

CHRISTIANITY TODAY



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

SAMUEL G. CRAIG, Editor

ETHEL WALLACE, Assistant Editor

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Editorial Notes and Comments

JESUS CHRIST IS LORD

Wherefore also God highly exalted him, and gave him a name that is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians 2: 9-11.

HT IS fundamental to the religion we profess that the Jesus portrayed in the Gospels had not only had a pre-existent life but that He has a post-mortem life. Had He not been consciously alive prior to His birth in Bethlehem we would be compelled to see in what is called the Incarnation merely the birth of the greatest of the sons of men. Did He not today possess a post-mortem life He could not be our present Lord and Saviour.

There is a true sense, of course, in which all men possess or will possess a post-mortem life. But while those other than Jesus do not pass out of existence at death they cease to be active in this world's affairs. Those who remain are no longer conscious of their presence and such influence as they continue to exert in this world's affairs is but the after-effects of what they did or said previous to death. It is otherwise, however, with Jesus. He is still active in this world's affairs and while abiding the same yesterday, today and forever continues to exert a direct and molding influence over the thoughts and activities of men similar to but much greater than that which He exerted in the days of His flesh.

It is the fact just related that makes the New Testament the most modern, the most up-to-date of all books. It is a book which in the nature of the case will never become a book of merely historic interest. And that because the Person with whom it deals is one who can truthfully say: "I am He that liveth and was dead and behold I am alive forevermore." The New Testament tells us not only of what Jesus was but of what He is; not only of how He thought and felt some nineteen hundred years ago but of how He thinks and feels today; not only of the supernatural power

He wielded then but of the supernatural power he wields now. To you who read these lines He speaks as truly as He spoke to those who were His earthly contemporaries saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls."

We are particularly concerned on this occasion to stress the fact that Jesus exists today as "King of kings and Lord of lords." This is recognized and acknowledged by all branches of the Christian Church—as was to be expected in view of the manner in which this truth is spread over the pages of Scripture. But while Roman Catholics and Protestants are at one in acknowledging Christ as Lord they differ somewhat radically in their conception of the manner in which He today exercises that lordship. Roman Catholics would have us believe that He has appointed the Pope as His vicegerent on earth; and so that He exercises His lordly authority through the instrumentality of another. It is no doubt conceivable that He should have thus delegated His authority to another. We believe, however, that there is no valid reason for supposing that He actually has. We hold, therefore, with the whole Protestant world that the Pope presumes to exercise an authority that does not rightly belong to him and that we are directly responsible to the Lord Jesus Himself.

Obviously the lordship of Jesus is widely ignored. Everywhere there are those who say by their actions if not by their words that they do not recognize His right to rule over them. It is necessary, therefore, to distinguish between His *de facto* and His *de jure* rule, i.e., between the obedience that is actually yielded Him and the obedience that is His by law and right. According to law and right Jesus is entitled to universal obedience. As a matter of fact only a relative few render Him the homage and obedience that is His due. We may be sure, however, that things will not always remain as they are in this respect. Jesus being what He is we may be confident that He will make good His claims and that the time is coming when all men, willingly or unwillingly, will acknowledge His lordship. Let no one suppose that Jesus' right to rule rests on the consent of

men, that He exercises rightful authority only over those who acknowledge His lordship. It is not for you or for me, it is not for any man to say, whether he will live in Christ's kingdom. This is true, in some degree at least, of the kingdoms of this world. If we do not like the way in which authority is exercised in that one in which we happen to be we may move to one more to our liking. Nothing like this is possible, however, in connection with the kingdom of Christ. His kingdom is not confined to any special territory. Go where we may we are still within His jurisdiction and answerable to His authority. We might as well suppose that we can go where the law of gravitation does not operate as suppose that we can go where Christ does not hold sway. Hence just as it is the part of wisdom to adjust ourselves to the law of gravitation so that it will operate for our advantage and not for our disadvantage, so it is the part of wisdom to adjust ourselves to the Lord Jesus in such a way that His rule will bring us weal not woe, gain not loss, life not death.

It is highly important that we realize the all-inclusiveness of Christ's rule. Not only does He demand obedience of all men, He demands obedience of them in all things. This is often overlooked. So at least it would seem. At any rate many act as though they think that life is built in hermetically sealed sections—some of which are subject to Christ's rule and some of which are exempt from that rule. There are those, for instance, who are kind and considerate in the home but hard and cruel in the market-place; others who are just and honest in business dealings but crooked in politics; still others who confess Christ as Lord in the Church but who practically deny Him in other relations of life. As a matter of fact, irrespective of what we may think, life is not built in hermetically sealed sections with the result that there is no sphere of life conceivable in which Jesus does not maintain His demand that He be honored and obeyed. Let it never be forgotten that Christ's lordship extends over the whole of life, not merely over a part of it. Wherever we may be, in whatever we may engage in the sphere of thought or action, we are in the presence of the Lord Jesus and answerable to Him for our conduct. Always and everywhere our first question should be, not Will it pay? or Is it expedient? or Is it popular? but What is the will of our Lord? What would Jesus have me do?

Before concluding, for our heartening and encouragement, let us remind ourselves that the Lord Jesus has graciously placed Himself under obligation to those who strive to bring all their thoughts and activities into captivity to Him. As the subjects of the King we do, indeed, owe Him homage and obedience. At the same time, however, He, our King, grants us support and protection. What holds good of our relation to the State holds good in fuller measure of our relation to the Lord Jesus. As long as we obey the laws of the State, the State will protect and defend us. If others seek to take away our life, our liberty or our possessions we are not dependent on our own re-

sources: all the power of the State is pledged for the support and defense of even the weakest and most insignificant of its citizens. In like manner—but in fuller measure and more dependably—so long as we serve Jesus as Lord all His power and strength is pledged for our defense and protection. No matter how weak and helpless we may be in ourselves, no matter how strong and reliant they may be who are against us, we need not fear, for greater is He that is for us than they that be against us. Left to ourselves we would no doubt soon be overcome of evil, but, as things are, the Lord Jesus watches over us and defends us—with the result that we are able to prevail not because of our own strength but because of the strength of Him in whom we have put our trust. Let us then be of good cheer. Though all the hosts of earth and hell should conspire together to accomplish the undoing of the weakest of Christ's true subjects they would not succeed. Unto Him who watches over us and defends us has been committed all authority in heaven and on earth.

THE COMMUNICANT'S MANUAL

THE General Assembly of 1932, on recommendation of its Standing Committee on Christian Education, authorized the appointment of a committee of five to cooperate with the Board of Christian Education in the preparation of "a communicant's manual for uniform use in the Church." In pursuance of that action Harrison Ray Anderson, Samuel M. Gibson, A. Edwin Keigwin, David D. Burrell and J. Harry Cotton were appointed members of said Committee. This Committee after deciding that the manual should be in substance an exposition of the "Brief Statement of the Reformed Faith," adopted by the Assembly of 1902 "for a better understanding of our doctrinal beliefs," requested Dr. Hugh Thomson Kerr to assume the task of preparing it. In the performance of his task Dr. Kerr has had the benefit of the suggestions and criticisms not only of the members of the Committee but of the Board of Christian Education. At the last Assembly the Committee reported that it had finished its task and asked to be discharged.

The result of the Committee's labors—more especially of the labors of Dr. Kerr—is a handsomely bound book of 112 pages printed under the title, *A Manual of Faith and Life: A Guide for Individual Christians or Communicant Classes*, and published by Board of Christian Education (single copy forty cents, five or more, twenty-five cents) by authority of the General Assembly.

We are advised that it is the intention of the Board of Christian Education to prepare a companion volume under the title, *A Teacher's Guide*, as a help to those using the manual as a source book in conducting communicant's classes of Juniors and Intermediates. This step we believe to be well-advised inasmuch as the manual itself while

admirably adapted to the needs of older people seems obviously too advanced for the average communicant's class.

We have read this manual with much satisfaction and hope it will be widely used throughout the Church. As the sub-title indicates it is a book for general reading and study as well as for use in communicant classes. It is not, in our judgment, without defects. We marked a number of statements that, in our opinion, could have been modified to advantage. It could hardly be expected, however, that the whole gamut of Presbyterian belief and practice should obtain adequate and guarded expression within 112 small pages—Charles Hodge used 2260 large pages. There is room, we believe, for difference of opinion as to whether the Committee was well-advised in making the Brief Statement the basis of the manual. However, whatever the faults of this book they are minor as compared with its excellencies. It is not often, within recent years, that we have read the report of a committee appointed by a General Assembly we trust that pastors and sessions everywhere will promote its distribution throughout the Church. There was great need of some such book and that because it is largely true, as President Mackay pointed out in his recent inaugural address, that we are living in a period when the "men and women in our churches do not know in any intelligent or systematic way what Christianity is." We trust this book will be used by the Lord as a means of remedying this situation.

CALVINISM AND INFANT SALVATION



THE May issue of *Our Hope* contains a brief article, written by its editor under the title "Ultra-Calvinism Answered," the occasion of which was a pathetic letter he received from a Christian mother whose one-year-old baby had died and who was frantic with anxiety lest her child was eternally lost—an anxiety that had its roots in the fact that she had "heard of the belief of certain teachers that God elected, before the foundation of the world, that countless human beings should be forever lost and that infants were included."

While DR. GAEBELEIN suggests by his title that he seeks to refute only "ultra-Calvinism" yet the body of his reply, since it is based on Arminian postulates, would seem to indicate that he had all forms of genuine Calvinism in mind. It may not be out of place, therefore, to indicate briefly just what Calvinism or the Reformed Faith teaches about the salvation of infants. Nothing is better fitted to assuage a mother's sorrow over the loss of her loved one.

It may be well to say by way of preface that it is a caricature of the Calvinistic doctrine of election to say that, if true, it means that only a few are saved. It was CHARLES HODGE who wrote: "We have reason to believe that the number of the finally lost in comparison with the whole

number of the saved will be inconsiderable. Our blessed Lord, when surrounded by the innumerable company of the redeemed, will be hailed as the 'Salvator Hominum,' the Saviour of Men, as the Lamb that bore the sins of the world."

As regards those dying in infancy we would like to direct DR. GAEBELEIN'S attention to the fact that "it is the confessional doctrine of the Reformed churches and of the Reformed churches alone, that all believers' infants, dying in infancy, are saved." Had the Christian mother to whom he alludes been a believer in this doctrine of the Reformed churches it is obvious that she would not have cherished even the possibility that her child was lost.

As regards the fate of the infants of unbelievers, dying in infancy, there has not been the same unanimity of opinion among Calvinists because of the lack of any Scriptural statement bearing directly on this point. A few have held, though none of the Reformed creeds have so taught, that those dying in infancy are included among the lost. Originally most of them took an agnostic attitude toward the fate of such infants, ZWINGLI being apparently the first among the Reformed to teach positively the salvation of all dying in infancy. In the course of time, however, to cite the greatest of our recent Calvinistic theologians, "the agnostic view of the fate of uncovenanted infants, dying such, has given place to an ever growing universality of conviction that these infants too are included in the election of grace; so that today few Calvinists can be found who do not hold with TOPLADY, and DODDRIDGE, and THOMAS SCOTT, and JOHN NEWTON, and JAMES P. WILSON, and NATHAN L. RICE, and ROBERT J. BRECKINBRIDGE, and ROBERT S. CANDLISH, and CHARLES HODGE, and the whole body of those of recent years whom the Calvinistic churches delight to honor, that all who die in infancy are the children of God and enter at once into glory—not because original sin alone is not deserving of eternal punishment (for all are born children of wrath), not because they are less guilty than others (for relative innocence would merit only relatively light punishment, not freedom from all punishment), nor because they die in infancy (for that they die in infancy is not the cause but the effect of God's mercy toward them), but simply because God in His infinite love has chosen them in Christ, before the foundation of the world, by a loving foreordination of them unto adoption as sons in Jesus Christ. Thus, as they hold, the Reformed theology has followed the light of the Word until its brightness has illumined all its corners, and the darkness has fled away" (*Studies in Theology* by WARFIELD, p. 438).

If space permitted it could be made abundantly clear that Calvinism is the only system of Christian thought in which the doctrine of the salvation of all dying in infancy can find a natural and logical place—so far is it from true that Calvinism compares unfavorably with other systems of Christian thought in the hope it holds out for those who die in infancy.

The Crisis in Spain

By Missionary Observer

IN ORDER to understand the present situation in Spain it is needful to take into account the history of the country. Roman Catholicism has dominated Spain for centuries, and it must be remembered that Roman Catholicism, in a land where there is no restraining Protestant influence, is very different from what it is in a Protestant country. All the worst elements of Romanism have been manifested in Spain, and the atheism, immorality, greed and hypocrisy of at least 80% of the priests of the Roman Catholic Church in Spain have caused the majority of Spaniards to turn away with disgust from the only form of religion they know.

In 1931, this dissatisfaction with the Church found expression in the proclamation of a lay republic. Religious liberty was declared from the beginning, and Rome, while not persecuted, lost nearly all its special privileges. Needless to say the priests did all they could to stem the tide, and in 1933 recovered something of their lost power, but in the February elections of 1935, the anti-clerical parties obtained a large majority, and the Church realized that it was hopeless to fight by legitimate means—hence the revolution.

The majority of the army belonged to the aristocracy and had been educated by the Jesuits, so that the Church could count on the Army. The large land-owners also depended on the Church to keep the common people in a state of serfdom, so that their interests were bound up with the Church. Thus it came about that the Army, the land-owners and the Church joined together to overthrow the Republican Government, and restore the Roman Catholic Church to more than its previous power and privileges.

The issue is not, as is generally believed, between Communism and Fascism, but between clericalism and anti-clericalism. The Government is neither Communist nor Marxist. It is true that the Communists, Anarchists, and Socialists gave their support to the Government for the elections, but only 15 Communist deputies were elected for the whole of Spain, and until September 3, 1936, there was not a single Communist or Socialist member of the Cabinet. It is no more true to say that the Government is Communist because Communists are lending it their aid, than it is true to say that the Rebels are all Moors because the Moors are fighting for them.

Neither is the Government anti-religious. It is not fighting against religion, as religion, but against the Roman Catholic Church as a political force. They have destroyed churches, not because they were religious buildings, but because they had been used as centres of anti-Republican propaganda. They have shot priests, not because of their religious character, but because they were associated with the great political force in Spain that has always been on the side of tyranny, and against the common people. The presiding judge of the Madrid Emergency Tribunal quite

recently said, "It is only against Roman Catholics who interfere in political matters that the Republic takes strong action. The Republic does not persecute Catholics." In the Basque provinces the priests have not joined in the rebellion, and consequently enjoy perfect liberty, and none of their Churches have been burned.

Just one word about atrocities. There has been a great deal of shooting in cold blood of opponents and prisoners on both sides, perhaps even worse on the side of the Rebels than on the side of the Government, but the newspaper accounts of more terrible atrocities, such as the burning of nuns, priests, etc., are almost entirely without foundation. They are just war propaganda. I hold no brief for the Government, but I think it is only fair to put this on record.

The Evangelical Situation

In Government territory Protestants have been everywhere respected, even where Communist or Anarchist influence is strongest, and no Protestant buildings have been damaged. Public religious services are being held in Madrid, Valencia and elsewhere, without difficulty. In many places, as a measure of prudence, public meetings are being suspended at the moment, but this is not because the authorities are hostile to us or to our work. In Rebel territory, with a few exceptions, the work is paralyzed, and pastors and evangelists have been killed, imprisoned, or forced to flee for their lives. We know definitely of nine pastors or evangelists, and two of their wives, who have been shot by the Rebels, while one at least has died in prison. We learn, from what we believe to be unimpeachable authority, that at least 30 Protestant Church members have been executed because they were "heretics," and we have grave fears concerning many more of whom we have no news. Many pastors have had to flee, leaving all their belongings behind, and are now in hiding or in exile. In quite a few places the evangelical Churches have been destroyed or put to other uses. Franco told a newspaper correspondent that he was fighting to restore the Roman Catholic Church to its former prestige and power, and it is the avowed intention of several of his leaders to put a stop to all Protestant work in Spain.

Prospects

It is not easy to forecast the future. All Spanish workers agree that if Franco wins it will mean the end of evangelical work in Spain. We trust, however, that in the event of a Rebel victory, the pressure of foreign opinion would force them to grant a measure of religious liberty, but work would undoubtedly be very difficult, if not impossible.

If the Government wins, we are likely to have full liberty for at least a few years. Communism at the moment is not a serious menace, and the majority of the leaders of the Left are favorable to Protestantism. Probably the Roman

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The Inspiration of the Epistles

By W. Bell Dawson, M.A., D.Sc., F.R.S.C.

Author of: "The Bible Confirmed by Science"

WHEN we look into the Bible in a general way, it is very evident that there is a development or unfolding of the plans and purposes of God, as we go on through its successive books. His purpose may be made manifest by what He does, as well as by what He says through His servants the prophets. When the Lord God called Abraham out of the land of the Chaldees, it was a step in the advancement of His plans; and again, when the descendants of the Patriarchs were delivered from Egypt at the Exodus, another forward step was taken in the furtherance of the purposes of God for His people. We can readily see regarding many such acts of God, that their full significance was not manifest at the time; and possibly it was not till long afterwards that the intention of God in what He had done, came fully to light.

It is the same also with the revelation which the Lord gave to His people during the successive centuries in which the Bible was written. In earlier times, there was often a comprehensive thought in what the Lord said, which was made plainer later on, in what He revealed to others. The first promise made to Adam is an example of this, when the Lord God said that the seed of the woman would bruise the head of the serpent; a single sentence which contained within it the future triumph of the Christ who was to come. This may serve to illustrate the character of the Old Testament as a whole; for what it depicts and reveals, points forward to a coming Saviour and Deliverer.

The Lord God thus prepares the mind and heart of man for what He intends to do, and for the further light which He will give them. For the Lord sees the end from the beginning, and He knows full well what His purpose is for the redemption of men, and how He intends to accomplish it. Yet those to whom His wondrous plans are revealed in advance, often fail to comprehend fully. Such a prophet as Daniel is constrained to say: "I heard, but I understood not." The holy men of old, to whom the word of the Lord came, "inquired and searched diligently, . . . searching what, or what manner of time the Spirit of Christ which was in them did signify; . . . unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven." It is thus the same Holy Spirit who reveals in the first place and makes plain afterwards, even if it be to a later generation.

It has often been pointed out that the Christian religion is based primarily on great facts; things that actually took place; and not merely on abstract ideas and discussions, on which the philosophies of this world are founded. The central realities amongst these occurrences are the death, the resurrection and the ascension of the Lord Jesus Christ. These were the outcome of the purpose of God; for Christ

is "the Lamb slain from the foundation of the world"; and as the Apostle Peter explained to the Jews shortly after the ascension: "He, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up." (Acts 2; 23-24.)

The great facts in the course of the earthly life of Christ, —the manner of His birth, His crucifixion, His resurrection,—are truly and faithfully set forth in the Gospels. The responsibility which the writers of the Gospels felt in doing this, is shown by the careful statement at the beginning of the Gospel of Luke. The Apostle John, in describing the events at the Crucifixion, is impressed with the importance of a trustworthy account in a matter of such supreme importance; for he says of his testimony: "He that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe." The Apostle Peter, long afterwards, emphasizes the truth of the Transfiguration, when he declares: "We have not followed cunningly devised fables, . . . but were eye witnesses of His majesty; . . . and the voice which came from heaven we heard, when we were with Him in the holy mount." But above all, the accuracy of the record of the teaching of Christ is guaranteed by His own promise: "The Holy Ghost whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.)

We thus see the consistency of the inspiration of the Scriptures, in its broad meaning; in establishing the foundation of fact by competent testimony, and in providing an accurate record of the teaching of Christ; and in showing all this to be in harmony with the purpose of God as revealed to previous generations by the prophets. The Critics who venture to set aside the facts, or to throw discredit upon the teaching of Christ, necessarily undermine the whole structure of Christianity. In so doing, they also falsify the most solemn statements of Christ and His apostles, with which the Father and the Holy Spirit are associated. We may be better able to counteract these insidious attacks upon the Scriptures, if we see clearly that there is a consistent unity in it all.

It is very evident however, that while the Lord Jesus was in the world, the disciples did not understand at all adequately the real significance of the events in His life. To some extent we may excuse them for this; although the Lord prepared their minds for the culmination of His life as the purpose of His Father concerning Him. He announced openly in His teaching, "I lay down my life for my sheep"; and as soon as the disciples recognized that He was "the Christ, the Son of the living God," He began to teach them "that he must suffer many things, . . . and be killed, and be raised again the third day." (See Matthew

16:13-21.) Again, after the Transfiguration, when His glory was revealed, He taught His disciples that He was to be put to death, "and after that He is killed, He shall rise the third day. But they understood not that saying, and were afraid to ask him," and they "questioned one with another what the rising from the dead should mean." (See Mark 9:9-10 and 30-32.)

Even after these great events had taken place, they still failed to grasp the true meaning of the death and resurrection of "the Lamb of God, who taketh away the sin of the world," as He was described at the beginning of His ministry. For, on the day of the resurrection, when the Lord walked with the two disciples on the way to Emmaus, they spoke as disappointed men, in saying of Christ: "We trusted that it had been He which should have redeemed Israel." We may appreciate the difficulty of the disciples while in the midst of such events; yet even then, the Lord Jesus reproaches them with being "slow of heart to believe all that the prophets have spoken," and there and then "He expounded unto them in all the Scriptures the things concerning Himself." This we may indeed regard as the true preparation for the full understanding of the great atoning sacrifice which He had offered. (See Luke 24:13-27.)

Although it is thus plain that the disciples failed for the time being, to grasp the fulness of meaning in what Christ taught or did or suffered, yet the Lord himself comprehended the situation and graciously arranged for their further enlightenment. This is made manifest by His assurance to them. For example, when Peter evidently misunderstood one of His acts, He said to him: "What I do thou knowest not now; but thou shalt know hereafter." Before leaving His disciples, the Lord assures them that he treats them as friends, in making known to them all that He has heard from His Father; and this assurance points to the future also, as His other sayings indicate. For He tells His disciples plainly on the eve of His departure: "I have yet many things to say unto you, but ye cannot bear them now." He is always one who can have compassion on the ignorant, and on them that are out of the way; and He therefore meets their want of understanding regarding the redemption that He is accomplishing for them, by a promise of further enlightenment after He is gone. The promise He graciously gives them is this: "When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself. . . . He shall glorify me; for He shall receive of mine, and shall show it unto you."

As an example of the fulfilment of this promise, we may cite the Resurrection of Christ, and the light shed on this as soon as the Holy Spirit came upon the Apostles. As early as the day of Pentecost, the Apostle Peter emphasizes the resurrection as an act of God in direct contrast with the wickedness of those who put to death the Lord Jesus. And its importance is again brought out by the declaration in an Epistle: "If Christ be not raised, your faith is vain; ye are yet in your sins." We find also that the Apostle Paul had received this enlightenment from the Spirit, since

his Gospel message is summed up in two words: "He preached unto them Jesus and the Resurrection." (Acts 17: 18.) We thus see how the Apostles were led by the Spirit to understand the full significance of the death, the resurrection, and the ascension of Christ; which they bring out in the Epistles under divine inspiration.

Is not this in harmony with what we find throughout Scripture, as we have already noticed? The purpose of God may be accomplished by some event, but its full import is only seen afterwards. Yet we know the Modernist view that we have to meet. We are told that the Lord Jesus only came into this world to be an example to us, and to give us a number of precepts by which to direct our lives. In this view, the Epistles are merely a structure of theology which the Apostle Paul and others built up, on the foundation of their own ideals. If we take such a view, we are undoubtedly rejecting the testimony of the Holy Spirit, as shown by the definite promise which Christ gave. It is also plain enough that if the Apostles had been content to present the Lord Jesus to the people as merely a good example and a teacher of morality, they would not have brought upon themselves hostility and persecution from the rulers. But Stephen, when arraigned before the Jewish council, accuses them of resisting the Holy Spirit; and those now who depreciate the Epistles and would set them aside as merely an idealism, lay themselves open to the same charge; for in the light of the explicit promise of Christ to the Apostles, that the Spirit would guide them into all truth, the Epistles may be considered as very specially inspired.

To follow this out, we may quote a few verses from three different Epistles, which may be taken as typical of the explanations they give regarding the death of Christ. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." "Whom God hath set forth to be a propitiation through faith in His blood, . . . to declare His righteousness; that He might be just, and the justifier of him who believeth in Jesus." Again, after a description of the Old Testament sacrifices which were a figure, for the time being, of good things to come, we read: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (I Peter 1: 18-19 and 2: 24. Romans 3: 25-26. Hebrews 9: 14.)

The enlightenment promised through the Holy Spirit stands forth clearly in the broad outlook in the Epistle to the Hebrews, in which the purpose and foreview of the Old Testament types and sacrifices is explained through their fulfilment in Christ and their accomplishment in Him. And the name of the writer of the Epistle is not mentioned, apparently with the intention of emphasizing that what is said comes directly from the Holy Spirit, to make plain the intention in the mind of God in the olden days. We thus find again a revelation to a later generation of under-

lying meaning which in earlier times may not have been fully comprehended.

At the close of the New Testament we have the Book of Revelation, which shows once more the fulfilment of the promise of Christ. We read at the opening of the book, that God gave this Revelation unto Jesus Christ; and that He signified it (or communicated it) unto His servant John, that it might thus become known to all His servants. This is surely a further outcome of the promise that Christ made to His disciples while He was still with them; although we may scarcely perceive its full import in our English translation, since we have no equivalent tense to the aorist in the original Greek, where the meaning is really broader and more comprehensive: "All things that I ever hear from my Father (whether in the past, present or future) I make known unto you." If we read the Revelation through, without any attempt at detailed interpretation, we obtain a wondrous view of the purposes of God; for after the strenuous conflict between good and evil, with the troubles and persecutions which are so graphically portrayed, we see at last the triumph of righteousness; when the Victor over sin and death returns to put down all opposition, and to establish His kingdom upon earth.

The consistent sequence in Scripture, from the point of view that we are here considering, may thus be summed up in outline: The life of Christ on earth, from His wondrous birth until His return to the right hand of the Father, is the fulfilment of the purpose of God as promised and foreshadowed in the Old Testament; and in the same sequence, the Epistles and the Revelation are a further outcome of the promise of Christ to His disciples. The full meaning of the redemptive work of Christ which the Holy Spirit makes clear in the Epistles, is followed by inductive reasoning as to "what manner of persons we ought to be in all holy conversation and godliness." This is set forth in view of all that the Lord has wrought out on our behalf. And those who are addressed as "faithful brethren in Christ," though formerly alienated and enemies in their mind by wicked works, yet they are now "reconciled in the body of His flesh through death"; so that in the final purpose of God, they may be presented "holy and unblameable and unreprouvable in His sight"; even "faultless before the presence of His glory with exceeding joy." (See Colossians 1: 21-22, and Jude 24.)

MR. SPURGEON'S ACCOUNT OF HIS CONVERSION IN 1850



HAD been about five years in the most fearful distress of mind as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains in the main my history. Some abysses he went into I never trod; but some into which I plunged, he seems never to have known.

I thought the sun was blotted out of my sky—that I had so sinned against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but I never had a glimpse of an answer that I knew of. I searched the Word of God; the promises were more alarming than the threatenings. I read the privileges

of the people of God, but with the fullest persuasion that they were not for me.

The secret of my distress was this:—I did not know the Gospel. I was in a Christian land, I had Christian parents, but I did not fully understand the freeness and simplicity of the Gospel. I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the Gospel fully preached. I do not blame the men, however.

One man preached the Divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved. There was another admirable man who always preached about the law; but what was the use of ploughing up ground that wanted to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the manoeuvres of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved"; but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snow-storm on Sunday morning, January 6th, 1850, when I was going to a place of worship. When I could go no further I turned down a court, and came to a little Primitive Methodist Chapel.

In that chapel there might be a dozen or fifteen people. The minister did not come that morning—snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, went up into the pulpit to preach.

Now it is well that ministers should be instructed; but this man was really stupid, as you would say. He was obliged to stick to his text, for the simple reason he had nothing else to say. The text was, "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in the text. He began thus:—

"My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't lifting your foot or your finger; it is just 'Look.' Well, a man need not go to college to learn to look; you may be the biggest fool, and yet you can look. A man need not be worth a thousand a year to look. Any one can look; a child can look. But this is what the text says. Then it says, 'Look unto Me.' Ay," said he, in broad Essex, "many of ye are looking to yourselves. No use looking there. . . . Look to Christ. It runs, 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me—I am sweating great drops of blood. Look unto Me—I am hanging on the Cross. Look, I am dead and buried. Look unto Me—I rise again. Look unto Me—I ascend. I am sitting at the Father's right hand. Oh, look unto Me! Look to Me!"

When he had got about that length and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. He then said: "Young man, you look very miserable."

Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued:

"And you will always be miserable, miserable in life and miserable in death, if you do not obey my text. But if you obey now, this moment, you will be saved."

Then he shouted as only a Primitive Methodist can: "Young man, look to Jesus Christ!"

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun, and I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him.

(Continued on Page 33)

How to Conduct a Summer Bible School

By the Rev. A. L. Lathem, D.D.



THE Summer Bible School has long since ceased to be an experiment. It has been proved to be of the highest efficiency in every school where it has had a fair trial. Many witnesses might be summoned who by their own testimony would establish this fact. A test of a quarter of a century with continued success and blessing is an evidence that cannot be lightly treated or to which a deaf ear can be turned by a consecrated pastor and church officials.

In order that it may be understood just what the "Summer Bible School" is by those who may not be acquainted with it, the curriculum appears at end of article.

It will be noticed that there is no place in this course of study for handwork in the ordinary sense of that word. A few maps are drawn and written tests are used.

The quotation marks in the curriculum indicate that the title thus set off is a book or booklet used in teaching, as are the books in public school. It is quite impossible to successfully conduct a Summer Bible School or any other type school unless the pupils have the necessary books, and they should by all means be provided by the church or churches putting on the Summer Bible School. A good motto for each School should be: "A book in the hand of each child who can read for every subject he is required to study." This can be said quite freely as there is no personal profit on books; the profit all goes toward promoting the "Summer Bible School" work. It is unwise to cheapen the Bible School by trying to run it on a cheap scale—our children are too important. Without question the falling away in the Church (and there is a constant falling away) is largely due to lack of training or faulty training in childhood along Christian lines.

If possible, the teachers employed should be public school teachers of experience, and of course Christians. The care of the young being the most important function of any church, the teachers employed should be paid for their services. Economy that fails to provide for the proper training of the youth is a false economy. If public school teachers in exercising their functions in the state are paid, they should surely be paid for standing three hours a day and teaching in the Bible School.

The length of the term to be efficient should be five weeks—five days a week and three hours a day.

All Scriptures should be carefully memorized, and the same perfection required in all other studies as is required in the public school work. Older pupils should take tests and receive grades according to what they have done. As an encouragement to study, emblems are useful, such as: stars, crosses, crowns, crescents, etc., as well as the giving of grades.

Perfect discipline should prevail in any school if it is to be a success. Children respect and appreciate a thing

that is well done, and will be found almost unanimously willing to help.

The "Summer Bible School" is not a local organization. Such schools are now found in nearly all of our states, many of them have been continuous from summer to summer for ten to fifteen years. They are found also in a number, if not all, of the Provinces of Canada. The "Summer Bible School" is a missionary institution, both home and foreign. By action of the Korean General Assembly the "Summer Bible School" is officially put on in that country, with the result that during the past five years (the school term being five weeks each summer) more than 50,000 young Koreans have made public acceptance of Christ. Many of these that have been gathered in have never been in Sabbath School or Church before.

The Summer Bible School is non-sectarian. Its ardent advocates are found among practically all denominations.

It might also be noted that the "Summer Bible School" is not for lecturing, but for searching the Scriptures and mastering them and getting them into the mind. The Word hidden in the heart is used largely of the Holy Spirit.

Those wishing information and literature may obtain it by writing Dr. A. L. Lathem, Summer Bible School Assn., Broad and Potter Streets, Chester, Pa., and enclosing 10c to cover the postage. The books used in the course may be purchased from the same address.

CURRICULUM

KINDERGARTEN

(Pupils three and four years of age)

- (1) The Books of the New Testament.
- (2) The Twenty-Third Psalm.
- (3) Fifteen questions from "Catechism for Young Children."
- (4) The Lord's Prayer.
- (5) Bible Stories.

PRIMARY

FIRST GRADE (age five years)

- (1) The Lord's Prayer.
- (2) First Psalm.
- (3) Twenty-two questions from "Catechism for Young Children."
- (4) Twenty-Third Psalm.
- (5) Books of the Old Testament.
- (6) Special Bible Verses.
- (7) Bible Stories.

SECOND GRADE (age six years)

- (1) "The Bible, The Christian's Sacred Book"—first half.
- (2) "The Life of Jesus"—twenty-one questions.
- (3) The Beatitudes—Matt. 5:3-12.
- (4) "Catechism for Young Children"—fifty questions.
- (5) Psalms 8, 15, 24. Review of Psalms 1, 23.
- (6) Selections from "The Way of Life."
- (7) Readings from "Beautiful Bible Stories."

THIRD GRADE (age seven years)

- (1) "The Bible, the Christian's Sacred Book"—completed.

- (2) "The Life of Jesus"—fifty-four questions.
- (3) Matt. 5:1-24.
- (4) "Catechism for Young Children"—one hundred questions.
- (5) Selections from "The Way of Life."
- (6) Psalms 19, 27. Review Psalms 8, 15, 24.
- (7) Readings from "Beautiful Bible Stories."

INTERMEDIATE

FOURTH GRADE (age eight years)

- (1) "Catechism for Young Children"—completed.
- (2) Psalms 32, 34. Review of Psalms 19, 27.
- (3) "The Life of Jesus"—reviewed and completed.
- (4) "Shorter Catechism"—questions 1-15.
- (5) Matt. 5:1-48.
- (6) Readings from "A Handful of Corn."

FIFTH GRADE (age nine years)

- (1) "Adam to Saul"—forty-three questions.
- (2) Psalms 37:1-11, 46, 51. Review of Psalms 32, 34.
- (3) "The Twelve Apostles of Our Lord"—pages 1-15.
- (4) Matt. 6:1-23. Review Matt. 5.
- (5) Selections from "The Way of Life."
- (6) Readings from "A Handful of Corn."
- (7) "Shorter Catechism"—questions 16-30; review questions 1-15.

SIXTH GRADE (age ten years)

- (1) "Adam to Saul"—reviewed and completed.
- (2) Psalms 65, 67, 72. Review Psalms 46, 51.
- (3) "The Twelve Apostles of Our Lord"—reviewed and completed.
- (4) Matt. 6:23 to Matt. 7:1-14. Review Matt. 5, 6:1-23.
- (5) "Shorter Catechism"—questions 31-50; review questions 1-30.
- (6) Selections from "The Way of Life."

JUNIOR HIGH

SEVENTH GRADE (age eleven years)

- (1) "Saul to Christ."
- (2) Psalms 84, 87, 90. Review of Psalms 65, 67, 72.
- (3) "The Apostle Paul"—questions 1-48.
- (4) Matt. 7:14-29. Luke 2:8-20.
- (5) "Shorter Catechism"—questions 51-75; review questions 1-50.
- (6) Selections from "The Way of Life."

EIGHTH GRADE (age twelve years)

- (1) Psalms 91, 121, 122; I Cor. 13.
- (2) Review Psalms 84, 87, 90. Matt. 7:14-29 reviewed. Luke 2:8-20.
- (3) Nine Lessons from "The Way of Life."
- (4) Twenty-eight pages from "The Geography of Palestine" (A. L. Phillips).
- (5) "Shorter Catechism"—questions 71-90; review of questions 1-70.
- (6) "The Apostle Paul"—completed.
- (7) Kings and Prophets of Israel and Judah. (From "Bible.")

NINTH GRADE (age thirteen years)

- (1) John 1:1-18; 3:1-21. Review Psalms 91, 121, 122. I Cor. 13.
- (2) "The Way of Life," eighteen lessons. Isaiah 35.
- (3) "Shorter Catechism"—completed.
- (4) "Geography of Palestine" (A. L. Phillips)—completed.
- (5) "Bible History" (Blaikie)—begun pp. 1-84.

SENIOR HIGH

TENTH GRADE (age fourteen years)

- * (1) "Bible Atlas," pp. 1-6; p. 11, pp. 13-19; pp. 26-46.
- (2) Romans 8. Isaiah 40. Review John 1:1-18; 3:1-21; Isaiah 35.

- (3) "The Way of Life"—Twenty-eight lessons.
- (4) John 14.
- (5) "Bible History" (Blaikie)—continued pp. 84-192—reviewed pp. 1-84.

ELEVENTH GRADE (age fifteen years)

- * (1) "Bible Atlas," pp. 47-83. Review 14th year.
- (2) Isaiah 53. John 15. Review Isaiah 40 and Romans 8.
- (3) "The Way of Life"—completed.
- (4) "Bible History" (Blaikie) pp. 192-351. (Omitting Kingdom of Israel.) Review 84-192.

TWELFTH GRADE (sixteen years and older)

- (1) "A Study" of the Gospel of John. Memory chapters 16, 20, 21. Review John 15. Special Chapter the Third—see Curriculum Ninth Grade.
- (2) "The Way of Life"—reviewed.
- * (3) "Bible Atlas," pp. 94-129; pp. 134-142. Review pp. 47-83.
- (4) I Cor. 15. Review Isaiah 53.
- (5) "Bible History" (Blaikie) pp. 351-500. (Omitting interval between Old and New Testament.) Review pp. 192-351. (Omitting Kingdom of Israel.)

POST GRADUATE AND TEACHER TRAINING COURSE

(First Year)

- (1) "The Book of The Acts" (A Study) chapters 1-14. Memory Chapter Acts 2.
- (2) "Oliver's Teacher Training Course." Lessons 1-25.
- (3) "Bible Atlas" pp. 7-11; pp. 21-25. Review principal features to p. 84.
- (4) "Bible History" (Blaikie). (The Kingdom of Israel or the Ten Tribes) pp. 267-299. Review of principal facts in Blaikie to p. 299.
- (5) General Review of the first half of "The Way of Life."

(Second Year)

- (1) "The Book of The Acts" (A Study) Chapter 15-28. Memory Verses Chapter Acts 20:17-35; also II Timothy, Third Chapter (throughout) and Fourth Chapter, verses 1-8.
- (2) "Oliver's Teacher Training Course" lessons 26-50.
- * (3) "Bible Atlas" pp. 84-93; pp. 143-154. General Review pp. 84-154.
- (4) "Bible History" (Blaikie). (Interval between Old Testament and New Testament) pp. 382-408. General Review of Blaikie pp. 300-500.
- (5) General Review of the second half of "The Way of Life."
*Changed to conform with new edition of the Atlas.

Spurgeon's Account of His Conversion

(Continued from Page 31)

Oh, that somebody had told me that before. Trust Christ, and you shall be saved. It was, no doubt, wisely ordered, and I must ever say:—

"E'er since by faith I saw the stream,
Thy wounds supplied for me;
Redeeming love has been my theme,
And shall for ever be!"

"This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zech. iv. 4: 6.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty . . . and things which are despised, hath God chosen . . . that no flesh should glory in His presence." I Cor. 1: 27-29. "That the excellency of the power may be of God, and not of us." 2 Cor. iv 4: 7,

Christian Supernaturalism

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

Part IV

The Alleged Roman Catholic Miracles

In contrast with the doctrine of the Protestant churches that miracles were given to attest revelation and that when revelation ceased miracles also ceased, the Roman Catholic Church claims that the spread of the Church is also a primary cause for miracles and that in every age God has been pleased to work a multitude of miracles for that purpose. Consequently it points to a body of miracles wrought in these later times as large and imposing as that of any period in biblical history. Protestants insist, however, that nowhere in Scripture are we told that miracles are wrought for the spread of the Church. Protestants acknowledge that incidentally the spread of the Church, as well as the relief of suffering and distress, were aided by the miracles wrought; but they insist that since New Testament times those objectives are to be accomplished by natural means.

We should hardly think it possible that the superstitions and miracle-tales which flourished so luxuriantly during the Middle Ages could maintain themselves in the light of the twentieth century. We find, however, that the Church of Rome, while existing in the twentieth century, is not a part of it. The fact of the matter is that it is a Medieval church which has survived into the twentieth century, and that, isolating its people as much as possible from present day progress and enlightenment, it has continued to live in much the same atmosphere of superstition and credence as that in which it found itself surrounded a thousand years ago.

We must remember that the Church, in coming into the world, came into a heathen world. After the decrees of EMPEROR CONSTANTINE, first legalizing Christianity and then making it the preferred religion of the empire, Church membership became a popular thing and the people flocked into the Church in great numbers. Some came because they were true Christians, but most of the new adherents came because of the social, political or financial advantages which were to be gained. In many cases they were little more than baptized heathen, and they brought their heathen conceptions into the Church with them little changed except in those things which were plainly contradicted by their Christian confession. In a real sense the Church was in turn conquered by the world which it had conquered. As it made its way ever more deeply into the world, enjoying the favors and privileges which came from governmental approval, it was ever more deeply immersed in a heathen atmosphere—an atmosphere surcharged with belief in supernatural powers and influences. Some of the heathen gods and goddesses were taken over into the Church and worshipped as Christian saints. Those who were superstitious remained superstitious, and there was no end to the wild and fantastic miracles which were supposed to have occurred in connection with the pagan idols

and temples. This background made it extremely easy for the people to believe the miracle stories which were told concerning the saints and their relics.

A strange phenomenon in regard to these miracles is that, whereas up until the early part of the fourth century (the time at which the Church was legalized) we find not so much as one single writer among the church fathers who claims to have seen a miracle worked, nor one who names any of his predecessors since the time of the Apostles as having wrought miracles, after we reach the fourth century we have a veritable deluge of miracles. And further, these miracles are not only ascribed to the foremost missionaries and saints of the Church, but are recorded by those missionaries and saints as miracles which they themselves have seen or know of. It is claimed, for instance, that the bones of Stephen were found in Jerusalem in the year 415, that certain parts of them were brought into Northern Africa and Italy, and that everywhere they were taken miracles were worked. At different periods in Church history we find Chrysostom, Gregory the Great, Bernard of Clairvaux, and even the great Augustine declaring in parts of their writings that miracle working had ceased, then in later writings they relate a considerable number of miracles. Augustine, for instance, tells us that he was an eye witness to a miracle in Milan in which sight was restored to a blind man. The interesting thing about the case, however, is that he did not seem to have recognized the miraculous character of the event until several years afterward, and had in the meantime expressed it as his conviction that miracles were no longer being performed.

The church fathers do not claim to have performed miracles themselves, yet they report miracles of every conceivable sort which were supposed to have been worked by saints of earlier times, and then it has usually happened that writers of the next generation or later record miracles which were supposed to have been worked by these men. In regard to Thomas à Becket, of Canterbury (England), we have very full accounts of his life and have many letters which were written by him. In none of these does either he or his contemporaries claim that he could work miracles. The stories of miraculous happenings are confined almost entirely to miracles believed to have been wrought by the power of his dead body or at his tomb. Most of the miracle workers of this period appear to have become so posthumously, the honor being thrust upon them rather than claimed by them, so that there seems to be good ground for the taunt of the unbelieving Gibbon in his *History of the Decline and Fall of the Roman Empire*: "It may seem somewhat remarkable that Bernard of Clairvaux, who records so many miracles of his friend, St. Malachi, never takes any notice of his own, which in their turn, however, are carefully related by his companions and disciples. In the long line of ecclesiastical history, does

there exist a single instance of a saint asserting that he himself possessed the gift of miracles?"

Perhaps the greatest shrine of miraculous healings in the entire world is at Lourdes, France, where an apparition of the Virgin Mary is supposed to have been seen in 1858, and where numberless supernatural favors are supposed to have been shown by her to pilgrims who have gone there. Literally hundreds of thousands of persons, we are told, have made that pilgrimage, although most of those have gone because of religious motives rather than because of sickness. The whole atmosphere of the place is said to be surcharged with Mary worship. Lourdes does not register her failures, yet it is known that the proportion is very great. One Roman authority tells us rather apologetically that "Hardly one in a thousand of these come to be cured of any sickness." It is generally understood that only about ten per cent of those seeking cures go away benefited. As with most such shrines, very little is said about the enormous mass of disappointment and despair of those who go away unbenefited.

That some cures have been worked at these shrines can hardly be denied, although to all appearances they are the same in kind and are products of the same forces as those wrought today by Christian Scientists, mesmerists, faith-healers. Some medical schools today, recognizing the power of "suggestion" and of proper mental states, are putting courses in psychiatry into their curriculum. There have been many cases where patients have worried themselves sick because of wrong mental attitudes, or after suffering from neurotic or rheumatic afflictions have failed to note the recovery which the body has made, and when as a result of the right kind of thoughts having been powerfully suggested to their minds suddenly discover themselves in a practically normal condition. Some persons who make pilgrimages to shrines approach them with a mind eminently receptive to suggestion, believing implicitly that a cure will be worked; and then, further aided by the ecstasy produced by solemn religious rites, a most fervent prayer, or an immersion in holy water, have found that faith produced the desired results.

We do not attempt to give a full explanation of these cures; certainly we cannot claim to have complete knowledge of all the forces which may assist in bringing about a cure in such conditions as are usually present at these shrines. There are many other things in our daily lives which we cannot explain, but which nobody supposes to be miraculous. The fact that a thing is inscrutable to us is no sufficient reason for allowing ourselves to be stampeded into acknowledging it as miraculous. There may be, and doubtless are, forces at work in nature which are very improperly understood as yet. These can apply to mind as well as to matter. Their existence is strongly suggested by such things as hypnotism, mind reading, mental telepathy, clairvoyance, etc.

We believe that God alone can work miracles, and that He alone is to receive religious veneration. Consequently when the Christian Scientists claim miracles through the application of a foolish philosophy which denies the reality

of sin, disease and pain, or when the Roman Catholics claim miracles as the product of an atmosphere surcharged with the idolatrous worship of the Virgin Mary or with veneration for relics such as dead men's bones, teeth or hair, we deny that true miracles are possible under such conditions. For the infinitely wise and just and holy God whom we worship to perform miracles under such conditions, and not in the congregations of His true saints, would be for Him to contradict His very nature. The fact that these cures are reported not only from Roman Catholic shrines, but from faith-healers in all kinds of cults, even from Mohammedan lands, is proof sufficient that the power which each of them claims is no private possession but is the common property of the whole world, and that it is to be had by men of all religions calling upon their various gods.

Furthermore, most of the reputed cures, when investigated, are found to be false. Hardly one in a hundred of them will stand the test of investigation. There is a great contrast between the simplicity and majesty of the Scripture miracles and the trivial, fantastic, and even repellent nature of so many of the ecclesiastical miracles. Most of this latter type, usually alleged to have been performed at the grave or with the "rotten bones" of some saint—together with alleged pieces of wood from the true cross, a sample of the blood of Saint Januarius which is preserved in the cathedral at Naples and which liquifies once every year, samples of the milk of the Virgin Mary which are claimed by several churches in Italy and France, etc.—have been barefaced impostures openly justified by the priests on the ground of pious frauds. The fact that they are claimed on behalf of a system which contains so much deceit and evil, and that they are propagated to spread the influence of a church which has been guilty of such inhuman and anti-Christian persecutions down through the centuries is in itself a sufficient reason for rejecting them outright.

Prayer

LORD, what a change within us one short
hour
Spent in Thy presence will prevail to make;
What heavy burdens from our bosoms take;
What parched grounds refreshed as with a
shower!
We kneel—and all about us seems to lower;
We rise—and all, the distant and the near,
Stands forth in sunny outline, brave and
clear,
We kneel, how weak! We rise, how full of
power!
Why, therefore, should we do ourselves this
wrong,
Or others, that we are not always strong;
That we are ever overborne with care,
Anxious and troubled, when with us is
prayer,
And joy and strength and courage are with
Thee?

—Richard Chenevix Trench.

The Press Peeps at the Parsonage

[An Address delivered by Rachel K. McDowell, the Religious News Editor of the New York *Times*—great Grand-Daughter of the Rev. Dr. William Anderson McDowell, Moderator of the Presbyterian General Assembly in 1832 and a “Fundamentalist Presbyterian”—before the Ministers’ Wives’ Association of the New York East Methodist Conference in the Hotel Granada, Brooklyn, May 14, 1937.]

By Rachel K. McDowell

MADAME President, Madame “Incoming” President, Mrs. “Bishop” McConnell, Mrs. “Bishop” Flint, other officers and other ladies—I feel it a great privilege to speak to you today at your delightful May-Day luncheon.

In my heart I feel there are two reasons why I may perhaps be a little qualified to talk for a few minutes on the subject “The Press Peeps at the Parsonage.” One is that my own precious Mother, who has now been in Heaven for sixteen years, was reared in the Methodist Church South. She grew up in Fernandina, Florida. Another is that for two years in the early days when I worked in New York City as a religious news editor, I had a furnished room in a Methodist parsonage.

This was the manse of the Rev. Dr. and Mrs. Arthur Thomson, now both gone to their reward. And I want to testify that in those two years I never heard one member of that family say an unkind word to another member. And they were all so kind to me that their kindness has sweetened my life all down through the years.

Your gracious chairman, Mrs. Hubert D. Jones, thought there was a third reason why I might have something to say. It was because my work for twenty-nine years as Religious News Editor—first of the New York *Herald* and for the last seventeen years of the New York *Times*—has brought me into contact with ministers’ wives of all the faiths in which the clergymen are permitted to have wives.

It is probably true that I know more preachers’ wives than any journalist living or who ever has lived. The ministers’ “better halves” are lovely God-fearing women and it is a privilege and a joy to know them. They have to put up with a great deal from outsiders and my experience is that they bear up bravely.

This is not a sermon. It is advice. It is just the passing on to you of some observations gleaned in these twenty-nine years.

A Presbyterian minister told me on hearing I was to give this talk that when he left a certain city to accept a call elsewhere the daily paper came out with a big headline—“MRS. C— was an ideal Minister’s wife,” which made him very happy.

Another preacher-friend in New York inquired what I was going to say here today. I told him I thought I had better make it supplementary to an address I delivered some weeks ago at a Clergy Club dinner in Philadelphia in which I had said I did not think ministers should accept fees for funerals. This was published in a religious periodical and was taken up by other papers, as some of you have probably seen, with the result that I have received letters from ministers from all parts of the country. While they were nice letters they virtually one and all took me to task for that opinion.

Not a few pastors asked me if I felt the same way about wedding fees. So I want to take this opportunity to say that I approve most heartily of the giving of wedding fees. And the larger the fees the better, because I know every normal minister gives these to his wife.

When young people are getting married and the bride has to buy a wedding gown and the bridegroom has to purchase a ring and they have flowers and music and caterers—followed by a honeymoon and the renting of an apartment—well, they ought to give the parson a generous fee for tying the knot.

Ministers’ wives tell me in confidence of the use they make of these “tips,” and it seems they use them very seldom for themselves. One dear friend, the wife of a Presbyterian minister, told me that the wedding “tips” formed a reserve fund of her own from which she gave to women who came to her for financial help.

“And it has never failed when I have given away a sum to some poor woman that before the week was out my husband did not have another wedding from which I got as much as I had given away,” she said.

One dear old bachelor minister, the late Rev. Dr. George Alexander, pastor of the First Presbyterian Church, Manhattan, put his wedding fees all his life, I am told, into his foreign mission mite box.

Speaking of wedding honorariums reminds me that I am quite often asked, if, as I know ministers, they are better off married or single. My observation is that all clergymen whose Church permits them to marry, are much happier and hence more successful workmen if they have a wife, children and a home.



Miss Rachel K. McDowell

For Catholic priests who in order to administer the last rites must go, if necessary, where there are epidemics, must attend fires and even crawl under a wrecked airplane to administer the same—it is better that they should not have a wife and children—they could not do their duty by their Church and their family, too. I often think as I see their heroic lives that it is too bad in a way that their goodness cannot be perpetuated in generations to come.

This reminds me of what the Rev. Dr. Christian F. Reisner has often pointed out—"Who's Who in America" shows that a very large per cent of the men who shape the destiny of this and other countries are the sons of a manse. We all recall that Woodrow Wilson was the son of a Presbyterian minister and that his first wife the daughter of a Presbyterian minister.

Most of the laymen who serve on the boards and commissions of the Protestant churches were reared in a parsonage. And it is largely from your homes, dear ladies, that the ministers and lay Christian workers of the future will come. And this leads me to say that while you no doubt all want your sons to enter the ministry do not grieve too much if they don't. There is a tremendous work to be done these days by Christian laymen and Christian women.

Not infrequently I have been asked if I were not "afraid to make personal friends of the ministers and wives of ministers of whom I write." It is true that virtually all my friends are ministers, ministers' wives, ministers' children and ministers' thirty-third degree cousins. No I am not afraid to go to luncheon and dinner in their homes, to spend my mid-week end under their roofs and to be their guest at their summer cottages.

I am asked, "Supposing the minister gets into some trouble, suppose he goes wrong—then you would have to write that up." To this I reply, "No, my friends don't go wrong."

If a preacher does go so wrong that he gets in the hands of the police then I do not have to bother about it—because the police reporter writes it up.

Quite often down through the years I have made a friend of the preacher's wife before I have known the preacher. In this way I have an advantage over a man reporter of religious news because he cannot well do this. When the preacher's wife is my friend the preacher is always my friend. With me a good illustration is your own Bishop and Mrs. Francis J. McConnell. I can't remember when both were not very good friends of mine.

It was my privilege to report the luncheon a few weeks ago at the Hotel Pennsylvania attended by one thousand Methodist women.

As I looked about the huge ballroom and saw that sea of good faces—every seat filled and then up into the boxes which surround the gallery and saw them crowded, too, it seemed to me Heaven must be something like that—one thousand women with no "decoration" on their faces, women who were not drinking cocktails or smoking cigarettes—women who were there with the one purpose of hearing of how to spread the Gospel of Jesus Christ. Well, I said something like this a few evenings later when mak-

ing an address at the First Presbyterian Church, Hempstead, Long Island. There were many men present in that gathering, and they straightway began to laugh. So I had to explain that I did not believe Heaven was a place in which there were only women.

You preachers' wives have a tremendous responsibility. You can be of the greatest help to your husbands in their church work—and you can be a hindrance.

Recently when I met the wife of a clergyman who had just come to one of the most prominent churches in a great thoroughfare of Manhattan (I had known her husband for some years) she shook hands and then said, "Well, Miss McDowell, I hope you will never telephone to our home late at night and I hope not any of the newspaper people will. In —, from which we have just come, the reporters had a way of telephoning to my husband at midnight—and I used to marvel at his patience."

In reply I told that lady there were not more than five hundred people in Manhattan who were important enough to be wanted by a newspaper at night and that she should be glad if her husband was in that number. I feared she would be peeved at me. But I have met her around a number of times since and she has been most cordial.

If you cared to ask me what are some of the virtues which I think are good for a minister's wife to have I would say: endless patience, tact, diplomacy, sincerity, sympathy, a love for every human soul and real "honest-to-goodness" religion.

Now I will close the way I do my weekly broadcasts—May Almighty God bless all that has been said here today. May it proved to be to His glory and honour. In the name of the Father, the Son and the Holy Ghost. AMEN.

The Crisis in Spain

(Continued from Page 28)

Catholic Church would be allowed to carry on under severe limitations. The younger generation of the Left is much more anti-religious, and we have grave fears for the future when they become leaders, unless in the meantime the country can be evangelized to such an extent as to nullify the anti-religious element.

Pray that men and women, especially Spaniards, filled with the power of the Spirit, may be raised up to carry the Gospel message to every part of Spain as soon as the country is open again, and pray that, whatever the result of the war, there may be an open door for the Gospel.

MY PEACE I GIVE

Every human heart wants peace, but not every heart wants this peace which the Lord Jesus gives. For not every heart is under the influence of the Holy Spirit so that the love of God dwells in it abundantly. And where the love of God does not dwell there can be no manly fight against sin, and where there is no struggle against sin, there can be no peace.

"Peace perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest."—J. J. DEWAARD.

A Meditation

"Your Body a Temple of the Holy Ghost"

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

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

What? know ye not that your body is a temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? I Cor. 6, 19.

OUR catholic, holy and Christian faith is not a mystical religion of the soul, which does not count with *the body*. On the contrary, in the center of our faith, in the holy personality of our Lord *the body* is ever in the fore.

It was loftily conceived and well expressed when our Fathers said, that our salvation depends upon the "reality of His body," and this harks back to what the Messiah sang: "Sacrifice and offering thou wouldest not, but a Body hast thou prepared me." In breaking the bread on the night before He died our Lord said so emphatically: "This is my body." And His apostle testifies that: "He bare our sins in His own body on the tree."

But above all, Easter morning puts the seal upon this. For His resurrection is the rising again in the same body in which He died upon the Cross. Not that the soul of Jesus did not die—it could not die—but the resurrection, the triumph of life over death consisted in the fact, that the soul of Jesus in His body took on again its foreordained instrument.

For ourselves also therefore our Easter-faith must determine the value which we are to attach to our own body, and nothing is more antagonistic to the character and nature of our Easter than at the opened grave to dwell solely upon the spiritual aspect of the matter, and ignore the significance of it with respect to our body.

In the name of the Risen One His apostle puts the question to us: "Know ye not that your body is *the temple of the Holy Ghost* which is in you, which you have of God?" And to express this still more strongly, he himself gives the answer to the question, when he testifies: "Ye are *the temple of the living God*." (2 Cor. 6, 16). And as the Evangelist observes, that when Jesus

said that He would break down and build up again the temple of God He had meant this of "the temple of His body."

In our calling to glorify our God, the commandment to do this in our body takes the lead. "Therefore glorify God *in your body*, and in your spirit." And to bring out the deep sense of this, as from the root, the apostle adds, that not only your spirit, but also *your body* does not belong to you, but *is God's*. It is loaned to you. It is entrusted to your care. Here on earth you have the disposal of it. You will have to answer before God about the use you have made of your body. And while for this life you have it in your power, it is not yours, it does not belong to you, you have not created and prepared it, but from your conception until your death it is a body that is *God's property*, that is *His*, and you are to use, care for and protect it as a body that belongs to God.

Nothing on earth is more wonderful in plan and construction, in its manifestation and design, in its essence and form, in its internal existence and external appearance, in its inner workings and in its relation with the world around you, than *your human body*. By continuous investigation this your human body has steadily become clearer, and, if we may say so, more perspicuous. Science in league with art has pictured even in chromolithography all the parts that constitute your body. Externally you see nothing of all this, nor how your eye catches the images and conveys them to your soul, nor how your ear takes in sound and interprets it to the ear of your soul. But in pictures all this has been laid bare. You can see your heart, and through what delicate channel-tissue your blood circulates through your body, from the heart, through the several channels,

back into that heart. You see the picture of the entire artistic apparatus of your breathing. You can trace the whole telephonic communication which by your nerve-tissue maintains the unity in your body, even as the communication which by your body in turn your soul maintains with the outside world. You see as before your eyes how the food, that God gives you, is assimilated in all parts of your body, in order to maintain the same. You even see as before your eyes how in a human body presently a new human body makes a beginning, unfolds itself, and is built up to enter upon life. A world of wonders!

It is inconceivable therefore that men of the medical science, who have unveiled all these wonders and have shown them to us as before our eyes, do not kneel down, a few excepted, in reverent worship before the wondrous Creator, who has thus ordained and prepared it.

And yet even this inner construction of your body, wonderful as it is as a product of God's art, is not yet the highest wonder. Higher still, and what thus far no eye has discerned, is the altogether wondrous action of your soul upon this body, and of this body upon your soul. In this relation, in this cooperation of body and soul there lies a whole new world of wonders, which ever yet remains a deep mystery. We can draw a picture of the sensual, of the observable; but no one knows as yet the spiritual nicety into which the finest tissues of our body at length pass over, in order only thus from body and soul to make one man.

Now this body, however closely it may be united with your soul and your person, is not your's, but God's. It is His property. In order to appreciate this fully, you would for a moment have to go out of your body, in order to see it before you, with the mark of its Divine origin upon it. You would then have to gauge that body in all its preciousness and in all its wonderful construction. And then hear the voice of God saying to you: "To you I entrust this body, this wondrous product of art, this Divine system of materials and of powers, that I have prepared and created. Use, keep, care for it according to my holy ordinances. Do not abuse it,

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do not injure it, do not corrupt it, and when presently you come to die, return the same to me undamaged and uncorrupted.

Let this perfectly rational thought therefore sanctify our whole domestic and social life. How much labor, how much of life, especially among women, is spent in the care and preservation of this body. Ask yourself, what part of the lifetime of many is not devoted to the care of feeding the body, of clothing that body, of purifying that body, of beautifying that body, and, in time of ill health, of restoring that body to its former normal state again. This then is called earthly care. Care for the material interests of life. And this seems then to go on quite apart from all religion and spiritual intention. But God's Word teaches you otherwise. Its great concern, effort and care is that you shall preserve a Divine product of art, that God has entrusted to you, in a state that shall be well-pleasing to Him. It is a body that belongs to God, that demands on our part all that care and effort and *sanctifies* it. Also in the kitchen, also in the dressingroom, also in the bath, also in the sick chamber, a steady service, willed of God, is rendered to this body, which is God's.

If then this body is not your's but God's, abuse of that body becomes palpable and direct sin against your God. To have no time for the proper care of the body, is then a shortcoming in your duty to preserve the pledge that was entrusted to you of God; but the abuse of your body by excess, love of pleasure and sensual lust becomes, what is far worse, a sinful and heinous offence against a work of art wrought by the hand of God, and which is still His own. The body itself provides the measure of what you can and may do with it, and to that standard that is given in the body the holy moral law renders auxiliary aid. You soon become aware by your feeling of weariness whether you have overtaxed your strength and demanded more of your body than you ought. And all this is not right. The body is God's, not your's. And you are not to deal with your body according to your notion and whim, but according to God's holy ordinances. Not otherwise. But only so.

In the struggle between the higher

moral claim of devotion the claim of the body may be forced to recede. Then self-denial and self-sacrifice are in order. But for the sake of your own pleasure, or for the satisfaction of your lower desire of stubborn wilfulness, you can never demand more of the body than it was destined to give. In view of this all excess is abuse. And God asks an account of what each day and each hour you have done with *His* body.

Even he who has been endowed with noble intellectual powers, must ever view these powers as belonging to his God. He must not exhaust them and thereby render them unfit for further use. They are not his own, but God's, and therefore must be used in such a way, that presently as a result of over-exertion they do not refuse to work. Rest after wearisome toil, that spent power may have a chance to recuperate, is a law of the body that has been ordained of God, so that the body that is His may ever be at His service.

And to this high stand the Christ, by His taking on, His laying aside and His taking on again of the body, has raised the significance of the body,—and even in addition to this His resurrection preaches the high significance of the body with respect to eternity.

The common mistake is, that so many people look upon their body as an instrument whose use ends with this life; which goes with us till we die, and then is cast off and sinks back into nought. Hence the preference on the part of many to cremate the mortal remains.

But God's ordinance with respect to your body is utterly different. In your behalf as man, soul and body belong together. To dwell in a body is your eternal destiny. For a time you may have to part with your body. But not eternally. In the new life the tie between your soul and body is restored again. And of this the Resurrection of your Saviour is both proof and pledge.

The significance of your body is not transient, but enduring, and this your frail body is destined some day, as a butterfly from the caterpillar, in a higher state, to unfold into full glory. And the fact that the body, which God as a product of His art has entrusted to you, has an *eternal* significance, reflects its higher, brighter light, throughout all of life, upon the care, upon the

use, upon the protection and sustenance of that body. Apart from that eternal durability what harm could we suffer from this mortal coil; by what right would we devote our time and our powers to it? Whom would that body inspire with reverence?

But if that body is God's, His wondrous product of art, entrusted to your keeping for this life, in order that it might be prepared for its eternal unfolding, then that body also is taken up into the holy sphere. Then all abuse of the same is of itself excluded, and the care of that body according to God's will is your religious, bounden and sacred duty.

The Sabbath

THE Sabbath dawns, fair and cool. The ordinary sounds of life seem hushed, a peaceful quiet pervades the atmosphere, yet never have the birds sung more sweetly.

The family awakens in a home made neat and orderly for the Lord's Day, the household cares and tasks minimized by careful preparation. The father's voice is heard in morning devotions, in Scripture and in prayer. Then comes the sweet sound of the chiming of the church bells—the call to morning worship.

Father and mother and the children file into the family pew. Even the littlest child feels the reverent and worshipful spirit of the House of God as the service goes on to its close. Here in the quiet of this hour God seems very near and those who hunger for the Bread of Life are fed. Here the weak are helped, the troubled heart eased of its load and strength is gained for the duties and tasks of another week. Here the children learn of their Heavenly Father and His love and feel the impress of that which will go with them through life.

The afternoon is spent in quiet recreation and relaxation, in reading and in pleasant companionship, in doing those things which build up body, mind and soul as God intended His Holy Day to do for mankind.

As daylight fades and the twilight deepens, there comes the hour of evening worship.

Once again the family worships God in His Sanctuary and comes home under the stars to peaceful rest, refreshed by the slowing of the tempo of life and the simple pleasures of the day, and blest of God in the loving, reverent and obedient observance of His Holy Day. Here in the home on such a Sabbath as this, all that is high and holy, all that is helpful and ennobling is made an impressionable part of family life. May God lead America back to the proper observance of the Sabbath Day!—*Reformed Church Advocate*.

Book Review

WHAT IS THE FAITH? By Nathaniel Micklem. Cokesbury Press. pp. 227. \$2.00.

THE author of this thoughtful and thought-provoking book is the principal as well as professor of Dogmatic Theology at Mansfield College of Oxford University.

It deals in an unusual fashion with the old yet ever new question, What is Christianity? Whatever may be thought of its merits it concerns itself with one of the most urgent questions at issue in the religious world of today. If present-day religious discussion frequently seems both "confused and confusing" this is due in large part at least to the diversity of opinion that exists as to what Christianity is. It is not too much to say that if everything that is called Christianity today is really Christianity there is no such thing as Christianity since a word that may be applied indiscriminately to all sorts of views designates nothing. It is futile to discuss such questions as, Is Christianity true? or What is the value of Christianity? unless the parties to the discussion give essentially the same answer to the question, What is Christianity? As matters stand today it means little or nothing to have a man call himself a Christian unless we know what he means by Christianity. It cannot be a source of comfort to us to have others call themselves Christians if we know that what they call Christianity is opposed to what we call Christianity to such an extent as really to constitute another and rival religion.

Principal Micklem's purpose in this book is not to defend Christianity "still less to offer a judgment as to who is or who is not a Christian" but to define it—to define it moreover so objectively that even if he should cease to believe it he would still feel bound to say: "This is the Christian faith, though I can no more believe it" (pp. 9, 20, 45). He does not claim that his definition is perfect but he maintains that it is adequate (pp. 28, 37). Moreover he is not content with a definition that gives merely the minimum of Christianity and emphatically rejects the too common notion that Christianity is what Christians hold in common. "The attempt to find the minimum of faith, and to ascertain the point at which the half-believer becomes an unbeliever," he writes, "is a depressing pursuit. It behooves us rather to know the undistorted creed which all Christians are endeavoring to apprehend" (p. 25).

Expressed more specifically Principal Micklem's purpose in this book is to re-state the unchanging essence of the Faith in distinction from the various intellectual modes in which through the centuries it has been set forth. It is to this task that the major part of the book is devoted. He distinguishes between dogma which he identifies with the vital, unchanging essence of Christianity

and theology which he identifies with its intellectual formulation and which he therefore regards as subject to variations from age to age. Dogma as understood by him is the Word of God which he identifies with the Gospel which in turn is the story of the mighty acts of God. A dogma is whatever constitutes an integral part of that story. As the Incarnation lies at the heart of that story a dogma is defined "as a statement or necessary implication of the central and ultimately all-inclusive or all-involving revelation we call the Incarnation" (p. 99). Obviously he does not use the word "dogma" in its commonly accepted sense. It is the "Word of God" or the "Gospel" (as understood by him) that supplies Principal Micklem with the objective principle by which he seeks to distinguish between the unchanging essence of Christianity and the various forms it has received from age to age. On page 104 we read: "The meaning of this phrase 'the Word of God' should now be plain. It is not identical with Scripture, but it is that Gospel of our redemption, presupposing our creation, to which the Scriptures bear witness. The Word of God is the Gospel, which, in turn, is the proclamation of 'the mighty acts of God.' Thus the Gospel is necessarily in narrative form and concrete; it is not a series of general ideas or truths about God's nature and being, but glad tidings of what God has done—'He has visited and redeemed His people.'" In other words, the unchangeable kernel of the Christian faith is not doctrine but story and whatever is an actual part of the Christian story or a necessary implication of it is a dogma of the faith and part of its essence.

The limits of our space forbid our attempting to indicate the manner in which Principal Micklem, by the use of this principle, seeks to determine the contents of Christian dogma. It is encouraging to note, however, that he arrives at conclusions more in harmony with the historic position of the Church than his previous writings such as his *The Galilean* and his contribution to *Mysterium Christi* would have led us to expect. He not only adheres to the traditional conception of the Trinity, but holds to the two-nature conception of our Lord's person—conceptions that he repudiated only a few years ago. His conception of the Atonement is also surprisingly similar to that held in orthodox circles and very much unlike that which he once held. He can now write: "Salvation by the blood of Christ—that is, by the living Christ who died for us—is an essential dogma of the faith" (p. 204). And while he shrinks from the "physical" miracles involved in the Virgin Birth and bodily resurrection and ascension of our Lord, yet he regards His supernatural coming to and departure from this earth as integral parts of the Christian

Faith. He maintains also that belief in the Holy Catholic Church as a fruit of the operation of the Holy Spirit is a dogma, that is an integral part of the Christian Faith.

The basic weakness of Principal Micklem's attempt to re-state the Christian Faith is, in our opinion, his view of Holy Scripture, more especially his failure to realize that in Holy Scripture we have not only a record of those mighty acts of redemption that God has wrought for the salvation of His people, but an authoritative interpretation of those acts. As a result he treats the "theology" of the Biblical writers as though it stood on a level with that of post-Biblical times. His distinction between the Word of God and the Scripture resembles that of the Barthians, but in our judgment is unwarranted. The Word of God (as here used) and the Scripture according to the Biblical writers and orthodoxy are synonymous and interchangeable terms.

Principal Micklem is evidently vexed by the criticisms of his former friends. "Many say," he writes, "more often with pain than pleasure that I have shifted my ground, that, whereas once I was a Liberal and a Modernist, I am now a Conservative, a reactionary, little better than a Fundamentalist or an Anglo-Catholic!" (p. 10). He admits, however, that he has shifted his ground: "I could not today write the books and papers I could write ten or even five years ago" (p. 11). Hence this book is an indication of the more conservative attitude toward historic Christianity that is becoming increasingly evident in contemporary religious thinking. We would not class Principal Micklem as a Conservative, still less as a "Fundamentalist," but we need only compare this book with certain of his previous writings to perceive that he has been moving rather rapidly in the direction of Conservatism—so rapidly that it would not be surprising if he becomes an out-and-out Conservative before he reaches the end of his pilgrimage. Doubtless he was thinking of his Modernist critics when he wrote: "A considerable section of Protestantism has been so eagerly advancing into new country that it has almost overlooked its duty to maintain communications with its base, or, to drop the military metaphor, it has been so concerned to accommodate the Christian faith to the modern mind that it has been relatively careless to make sure that it is the Christian faith, and not merely some mutilated fragment of it, which it has been restating" (p. 13).

This book would seem to place Principal Micklem in the evidently growing group of one-time modernists who perceive the bankruptcy or at least serious inadequacy of modernism and who are coming to realize that satisfaction for mind and heart alike can be found only in the old, old story.

Free Radio Time—But Not for Us

Protestants, Roman Catholics and Jews are annually given an estimated two million dollars' worth of radio time—but we are barred from a great broadcasting system

FROM a letter recently sent out by the National Council of Catholic Men we quote this paragraph:

"The National Broadcasting Company and its associated stations . . . give their facilities free of charge. . . . The value of the program at commercial rates is over \$400,000."

Every Sunday, during the entire year, over more than fifty stations, the Catholic Hour is broadcast absolutely free of all charge, as a gift of the National Broadcasting Company to the Roman Catholic Church.

By a similar arrangement, the Jewish synagogues of our country are given a weekly program, over a nation-wide hookup, at absolutely no charge.

The Protestant denominations connected with the Federal Council of Churches of Christ in America are the greatest recipients of the National Broadcasting Company's bounty. They have on an average four hours of time each week, sometimes over a hookup of more than eighty stations. From their own pamphlet entitled, "United in Service," we quote: "Religious services and messages by radio are sponsored [by the Federal Council] including three national Sunday afternoon services throughout the year, a morning devotional service and two midweek hymn services. These are broadcast throughout the entire nation." It is impossible for us to compute accurately the value of the free time offered in these Protestant programs, but a million and a half dollars would be a conservative estimate.

However, in glaring discrimination, two great branches of the Lutheran Church, the Synodical Conference and the American Lutheran Conference, are not granted a moment's free time over the National Broadcasting system. Indeed, the officials of this organization have refused to accept our Lutheran Hour program, even at the payment of full station rates.

This is not a hasty mistake in judgment and policy; for recently John W. Ellwood, vice-president of the company, declared publicly: "The religious committee of the Advisory Council of the National Broadcasting Company has given painstaking consideration to every question of principle or policy involved in sending over the air the appeal of basic religion." Many believe it to be the consequence of a dictatorial policy of the Federal Council of Churches of Christ in America and a determination to rule off the air those who are not in sympathy with their program.

Our Church, like other groups, has remained aloof from the Federal Council, because this body is openly allied with modern-

ism, unionism and unscriptural doctrines and practices in regard to the family and the state. We are now paying the price of this protest by being banished from the National Broadcasting Company's channels.

As a consequence—and this is the super-tragedy of American religious life—the Protestant religious chain programs of the National Broadcasting Company are often saturated with modern unbelief. Harry Emerson Fosdick, the No. 1 radio preacher of the Federal Council, is, as our readers know, an outspoken opponent of every major doctrine of the Scripture concerning Christ and His Atonement, yet his influential support and the backing of the Rockefeller family make him one of the great voices of American Protestantism today, when as a matter of fact, the brand of creed that he represents would be endorsed probably by only an insignificant minority throughout the country. Other speakers, including the late S. Parkes Cadman, were openly hostile to the inspiration of the Scriptures, the possibility of miracles and similar basic doctrines.

As a sop to the Lutheran population, it seems, the undesirable summer months' broadcasts, when Dr. Fosdick does not wish to preach over the air, have for some years been given to speakers from the United Lutheran Church, which holds a consultative membership in the Federal Council. We have heard and read some of these radio messages and we can understand why even pastors in the United Lutheran Church have protested and have sent corrections to the *Lutheran*, the official publication of the United Lutheran Church. Our own correspondence in the Lutheran Hour reveals some unbelievable aspects of this situation and shows for example, that speakers on the United Lutheran summer broadcasts, when asked by inquirers for assurance of life after death, have referred their anxious inquirers to Fosdick's *Immortality*.

Something must be done about this unfair and un-American discrimination. Simply upon a basis of proportionate representation on the air, the Lutheran groups not affiliated with the Federal Council deserve at least one program a week. The officials of the National Broadcasting Company should realize by this time that Lutheranism is not a bizarre cult like Christian Science, a fanatic sect like Seventh-Day Adventism, or an anti-social and dissatisfaction-fomenting association like the Russellite movement. The record of Lutheranism has been written over a period of four hundred years for all men to read.

Even if the National Broadcasting Company is unwilling to give conservative Lutheranism the time which it rightfully deserves, we plead for at least one program a week that will express the convictions of the millions of evangelical Christians in America whose faith is not represented by Modernism's blatant and subtle denials. We believe that the returns from the Lutheran Hour, in-

cluding letters from both the laity and the clergy of every Protestant denomination, show which type of program the American people want and need, the positive proclamation of the Gospel of Jesus Christ, the unqualified preaching of the Faith once delivered to the Saints. As a matter of fact, we are confident that the message of the Lutheran Hour represents in the great essentials the faith of the vast majority of American Christians who accept the Bible as the inspired and infallible Word of God and Jesus Christ as their only Saviour.

We feel that the National Broadcasting Company has been ill-advised by the religious committee of its Advisory Council in adopting this policy of silencing the Gospel and throwing wide its doors to the denial of Christian fundamentals. The officers of this great radio system must be correctly informed. Their attention should be called to the comparative mail charts of the various broadcasts to see what the voice of America truly demands. If fair play and American equity prevail, this investigation will create over the National Broadcasting Company a positive, Christ-centered, non-polemic Gospel broadcast. And if this fairness and equity does not make itself felt, it is time the American people knew why one of the most unholy discriminations of the age is practiced against the message of the Saviour.—W. A. M. in *Walther League Messenger* (Lutheran).

Deluded Preachers

THE *Toronto Globe*, a Canadian daily, stated recently:

"It is to be regretted that certain officials of the church are lending their influence to communists, believing this growing group to be the perpetrators of practical Christianity, when in reality the communists are undermining the churches of which many of their sympathizers are pastors. This state of affairs is exactly what the atheistic-communistic combine is working for. That many of the ministers of the church have fallen prey to this subtle program is becoming more and more evident. When a professed minister of the Gospel of Christ refers to work of young Christians as being 'theoretical Christianity' there is something radically wrong with his experience of the saving work of our Lord Jesus Christ. Theoretical Christianity does not take modern young people out to the street corners on Saturday night to proclaim salvation through the blood of Christ; only most practical Christian experience can lead young people to do that. It takes courage inspired by the Holy Spirit Himself to get out and proclaim Christ as Saviour in this age. To belittle the service of Christian workers, and to champion communism, is, to say the least, a dangerous business for one who claims to be a preacher of the Gospel."

News of the Church

Flood Figures

OVER \$80,000 has been given by nearly three thousand churches and individuals to our Presbyterian churches in the flooded areas. The following churches received help from the fund: Bridgeport, Kirkwood; Wheeling, Third; New Martinsville, First; Parkersburg, Beechwood; Syracuse, First; Pomeroy, First; Middleport, First; Ironton, First; Greenup; Portsmouth, First, Second, Central; Manchester, First; Maysville, First; Covington, First; West Cincinnati; other Cincinnati churches, Carmel, Elmwood Place, Plainville; Rayland, First; Lawrenceburg, First; Riverside; Evans Landing; Jeffersonville (conditional); New Albany, McCullough chapel; Louisville, Fourth Avenue, Union (Colored), New Covenant, Union, Warren Memorial, Ebenezer; Leavenworth, Evansville, Immanuel; Cloverport, First; Ridgeway, First; Harrisburg, First; Shawneetown (conditional); Golconda; Metropolis, Federated; Paducah, First, Miller's chapel.

Federate Churches in Mormon Area

FEDERATION of all evangelical churches at work in the inter-mountain area as a United Church of Christ for that field was unanimously requested by an interdenominational conference at Salt Lake City, Feb. 2-4. The conference was participated in by 150 pastors, teachers, missionaries, community workers and church administrators representing the Baptist, Methodist, Disciples, Episcopal, Congregational-Christian and Presbyterian Churches and the Home Missions Council. The federation's proposal directed the administrative committee, of a permanent interdenominational conference for the inter-mountain area which the Salt Lake conference organized, to consult on the subject with the Home Missions Council and the Federal Council of Churches. This administrative committee is composed of three representatives of each cooperating communion. This action was taken after discussion of the entire evangelical enterprise in the region lying between the Rocky and Sierra Mountains in which the church of Jesus Christ of Latter Day Saints is the dominant religious organization. This discussion reflected what appeared to be a common conviction on the following points. The evangelical enterprise is a vital leavening force throughout the area, and demands strengthening and extension; no justification can be seen for inter-faith controversy, as regards the dominant religious organization in that area, or for competition, as regards the evangelical churches—Protestant cooperation and unity are imperative. **Dr. H. N. Morse** of the Board of National Missions was chairman of the conference. **Rev. Robert**

D. Steele, of Westminster College, Utah, a Presbyterian, was elected president of the permanent conference organization.

Princeton Seminary's 125th Commencement

EXERCISES commemorative of the 125th Commencement of Princeton Seminary were held in Princeton on May 16-18. They began with the Baccalaureate service with sermon by **President Mackay** on Sunday, May 16th; were continued on Monday with an address in the afternoon by **Dr. Lynn Harold Hough** on the subject "Making Theology Available for Religion" and the Alumni Banquet in the evening, attended by approximately 500, at which **Dr. Charles R. Erdman**, President of the Alumni Association, presided and at which addresses were made by **President Mackay**, **Dr. Roy Ewing Vale**, newly elected President of the Alumni Association, and **Dr. Robert E. Speer**, newly elected President of the Seminary's Board of Trustees; and which culminated in the graduating exercises on Tuesday at which an address on "The Cure of Souls" was delivered by **Dr. John Sutherland Bonnell** of the Fifth Avenue Presbyterian Church of New York City and at which 56 men received the degree of the Bachelor of Theology and 21 that of Master of Theology. Announcement was made of a long-term financial campaign to raise \$2,640,000 and of an early effort to raise \$450,000 for the erection of a student center and for the modernization of the existing buildings.

Christian Weekly News Magazine Launched

UNDER date of May 12th there appeared the initial issue of the first general news magazine of a Christian character to make its appearance in the United States. It is patterned after such news weeklies as *Time* and the *News-Week* and published under the title "The World: An International News Weekly Founded on Christian Principles" by World Publishers, Inc., Fifteenth and Oxford Streets, Philadelphia. Its subscription rate is \$5 per year and its editor **John Clover Monsma**. World Publishers, Inc. is a non-profit publishing corporation and it is claimed that this publication will not only be guided by Christian principles but wholly free from commercial domination. Such a venture deserves the sympathetic interest of all Christian people. There is great need of such a news weekly and the initial issue of *The World* is fitted to encourage the hope that its publishers are going to supply in a highly satisfactory manner a long-felt want. Another preliminary issue is scheduled to appear on May 26th. It is planned to start the regular weekly issues on June 9th.

In "the Land of the Sky"

THE many friends of Montreat, the Church-wide conference center of the Presbyterian Church, U. S., near Asheville, N. C., in "the Land of the Sky," will be glad to learn of the program to be offered there in July and August of this year. There will be seven conferences. The conferences are as follows: Christian Education and Ministerial Relief (July 2-6); Auxiliary Training School (July 7-14); Young People's Leadership School (July 15-23); Leadership Training School (July 23-August 6); General Missions (August 8-18); Bible Conference (August 19-29); and the Presbyterian Ministers' Forum (August 22-28). These successive periods will enroll an unusually large number of teachers and speakers. Among the special speakers will be **Dr. Charles E. Diehl**, of Memphis, Tenn.; **Dr. U. S. Gordon**, of Gainesville, Fla.; **Dr. Henry C. Link**, author of "The Return to Religion"; **Dr. Hugh T. Kerr**, of Pittsburgh; **Dr. William M. Elliott, Jr.**, and **Dr. R. O. Flinn**, of Atlanta, Ga.; **Dr. H. H. Thompson**, Bristol, Tenn.; **Dr. H. I. Donnelly**, Princeton Seminary; **Dr. Frank D. Getty**, director of Young People's Work in the Presbyterian Church, U. S. A.; **Dr. J. P. Love**, Louisville Presbyterian Seminary; **Dr. Charles L. King**, Houston, Texas; **Dr. H. F. Branch**, Tuscaloosa, Ala.; **Dr. L. A. Weigle**, Yale Divinity School; **Dr. Stuart Nye Hutchison**, Pittsburgh; **Dr. J. B. Bisceglia**, Kansas City; **Dr. John Crockett**, "Bishop of the Ozarks"; **Dr. William P. Shriver**, of the Board of National Missions, Presbyterian Church, U. S. A.; **Dr. Frank Howard Richardson**, Black Mountain, N. C.; **Bishop Arthur J. Moore**, missionary bishop of the Methodist Episcopal Church, South; and **Dr. C. Darby Fulton**, Nashville, Tenn. The speakers in the Bible Conference include: **Dr. W. Taliaferro Thompson**, professor of Religious Education in Union Theological Seminary, Richmond, Va.; **Dr. Frank H. Caldwell**, president of Louisville Presbyterian Seminary, Louisville, Ky.; **Dr. Peter H. Marshall**, pastor of the Westminster Presbyterian Church, Atlanta, Ga.; **Dr. Joseph R. Sizoo**, pastor of the Collegiate Church of St. Nicholas, New York City; **Dr. John Everington**, widely-traveled lecturer of England and America; **Dr. Robert E. Speer**, of New York City, Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A., and **Dr. George W. Truett**, pastor of the First Baptist Church of Dallas.

American Tract Society

THE One Hundred and Twelfth Annual Meeting of the American Tract Society was held recently.

Dr. William H. Matthews, General Secretary, gave his annual report, which showed that a total of over five and one-half million pieces of Christian literature had been distributed during the past year, and that

literature had been furnished to sixty foreign countries in the language of the country in which the literature was distributed.

Mr. William Phillips Hall was re-elected as President for the thirty-second time. Dr. Hugh R. Monro and Mrs. Finley J. Shepard were re-elected as Vice-Presidents.

League of Evangelical Students Adds Chapters

ELEVEN new chapters have been officially received: Middlebury College—Vermont, Massachusetts Institute of Technology, Rutgers University, McPhail School of Music and Dramatic Arts—Minnesota, Bucknell University, Columbia University, Memphis State Teachers College, Iowa State College, Hibbing Junior College—Minnesota, University of Texas, and Oshkosh State Teachers College—Wisconsin. This makes a total number of 58 Chapters—the largest in the history of the League. Six Chapters were excinded because of inactivity. They were: Johns Hopkins Training School, Sioux Falls College, Western Seminary, University of Louisville, University of British Columbia, and the University of Washington.

It is felt that the League can strengthen and organize the scattered evangelical efforts that are being made among high school students throughout the country. Dr. Lawrence Gilmore has offered to supply high school Chapters with a suitable program of study. Two members of the Executive Committee have been assigned the task of initiating work among high school students in such a way as to strengthen rather than weaken the work of the League in colleges and seminaries.

Another Preaching Mission

THE Federal Council of the Churches of Christ in America is planning another national preaching mission to cover those areas not reached by the mission last year. It will be held in twenty-two cities and will open in Denver, April 15. Some of the 22 cities to be visited are: Minneapolis, St. Paul, Oklahoma City, Cincinnati, Shreveport (La.), Nashville, Richmond, Quincy (Ill.), Jacksonville (Fla.).

Many of the ministers that took part last year will also speak in this mission. Dr. Adolf Keller, of Geneva, will be one of the international visitors.

The Living Church (Episcopal) says: "The National Preaching Mission last winter was to have been a momentous assault by Christian witnesses upon the American people. It included in its forces some of the most notable ministers and laymen in the country. For speakers like E. Stanley Jones and others several thousand people turned out in Madison Square Garden in New York City, and in the Arena in Boston. Taking the size of the meetings and the stature of the preachers into account, the Preaching Mission can fairly be said to have been followed by a loud and impressive silence."

Dr. Mac Rae and Westminster Seminary

THE Rev. Allan A. Mac Rae, Ph.D., sent the following letter on April 26 to the secretary of the Board of Trustees of Westminster Theological Seminary announcing his intention of resigning from the Faculty and giving his reasons therefor:

1528 Pine Street,
Philadelphia, Pa.
April 26, 1937.

Rev. Harold S. Laird,
Secretary, Board of Trustees,
Westminster Theological Seminary.

Dear Mr. Laird:

I hereby give you notice of my intention to resign from the Faculty of Westminster Theological Seminary, to take effect as required by Article 4, Section 4 of the Constitution of the Seminary. It is with great sorrow that I find myself compelled to take this step. Eight years ago three ministers of the Presbyterian Church in the U. S. A. associated with themselves one other Presbyterian minister (myself) and four members of other communions, in establishing an institution to train men to carry on the spiritual succession of the old Princeton Seminary. Today, in the providence of God, two of the three founders have died and the other has left the Seminary. Control of the Faculty and direction of its policies has passed into the hands of a small alien group without American Presbyterian background. This group shows little desire to perpetuate the noble traditions which were once characteristic of the Presbyterian Church in the U. S. A. It was a great Church, truly Reformed, but not at variance with the main stream of Evangelical Christianity. The alien group to which I have referred considers no one to be truly Presbyterian unless he agrees with them in everything which they choose to call essential to being "Reformed"—much of which is derived from their own non-Presbyterian background. They have evidenced an inflexible determination to enforce their own peculiar notions by crushing the broad evangelical point of view which in its earlier years made the Presbyterian Church in the U. S. A. a great Reformed Church, and not a mere sect. All this is far from the original purpose for which the Seminary was founded. The major emphasis of the teaching of the Seminary, formerly directed against Modernism with such telling results, has now been shifted so that it is no longer primarily against Modernism, but against Fundamentalism, so-called.

Premillennialism Assailed

The matter is especially marked in relation to the question of premillennialism. It is my impression that the overwhelming majority of those Presbyterians who are minded to take a militant stand against Modernism hold this view. Indeed, how could it be otherwise, since it is simply the ac-

ceptance of the plain statements of the Word of God, without attempting to explain them away. As a result, a large part of the funds of the Seminary and the greater number of the students, has come from this element. The shift of emphasis within the Seminary shows itself particularly in relation to this question. Despite the time-honored use of the term "dispensation" throughout Christian history, a straw man has been erected and called "Modern Dispensationalism." To this straw man this group attributes views which are emphatically denied by most if not all of those who call themselves "Dispensationalists." Never have I met a man who said that he held the un-Biblical views which are attacked. Yet the impression is given that this is closely related to premillennialism and that the attacked views are actually held.

Furthermore, within the Seminary, teachers in various departments assail the truth of the premillennial return of Christ so that strong pressure is brought to bear upon the students to give up this doctrine. No place whatever is offered in the courses required for graduation for an adequate defense of this doctrine by one who holds it. Every instructor in any department which could properly give any great amount of time to examining the important New Testament evidence regarding premillennialism is hostile to the doctrine. There is no opportunity for giving any comprehensive defense at all comparable to the measure in which it is assailed. Yet publicity, both in religious publications and in letters of administrative officials, gives the utterly false impression that no special attack is made upon this view. Although the department of Systematic Theology devotes many lectures to assailing premillennialism, persons officially connected with the Seminary publicly represent the matter as of comparatively small importance. Under these circumstances there remains no choice to one who accepts the Biblical teaching. I cannot allow my own presence as a premillennialist who is also a professor in the Seminary to act any longer as a smoke screen to hide the real situation.

Intoxicating Liquor

Another important matter has contributed materially to my decision. In recent months practically every member of the faculty has entered upon a vigorous defense of an asserted right to use intoxicating liquors—a defense occasioned by the fact that certain faculty members themselves use intoxicants. Whatever the abstract right that may be involved, the whole burden of their emphasis has been against abstinence in this regard. This is no true representation of the Biblical emphasis, which constantly speaks of strong drink as something to be shunned. Here again a straw man has been erected. The position of the Christian minister should be like the position of the Bible as a whole—strongly

against the use of intoxicants—rather than for their defense. The Christian testimony of the Seminary has been impaired by this situation.

In view of these things, I have reluctantly been forced to the conclusion that it is necessary for me to withdraw from a work upon which I formerly looked with great hope. The Christian world sorely needs leaders today, trained in accordance with the highest scholarship. It is tragic for me to see the brightest hope for the satisfaction of that need destroyed as its control has passed into the hands of those who seem determined to compel their students to accept views which will place them in opposition to the great stream of Reformed, Evangelical Christianity in this country.

As I write I have no definite arrangements for the future. I do not know what path of service God may disclose. I gladly trust His providence and will. It is a cause of great sorrow to me that He in His wisdom has chosen to allow a work which had proceeded so hopefully to become such as to render my further participation in it impossible. I leave with no malice or resentment against any person, and pray that God who can make even the wrath of man to praise Him, may overrule a lamentable situation to His own glory.

With best personal regards, I am,

Sincerely yours,

ALLAN A. MACRAE, Ph.D.,
Assistant Professor in charge of
Department of Old Testament,
Westminster Theological
Seminary.

The following statement has been issued by the student association of Westminster Seminary:

We, the students of Westminster Theological Seminary, regret the resignation of Dr. Allan A. MacRae, who has been one of our honored instructors. We are at a loss to understand the charges included in his letter of resignation, made public in the press. The following statement was unanimously approved at a called meeting of the student body:

1. Westminster Seminary has not been taken over by "a small alien group without American Presbyterian background." All members of the faculty are in perfect accord with the Presbyterian faith as represented by Hodge, Warfield, and Machen; in fact, this was the reason for their appointment to the faculty.

2. Since the faculty has always been united in its teaching of the Presbyterian or Reformed Faith, it is absurd to charge that an "alien group" has tried to "enforce their own peculiar notions by crushing the broad evangelical point of view which in its earlier years made the Presbyterian Church in the U. S. A. a great Reformed church." We emphatically assert that Westminster Seminary has consistently sought to teach only that which is set forth in the Word of God.

We wish to express publicly our high re-

gard for the sound, Biblical scholarship of our faculty. We rejoice in the humility with which they teach us, and in the freedom of interpretation they allow within the bounds of "the noble traditions which were once characteristic of the Presbyterian Church in the U. S. A."

3. The attack on "Modern Dispensationism" was led by Dr. O. T. Allis, for many years teacher at Princeton Seminary and one of the founders of Westminster, who could not possibly have belonged to the alleged "alien group." This attack has never been intended as an attack on "Premillennialism."

4. We hope that no one will be misled by the assertion that "practically every member of the faculty has entered upon a vigorous defense of an asserted right to use intoxicating liquors—a defense occasioned by the fact that certain faculty members themselves use intoxicants." We as students can honestly assert that the faculty has neither taught nor practiced anything out of accord with the historic Presbyterian position as based on the Word of God.

5. Dr. MacRae claims that only the "Premillennial" view of the Second Coming of Christ is Biblical. This claim it is his privilege to make, since historically there has been granted the right to hold different interpretations of the events connected with the Second Coming of Christ among Bible-believing Christians in the American Presbyterian tradition. However, we do object to his intimation that certain of his colleagues who hold to another view do not strive to expound the Scriptures in a faithful and scholarly fashion.

It is our earnest prayer that all who love the Word of Christ and His Kingdom will give heed to this statement, and that the witness of Westminster Seminary may continue faithful to its foundation principles and may rise to new heights of influence, all to the honor and glory of God.

International Conference of Evangelical Students

A CONFERENCE "to stimulate personal faith in our Lord Jesus Christ in the Universities of the world, and to unite those students who are working for Christ in accordance with the principles of Christian belief set out in the Conference Doctrinal Basis" will be held at Budapest, Hungary, from September 7-13, 1937. In addition to delegates from the National Evangelical Movements, the Conference is open to University students and graduates who are in sympathy with its aims. The approximate cost per day will be 9s. (gratuities included), which can be reduced by sharing rooms if so desired. Bookings and enquiries should be sent on or before Saturday, August 21st, to the Secretary, Dr. Douglas Jackson, c/o I. V. F., 39, Bedford Square, London.

Doctrinal Basis for our work among Students *We confess:*

1. The divine inspiration and infallibility of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct.

2. The unity of the Father, the Son and the Holy Spirit in the Godhead.

3. The universal sinfulness and guilt of human nature since the Fall, rendering man subject to God's wrath and condemnation.

4. Redemption from the guilt, penalty and power of sin *only* through the sacrificial death (as our Representative and Substitute) of Jesus Christ, the Incarnate Son of God.

5. The resurrection of Jesus Christ from the dead.

6. The necessity of the work of the Holy Spirit to make the Death of Christ effective to the individual sinner, granting him repentance toward God and faith in Jesus Christ.

7. The indwelling and work of the Holy Spirit in the Believer.

8. The expectation of the Personal return of the Lord Jesus Christ.

Archbishop of Canterbury Explains Religious Significance of Coronation

ON THE Sunday preceding the coronation of His Majesty King George VI, the Archbishop of Canterbury, who placed on his head the crown of the British Empire, gave a radio talk which was broadcast in this country. After telling of the origin of the ceremony of coronation he said:

But the thought which I specially wish to impress upon your minds is that the coronation is no mere historical pageant, however splendid and impressive. It is from beginning to end a most solemn and religious act. It may truly be said that throughout the service is sacramental in its character, not only because all the rites take place within the Order of the Sacrament of Holy Communion, but because each of them is regarded as an outward and visible sign of an inward and spiritual grace sought from God and, as we may humbly believe, given by Him.

This is especially clear in what is in truth the central rite of the whole service—the King's Anointing. No doubt, the most dramatic moment is when the crown is put upon the King's head at the sight whereof the people with loud and repeated shouts cry: "God save the King." The peers and the kings-at-arms shall put on their crowns and the trumpets shall sound and, by a signal given, the great guns of the Tower shall be shot off.

Yet, in the earlier and Middle Ages, the title of the service was not the coronation,

but the consecration of the King. And still his hallowing with holy oil whereby he is anointed, blessed and consecrated King over the peoples whom the Lord God hath given him to rule and govern—this is the very heart of the whole service.

All the other rites follow it in solemn order and partake of its sacred and sacramental character. The sword, the symbol of the temporal power of government, is brought from the altar and the King is girt with it with the words: "With this sword do justice and stop the growth of iniquity." He is invested with the royal robe, with the words: "The Lord clothe you with the robe of righteousness." The orb with the Cross is delivered into his hands, and in moving and memorable words he is bidden to remember when he sees the orb set under the Cross that the whole world is subject to the power and empire of Christ, our Redeemer.

The Ring is given as a sign both of kingly dignity and the King's duties to defend the Catholic faith. The two scepters, the emblems of justice and mercy, are put into his hands as the words are spoken: "Be so merciful that ye be not too remiss, so execute justice that you forget not mercy, and lead your people in the way wherein they should go."

Then the Crown is taken from the altar as a sign that the rule of which it is the symbol is a trust given by God, and the Archbishop reverently places it on the King's head with the words: "God crown you with a crown of glory and righteousness."

Another rite follows, the presenting of the Bible. It was first introduced at the crowning of William and Mary in 1689. But for us in this age it has a deep significance. We may remember that we are about to celebrate the fourth centenary of the gift of the open Bible in the English tongue to the English nation. The words accompanying the presenting of the Bible must appeal to the hearts of all English-speaking people:

"Our gracious King, we present you with this Book, the most valuable thing the world affords. Here is wisdom. This is the royal law. These are the lively oracles of God."

And now the King, having thus been anointed and crowned, the Archbishop gives to him and to his people a solemn benediction, and then he is lifted up into his throne and exalted to stand firm and hold fast thenceforth the seat and state of royal and imperial dignity, which is delivered unto him in the name and by the authority of Almighty God.

The last rite, the homage, follows, recalling the spirit of the feudal ages, when the bishops, the princes and the peers through the first of each order bowed their fealty to their King. Thus, with the sound of trumpets and the shouts of "Long live King George. May the King live forever," the solemnity of the King's coronation is ended.

The coronation of the Queen is shorter and simpler and even more close to the an-

cient orders than the King's. It has the same religious and sacramental character: The anointing, the crowning, the giving of the Ring, the presenting of the Scepters with the prayer that, by the powerful and mild influence of her piety and virtue, the Queen may adorn the high dignity which she hath obtained. I am sure that when these words are heard, the sympathy and affection of all who hear them will go out to one who has already shown herself to be a very gracious Queen and a true wife and mother.

The last stage is reached when the King and Queen make their own communion and receive from Christ the Lord His own assurance that His presence will be with them. I would ask all who hear the great service to offer at this point their own personal prayers, not only for a King and a Queen, but for a man and a woman on whom responsibility so great has been laid.

I have rehearsed before you, not I trust at too great length, the rites of the consecration and crowning of our King and Queen in the hope that all who witness them in the Westminster Abbey and all throughout the world who listen to the words which accompany them, may realize that here is no mere parade of pomp, but that in the midst of the splendor of things seen and temporal there is the reality of things unseen and eternal. Let loyalty to our King pass into reverence towards Him by whom Kings reign and Princes decree justice.

Consecration of Peoples

These words lead me as I close to make in His Name an earnest and, indeed, a solemn plea. I would remind you all that you will have a part in the coronation of the King, more personal, more responsible than that of mere listeners or spectators. Let me repeat a phrase which I used in preaching the sermon at the coronation of King George V, of blessed memory:

"The King comes not alone to his hallowing; he bears his people with him, for he is their representative, he is the embodiment of the soul of the nation and now of the whole British Commonwealth of Nations. He is the center. His crown is the symbol of their unity with him in one body. Thus the full meaning of his consecration will be missed unless it represents in some real sense the consecration of all his people in him and with him to the services of the King of kings."

Four months ago I was moved to address an appeal to the people of this country recalling them to religion as the one sure foundation of personal and national life. May I now venture to extend that appeal to all members of the British Commonwealth who may be listening to me. Does not this coronation come to us in God's providence as the occasion to acknowledge the sovereignty of God and to submit ourselves with a new sincerity of purpose to His rule? The whole ceremony speaks with moving eloquence of the place which the

Christian religion has held for all these centuries in the nation's history. Now, in the twentieth century, it seems to plead alike with kings and people, "Remember, O, remember, the Lord, your God!"

There is at the present time manifold confusion and perplexity in the ways of the world, and who can tell what times of testing they await, this world and empire? How otherwise can we meet the problems of the day and of the unknown future than by seeking first God's kingdom of truth and righteousness, of brotherhood, justice and peace? Of this kingdom, Jesus Christ is King. If for ourselves as men and women and as citizens we accept His rule, we shall not, in the days to come, walk in darkness, but we shall have the Light of lights. In His light we shall see light; in His strength we shall be strong.

So, making use of words which I shall speak when, at the beginning of the ceremony of the coronation, I shall present King George to his people, let me now reverently and in my Master's name say to all who hear my voice wherever they may be: "Sirs, I present unto you the Lord God, Christ, your undoubted King. Wherefore, are you willing to do your homage and service?" May the answer rise in a silent acclamation from every Christian heart: "I am willing, O Christ, my God and King."

News Letter from India

By Grace L. Enright

WE are in the middle of the so-called cold season in this part of India, a cold season which Dr. Halsey, I believe, once described as weather which would only make a brass doorknob mushy instead of melting it.

This is the time of year when evangelistic missionaries get out in camp in the district, and we returned a few days ago from such a camp, in which we had met with good response amongst the people of both high and low caste.

We have found, of late, an added interest in the Gospel message amongst the high caste people, and feel that the Holy Spirit is especially working amongst them. The former bitter spirit of opposition is giving way in many quarters and we are welcomed even in Brahmin homes.

During our camp at Nimoni we visited twice the ancient town of Yasgaon, a town once protected by high walls which, however, have crumbled to dust under the peaceful English rule. We had the great joy there of telling the Good News in Brahmin homes to women who had never heard it before and gave earnest attention to the message. We also left in these homes Gospel portions of Scripture and evangelistic tracts, which the younger women were able to read.

The distribution of Gospel portions and tracts is a great part of our work. In addition to giving these out in the homes, we

visit the weekly bazaars or markets at which hundreds of people congregate from all the villages around, walking up and down between the many stalls which line the dusty road and distributing tracts and Gospels.

Also as we drive along the road in our Indian "tonga" we throw these out to the pedestrians whom we meet, and in this way broadcast to many villages the message of a Saviour's love.

One interesting contact in our camp this year was with a young Indian official—a college man who had two years' study in London. Like so many educated Indians he has lost all faith in India's idols and, failing to put Christ in their place, is drifting without an anchor. It was a great privilege to preach Christ to him. May the Lord use it to save his soul!

As there are, in the majority of these villages, no doctors or medicines, we carry with us on the itinerating trips a small stock of medicines for minor ailments and usually have quite a number of patients each day. Indian sore eyes, which is really ophthalmia, is very prevalent in these villages and we are thankful for a simple medicine which is very effective in treating this disease.

Recently a Brahmin youth came asking for baptism, giving as his reason, "that Christ had forgiven his sins and had given him peace." His relatives are greatly enraged and his father has said, "If you become a Christian you must first kill me." The boy is very brave and firm in his faith and we hope he will not waver.

The Lord willing, we hope to get out in camp again after New Year's, remaining out until the middle of March. By His grace we shall preach the Gospel in many villages where, otherwise, Christ is never named. We rejoice that to us is given the privilege of "preaching amongst the heathen the unspeakable riches of Christ."

SANGHI.

Progress in Korea

By the REV. CHARLES F. BERNHEISEL

THE Pyengyang Presbytery has just held its spring meeting. It began on Tuesday evening and closed on Friday afternoon. This is the largest of the presbyteries under the Korean General Assembly. It enrolled two hundred and twenty members and is therefore a larger body than the General Assembly. The membership is made up of all ministers, an elder from each session and the missionaries. The elders therefore greatly predominate.

Seven young men were ordained to the ministry, all being recent graduates from the theological seminary located here. Calls were placed in the hands of each of them. There is a greater demand for ministers

than can be supplied. Many churches or groups of churches are seeking pastors but cannot find them. In other words, the number of churches is increasing faster than the number of ministers.

The presbytery last fall imposed a tax of five "sen" on all communicant members for the sake of creating a fund to send a native missionary to Manchuria to work among the Koreans living there. The missionary will be sent within a few months.

One of the young men ordained at this meeting will go as a missionary to Shantung to join the Mission there which the Korean Church has long maintained to work among the Chinese. The young man was born in Shantung where his parents were members of that Mission and is therefore already equipped with the language.

A retired member of the Mission who had some land near this city which has greatly increased in value in recent years has sold it and is offering a large portion of it to the three presbyteries in the work of this station provided they raise a sum equal to half the amount given, the whole amount to be used for ministerial relief. Two of the presbyteries have already gratefully accepted the offer and are now engaged in efforts to raise their share. Such a fund is greatly needed in this country for many of the retired ministers are in great need.

As the writer looked over the meeting of the presbytery he was struck with the change in the color of the clothes worn by the members as compared with a few years ago. He saw only three or four members who were dressed in the traditional white clothes that have been worn by the Koreans for ages. This is in large part due to the efforts of the government to compel the Koreans to wear colored clothing. The objective is good in itself but the methods used to accomplish it have been open to objection. Police have visited the markets on fair days, which come every fifth day, with pots of paint in their hands and with brushes have splattered paint over the white clothes of all whom they could reach. So everywhere we have seen Koreans going about with their white clothes all besmeared with paint. At the side of the road on the border of Whanghai Province is a large sign post with this inscription, "Let No One Wearing White Clothes Enter This Province." The same inscription is posted up at the entrance to the rail-road stations. Constant disregard of these notices led the police to take the above mentioned drastic action. The result is that the unique white garments of the Koreans are giving away to dark colors. The Korean wash-women will be the greatest beneficiaries of the change. A surprisingly large number of the members of presbytery were clad in European clothes.

Apropos of the increasing demand for ordained ministers it is gratifying to record that sixty-five students were enrolled in the entering class of the Theological Seminary

recently. The school year here begins in April. The whole number enrolled this term is 135. The Rev. W. D. Reynolds, D.D. of the Southern Presbyterian Mission and the Rev. G. Engel, D.D. of the Australian Mission are retiring from the faculty on account of the infirmities of age. They have both given many years of devoted and efficient service to the seminary. Their mantles will fall upon younger shoulders.

For many years the Korean churches have set aside the first week of the Korean New Year for special Bible study and evangelistic meetings. Requests have always come in for the services of many of the students at that time and so it was decided that this year the seminary would close up for a week and the whole student body, and as many possible of the faculty, be sent to the country to meet these calls from the churches. Ten students were engaged locally and so could not go to the country but one hundred and ten students were sent out to as many churches. It was an interesting and valuable experiment and will doubtless become a permanent feature of the work. Great revival services and hundreds of new converts were reported as a result of the week's work. It is a valuable training for the students as well. Would it be considered presumptuous to recommend this course of procedure to the seminaries in America? Would there be found sufficient churches that would desire these meetings? Let the experiment be tried out and see what happens.

Our Bible Institutes for men and women have had a very successful year. Hitherto these institutes have been of short duration, ranging from a month to six weeks. Their objective is to give a short season of intensive instruction and training to the young men and women of the churches to fit them better to be helpers in their home churches. Some stations receive all who come; other stations restrict the number to church officers. The Pyengyang Institute for men enrolled 220; Chairyung and Sunchun stations enrolled over 400 each.

It has been felt here for some time that a regular nine months a year institute should be established. It was decided to begin in a small way the first of April and notices were sent out to the churches. To our great surprise eighty men have registered and are now at work. The Woman's Bible School has enrolled about sixty new students, by far the largest number ever received at one time.

These things show that there is a great desire on the part of the young people of the churches to study the Bible and related subjects, and prepare themselves for Christian work. It presages great things for the future of the Korean Church, and we take new courage and comfort in the fact.

PYENGYANG.

News in Nutshells

Gambling Millions

DURING a single year, \$224,000,000 was wagered on horse races in twenty-two states. In four Irish sweepstakes, Americans spent \$19,000,000.

Looking Toward Native Control

THE American Methodist Episcopal Mission in China whose properties there are estimated to be worth \$5,000,000 has moved to place them under Chinese ownership and control. This would displace the New York Mission headquarters. The proposal is the first of its kind advanced within any foreign mission in China.

Remarriage Seen as "Contrary to Law of Christ"

MANY priests and several bishops of the Episcopal Church have signed a statement declaring their firm belief that the remarriage of divorced persons is contrary to the law of Christ.

Not seeking to change the Church's canon on this subject in any way, the statement points out that no authority in the Anglican communion has power to overrule the teaching of Christ. The text of the statement follows:

"(1) We firmly believe that for Christian people marriage after divorce is contrary to the law of our Lord Jesus Christ, as declared in the Gospels and revealed by guidance of the Holy Ghost during the long life of the Church. We recognize that some scholars think that this prohibition does not apply to the innocent party in a divorce secured on grounds of adultery and, this matter being doubtful, we admit that there may be legitimate question about the right of the Church to bless remarriage *in such cases, but in no others.*

"(2) We deny that any authority in the Anglican communion has power to change, by canon law or otherwise, the teaching on this matter as given by the Lord for the governance of Christians.

"(3) We are sure that the passage of canons which in any way modify for Christians the divine law in respect to marriage after divorce will result in the raising of grave doubt, in the minds of many, about the faithfulness of the Anglican communion to its divine Master, and this to the grave injury of the cause of Christ.

"(4) We request that, concerning the solemnization of marriage after divorce, only such action be taken as will insure strict obedience, by all who share communion in our Church, to the standard laid down by Jesus Christ Himself."

Signers of the statement have pointed out that they are not following any special line of "High Church" or "Low Church" con-

troversy, but include both schools of religious thought. It was added that they did not advocate forcing the Church's law on non-Churchmen through legislation.

Luther's Name Removed

THE name and picture of Martin Luther were included among those of Washington, Lincoln, the Puritans, Pope Clement VII, Charlemagne, etc., which decorated the rotunda of the county court house in New York City until bigoted Roman Catholics and Jews protested. After a recent bitter contest his name was painted out, although his figure remains.

A Useful Memory

A PROMINENT Methodist Episcopal layman of Detroit, Michigan, George H. Stalker, died recently. For forty years he had been a member of the "vestibule committee" of the church to which he belonged and could call by name every member, although the membership reached almost 1000.

Christian Message from China's Leader

BEFORE a meeting of the Central Conference of Eastern Asia of the Methodist Episcopal Church at Easter time, General Chiang Kai-Shek delivered a message which was printed in all the newspapers. It included the following: "Without religious faith there can be no real understanding of life . . . I have now been a Christian for nearly ten years, and during the time I have been a constant reader of the Bible. Never before has this Sacred Book been so interesting to me as during my two weeks captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under detention without having a single earthly belonging. From my captors I asked for but one thing, a copy of the Bible, and in my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness.

"I am indeed grateful to all my fellow-Christians who continually offered prayers on my behalf, and I am deeply conscious of the strong spiritual support for which I extend my hearty thanks to all Christians and to which before you all today I testify that the name of God may be glorified. . . .

"Following my detention my captors presented me with terms and demands, with tempting words of kindness, with threats of violence and torture, and with public trial by the *People's Front*. On every hand I was beset by danger, but I had no thought of

yielding to the pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness, withstanding temptation, his prayers in the Garden of Gethsemane, and the indignities heaped upon Him at the trial. The prayers He offered for his enemies upon the cross were ever in my thoughts. . . .

"Following the settlement of the Sian affairs, the rebels, knowing their unwise and treasonable actions, were naturally afraid. Remembering that Christ enjoined us to forgive those who sinned against us until seventy times seven and upon their repentance I felt that they should be allowed to start life anew. At the same time I was humbled that my own faith had not been of such a quality as to influence my followers and to restrain them. . . ."

Millions for Drink

FIGURES just to hand showing the consumption of intoxicants during 1936 create the unwelcome impression that as the nation becomes more prosperous it also becomes less sober. In the past year drunkenness increased by 7 per cent. in comparison with 1935, and by more than 50 per cent. as compared with 1932. Since 1933 the national expenditure on intoxicants has increased by £22,000,000, reaching a total last year of £246,255,000. In circulating these figures compiled by the United Kingdom Alliance, Mr. R. Wilson Black points out the further significant fact that the consumption of wine and spirits in 1936 rose by 6 per cent., against a 2¼ per cent. rise in the sale of beer, and draws the conclusion that with increased prosperity beer-drinkers tend to transfer their expenditure to the more potent liquors, "and it follows from this that the brewers' campaign to secure fresh beer-drinkers ultimately leads to a larger number of consumers of wines and spirits." Mr. Black stresses the importance of increased temperance activities by the churches, of the revival of Bands of Hope, and of more frequent reference from the pulpit than is provided by the practice of preaching one temperance sermon a year. —*The Christian* (London).

Diamond Jubilee in Uganda

THE April issue of *World Dominion* tells of the Diamond Jubilee celebrations of the great missionary church in Uganda. "The Church is a self-supporting Church," writes the Bishop of Uganda, "and the people of the country pay for their own clergy and teachers, churches and houses. . . . With an outwardly successful Church it is inevitable that there should be many nominal Christians. It is inevitable that there should be many who have not really grasped what it means to follow Christ. But the soil is ready to receive the seed, it is eager to receive it, and if we are faithful in our sowing, it will bring forth fruit a thousandfold."

Ethiopia Being Romanized

FOR sometime Protestant Missionaries have not been allowed to re-enter Ethiopia after once leaving it. In April three American missionaries and ten British were expelled on the trumped-up charge that they were "either spy agents or exponents of that dangerous fanaticism of religious disintegration so characteristic of Protestantism."

An Italian Archbishop with a vatican-trained force is attempting a mass conversion of the entire nation to the Roman Catholic Church.

The Gospel in the Irish Free State

ON MAY 1, a new constitution was published in Dublin for all Ireland which, although guaranteeing freedom of conscience and free profession and practice of religion, yet recognizes the "Holy Catholic Apostolic and Roman Church" as guardian of the faith as professed by a great majority of its citizens. It is interesting therefore to learn from *The Christian* (London) of an earnest effort being made to reach the west and south of Ireland with the Gospel.

"It was thought that the scattered Protestant communities throughout the Irish Free State should be served, and the fairs and market-places, which afford a unique opportunity for Gospel open-air ministry, should be visited."

The evangelists live in a caravan, which is essential for the work, otherwise many country districts could not be touched. In many cases hospitality is out of the question, for people will not offer lodging for fear of their neighbors.

"The work has met with serious opposition, both from nominal Protestants and Roman Catholics. The former do not want to be disturbed by an unadulterated Gospel message, and the latter have always attributed an imperialistic spirit to the preaching of the Gospel in Ireland. Nevertheless, God has been pleased to use His servants, and many in remote country districts have heard the pure Evangel of Salvation through faith in the precious blood of the Lord Jesus Christ, and show in their lives the evidence of a new life in Christ."

Common Hymnal for China

THE Christian Church in China has issued a new hymn-book, "Hymns of Universal Praise." Six different Church groups have for five years been preparing this collection which, it is hoped, will become the common hymnal of Chinese Protestantism. Sixty-two of the 512 hymns are original Chinese productions with Chinese tunes, and all the translations of Western hymns have been carefully revised and rewritten by eminent Chinese scholars.

Stirring of New Life

IN A recent message, the President of the Methodist Conference in Great Britain, says: "In my contact with our churches throughout Great Britain during recent months, I have found that a spiritual movement is in progress. There is the stirring of a new life in many places. It may not be greatly in evidence, but it is there; and where as yet there are no apparent signs of an awakening, there is at least great anxiety concerning the state of the work of God."

"Evangelization"

MR. KENNETH GRUBB, in *World Dominion*, stresses the New Testament meaning of the word, which is the announcement of good news. "Christian and missionary leaders are apt to insist that the term 'evangelization' must not be limited to revivalist meetings. In this they are correct; but when they go on to say that education is a form of evangelization, they are obviously asserting something less self-evident. They will not surrender to those who preach the sole right to evangelize. The champions of a 'social Gospel' maintain a similar position. Evangelism, for them, must not be limited to the pulpit; the Gospel is applicable to social conditions, to slum problems, to international life. But the Gospel is not applied at all: it is preached. The coming of the Christ into human life is announced; the principles arising from this fact may well be applied to all conditions of life. But the Gospel itself is simply the announcement of the coming of the Messiah."

Park Benches and the Bible

IN THE parks of New York City during the summer, open-air stands are maintained by the New York Public Library.

Last year there were many requests for the Bible and other religious literature, and when the stands were opened recently, a Bible was the first book asked for.

From Germany to Palestine

SINCE the beginning of the Hitler regime in Germany, four years ago, a total of 34,500 German-Jews settled in Palestine.

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Toward Union of Protestant Churches in Canada

PLANS for a Canadian federation of all Protestant churches have been sent to the heads of the Anglican, Baptist, Presbyterian and United churches, the Salvation Army and the Church of Christ (Disciples). Fashioned somewhat after the plan of the Federal Council of Churches in the United States, the proposed union would provide for "the setting up of some coordinating council, so that in matters of common interest we may have the means of expressing ourselves, through one voice, which could speak for the Protestant church of our country."

"Trust God for a Sermon"

THE Church of Allhallows, Lombard Street, E.C., London, is to be demolished probably within the next few months. On the porch of this ancient church is a tablet which tells how John Wesley, when a young preacher, after ascending the pulpit found he had forgotten to bring a sermon with him. So upset was he that he retreated to the vestry "in confusion and mental agitation." There a woman, noticing his distress, asked him what was the matter. "I have forgotten my sermon," replied Wesley. "Is that all, sir?" retorted his questioner. "Cannot you trust God for a sermon?"

Encouraged by this reply, Wesley returned to the pulpit and preached extempore, "with great freedom to myself and acceptance to the people." From that day onwards he never took a written sermon into any pulpit.

Sunday Schools

THERE are 34,139,624 pupils in the Protestant Sunday Schools of the world, an increase of 349,579, or 2.75 per cent, in the last four years, according to statistics just released at the headquarters of the World's Sunday School Association in New York. There are 369,510 Protestant Sunday Schools in the world, with 3,145,895 teachers. The Association's figures give the total number of Protestant Christians on the earth as 231,486,840 out of a total population of the globe of 2,042,107,992. The entire number of pupils in the 175,411 Sunday Schools of North America is 20,607,046. The continent of Europe has 105,915 Sabbath Schools, and the pupils number 8,636,809. Other countries have Protestant Sunday School pupils as follows: Asia, 1,778,908; Africa, 1,587,939; Australasia, 884,972; South America, 287,558; Central America and Mexico, 78,662; the West Indies, 277,680.

Churches for the Deaf

THE Episcopal Church in America maintains churches for deaf mutes in New York, Philadelphia and Chicago. All services are conducted in the sign language. The churches are called temples of silence.