. Spiritual recovery begins with the servants of God! (See Ezra 1.)

Therefore, let us set our faces by prayer to seek the Lord for fresh blessings upon every minister of God. Christian, will you do this? Will you? If so, let SUNDAY, MAY 16 (Pentecost), be for you and others you can reach a great day of intercession, perhaps the greatest you have ever known! Call God's people together for special prayer. Paul's desire to be at Jerusalem on the day of Pentecost suggests its fitness as a special time for intercession (Acts 20:16). Remember Nineveh repented at the preaching of God-quickened Jonah. A greater than Jonah is in our midst today. Looking unto Him, let us pray that He will do a new thing among tens of thousands of ministers and missionaries.

If you are in hearty sympathy with this Call, and desire it shall be sent to the 200,000 evangelical ministers and missionaries, and will pray as suggested, please write, at your early convenience, to the Great Commission Prayer League, your fellow intercessors in the Body of Christ. (Read Daniel 9:3-19.)

The need for a world-wide revival is supreme. Ministers and missionaries recognize this fact more keenly than do others; they are on the world's spiritual battle fronts. The strengthening of their arms, and the quickening of their souls will mean world-wide blessing to the Church of God, and the salvation of many. If they were to articulate their deepest desire, would they not say, "BRETHREN, PRAY FOR US"?

"*Bear ye one another's burdens, and so fulfil the law of Christ*" (Gal. 6:2).

Book Reviews

GERMANY'S NEW RELIGION: The German Faith Movement. By Wilhelm Hauer, Karl Heim and Karl Adam. The Abingdon Press. pp. 168. \$1.50.

THIS is a timely as well as informing book. It consists of selections from the writings of Wilhelm Hauer, the leader of the German Faith Movement, and single articles by Karl Heim, the outstanding theologian of the confessional Lutheran Church of present-day Germany, and Karl Adam who ranks "second to none" among the German representatives of Roman Catholicism. Its purpose is not only to furnish the English reader with an authoritative statement of the aims and convictions of the Neo-Pagan religion that according to newspaper reports is sweeping Germany with the more or less open support of the State, but to indicate the kind of answers that German Protestantism and German Catholicism offer in behalf of their interpretations of the Christian faith. In making its contents available to English readers T. S. K. Scott-Craig and R. E. Davies have rendered a useful service—a service that would have been somewhat greater, in our judgment, if their own liberalism had been kept more in the background in the many respects illuminating introduction they have written for the book.

Interest in the book will no doubt center in Hauer's contribution to its contents. Whatever our measure of sympathy with his Neo-Paganism it is well to have first-hand knowledge concerning it. While he maintains that the German Faith Movement is not an atheistic movement and that it does not and has not advocated a revival of the worship of the ancient Nordic deities such as Thor and Wotan yet he makes perfectly clear its thorough-going rejection of and opposition to Christianity. He speaks of it as "diametrically opposed" to Christianity and summons his followers to band themselves together "by declaring war on a religion which claimed to possess the one and only way to God." "We, because of our German Faith," he writes, "must protest against the claim of the Christian religion to be the religion of the German nation. For its essence is determined by factors which are quite foreign to us, and which we feel to be repugnant and cramping. Precisely those points which we have declared to be typically foreign in that religion are the foundation stones of Christian dogma. We are not dealing with trivialities which lie at the circumference, but with convictions which are absolutely central" (pp. 79-80). Speaking of Jesus he says: "Many of Jesus' words and deeds touch a chord deep in our hearts. But we protest against his being imposed on us as a leader and pattern. We must not allow our native religious life, which grows immedi-

ately out of our genius, to be diverted into foreign 'tracks'" (p. 81).

The contributions by Heim and Adam as those by Hauer were not written specifically for this volume. Hence they contain indirect rather than direct answers to Hauer's views as set forth in this book. It does not appear where Heim's article, "Responsibility and Destiny," first appeared, but we are told that Adam's contribution, "Jesus Christ and the Spirit of the Age," was first delivered as a lecture in 1935 and subsequently published in pamphlet form. Heim devotes himself largely to showing the inadequacy of Hauer's view of moral responsibility as compared with the Christian view while Adam is particularly concerned to show the adequacy of Jesus Christ in meeting the problems of the present day. While we could have wished that the book contained more direct and more detailed replies to Hauer's contentions yet neither the Lutherans nor Roman Catholics of Germany have any reason to be ashamed of their representatives.

No one concerned to know present-day religious conditions in Germany should overlook this book.

OUR LORD: AN AFFIRMATION OF THE DEITY OF CHRIST. By Wm. Childs Robinson. Wm. B. Eerdmans Publishing Co. pp. 239. \$2.00.

THIS is a book of unusual merit. Its author is Professor of Historical Theology at Columbia Theological Seminary in Georgia. In this volume he not only affirms his faith in Jesus Christ as Lord and develops its implications, but gives the reasons for the faith that is in him. The breadth and accuracy of its scholarship, the clarity, vigor and persuasiveness of its style, the zeal and evident sincerity of its author, and, last but not least, its adherence throughout to sound methods of historical investigation constitute this one of the most important contributions to Christian Apologetics that we have read in many a day. It is a book that no minister can afford to leave unread.

The bulk of this book is taken up with showing that if we accept four accepted criteria of historical phenomena, viz., effects, the monuments, institutions and traditions including chiefly documents, it is the divine-human Jesus of Christian faith who alone is historically attested. "If you apply these four criteria of general historical phenomena to the Jesus Christ whom the Christianity of the centuries worships, He attests Himself by every one of them. On the other hand, if you apply these four criteria to the merely human Jesus of radical criticism, he falls before every test and vanishes into the melancholy blue of

modern poetry" (p. 28). Dr. Robinson after showing that the so-called "Gospel of Jesus" of the Liberals, in distinction from the "Gospel about Jesus," is without historic attestation according to the fundamental dictum of historical methodology, viz., "No documents, no history," proceeds to show on the basis of a searching study of Christ's own words that He did place Himself at the heart or core of His own teachings and that throughout the New Testament He is presented as an object of worship. Of special interest is our author's discussion of "The Gospel of the Forty Days," i.e., of Christ's teachings between His resurrection and ascension, as he brings out that the teaching of this period is "needed to establish the vinculum between the life of Jesus and the teachings of the time of the Apostles." We are confident that many will find this chapter particularly illuminating. Dr. Robinson next considers the origin and significance of the title, "Lord," as it is applied to Jesus in the Gospels and particularly in the writings of Paul, not omitting the significance that has been attached to it throughout the Christian centuries, and makes clear that this term as applied to Christ recognizes Him as an object of worship. "For Paul 'our Lord' is the Lord of the Old Testament, Jehovah-Adonay, whose dominion is universal. The Lord of the Covenant is the Lord of all."

After showing that they only speak of Jesus Christ as Lord in its historic Christian sense who ascribe Deity to Him (in the Biblical sense of the term) our author develops some of the implications of His Lordship. He does not attempt to do this comprehensively as obviously this would involve showing Christ's significance for every sphere of thought and life. He confines himself to those of its implications that concern most directly the religious life, viz., Christian worship, the missionary message, and the doctrine of God (p. 149). In a chapter entitled, "The Worship of Jesus," he not only makes clear as over against Unitarians, Modernists and such like that "Christianity is pre-eminently the worship of Christ," but indicates the blessings that come to men through this practice. In a chapter entitled, "A Solitary Throne," he antagonizes the notion that Jesus Christ must share His throne with other religious leaders and maintains as over against *Re-Thinking Missions* that He is unique and the one and only Saviour. After alluding to the success that has attended the missionary efforts of the Southern Presbyterian Church he adds: "The highway upon which such notable progress may continue is not the primrose path of inclusiveness, but the straightened way over which Jesus Christ, seated on a solitary throne, reigns as the alone King, Head, and Lord of His body, the Church." In view of the fact that consideration of the Lordship of Jesus culminates in a consideration of our Lord's relation to God the volume quite properly

concludes with a chapter on "The Triune God" in which the basic significance of the doctrine of the Trinity is developed.

We have sought to indicate the nature and contents of this volume. Nothing short of a careful reading of the volume itself, however, will suffice to give one an adequate appreciation of its value and significance. Here is an Affirmation that may be commended without reserve.

TOWARDS THE CHRISTIAN REVOLUTION. Edited by R. B. Y. Scott and Gregory Vlastos. Willett, Clark and Company. pp. 251. \$2.00.

THIS book is of composite authorship, nine Canadian scholars having contributed to its contents, viz., John Line, Gregory Vlastos, R. B. Y. Scott, Eugene Forsey, J. King Gordon, J. W. A. Nicholson, R. Edis Fairbairn, Eric Havelock, and one who writes under the pseudonym "Propheticus." All claim to be Christians, but all hold to what they call "radical Christianity"—a type of thought and life that in the judgment of most Christians is not Christianity at all.

It is an interesting and in many respects an informing book that the discriminating reader may read with profit. Its purpose, however, is to commend Communism of the Marxist type in the name of Christianity. Its basic contention is that "if Christianity is to be true to its origin and to the message of its Sacred Book, it must clearly see that the present capitalist economy is fundamentally at variance with the principles of the Kingdom of God." Capitalism is represented as inherently bad. "Exploitation," we are told, "is not an excrescence of capitalism. It is capitalism." Its fruits, we are told, would not be essentially different even if administered by a flock of archangels. On the other hand we are told by these "Christian" scholars that the "Soviet Union is succeeding in building a new society, where the whole produce of labor belongs to the workers collectively, where unemployment and restriction of production is unknown, and where the standard of living is rising." How unreservedly they advocate Socialism of the Marxist type is indicated by the following: "This generation seeketh after a sign, and there shall no sign be given it but the sign of the prophet Marx. Until Christians learn to understand and apply the lessons of Marxism they cannot enter the Kingdom of Heaven—nor, probably, can any one else" (p. 139). Cooperatives are condemned as touching only the surface of the subject and leaving capitalism virtually intact while fascism is condemned on the ground that it is "simply capitalism without democracy, 'capitalism gone nudist.'" They rightly hold that fascism and nazism constitute a grave menace to Christianity, but wherein

they are more of a menace than Marxian socialism we are unable to see.

Like practically all thinkers of this type these scholars put the cart before the horse when dealing with the matter of personal salvation and social reform. The following is typical: "The blessings of personal salvation will come to men automatically and unconsciously as they forget themselves, their own souls, and their future welfare in a contemporary adventure with God" (p. 188).

No one will deny that the authors of this book are advocates of a revolution, but, in our judgment at least, the revolution they seek to bring about is other than a Christian revolution.

THE LAMB OF GOD SERIES. By J. Oliver Buswell, Jr., President of Wheaton College. Zondervan Publishing House.

DR. BUSWELL who is the moderator of the Presbyterian Church of America as well as the president of Wheaton College has recently issued (they all bear the date 1937) five books under the general title, "The Lamb of God Series." The individual titles of the books are "Behold Him!" (pp. 105), "What Is God?" (pp. 157), "Sin and Atonement" (pp. 114), "The Christian Life" (pp. 115), and "Unfulfilled Prophecies" (pp. 95). The price of the individual books is \$1 in cloth and 65c in paper for all except the last which is apparently bound in paper only and sells for 35c. This series of books has been put forth as an exposition of the text, "Behold the Lamb of God, that taketh away the sin of the world," because, in the author's judgment, this text indicates both "the point of beginning and the point of emphasis" that ought to be observed in setting forth Christian truth at the present time. One may agree with the author in this respect and yet feel that much contained in these books can hardly be regarded, except in a very indirect way, as an exposition of John 1:29. At the same time we are hardly warranted in complaining because Dr. Buswell has given us more rather than less than the general title might have led us to expect. Be that as it may this series of books professes to cover every principal part of our Christian faith. It is alleged, in fact, that it "sweeps the entire gamut of Christian belief and doctrine" to such an extent that it "might well and fittingly be called 'A Handbook of the Faith.'"

In explication of what has just been written, as well as a further indication of the scope of the volumes, it may be well to point out that volume I ("Behold Him!") contains a defense of the historicity of Jesus, of His deity, and of the infallibility of the Bible, while volume II ("What is God?") deals with the doctrine of God and the origin of the universe including man

with his moral and religious conceptions. The contents of volumes III and IV ("Sin and Atonement" and "The Christian Life") are largely what their individual titles indicate, but it seems rather far-fetched to regard their contents as a whole as an exposition of John 1:29—valuable as most of it is. Finally volume V ("Unfulfilled Prophecies") is an exposition and defense of the Premillennial view of our Lord's return which whether or not it be the Scriptural view hardly seems to us to be properly included in an exposition of the text, "Behold the Lamb of God that taketh away the sin of the world."

The publication of volume V has served to bring out the marked difference of opinion that exists within the Presbyterian Church of America relative to the return of our Lord—a difference so marked that it seems doubtful whether they can dwell together in the same church. Professor Murray of Westminster Seminary with the approval apparently of most of his colleagues has attacked Dr. Buswell's position with vigor and the latter has replied with perhaps added vigor inasmuch as he calls in question the views of the majority of said faculty relative to the use of intoxicants (Dr. Buswell's reply included a paragraph entitled: "The whiskey question," which *The Presbyterian Guardian* refused to publish) as well as their eschatological view. While we do not share Dr. Buswell's eschatological views and while we think that he has misunderstood (and so misrepresented) his opponents, particularly Dr. Geerhardus Vos, in his exposition and defense of his position yet we are glad to note that he does not share the view of those Dispensationalists who hold that certain parts of Scripture are "on legal ground" (vol. IV, p. 52). We are glad to note also that Dr. Buswell apparently holds that the differences between A-Millennialists, Post-Millennialists and Pre-Millennialists are such as may exist among Christian brethren within the same church organizations (p. 32).

As a popular exposition and defense of the central verities of the Christian faith this series of volumes may, in most respects, be highly commended. While their Calvinism is not as pure as one might expect from the Moderator of the Presbyterian Church of America, in view of its claims to stand for the Reformed Faith in its purity and integrity, yet these books as coming from the pen of a busy college president are truly remarkable. Would that more of our "Christian" colleges had presidents both capable and disposed to write such a series of books. Dr. Buswell writes throughout as one who desires to be helpful in the field of practice as well as soundly Biblical in his exposition of truth.

News of the Church

The Presbyterian League of Faith

THE President and Secretary of the Presbyterian League of Faith, Dr. Clarence Edward Macartney and Dr. Albert Dale Gantz, have called a meeting of the League for Tuesday evening, May 25th, and Wednesday evening, May 26th, at the Deshler-Wallick Hotel, Columbus, Ohio. The assembly room will be posted on the hotel bulletin board.

The Presbyterian League of Faith was organized some years ago, having for its object a strong testimony to the doctrines and the polity of the Presbyterian Church in the U.S.A., within the Church itself.

At the two meetings to be held at Columbus, the Executive Committee will suggest as a change in the Constitution of the League the following paragraphs setting forth the objects of this association:

1. To promote loyalty to the Scriptures and to the Standards of the Presbyterian Church on the part of all its ministers and members. In furtherance of this aim the League will promote the preparation and circulation, in both scholarly and popular form, of books and articles, also the delivery of lectures and addresses in exposition and defense of the Scriptures, of the Calvinistic system of doctrine, and of the Presbyterian form of government. Its members are urged to give prominence to these vital matters in their preaching and teaching.

2. To bring together and associate in a spirit of mutual helpfulness and cooperation all those who are heartily in sympathy with the purpose of the League, with a view to stimulating intelligent interest in and enthusiastic endeavor to maintain the great heritage which belongs by right to those who are truly Presbyterian, and only to them.

3. To work within the church for the eradication of those tendencies which are destructive of her life and witness, such as antisupernaturalism, destructive higher criticism, latitudinarian indifference to credal standards, worldliness and materialism, bureaucracy and tyranny, to the end that the Presbyterian Church in the U.S.A. may be faithful to her divine Lord and fruitful to her witness to Him.

The League invites all ministers of the Presbyterian Church, U.S.A., whether members of the League of Faith or not, to attend this Convention at Columbus, if they are in sympathy with the objects of the League as stated above. Presbyterian laymen also are invited.

A Centennial Call to Prayer

A CENTENNIAL Call to Prayer, written by President John Alexander Mackay of Princeton Theological Seminary, has been issued by the Board of Foreign Missions,

of which Dr. Mackay was a secretary until last year. The call is circulated in connection with this year's observance of the Centennial of Presbyterian foreign missions, and is as follows:

... And Shall WE Forget?

"I will remember the years of the right hand of the Most High" (Psalm 77:10).

The prevailing mood of devoted Christian living is the joyous remembrance of God. The Almighty, who is also the All-loving, has done never-to-be-forgotten things through weak human instruments. To have an abiding sense of these gracious acts of God and be led by the memory of them to trust Him for ourselves and for our time, "becoming to the Eternal Goodness what his own hand is to a man," is the one thing needful for the manifestation of God's power to this generation, and for the coming of another day of the right hand of the Most High.

God has supremely honored our Church and blessed her witness. Many of His mighty works have been accomplished through Presbyterian Christians in lands beyond our national boundaries. Through their devotion new sons and daughters have been born to the Holy Catholic Church, which is the "Mother of us all." Today the Body of Christ spans all frontiers made by man and nature. Dare we limit our love to a lesser object than the Great Community? Dare we circumscribe our aims to a narrower goal than the coming of God's Kingdom in every heart and land?

If these things are a concern to us—and we cannot be fully Christian if they are not—let us as a Church draw near to God in intercession. Bowing before Him in reverent awe and holy affection, let us pray to Him with the simplicity of children and the contrition of penitents. Let us ask Him to accept the unreserved sacrifice of ourselves which we offer Him, and to remember in His mercy the needs of this bruised, broken and divided world which we bring before Him in the arms of our supplication.

At the close of five score years of glorious missionary endeavor among the nations, let us say to our Father in Heaven: "We come before Thee, O God of the whole earth, God of Abraham, God of Isaac, God of Jacob, God and Father of our Lord Jesus Christ, our fathers' God and ours. We would renew our covenant with Thee, and become pilgrims behind Thee on the road of the ages in search of the City which has foundations."

Further Disruption of Westminster Seminary

AS WE go to press, the resignation of the Rev. Allan A. MacRae, Ph.D., from the Faculty of Westminster Seminary is reported in the press, due to difference of

belief between him and the majority of the present Faculty on the questions of Premillennialism and so-called "personal liberty." Dr. MacRae's resignation was followed by those of the Rev. Harold S. Laird, Secretary of the Board; Mr. Roland K. Armes, Treasurer, and the Rev. Roy Talmage Brumbaugh, D.D., from the Board of Trustees of the Seminary.

Wilson College Inaugurates President

THE inauguration of Paul Swain Havens as President of Wilson College will take place on Saturday, May 22nd.

Providing College Students with Gospel Literature

THE Student Scripture Distribution Society, of Wheaton College, Wheaton, Ill., is an organization founded and carried on by college students, and is maintained for the purpose of reaching other college students with the Word of God. The plan is to send Gospels of John in the edition known as "His Triumph" and include with it a prayerfully written letter and other well chosen literature.

The average undergraduate is not easily won over, for he has been saturated with a philosophy that doubts everything. Nevertheless we are wholly reliant on the fact that His Word shall not return unto Him void. We are confident, too, that the Gospel coming not from an evangelist, or a minister, or a paid worker, but from another student will have special weight.

The Student Scripture Distribution Society in the past has sent "His Triumph" to the entire student bodies of several large universities including Harvard, Yale, Princeton, Lehigh, and Minnesota. Letters and inquiries from these distributions are still coming in. The program for the future includes the continuation of this and other kinds of distribution work.

Are there, within your circle of relatives or acquaintances, some who are in colleges or universities for whom you are burdened or concerned? Send us their names and addresses and we shall take it as a very sacred privilege to carry on the ministry the Lord has laid on our hearts. A few brief words as to the condition of such individual students will be of help in our choice of letter to them. We solicit also your prayers for this work. Send all communications to the Student Scripture Distribution Society, Wheaton College, Wheaton, Ill.

Bountifully Sowing the Precious Seed

WHILE the Centenary of D. L. Moody's birth is being celebrated throughout America and Great Britain, it is significant that the Bible Institute Colportage Association of Chicago, which the evangelist founded in 1894 for the publication and dissemination of Christian literature, should

be able to show a larger output during the fiscal year just closed than that of any similar period in its history.

There are many things in the world to discourage the hearts and try the faith of God's people, perhaps as never before, but the report of this Association is most encouraging. During the twelve months which ended February 28th, the distribution of the society's own publications in this and foreign countries totals 6,376,259 copies of evangelical books, booklets, Gospels, Testaments, Pocket Treasuries and salvation tracts. This vast quantity exceeds the previous year's distribution by more than two million copies.

Much of this attractive Christian literature was sent free to prisons, hospitals, CCC camps, mountain and pioneer schools, fire stations, lodging houses, lumber camps, state institutions, and the peoples of Alaska, Philippine Islands, India, Mexico, Central and South America, Spain and Africa, as well as those in French Louisiana, and the flood and drought-stricken areas. Many books of the Moody Colportage Library were sold from home to home by a thousand or more faithful colporters, or book missionaries. A considerable quantity of the Association's publications reached the public through the mails and the usual book channels. And as a result of this ministry, many Christians have been built up in the faith and countless souls have been saved. Moody still lives, and the work he instituted continues with blessing. There was never more need of such ministry than now.

Young Evangelist Campaigns Against Liquor in Korea

By the REV. CHARLES ALLEN CLARK

THE Church of the West knows pretty well about the Church of Korea, 350,000 Presbyterians and some 60,000 Methodists and enough in the small denominations to make up a half million. All of these have always practised temperance. No person using liquor or having anything to do with its manufacture or sale can be a member of the Church and no man who smokes can be an officer in the Presbyterian Church.

These are the only temperance folks in Korea. The 140,000 real or nominal Roman Catholics are dripping wet and the French, German and American priests drink everywhere in public, and have been known to prepare great tubs of beer to refresh the worshippers after a church dedication.

The Women's Christian Temperance Union has had a small work in Korea for a dozen years, its highest enrolled membership, counting children, having been about 3500. The population of the country is twenty-two million, one-fifth of that of America.

Ten years ago one young man received God's call to try to right this evil, and he has worked at it with all his power ever since. Three years ago he graduated from

our Seminary and was ordained. The Korean Church is not educated yet as to its duty to outsiders who drink. It believes that it is hopeless to do anything opposing this militaristic Government. It does not believe that the Government seeks the good of the people or that it would voluntarily pass a law for their good. To give this young man a chance, a few missionaries and Korean friends began contributing to his support. To make half of that support, he took a small church that gets half of his time.

The only law for temperance ever passed in the Japanese Empire took twenty-four years to get through and it is simply one forbidding the sale of liquor or cigarettes to children under twenty. That law applies in Japan and its young people are somewhat protected. There is no law in Korea. "We have more liberty." This young man, Rev. S. S. Song, has been laboring to get that law extended to Korea.

In the Government General of Korea, there is a Social Department which tries to further laws like this, but there is a much more powerful Finance Department which follows the shameful example of President Roosevelt and moves heaven and earth to debauch the people "for revenue's sake," "drinking ourselves into prosperity." Liquor taxes have increased by about 20% every year for five years and now surpass all of the land taxes by 25%. The Government last year gave medals to the deserving brewers who labored to increase that total. The Government reports that there are two million "paupers" in the country. Just two million bags of good grain were used last year to make liquor, enough to have fed all of those paupers. The Government paper reported that the tobacco bill of Seoul city each year would erect and endow three universities or forty academies. The sale of tobacco is a government monopoly and liquor is to be such in 1939.

Against this great organization, this one young man, with the friends whom he can gather, is working to get that law for minors which they have in Japan. In Japan proper, many of the finest people of the highest social and intellectual stamp are workers for temperance and they have given Mr. Song wonderful help. Last August, he secured, through them, interviews with the Prime Minister and several of the other Ministers of State in Tokio. It looks as though he would win and get the law passed this Spring. In getting it, he has had to pledge himself to a campaign to get it enforced and he is eager to do it, but to get as far as he has come has strained every resource of himself or his friends. It looks as though he would have to stop right at this critical time. When America passed Repeal, they made Mr. Song's battle many times harder. They owe him some help for that. Cannot some one over there send us \$300 or some part of

it annually for the next five years? After that the Koreans can run it alone. Send gifts to the treasurer here, the Rev. Allen D. Clark, Chungju, Korea. Thank you.

Korea Letter

By the REV. ARCHIBALD CAMPBELL

STATISTICS show that the Presbyterian Church of Korea still has a vigorous growth. Certain figures are significant. The first decade of this century saw a growth of 1100% in adherents, but in the second decade the increase was only 3%. During the third, the figure advanced to 26%, but in the six years of this fourth decade there has been the almost unbelievable increase of 75.5%. If this rate keeps up, the adherence should certainly double in the present ten-year span.

The baptized membership has not shown the same increase. While it was 1000% between 1900 and 1910, the next decade shows 76%, the third 33%, and the six years of the fourth 24%. The growth in giving runs: 2340%, 203%, 121% and 34% for the last six years. The increase in the number of churches was 500%, 14%, 23% and 14%. There were no native pastors in 1900; there were 40 in 1920; then an increase of 350% in 1920, of 127% in 1930 and 29% in 1936. Between 1920 and 1930 attendance at one-week Bible conferences rose only 22%, but in the last six years it has risen 76%.

Now the upshot of these figures is this: in the first decade of this century there was a great "revival" or mass movement in Korea, influenced, no doubt, by the psychological state of the people on losing their independence. Then there was a period of consolidation, with few gains in adherents, but with a big gain in the number of baptized, in the number of pastors and in contributions. This period of consolidation has now passed. The church seems to be experiencing another great forward movement. Perhaps it cannot be called a mass-movement. But 175,000 added in six years is no small growth. It is larger than some whole denominations in America. It is largely the result of personal evangelism.

This time efforts at consolidation accompany the advance through widespread Bible study. Last year 178,000 studied in Bible conferences, although the baptized membership is only 112,000. In the territory of one station, Syenchun, where there are now only two ordained foreign missionaries, more than 30,000 studied in such classes. Obviously the work has passed out of the hands of foreigners and is being carried on by the church itself. Last year 3,685 studied in Bible Institutes of 6 weeks. In Chairyung Station this year, 444 men were enrolled in the Bible Institute. In these institutes the students pay their own expenses and board, and even a small tuition fee. Graduation leads to no paid job.

But with all this movement, Korea is still

a heathen land with all that that means of ignorance, superstition and sin. Only one in forty are Christian, counting Roman Catholics. Now is not the time to slacken effort. But, sad to say, the missionary force is being sadly depleted, especially the Canadian Presbyterian and the American Methodist Missions. In the European War the strategy employed was that of "developing salients." Where the line was giving way—there the reserves were thrown in, until finally the enemy was put on the run.

* * *

In a statistical poster prepared by a Korean elder for the Golden Jubilee celebration, appeared these sentences:

In China, the missionary work was started in 1807 and after 130 years there are 800,000 Christians, but there is a population of 475,000,000, so that each Christian must win 593 others. (Almost hopeless!)

In Japan, the missionary work was started in 1859 and after 76 years there are about 300,000 Christians; as there is a population of 64,500,000, each Christian must win 214 others. (What a problem!)

In Korea, the missionary work was started in 1884 and after 50 years there are 520,000 Christians; as there is a population of 20,500,000, each Christian must win 40 others. (What a burden!)

In the United States, missionary work was started in 1621 and after 310 years there are 60,870,000 Christians; as there is a population of 123,000,000, each Christian must win only one other (Hallelujah!).
KANKAI.

News from China

By the REV. MARK A. HOPKINS

SO MANY events of intense interest have happened in China recently, that there is an embarrassment of riches from which to select and condense. China is being unified as never before by railroads, bus lines, telephone and telegraph, but especially in the last few years by radio and airplane. This fact was brought out in a notable way by the recent Sian coup, when **Generalissimo Chiang Kai Shek** was forcibly detained by **Chang Hsueh Liang** in the far distant city of Sian. News of the event was flashed all over China by radio, and the whole nation as one man gave expression to its righteous indignation, sympathy, and patriotism in a manner utterly unique in China. Heretofore China's patriotism has been largely negative and based too much on opposition to foreign nations; but now we behold a real patriotism based on love for China and loyalty to the men who are trying to lead China in the right direction. All realized that any harm to **General Chiang** would be a national disaster of the first magnitude. And that there was grave peril is shown by the fact that Chief of Police of Sian, a man loyal to **General Chiang**, and the members of the General's body guard including his own nephew, were shot at the outset.

This new patriotism reached its highest expression in Christian circles, a fact which will do much to refute the oft-repeated accusation of non-Christians that Christians are unpatriotic. As soon as the awful news was broadcast, Christians throughout China went to their knees in earnest prayer. A typical instance of this happened here in Tengersien. The faculties and students of the North China Theological Seminary and the Mateer Memorial Institute, four hundred strong, stopped all classes for a day and gave the whole day to prayer, pleading with strong cryings and tears for the release of their beloved Leader.

The release came late on Christmas Day, as God's answer to earnest prayer, and as God's great Christmas gift to China. When the radio flashed out the welcome news 400,000,000 people went wild with enthusiasm, and prayers of thanksgiving and praise went up from thousands of Christian hearts, privately and in groups. An airplane brought **General** and **Mme. Chiang** from Sian to Nanking in a few hours, a trip which formerly took weeks. The fact that the release came on Christmas Day will make that Day memorable in the annals of China for years to come. Already, according to a Shanghai daily, Christmas Day is being observed more and more in China by both Christians and non-Christians alike. The same daily continues: "Although Buddhism and Taoism are considered the predominating religions of China, Christianity, nonetheless, has a great influence upon the thought, literature, art, customs, and lives of a great number of Chinese. Many of China's prominent men and leaders are Christians, including **Generalissimo Chiang Kai Shek**, **Mr. T. V. Soong** and a host of others."

Later on, as facts connected with the Sian coup began to leak out, the *North China Daily News*, China's leading English Daily, published the following: "On the Christmas morning, **Dr. Kung**—whose wife is a sister to **Mme. Chiang** and **Mr. T. V. Soong**—was saying his prayers as on any other day. When he opened his Bible, a thick volume of almost 2000 pages, he found Chapter 16 of the Acts of the Apostles, which tells of the release of St. Paul. The page which he opened at begins with verse 35 which reads: 'But when it was day, the magistrates sent the sergeants, saying, Let those men go.' **Dr. Kung** continued reading to the end of the chapter which closes with the words 'they comforted them and departed.' **Dr. Kung** marvelled at their appropriateness and felt strangely comforted at their message. He then told his friends of his conviction that the **Generalissimo** would be released. The same afternoon news of **General Chiang's** release reached the Finance Minister (**Dr. Kung**)."

The same article continues: "It is learned that **General Chiang**, a devoted Christian, asked for his Bible only, when approached by his captors regarding his requirements."

The Shanghai *Evening Post* of February 27th, 1937 carried an interesting article on **General Chiang** and his wife, from which the following excerpt is taken: "His wife, sister-in-law of **Sun Yat Sen**, and member of the famous Soong family, has played an important part in the building of **Chiang's** extraordinary career. She shares actively in his enterprises, even as she was active in the negotiations which preceded his release by **General Chang**. Her graciousness, understanding and shrewdness have been so invaluable to him in his contacts with outsiders that she has been termed his unofficial Foreign Minister. When he receives foreigners she translates for him into English with a clipped London accent, although she is a graduate of Wellesley. Whenever possible visitors are persuaded to see her instead of him.

"The **Generalissimo** was converted to Christianity after his marriage to **Mayling Soong**, a devout Methodist, in 1927. Before that he was a Buddhist, who between wars retired to secluded temples for prayer and meditation, sometimes for periods of several months. The life of this couple has a strong religious note. Grace is said before each meal. Brief family prayers are held every afternoon, while on Sundays missionaries conduct special family services. Neither **Chiang** nor **Mrs. Chiang** drinks or smokes."

It is interesting to note that just previous to the Sian coup, an issue of **TIME** came out with a splendid picture of **Generalissimo Chiang** on its cover, and a long article describing the greatness of the man and his achievements in remaking China. This issue of **TIME** was banned by the Japanese Government in Japan and Korea, on the flimsy pretext that in a small inconspicuous paragraph slighting remarks were made about the Emperor of Manchukuo! The real reason for the ban undoubtedly was opposition to **General Chiang**, who in the five years since the seizure of Manchuria in 1931 and the Japanese atrocities in Shanghai early in 1932, has done so much to unify and strengthen China, that it is doubtful whether the Japanese, with their own home troubles, will ever try to attack China again. Missionary friends of the writer visited Korea just before Christmas. In their hand bags they had a copy of the above issue of **TIME**, which was confiscated by the Japanese customs officers when they entered Korea. They told me that the young officers devoured it with avidity!

The Sian coup was engineered by the Communists using **Chang Hsueh Liang** as their tool. This is what made the affair so very serious for China, and especially for the Christian movement in China. How thankful we ought to be that serious consequences were averted. Missionaries in Sian were virtually held as hostages during the coup, and after **General Chiang's** release Consuls advised immediate evacuation of all

missionaries as a precautionary measure. Things have quieted down there since and it may be possible for all to return soon.

That the registration of mission schools and training schools for nurses, which requires the holding of the weekly memorial service to **Dr. Sun Yat Sen**, is a very serious mission problem, needs no better proof than the following facts from a faithful missionary laboring in a large mission station: "During the past six weeks we have had a number of idol processions in this city during which the people were praying for rain. In some of the palanquins usually used for idols the picture of **Dr. Sun** was carried in these processions. Two weeks ago while **General Chiang** was in detention in Sian local soldiers circularized the people with tracts urging them to pray to **Dr. Sun** for **General Chiang's** release. It is doubtful whether these things are peculiar to this section of the country, but the above certainly proves that in the eyes of some at least **Dr. Sun** is looked on as a deity."

Progress in mission work when measured by years is very slow, but when measured by decades or quarters of a century, substantial progress can be seen as the following facts go to show. Last fall I attended the annual meeting of the Kiangpei Presbytery in the city of Hsuehfu. This Presbytery is a part of the Chinese Presbyterian Church. This meeting marked the twenty-fifth anniversary of its organization. A comparison of then and now brought out many encouraging facts. Twenty-five years ago the Presbytery was organized in Hsuehfu with five missionaries and four Chinese elders, but no Chinese pastors. Four of the missionaries and two of the elders are still living, though not all in attendance at this meeting. Now there are thirty sessions, forty missionary and Chinese pastors, the latter more than double the former, over a hundred elders, and some seven thousand church members. Then the Presbytery met in a little chapel connected with the hospital. Now in Hsuehfu there are four churches, three of which are large self-supporting churches with their own pastors. I preached Sunday in one of these churches to an audience of about six hundred. The Presbytery now has its own home mission field and presbyterial schools, supported by native contributions. Four graduates of the North China Theological Seminary were examined and licensed at this meeting of Presbytery, and will soon be installed as pastors. One elder in attendance was eighty years old, but not too old to be present for early morning prayers at seven o'clock.

At the Anniversary Celebration the church was packed to the limit. **Dr. B. C. Patterson**, the Moderator twenty-five years ago, presided over the meeting. The minutes of the first meeting were read, a special hymn composed for the occasion was sung, and appropriate addresses were made. **General Chiang Kai Shek** celebrated his fiftieth

birthday during the meeting of Presbytery, and the Presbytery very fittingly sent him a telegram of congratulations, assuring him of their prayers for him and the Chinese Government. By the way, the nation celebrated the General's birthday by presenting the Government with a large number of airplanes for the protection of China.

The following interesting account of the life of **Dr. Wu Swei-ling** who died at Taichow on December 12, 1936, shows how the gospel affects the life of the individual Chinese. "She was forty-seven years old when she died and had lived in Taichow sixteen years as a member of the staff of the Sarah Walkup Hospital. Her history is rather unique. She was born in Foochow, Fukien Province, and not being wanted by her parents, whoever they were, she was laid at the doorstep of a missionary's house. She was taken in, cared for through the years and educated for a life of service among her own people. She was given a fine medical education, with post-graduate work at Peking Union Medical College. For the past sixteen years as a member of the staff of Sarah Walkup Hospital she lived a simple, unpretentious life of service to the women and children of Taichow and the surrounding country. Great crowds filled to overflowing the North Gate Church when her friends gathered at the memorial service to pay respect to her life of service among them. The magistrate and other prominent citizens spoke from the platform and paid glowing tribute to **Dr. Wu's** skill as a physician and Christian character as a woman, not hesitating to call on all of us to follow her fine example of simple living and sacrificial service.

"**Dr. Wu** had saved about \$10,000.00 during her life and in her will left it all to the Christian institutions with which she had been connected. Seventeen mow of farm land were left to the Sarah Walkup Hospital, fourteen mow of land together with \$3,000.00 were left to the Taichow Presbyterian Church, and a large sum was left to the girls' school in Foochow for the education of other orphan girls like herself. In her death she completed her life of service on earth by giving her savings to the cause she loved and believed would continue to serve her people as she had done. Wreaths, scrolls, banners and other emblems came by the hundreds to hang from the walls and to bedeck the platform of the church as a testimony of respect on the part of a large circle of friends. Never before has a Christian funeral in Taichow assumed such proportions of public interest as the funeral of this homeless Chinese woman doctor."

During the winter vacation in January the writer and other members of the North China Theological Seminary Faculty were away holding Bible Conferences. The eagerness of Chinese Christians everywhere for the Word is most encouraging. One day

while waiting in a bus office my eye caught an original method of deciding whether children should ride free, pay half fare, or whole fare. Opposite the ticket window on the wall there was a green line .8 meter from the floor, and above it a red line 1.3 meters above the floor. Children no higher than the green could ride free, no higher than the red for half fare, all above it whole fare!

One of the duties of a missionary is to provide Christian literature, and especially books explaining the Bible. The writer has just issued *A Practical Mandarin Commentary on First Corinthians*, published by the Religious Tract Society for China. It is a book of 358 pages, and for the first time makes available to the Chinese in popular language the teachings of this great Epistle.

Early in February we were glad to welcome back to TENGHSIEN **Dr. and Mrs. A. B. Dodd** who had been on furlough since December, 1935. **Dr. Dodd** returned via Palestine and Egypt, having a most interesting and profitable trip through Bible Lands. **Dr. Dodd** has been a most valuable member of the faculty of the North China Theological Seminary from the time of its establishment, and we are glad to have him back with us again.

TENGHSIEN, SHANTUNG.

The Presbyterian Church in Canada

By T. G. M. BRYAN

THE General Board of Missions held its annual meeting in Toronto in March, and appointed **Dr. W. R. Quinn**, London, Ont., to be superintendent of the Jobat Hospital, in the Bhil Mission in Central India. Five members of the graduating class of Knox College, out of fourteen, applied for appointments at home and abroad, and received them as follows: **R. MacKay Esler**, St. James Church, Winnipeg, Man.; **H. G. Funston, B. A.**, to open up new work among the miners at Stewart, B. C.; **A. J. Gowland, B. A.**, Tisdale, Sask.; **Scarth Macdonnell, B. A.**, North Side Church, Regina, Sask.; and **DeCourcy H. Rayner, B. A.**, missionary to British Guiana, South America, succeeding **Rev. David Marshall**, who is resigning. **R. Malcolm Ransom, B. A.**, of Westmount, Que., member of the graduating class at Princeton Seminary, goes to Meath Park, a frontier mission in Northern Saskatchewan.

In the March number of "The Presbyterian Student" there appears an article entitled "Against the Barthian Theology," which has caused a good deal of controversy and which is very revealing as to what the writer, **Professor F. W. Beare** of The Presbyterian College, Montreal, himself apparently believes. These are the words of one paragraph: "Christianity has from the beginning claimed as its own 'whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report.' It was not content to appropriate

the Old Testament alone, as if the Jewish Scriptures were the sole legacy of antiquity which possessed permanent value for humanity. It seized with equal zeal upon the writings of the great Greek philosophers, upon the sublime poetry of Virgil, upon the broad universalism of Roman law, and claimed these and all the true treasures of the ancient world for its own. The Fathers claimed for Christ not only Moses and David and Jeremiah, but also and with an equal title, Socrates and Plato, Zeno and Virgil. They recognized that 'the True Light which lighteth every man that cometh into the world' had shone not only in Judaea, but in every land. We are false to the true tradition of the saints, apostles, prophets, and martyrs if we allow **Karl Barth** to persuade us to accept only our Jewish inheritance and to repudiate 'the glory that was Greece and the grandeur that was Rome.'" There are still a few copies of the March issue left at Knox College, Toronto, in which **Professor Beare's** whole article is found. Fortunately, it is stated inside the cover of "The Presbyterian Student" that "the pages of this magazine present the opinions of individuals, not the official ones of the Student Societies of the Colleges, nor of the Faculties, nor of the Church at large."

TORONTO, ONTARIO.

News Letter from Mexico

By ALICE J. McCLELLAND

A VERY notable advance in the field of religious literature in Mexico is the launching of a quarterly review called "*Luminar*," the Spanish word for "luminary." It is called a magazine of dynamic orientation and is edited and administrated by **Pedro Gringoire**, which is the nom de plume of **Sr. G. Baez Camargo**, Secretary of Religious Education for the cooperating evangelical churches in the country. It is a project which **Sr. Camargo** has undertaken with the help of personal friends in England and the United States. The first issue contains a "Presentation" which states its purpose, that of "shedding light on the problems and perplexities which disturb the conscience of our age and of pointing out, according to the judgment of its own convictions, a dynamic orientation in the cross-ways which are found in individual and collective life." It also states that it is a Christian review, though not dogmatic nor confessional. It will strive to "trace the projections which Christ's message has for the concrete problems of our age and draw, in terms of the present, the resultants of the forces which He liberated and set in motion in the course of history."

A glance at the list of authors of the first issue shows names prominent in philosophy, science, literature and religion, including an ex-president and an ex-professor of the National University of Mexico, both of whom are writers of well merited fame

in the Spanish-speaking world. There is an article by **Kenneth Grubb**, of the World Dominion Movement. Most of the articles deal with religious subjects and all are treated from a Christian point of view. Besides serving as an educational agency for evangelicals the review is a direct effort to reach the educated people of the Spanish-speaking countries, most of whom are blinded to the teaching of the gospel either by religious or atheistic prejudice. That there is a hunger in the heart of many such for something beyond the reach of their experience of religion or of their philosophy of life has been demonstrated time and again. The backers of this venture hope it will be the means of bringing to them a message and pointing out the way to a saving knowledge of God in Christ.

Two young Mexican women, one of whom is a Presbyterian secretary and the other a religious education worker, have just returned from a trip to the Hot Country in the State of Guerrero, where missions are more or less in the pioneer stage. Part of the tour was made under the protection of lay workers or ministers but they made parts of it alone. The state of morals in the region is shown by some of their experiences. That two young women should dare, or that they should be allowed to travel without their families' chaperonage was entirely outside of the experience and understanding of all the people they met except the few evangelicals with whom they worked. They were asked where they were from, if they had no home, if they had no parents, why they did it, if they got paid for it, how much they got paid for it, etc. They succeeded in encouraging two girls in a village they visited to go to a Bible School and undertook to escort them to where they could send them safely by bus. A man in the village had had his eye on one of the girls and had been watching for an opportunity to carry her off by force, which is the prevailing mode of procedure. When he learned that his prize was about to escape him he followed on horseback with several friends. The four girls were mounted on burros and had a man-servant of the family as protection. The servant was armed, but so were the other men and they threatened the girls with such expressions as "There'll be one apiece!" but never did actually attack them. The only visible reason is because the Lord didn't permit them to do so. The girls made a three days' journey of what the mail carrier makes in a day and a half, stopping a good while before dark at whatever village they found available and staying there the next morning till the day was well advanced. After the first day there were soldiers along the road who also "said things" to them but served as protection even then.

The trip was very successful however, in spite of the dangers involved. The women of the scattered congregations were en-

couraged, instructed and organized into societies. The children were given some instruction. The Presbytery is only a year old and the Presbyterian is just getting started, but with such intrepid and indefatigable workers, under God, great things will be accomplished. It is significant also that the tour was made by nationals. The two young women are products of the mission schools, having been trained in them from the grades through the secondary years. The secretary has had a three years' course in a Bible School maintained by the largest Presbyterian congregation in the country, the "Church of the Divine Saviour" in Mexico City. It shows that the missionaries are beginning, at least, to make themselves unnecessary to the progress of the gospel in Mexico.

CHILPANANGO, GUERRERO

News Letter from Dominican Republic

By E. H. RAY

DURING the latter part of December and in January of this year, for several weeks, we had real tropical rain; rain that in certain areas of the country damaged crops, overflowed streams and rivers, affected roads, and was the cause of ruined expectations to many farmers.

After that, rain ceased, and as Easter time came near we began to feel the need of rain, the lack of which, according to some of our dailies, is menacing our agriculture in some regions, and has actually ruined it in other parts of this land.

To help the farmer in certain dry sections, the National Government inaugurated some weeks ago, an irrigation system at Mao, in a rich agricultural zone.

As we enter upon another year, Christians of various groups in this land are becoming more active in the work of Evangelism. It is noticed, especially among the younger generation of Christians, great willingness to carry the *Message* to those in the backwoods, distant hamlets and isolated homes. In most of the principal cities and towns there is some Gospel center established, holding regular meetings.

The centennial anniversary of St. Peter's Church, the oldest Protestant Church in Samaná, was celebrated last January, in connection with the Fifteenth Annual Assembly of the Iglesia Evangelica Dominicana. The pastor of this church is the Rev. **Domingo Marrero Navarro**, a young, active and consecrated minister of the Gospel.

At this Assembly we had the pleasure of hearing the **Bishop Ernest Richardson** of the M. E. Church, area of Philadelphia, and **Dr. Edward Odell**; also, we had with us as visitors the superintendent of the Free Methodist Mission, some representatives of the Porto Rican ministry and others, along with the members of said Assembly, ministers and pastors from different stations in the Republic.

SAMANA

News in Nutshells

Poll on Church Union

A RECENT poll taken by the American Institute of Public Opinion among American Protestants on the subject of Church Union showed fifty-six per cent. against the idea. The Institute states that "throughout the United States as a whole there is not enough sentiment for Church Union to foreshadow the success of the movement. In certain sections of the country, however, the strength of union sentiment is unmistakable."

Talking Bibles for the Blind

THE New York Bible Society has made a specialty of supplying Scriptures to the blind in the revised Braille, and recently in the new talking books. In this latter form, all of the New Testament and twelve books of the Old Testament are now available. Any blind person, with the aid of a talking book reproducing machine, may hear the Bible read at his own convenience without calling upon some sighted friend to read to him. The society assists the needy blind with suitable grants of these Scripture records, and employs a trained blind woman to visit and instruct the blind in the use of the Braille and the talking books.

Whither Bound?

FOR many years past there has been a feeling of uncertainty as to the steadiness of the standards of the Y.M.C.A. Many sincere men and women have doubted that this well-known, and hitherto highly respected institution, was true to the ideals of its founder. From different parts of the world have come stories of an alarming nature, and the question has been asked time and again—Whither bound? Recent agitation in Toronto for the opening of the Y.M.C.A. tennis courts on Sundays has given rise to new waves of disappointment in the management of that organization, and to renewed conviction that all is not well.

When a professedly Christian organization gets into the vanguard of a move to break down the sanctity of the Lord's Day, Christians are justified in lifting their voices in protest against such actions. An organization that appeals to the Christian public for funds, ought to provide leadership by example to the youth of this and other lands. We are afraid that Christian standards have been compromised in an effort to attract the crowds to the Y.M.C.A.'s. Young men can never be made Christians by compromise, and it is this lowering of the standards of Christian faith and practice that is responsible for the request for Sunday tennis.—*Toronto Globe*.

Increase Pamphleteering

SALES of Roman Catholic pamphlets have increased tremendously according to racketeers and publishers throughout

the United States. Many of the churches are installing racks in the rear.

Arresting Statistics

RECENT statistics show that there are approximately 26,000,000 children below the age of 15 years who have absolutely no affiliation of any kind with a Christian home, church, or Sunday School.

In New York City, fully 70 per cent of the people are entirely out of touch with any church.

Virginia Bans Whiskey Signs

AN ORDER has been issued in Virginia forbidding all outdoor advertising of distilled spirits.

Protest Borrowed Money

RECENTLY a group of Dunkards and Mennonites from East Lampeter School District of Pennsylvania traveled to Washington to protest against the P. W. A. making a grant of \$66,250 for a consolidated school. They claimed that their religious tenets were opposed to borrowing money.

Thirsting for the Word

THE American Bible Society reports that there is an insatiable craving for the Scriptures in China. In 1935 the American Bible Society distributed in that great land 24,000 Bibles, an equal number of Testaments and 2,100,000 Portions. The distribution of other Bible Societies brought this figure to the amazing total of over nine million volumes. If funds were available, an even much greater circulation than this would be eagerly absorbed by this mighty awakening people.

There were only 14 Protestant Christians in China one hundred years ago. Today there are more than 500,000 Protestant church members, and many others whose families are under the influence of Christianity.

Southern Baptists Decrease Debt

THE Southern Baptist Convention is continuing its steady lifting of its great debt: On January 1, 1933, the debt on the Foreign Board was \$1,110,000. On November 1, 1936, it was \$397,500.

Bible in Schools Upheld

THE Freethinkers of America, through its president, have again sought to prevent the Bible from being read in the public schools of New York City (*N. Y. Sun*, Jan. 29). The Supreme Court Justice held that "when a principal or teacher reads a Bible passage without comment, he does not violate either the State or Federal Constitutions." Referring to a previous ruling by Justice Collins, he said: "It would be a travesty on our constitutional guaranties of

liberty and conscience to inquire into the sectarianism of those seeking access to public school buildings. With whatever emphasis repetition can lend, the court emphasizes his (Judge Collins') statement, 'Liberty for nonbelievers in God, but denial to believers in a Deity would be mock liberty.'" This present action is based squarely on the Constitutional question of whether the Bible may be read in the public schools.—*Alliance Weekly*.

"Till He Come"

THE Methodist Episcopal Church has revised the ritual they use in celebrating the Lord's Supper. They omit the three words from I Cor. 11: 23-26—"Till He Come."

Unscriptural Union

THE editor of the *Baptist Times* says: "We are not much attracted by re-union through a process of absorption. Neither are we drawn by the attempt to reduce the Christian faith to a minimum so that it contains nothing that is contrary to what is called 'the modern mind.' Many attempts have been made along that line without success. Is it impossible to make our appeal to the New Testament as the authority? After all, it is the only authoritative textbook on the Christian faith."

Catechism "Roll of Honor"

A YOUNG girl of sixteen years, Lily Mae Wingate, of Mayesville, S. C., has made an unusual record in Catechism study.

Her pastor, Rev. R. L. Grier, wrote to the Committee of the Presbyterian Church, U.S.: "Please place on your Roll of Honor the name of Miss Lily Mae Wingate for reciting perfectly the Larger Catechism, together with proof-texts. This could not be done at one sitting. She recited to me, and I would spend about an hour hearing the answers and proof-texts. Sometimes she would go an hour and a half or two hours. She recited the verses given as proof-texts, and told the location of them. Miss Wingate has recited perfectly during the course of her Sunday school attendance five Catechisms: Child's Catechism, Introduction to Shorter Catechism, Shorter Catechism, Larger Catechism with proof-texts, Old Testament History from Adam to Saul, Old Testament History from Saul to Christ."

World Religions

WORLD DOMINION has recently published authentic tables as are available of the percentages and numbers of the religions of the world:

Catholics	350,000,000—17%
Orthodox	150,000,000—7%
Protestants	230,000,000—11%

Of the non-Christian religions the Confucianists form 17%, Hindus and Moslems, 12% each, with Buddhists, Animists, Shintoists, Jews and others making up the remainder of the 2,040,000,000 in that class.

Atheism Totters

THE Moscow *Izvestia* announces the failure of the Soviet Government's elaborate attempts to uproot religion in Russia. The Atheist League, which, a few years ago, had a membership of 6,000,000, now has only a third of that number, and a leader of the anti-Christian movement has recently admitted that 50 per cent. of the population are believers, and that the number is growing.

The atheists are doing all in their power to hold their ground and are continually forming new plans for stronger propaganda. Thus on the one side one sees a revival of religious opinion in Russia, and on the other intensified campaign against church and religion. Relations become more and more acute.

Rumanian Jews Turning to Christianity

THE LIFE OF FAITH (London) in a recent number tells of a remarkable movement toward Christianity which has started from within Jewry itself, without any external influence. The headmaster of a Jewish girls' secondary school, Mr. Samielevici, made a special study of anti-Semitism, publishing a book on the subject, and as a result of his studies he came to realize that the only solution to the Jewish problem is to be found in acceptance of the Lord Jesus Christ.

Not only did Mr. Samielevici become a Christian, but he is the originator of the present movement. The firstfruits of his labors are 200 of the best Jewish families in Bucharest, who are prepared to become Christians. These people sent a deputation to the head of the State Church in Bucharest, the Patriarch Miron Christian, petitioning him to administer baptism to them; they also informed him that they are prepared to build their own church, and they wish to form a separate congregation, with their own minister.

But according to reports in the Bucharest Press, the Patriarch shows no inclination toward this Christian zeal on the part of the Jews, and unless they will comply with his conditions, which are described as humiliating, he will not recognize them as Christians.

The Press is also conducting a strong campaign against them; the leading paper has published an article entitled, "Will they also take the Church from us?" and it is to be feared that many discouragements, and possibly persecution, will have to be faced by this band of Hebrew Christians. But they remain constant.

To Promote Biblical Research

THE University of Oxford is asking for \$500,000 to promote Biblical research. It states that the religion and civilization of both Great Britain and the United States have been founded and reared on the Bible.

A later issue of "Christianity Today" will contain a full and accurate report and interpretation of the General Assembly. A subscription blank is enclosed. The price is \$1.00 a year everywhere.

The Church in Germany

THE Church Elections in Germany have been indefinitely postponed and may be abandoned altogether. Last month the leaders of the Confessional Church and of the Lutheran Church Councils issued a joint manifesto which includes these words:

"The Evangelical Church belongs alone to the Lord, Who has bought her with His Blood, that she may live under His rule and serve Him. The Church is therefore precluded from agreeing to any ordinance which stands in contradiction to the task which has been assigned to her through the word of the Lord and to which her confessions bear witness."

Blasphemy

HERR KERRL, the German Minister for Church Affairs, says, "Adolf Hitler is the real Holy Ghost."

—*Fundamentalist* (London).

Evangelism in Mexico

A CO-OPERATIVE effort in wide-spread evangelism is being arranged, in which, among others, the National Bible Society of Scotland, the Scripture Gift Mission, the Evangelical Churches and the Latin America Prayer Fellowship will take part. The campaign, lasting five or six years, is designed to reach the entire population of 16,000,000, which includes 3,000,000 of non-Spanish-speaking Indians. A large circulation of the Scriptures will be a feature of this great effort.

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In Extremis

THE CHRISTIAN (London) in commenting on recent events in Spain says: "Twenty-five years ago the events in Spain would have seemed incredible, and would, in any case, have shocked the world beyond measure. To-day, the nations are so inured to bloodshed and savagery that a large proportion of people receive with no surprise and little consternation the news that when the insurgent forces entered Badajoz, they shot forthwith in cold blood some 1,200 prisoners who had supported or were suspected of having supported the Government in defending the city. Thus, in a struggle against their own countrymen, the Spaniards are failing to show any regard for the principles of mercy that, under international law, prevail as between the combatants of opposing nations. Nowadays, it seems, men will be more bloodthirsty against their own kin than against a foreign enemy. It is also noted in reports from Spain that the priests are actually fighting with the anti-Government units, and the Roman Catholic Church generally is supporting the insurgents. While this is no doubt due primarily to a desire to defend the Church against irreligious politicians, no opportunity will be lost in the endeavour to fasten the collar of the Papacy more firmly about Spanish necks, and this is a consideration that cannot be overlooked as we commend the unhappy country to the prayerful sympathy of Christians."

Russians Outside Russia Reached

THE Russian Missionary Relief Service is performing direct missionary work among the millions of Russians and Ukrainians outside of Russia. Many of them have been separated from Russia by the division of lands following the World War. It is a field white unto harvest. There are many educated Russians, men and women of great influence before the Revolution, who were regarded by Communists as enemies and had to flee to other lands. Having lost all they had, broken-hearted, homeless and unwanted in most of the countries because of the unemployment prevalent everywhere, they became an easy prey to all kinds of perverse movements which gave them stone instead of bread, and also to despair and even suicide. The Gospel of Jesus Christ is the only balm for their wounds and salvation for their lives. We are glad to report that it is being supplied to them as fast as our funds permit it. I. Neprash, director, conducts correspondence with many countries, sending out tracts and Scriptures, and encouraging and directing the work through correspondence. A part of this activity is the work among the Jews in Poland.