

General Assembly Number

CHRISTIANITY TODAY



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

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Editorial Notes and Comments

THE 149th GENERAL ASSEMBLY

ANOTHER Assembly has come and gone. It was not so good an Assembly as we had hoped or as bad as we had feared. Nothing was done, for instance, to remove the dark and more or less disgraceful blot on the history of our Church brought about by the unwise and unconstitutional action of the General Council in 1934 in persuading an uninformed Assembly to endorse its mandate against the Independent Board. On the other hand it has been some time since we have had an Assembly more conscious of its own rights and powers and less disposed to sign on the dotted line whatever the platform might propose for its approval. It was a socially conscious rather than a doctrinally conscious Assembly and so an Assembly disposed to take a superficial rather than a deep view of the situation in the Church—a relatively peaceful but hardly a particularly constructive Assembly. Still all in all it was perhaps the most commendable Assembly of recent years. On other pages may be found a descriptive and in some degree interpretative account of its proceedings.

DR. FOULKES made an excellent Moderator. While he made no effort to conceal his sympathies he was fair and courteous and made no attempt to dictate or lord it over the commissioners.

We came away from the Assembly confirmed in our belief that the General Council plays too large a part in determining the policy of our Church. The Council has become more and more a super-body—sort of a hierarchy—that does not fit into the genius of Presbyterianism. More and more it has become not so much the servant of the Assembly as its master—too often its unwise master. Moreover, the composition of the Council is such as to favor the establishment and continuance of a dynasty, so to speak, by virtue of the fact that the Moderator, the retiring Moderator and his nearest living predecessor, the Stated Clerk, and four representatives of the Boards are continuous members of the organization, and who, it is safe to say, largely dominate its decisions. We do not at

present favor its abolition but we do think it should be reorganized and its rights and duties more clearly defined. In our opinion neither the retiring Moderator nor his nearest living predecessor or any paid employee of the Assembly or any of its agencies should be eligible to membership.

We also came away from the Assembly strengthened in our belief that the procedure in connection with the Permanent Judicial Commission needs revision. It is unfair to the commissioners and little short of a solemn farce to require them to vote on matters of which they are all but completely ignorant. Either there should be no submission of the judgment of the Commission to the Assembly or the vote on the judgment should not be taken until after the commissioners have at least had opportunity to consider it in printed form. As matters now stand final responsibility for the judgment rests on the commissioners and yet they are required to assume this responsibility without any real understanding of its significance. This ought not so to be.

THE LEAGUE OF FAITH: A NEEDED TESTIMONY

THE Presbyterian League of Faith held two meetings at Columbus preceding the Assembly, Dr. MACARTNEY presiding. The two meetings, especially the second, were well attended and their tone and temper such as to augur well for the future of this association. DR. DAVID DEFORREST BURRELL of Williamsport, Pa., was elected as President for the ensuing year and the REV ALBERT DALE GANTZ of New York City (730 East 225th Street), re-elected as Secretary and Treasurer. Its Constitution was revised and its machinery reorganized with the aim of making it broadly representative of the Church as a whole. The following Testimony, concurred in by the National Committee of the Ruling Elder's Testimony, was issued:

1. We testify to our deep affection for the Church of our fathers, the Presbyterian Church in the United States of America. We rejoice in its great history and the part it has played in the establishment, the development, and

the maintenance of the American nation. We are devoted to its grand doctrines, and we salute and acknowledge the witness of our Church to the Kingdom of our Saviour Jesus Christ in all parts of the earth.

2. We testify to our desire for the unity, in the truth, of the whole Church of Christ, and we pray that His Church shall again be one, like His own seamless robe. But we oppose all plans of union which would involve a compromise with low views of the Scriptures, and which would weaken the testimony of our Church to the Everlasting Gospel.

3. We testify to our belief that the great history of our Church, under the providence of God, has been due to its adherence to the Reformed system of faith.

We hold that in this day, when a wave of paganism, licentiousness, and unbelief is sweeping over our land, and when conceptions of personal and social life, irreconcilable with Christianity and the Word of God, are openly taught, and when clouds and darkness are round about us, our Church should increase, rather than diminish, its witness to the sovereign plan and purpose of Almighty God as taught in that system of Theology, commonly called Calvinism; a theology which puts God first; and therefore a theology for the hour and for the ages; the only theology which can speak to the present tumults and confusions in morals and religion. It has been loyalty to that theology which has made our Church known and respected throughout the world, loved and honored by believers in the Bible, and feared by Satan and his angels.

4. We testify to our abhorrence of war, and we unite with our brethren in all churches, and with men of good will everywhere, in persuading men and nations to the more excellent way of peace.

But we reject and repudiate as thoroughly un-Presbyterian, contrary to our history and to our standards, the teaching that it is wrong and un-Christian to defend our country and the blood-bought heritage of our civil and religious liberties. Therefore, we deplore, and pledge ourselves to oppose, the adoption by our Church of any measure or measures which would leave our nation defenseless in the midst of its foes, or which would give encouragement to those anti-Christian and anti-social movements and organizations which plot for the downfall of all that the Church of Christ holds sacred.

5. We observe with regret and alarm the increasing disregard for the Christian Sabbath on the part of Christian people; the drift away from the Christian and Scriptural standards of marriage, and the sad indifference of many of those in the Christian Church to the havoc and ravages of the use of intoxicating liquor.

6. We testify anew to our loyalty to, and our firm purpose to defend, our historic and Scriptural Confession of Faith, especially in its declarations as to the complete inspiration of the Scriptures; the Virgin Birth of our Saviour Jesus Christ; the miracles which He worked to show His power and glory; His death on the Cross to satisfy Divine Justice and reconcile man to God; His Resurrection from the dead in the same body in which He suffered; His Ascension into heaven and his present intercession at the right hand of God for all believers; and His return to judge men and angels at the end of the world.

As all ministers of the Presbyterian Church in the U.S.A., who are in accord with the objects of the Presbyterian League of Faith, are eligible to membership it seems well to append Article II of its Constitution as revised at the Columbus meeting. That article reads as follows:

The objects of this Association shall be:

1. To promote loyalty to the Scriptures and to the Standards of the Presbyterian Church in the U.S.A., on the part of all its ministers and members. In furtherance of this aim, the League will promote the preparation and circulation, in both scholarly and popular form, of books and articles in exposition and defense of the Scriptures, and of the Calvinistic system of doctrine, and of the Presbyterian form of government.

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

3. To work within the Church for the eradication of such tendencies as are destructive of her life and witness, to the end that the Presbyterian Church in the U.S.A. may be faithful to her Divine Lord and fruitful in her witness to Him.

DR. MUDGE'S EX CATHEDRA PRONOUNCEMENT

IN OUR May issue we showed, or at least attempted to show, that it is not mandatory according to the Constitution of the Presbyterian Church in the U.S.A. for one to be a duly elected commissioner from a presbytery to be eligible as a candidate for the moderatorship of the General Assembly, and, hence that there was no insuperable obstacle in the way of elevating DR. A. LINCOLN WILEY—a distinguished missionary from the West India Mission—to that position on this the Centennial of the organization of the Board of Foreign Missions. Commenting on this editorial in its issue of May 13th *The Presbyterian* pronounced its "reasoning sound" and affirmed; "It seems clear to us that if a majority of the members of the Assembly want DR. WILEY for Moderator, they may have him." In its next issue, however, *The Presbyterian* published without comment the following requested statement from DR. MUDGE relative to DR. WILEY's eligibility:


"Specific provisions of the Constitution supported by unvarying procedure, together with the implications in this connection, of representative government, alike make it legally impossible to nominate and elect for Moderator of the General Assembly any person not duly elected to the same as a commissioner from a presbytery. The same statement may be made in their respective relations with reference to our presbyteries and synods."

As reported on another page, while nominations for the moderatorship were in order at the recent Assembly, DR. FRANCIS SHUNK DOWNS asked for a ruling from the Moderator concerning the eligibility of one not a duly elected commissioner. The Moderator referred the question to the Stated Clerk who stated that in his opinion one must be a duly elected commissioner from a presbytery—DR. WILEY it will be recalled was a Delegate from the West India Mission—in order to be eligible. No formal ruling was made by the Moderator as neither DR. DOWNS nor any


one else seemed disposed to press the matter further and shortly thereafter a motion was made and passed that the nominations be closed.

If DR. MUDGE's *ipse dixit* settles the matter it is clear that DR. WILEY was ineligible. We are not aware, however, of anything in the Constitution of the Presbyterian Church that warrants the notion—seemingly acquiesced in by DR. DOWNS and *The Presbyterian*—that the opinion of the Stated Clerk necessarily carries with it any more weight than that of any other presbyter. DR. WILEY may or may not have been eligible but if so it was because of specific provisions of the Constitution not because of DR. MUDGE's *ex cathedra* utterance. It is true that in the statement, cited above, DR. MUDGE alludes to "specific provisions of the Constitution" as the warrant for his opinion. He neglected, however, either to cite these "specific provisions" or to tell us where they can be found in the Constitution. To the best of our knowledge and belief, as we sought to show in our May issue, no such provisions exist. DR. MUDGE, if we mistake not, has been guilty of what logicians call an *argumentum ad ignorantium*, *i.e.*, of taking advantage of the ignorance of the person or persons addressed. Be that as it may, we would greatly appreciate it if DR. MUDGE will be good enough to tell the Church at large just what those "specific provisions of the Constitution" are upon which he relies in support of his opinion.

WHO SHALL BE THE NEXT STATED CLERK?

S REPORTED elsewhere the Assembly authorized the appointment of a Committee of Eleven to nominate a successor to DR. MUDGE. This is a matter of first importance to the welfare of the Church and should have the careful consideration not only of the committee appointed but of the Church at large. It is scarcely open to doubt that in recent years the office of Stated Clerk has been in fact if not in name the highest in the gift of the Church. Moderators come and go but the Stated Clerk has continued to function as long as life lasts or at least as long as age permits. Moreover the powers either conferred upon him or assumed by him have been such that the office of Moderator has come to pale into insignificance as compared with that of Stated Clerk. In our judgment the Stated Clerk has assumed powers and prerogatives for which there is no warrant in the Constitution. Certainly there is nothing in Chapter XX of the Form of Government entitled "Of Clerks" to justify the notion the Stated Clerk of the General Assembly is the "Chief Executive" of the Church or that by virtue of his office he is qualified to interpret authoritatively the standards of the Church and the actions of the Assembly. It may be too much to expect to elect a successor to DR. MUDGE his equal in ability and efficiency but we are confident it is easily possible to elect one more disposed to act within constitutional limitations. It seems to us that the maintenance of the Presbyterian Church in the U.S.A. as a truly Presbyterian body demands that this be done.

THE VAN DYKEN CASE

HE judgment of the Assembly relative to the VAN DYKEN case may be found in our report of the proceedings of the Assembly. Though basically a doctrinal case it was handled as a purely administrative and not at all as a doctrinal case. We are not concerned to deny that the Permanent Judicial Commission, whose preliminary judgment was made the final judgment of the Assembly, acted within its rights in treating it as such; but we are by no means convinced that it was compelled to do so. It seems to us, therefore, that the disposition made of this case offers additional evidence (if such was needed) that the Permanent Judicial Commission, at least as it has been constituted for some years, could be depended upon to decide a debatable point in a manner favorable to the liberals in the Church.

One can hardly read the decision with any knowledge of the history of the case without noting the manner in which the Commission takes advantage of technicalities to support its position. For instance, while it is technically true that MR. VAN DYKEN requested transfer to another presbytery "before any vote was taken on his examination in theology" he did not do so before he had given the Presbytery of Duluth ample evidence of the unsoundness of his views. Again while it is technically true that he requested the Presbytery of Duluth to drop his name from the roll of its candidates for the ministry, yet he did this in order that he might be free to attach himself to another presbytery and hence that at no time did he manifest a desire to be dropped as a candidate for the Presbyterian ministry. Again while it is true that the action of the Presbytery of Duluth "suggests suspicion" of the Presbytery of Black Hills and its loyalty to the Constitution of the Church yet it seems quite obvious that this suspicion was warranted in view of the fact that the latter presbytery did not hesitate to license MR. VAN DYKEN despite his glaring doctrinal unsoundness as revealed in his examination by the former presbytery. It may be added that while it is true that "the acceptance by the presbytery of a candidate for the ministry does not preclude the right of the candidate to obtain a letter of transfer to another presbytery or voluntarily withdraw at any time from the care and control of the presbytery," it is by no means clear that a presbytery is under obligation to grant such a letter of transfer or drop his name whenever requested. The right to grant permission conferred on the presbytery in Sections 10 and 11 of Chapter 14 of the Form of Government would seem to include the right to withhold permission.

It is perhaps true that the Presbytery of Duluth delayed unduly in making a final decision in the matter even though it seems that this was done out of consideration for the candidate. It is certainly true, as the Commission points out, that the Presbytery of Duluth acted inconsistently in granting MR. VAN DYKEN permission to labor within the bounds of another presbytery while itself unwilling either to license him or grant him a letter of

transfer. If he was not orthodox enough to labor in Duluth Presbytery he certainly was not orthodox enough to labor in the Presbytery of Black Hills.

It should not be overlooked that this case is not necessarily ended. The Assembly's withholding of approval of the minutes of the Synod of South Dakota in approving the minutes of the Presbytery of Black Hills recording Mr. VAN DYKEN'S licensure means, if we understand the matter aright, that his status is still that of a candidate for the ministry. It is to be hoped that when his case comes anew before the Presbytery of Black Hills that said Presbytery will act in harmony with the recommendation of the 1935 Assembly, viz., "that the Assembly urge all presbyteries to thorough diligence in the examination of candidates for licensure and ordination with regard to their intelligent and sincere loyalty to our Church and her doctrinal standards" (Minutes p. 115). Otherwise it is devoutly to be hoped that the matter may again be carried to the General Assembly by way of complaint.

MORE DISQUIETING NEWS FROM THE FOREIGN FIELD

WHILE it is now generally recognized that the establishment of the Independent Board was an ill-advised effort to promote distinctively Presbyterian Missions it by no means follows that there neither was nor is occasion or warrant for grave concern on the part of loyal Presbyterians over the situation in its mission stations or that the Board of Foreign Missions is justified in its course of minimizing even when it does not completely ignore current criticism of its work.

The immediate occasion of the following letter, as its contents will advise the reader, was the communication from the Rev. H. P. DUNLOP printed in our January issue. Miss GRACE L. ENRIGHT, a working missionary, believes that Mr. DUNLOP'S description of conditions on the foreign field (as apparently that of Dr. BARNHOUSE) is far more rosy than the facts warrant. It can hardly be denied that

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"Bought With a Price"

By Dr. Clarence Edward Macartney, Pastor of the First Presbyterian Church of Pittsburgh, Pa., and Moderator of the 136th General Assembly

Memorial Day Address delivered at the Devotional Service of the General Assembly of the Presbyterian Church, U.S.A., Saturday, May 29, 1937.

"Bought with a price."—I Cor. 6: 20.



LAND without ruins," wrote a poet of the Civil War age, "is a land without memories; and a land without memories is a land without history. Crowns of roses fade—crowns of thorns endure. Calvaries and crucifixions take deepest hold of humanity—the triumphs of might are transient—they pass and are forgotten. The sufferings of right are graven deepest on the chronicle of the nations."

At this Memorial Service we are once more reminded that ours is a land of memories and of history. Those great memories and that great history rise now before us, and we think of those Calvaries and crucifixions through which the men of former generations passed that the nation might endure.

"Ye are not your own," said the Apostle, "ye are bought with a price." That was St. Paul's powerful and impressive way of appealing to the Christian believers at Corinth to keep themselves unspotted by the licentiousness and immoralities of the pagan world in which they lived. He appealed to them to remember that Christ had purchased them and redeemed them with His own precious blood. When they thought of that, when they remembered the unspeakable price with which they had been bought, it was Paul's earnest hope that they would keep themselves unspotted from the world.

Nothing sanctifies like suffering. What makes the flag of a nation so stirring and moving to the heart is that it is a symbol of what men have suffered and endured that the nation might live. The strongest appeal that can be made

to the conscience of a man is to remind him of the sacrifices that had been made for him and what a godly father or mother has suffered for him. This word, then, of St. Paul, "Ye are bought with a price," is one which fits in with the deep music of this Memorial Service at which we recall the citizens and patriots who gave their lives for the nation and the good soldiers of Christ, faithful ministers who, having served their day and generation, have now fallen on sleep. Whether we think of ourselves as citizens of the great Republic, or as citizens of the greater republic of faith and redemption, as members of the Church of Christ, let us not forget that we have been bought with a price, and that price makes its solemn and tender demand upon us, that we *should be true and faithful both to our country and to our Church.*

There is no Church of Christ in the United States of America which has such a right to make a service of commemoration for its departed ministers also a service of commemoration for those who died in behalf of the nation. No Church in the Providence of God has written such a record as ours in the establishment, the development, and the preservation of the Republic. Next year we shall celebrate the 150th Anniversary of the establishment of the General Assembly. But let us not forget that long before that in the Colonial Period and in the years of war and struggle for the independence of the nation, the Presbyterian Church played a grand and heroic role. Indeed, it is no exaggeration to say that the rugged principles of Calvinism were the foundation stones of our nation. Two-thirds of the 3,000,000 inhabitants in the Colonies at the

outbreak of the Revolution were Calvinists, and nearly one-third of Scotch and Scotch-Irish descent. Presbyterians put the iron of Calvinism into our nation's life so successfully that the present deluge of foreign races and ideals and religions has not yet destroyed the handiwork of those early Calvinists and Presbyterians who, "abhorred as no body of men ever abhorred all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it."

In every great crisis of our history, the voice of the Presbyterian minister has been uplifted on the side of human rights and against every form of tyranny, oppression and iniquity. When the colonies were stricken with panic after the disaster which befell the splendidly equipped army of General Braddock on the fords of the Monongahela on that July day in 1755, it was the voice of a Presbyterian minister, the eloquent voice of Samuel Davies, then pastor of the Presbyterian Church of Hanover, Virginia, and afterwards President of Princeton, that rang like a trumpet throughout the land and sounded the note of courage and resistance to the French and the Indian on the frontier. In the crisis of the Civil War the issue was undoubtedly determined by the stern and violent patriotism of the Presbyterians of the prevailing section. On the banks of the Little Antietam Creek there stands today a monument which fitly sums up and commemorates the national testimony of our churches and our people in that great crisis of human liberties. It is the monument to the Roundhead Regiment, the 100th Pennsylvania Infantry, recruited from the Psalm singers of the counties of Western Pennsylvania. With his back to the Antietam, his rifle firmly gripped in his hand, his brow high and lifted up, that bronze figure of the God-fearing and Psalm-singing Roundhead sums up the moral earnestness, the hatred of wrong and oppression, the love of truth and the fear of God which fought the Civil War through to a successful issue.

When Abraham Lincoln, standing in the East Room of the White House, looked down upon the body of his young and gifted friend, Colonel Ellsworth, the first casualty of the Civil War, he exclaimed, "My boy, my boy, was it necessary that this sacrifice should be made?" Little could Lincoln in his deep sorrow on that spring day have imagined how great a sacrifice was to be made and paid before the Rebellion was put down, slavery abolished, and the Union cemented with blood. Not one attractive youth merely, but 500,000 from the North alone were to give the last full measure of devotion. Yes, of a truth, we have been bought with a price! and how great that price!

This Memorial Commemoration is both a command and an invitation to you and me who have entered into this blood-bought heritage. Are we to maintain it? Are we to hand down to future generations what has been handed down to us at so great a price? I am one of those who still believe that the establishment and the maintenance of this Republic was well worth the price that was paid. There are some today who would discount the last full measure of devotion which was paid by those who have gone before us,

and would even have us believe that such a sacrifice is unnecessary, ignoble, and un-Christian.

On a bright October day last autumn, I drove to the town of my boyhood to visit the home of friends where the aged father lay dead.* For more than fifty years he had been an honored minister of Jesus Christ in the Presbyterian Church, and in his young manhood had followed the flag of his country through the smoke of the battles of the Civil War. Over his casket and across his body was draped the beautiful flag of our country. As I looked down into the face of that aged servant of Jesus Christ, an aged soldier, too, of his country, I thought to myself, How beautiful and how appropriate! Both causes were sacred, for both were the cause of Christ. There is the best refutation, and the severest condemnation, too, of those who would tell us that it is unworthy and un-Christian to defend our country and to resist wrong and iniquity with embattled force.

Who will hear called today the long roll of the ministers of our Church who, since the last General Assembly, have finished their pilgrimage and accomplished their warfare without deep searchings of heart? Who will not say to himself, "One day my name, too, shall be called out in this long list"? And who, thinking of that, will not say within himself, "Let me work while it is called today, lest the night cometh when no man can work"?

On a summer day some years ago, I paid a visit to Andersonville in Georgia, that terrible stockade where 32,000 Federal soldiers were penned up in the narrow space of twenty-three acres, without any covering or protection from sun or rain, save such as they dug out of the soil with their own hands. Nowhere in America is there a place which will so impress upon your mind the price that was paid to redeem this nation.

The greatest of all their sufferings at Andersonville was the suffering of thirst. The stream which ran through the stockade was soon befouled and poisoned; and with their long poles, and their cups fastened to the end of the poles, the haggard scarecrows of prisoners would go as near as they dared to the dead line and fish for pure water in the unpolluted stream beyond. But one day, during a thunderstorm, there suddenly burst out in the very center of the stockade a pure and vigorous spring. The thirsty prisoners hailed it with delight, and regarding it as a direct intervention of Heaven on their behalf, named it Providence Spring. Today on the monument at Andersonville to the soldiers of Iowa who perished there, you can read this inscription, the beautiful words from the Apocalypse:

"They shall hunger no more, neither thirst anymore; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Sitting on the grass under the pine trees by that monument with its beautiful inscription, one thought again of

*Dr. T. B. Anderson, Beaver Falls, Pa.

The 149th General Assembly of the Presbyterian Church in the U.S.A.

THE 149th General Assembly of the Presbyterian Church in the U.S.A. convened in the Franklin County Memorial Auditorium at Columbus, Ohio, at 10:30 A. M., May 27th. The opening sermon was preached by the retiring Moderator, the Rev. Dr. Henry B. Master, after which the Lord's Supper was administered to the approximately 900 commissioners and possibly 500 visitors. Dr. Master's text was Matthew 28:18-20 and his theme "The Acts of the Missionaries"—a text and theme altogether appropriate on this the Centennial of the establishment of the Board of Foreign Missions. In the development of his text and theme Dr. Master pictured the missionary enterprise as a great achievement, a great apologetic and a great dynamic. Concreteness as well as vividness was given to the picture by numerous illustrations drawn from the lives of missionaries and their converts. The sermon was worthy of the occasion and we regret that the limits of our space forbid our reproducing it as a whole. Dr. Master said in part:

"These words are our Lord's command for the evangelization of the world . . . They mark the inauguration of the world-wide missionary movement which had its origin in the heart of God Himself . . . It is possible to disobey this command, but impossible to avoid the responsibility it lays upon every follower of Jesus . . . Clearly it reveals our Lord's love for all mankind . . . He looked down the long corridors of time and saw a day when the world's only hope—so far as its social and moral and spiritual fabrics were concerned—lay in International Good Will. Without that inevitably the nations must perish from the face of the earth. Without good will among men there can be no peace, no prosperity, no real happiness. What is not so easily recognized and so readily acknowledged is that good will is an impossibility except as the hearts of the units which compose the nations are cleansed and purified by the world's only Saviour. Every other source of salvation has been tried—and found wanting. Jesus only can avail for the redemption of men, everywhere. But how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? . . . It is the thrilling story of those who have become His witnesses, who have given the last full measure of devotion to that cause nearest the heart of our Lord, in whom the love of Christ has found a thousand tongues and modes of expression, that we are to think of together for a little while today . . .

The achievements of our Lord's witnesses are so amazing as to be almost incredible. Under the inspiration of their loyalty to Christ and the guidance of the Holy Spirit, men and women of ordinary ability have risen to heights of unsuspected greatness . . . Confronted with suffering, danger and death, they have displayed a moral heroism which is beyond all praise . . . Extensively there is nothing to be compared with it. The missionary forces have overrun the world . . . Wherever they have gone these witnesses have wrought cataclysmic changes . . . Translated into their own tongues, multitudes have heard and read the Gospel . . .

Out of this form of service have emerged schools and colleges, and thereby not merely the mental outlook but the intellectual process of myriads have been changed . . . Had they accomplished nothing more, the suffering, misery and death medical missions have prevented would justify every dollar Protestants have spent overseas. Who can appraise the influence of a Christian home in lands where womanhood is not honored and little children not greatly beloved? . . . Yet these lesser achievements pale by comparison with the victories missionaries have won in human souls for Jesus Christ. Rightly considered, they went forth not to translate the Bible, not to teach reading and writing, not to establish schools and colleges, not to build hospitals, not to do the thousand and one things they have done because these flow so naturally from the spirit of Jesus whom these missionaries do utterly love and adore. Their one all-absorbing purpose in seeking service overseas was to preach the Gospel. Beyond and before all else, they have sought to make men and women aware of the presence of Jesus, to help them find Him, to help them share Him with others . . .

"By their fruits ye shall know them." Forevermore that must be the standard of judgment in every realm. Gladly we recognize here a gleam, and there a shining ray of truth, in the world religions. Such recognition, however, can never alter the fact that the fruits of these religions have been at the best unsatisfactory, and at the worst tragically degrading. The ages prove the Gospel of Christ alone is sufficient to meet the soul-hunger of all men. There is no other Figure worthy to stand in the midst of the years and say: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." In every land there are some men and women to whom that promise has been fulfilled, and in increasing numbers they are saying: "It is Jesus or no one!" He has His followers in every nation and tribe. He has met their greatest needs, and they know Him in whom they have believed. The outer and visible signs of the Indwelling Christ are the same in all lands and ages. History certifies the glorious practicability of making disciples of all nations. The call of the hour—your task and mine—the duty of the whole Church is to make all nations disciples.

A shining life is ever the best testimony to the Saviour's power. Such lives are lived by those taller souls who overlook the crowd and see far-off horizons invisible to physical eyes. Their strength comes not from contact with earth, but through companionship with the Christ Who was crucified for their sake. They have heard the Voice say "Come!" and "Go!" and in simple obedience they have laid down their lives—and found them. . . .

Christianity is God's revelation of how all men everywhere may find Him. It is the Good News of a Redeemer, One who has borne our griefs and carried our sorrows, and by His death for us—the Just for the unjust—has brought life and immortality to light. "Religious" most men are, at that, but the cleverest of men unaided cannot find their way to God. They can only ignorantly worship. The knowledge of God comes not from beneath but from above. It is brought to us by the only begotten Son of God, even Jesus Christ, Who is the Power of God and the Wisdom of God.

Nothing less than such Divine Power is sufficient for the task of making disciples of all nations. Nothing less will account for the palpable fact that the Christian missionary movement has been such a mighty force in the transforma-

tion of the great world's life. The effect of the impact of the Gospel is out of all reasoned relation to the number of witnesses, the work they have performed, the human resources at their command. . . .

These witnesses have incarnated Christianity in its purest form. Here are lives dedicated to the service of all mankind—for Christ's dear sake. Here is selflessness raised to the Nth power. Here is the absence of every sordid motive. Here are living epistles in which the world may read the Sermon on the Mount. . . .

Dynamic is the missionary enterprise as it touches the life of the Church. This is not a matter of opinion. It is a question of statistics—vital statistics. Churches are born, but sometimes, alas, they die. When a church dies it is usually because of ineffectiveness. A church becomes ineffectual when it ceases to fulfill its chief function. The chief function of the Church is to bring men, and women, and little children, into such vital contact with Jesus that, saved by Him, they are transformed into His likeness. . . .

"Go and make disciples of all nations" means personal work for Christ at home and abroad. The field is the world. We neglect any part of it at our own peril and the infinite loss of those—our brethren—to whom the Gospel is *not* preached. That is true of a church as well as of the individual. A church only achieves longevity by following the divine regimen for spiritual health. There is no prescription for spiritual health which omits the missionary spirit and endeavor. If a church is dying, the shortest road to recovery and renewed vitality is whole-hearted absorption in Christian missions. . . .

The missionary enterprise is a Lake of Galilee. It flows because it is fed with living waters. But the water comes from greater than artesian depths. Of God's people in the long ago it was recorded: "They drank of a spiritual Rock that followed them, and that Rock was Christ." From that same Rock still flow the streams which the Lord of life supplies, and of which if a man drink he shall never thirst.

Back of the Great Commission lies undying love. It was to make the living water available for all peoples in all ages that our Lord said: "All authority has been given unto Me in Heaven and on earth. Go and make disciples of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit. And teach them to obey all the commands I have laid upon you. And I will be with you all the time, even unto the end of the world."

Dr. Foulkes Chosen Moderator

The main business of the afternoon meeting of the first day of the Assembly was the election of a Moderator. Only two names were placed in nomination—Dr. William Hiram Foulkes of the Presbytery of Newark and pastor of the First Church of Newark, N. J. and Dr. James A. Kelso of the Presbytery of Pittsburgh and President of Western Theological Seminary. Dr. Foulkes' name was presented by Dr. S. Willis McKelvey of the Presbytery of Kansas City, who had been prominently mentioned as a candidate, and seconded by Dr. Walter L. Whallon of the Presbytery of Newark. Dr. Kelso's name was presented by Dr. John A. MacCallum of the Presbytery of Philadelphia and seconded by the Rev. Cornelius Bakker of the Presbytery of Lima, Ohio. Dr. Francis Shunk Downs, whose name it was widely rumored would be presented as a "conservative" candidate, asked the Moderator whether one must be a commissioner to be eligible as a candidate for the Moderatorship, possibly with the thought of nominating Dr. A. Lincoln Wiley, a delegate from the West India Mission,

who as an outstanding missionary had been suggested as a fitting occupant of the position in view of the fact that this year the Church celebrates the 100th anniversary of the establishment of its Board of Foreign Missions. The Moderator referred the question to the Stated Clerk who gave it as his opinion that no one except a duly elected commissioner was qualified to serve as Moderator. There was no formal ruling on the matter by the Moderator as neither Dr. Downs nor any other member of the Assembly seemed disposed to contest Dr. Mudge's *ipse dixit* with the result that almost immediately after Dr. Mudge had made his pronouncement a motion to close the nominations was made and passed (see editorial columns for comment). The total vote was 872, necessary for election 436. Dr. Foulkes received 563 and Dr. Kelso 308. Doctrinal issues entered little, if at all, into the election. If we are to judge from their sponsors—Dr. MacCallum is an Auburn Affirmationist—Dr. Foulkes is the more conservative of the two. Dr. Foulkes' election, if we mistake not, was due partly to the fact that he was more widely known but more particularly to the fact that he was the "organization" candidate. The election was an unusually colorless one, about the only color that attached to the election being given by the Commissioner who moved that the two candidates appear on the platform that the Commissioners might "see for whom they were voting"—a motion, however, that was lost by a large margin. It was noticeable that neither of Dr. Foulkes' sponsors in setting forth his qualifications for the position made any allusion to his connection with the New Era Movement (of unhappy memory), or his associations with the Federal Council of Churches. In our judgment an outstanding missionary, if nominated, would have been elected. Evidently, however, it did not fit into the plans of the "powers that be" to have a missionary elected as Moderator this year or we may be sure that they would have seen to it that a missionary was available whose eligibility was not only unquestioned but unquestionable.

Vice-Moderator and Chairmen of Standing Committees

At the opening of the second day of the Assembly Dr. Foulkes announced the appointment of Dr. A. Edwin Keigwin of the Presbytery of New York as Vice-Moderator and the following chairmen of Standing Committees:

Bills and Overtures, Rev. S. Willis McKelvey; National Missions, Rev. Jesse H. Baird; Foreign Missions, Rev. James A. Kelso; Christian Education, Rev. William E. Brooks; Pensions, Rev. Clarence A. Spaulding; Polity, Rev. Walter L. Whallon; Theological Seminaries, Rev. Peter K. Emmons; Finance, Ruling Elder H. T. Magruder; Mileage, Ruling Elder Mrs. C. H. Brown; Leave of Absence, Rev. W. H. Hudnut, Jr.; Synodical Records, Rev. James K. Thompson; Nominations of Members of General Council, The Moderator; Nominations of Members of Permanent Judicial Commission, Rev. John E. Flemming; Resolutions of Thanks, Rev. Dudley M. Claggett; Social Welfare, Rev. Paul C. Johnston.

The Nature of Our Report

In reporting the Assembly we take for granted that our readers as a class have little interest in a day-by-day report of its proceedings. We shall content ourselves, therefore,

with directing attention to its more significant actions without much regard to their order. The limits of our space prevent anything like a detailed and comprehensive report of its proceedings but we hope to at least record the more important of its actions and associated happenings. Those interested in reading the reports of the Standing Committees as adopted must be referred to the soon-to-be-printed Minutes of the 1937 Assembly. The limits of our space forbid any account of the pre-assembly conferences or the popular meetings held in connection with the Assembly.

Action re the Office of Stated Clerk

The 1936 Assembly directed the General Council "to prepare and present to the General Assembly of 1937 a plan of procedure providing for the election at the General Assembly of 1938 of the successor to the present Stated Clerk" who by reason of age retires on August 24, 1938. In obedience to said instructions the General Council presented the following recommendation which was adopted:

"That the Moderator of the 1937 General Assembly be directed to appoint a nominating committee of 11, himself to be the chairman of the committee. This committee shall elect its own secretary from among its members, and is directed to meet for organization and conference not later than October 1, 1937, and when organized may receive suggestions from the Church at large.

"The election of the Stated Clerk shall be effected in accordance with the provisions of the Standing Rules governing, and the usual procedures of the General Assembly in the election of its Moderator; provided, however, that the choice of the committee shall be placed in nomination first, after which nominations may be made from the floor."

In harmony with this action the following committee was appointed:

The Rev. Dr. William Hiram Foulkes, chairman, Newark, N. J.; The Rev. Dr. James E. Clarke, Nashville, Tenn.; The Rev. Dr. Charles R. Erdman, Princeton, N. J.; Ruling Elder John H. Finley, New York; The Rev. Dr. Charles W. Kerr, Tulsa, Okla.; The Rev. Dr. Hugh T. Kerr, Pittsburgh; The Rev. Dr. Mark A. Matthews, Seattle, Wash.; The Rev. Dr. Harry C. Rogers, Kansas City, Mo.; Ruling Elder Dr. Robert E. Speer, New York; The Rev. Dr. John Timothy Stone, Chicago; The Rev. Dr. Ezra Allen Van Nuys, San Francisco.

Ministerial Salaries

In reply to an overture from the Presbytery of Carlisle requesting the General Assembly to take suitable action with reference to the salaries of ministers which have been reduced by reason of the business depression but not restored with returning prosperity, the following action was taken:

"We recommend and strongly urge that all salaries which have been cut because of the depression be restored as rapidly as possible; that this action be transmitted by the Stated Clerk of the General Assembly to the stated clerk of each presbytery, and to the clerk of session of each Presbyterian church, accompanied by a letter that will set forth the desirability of this action, and urging that it be sympathetically considered by presbyteries and effectively and perseveringly carried out."

Diversion of Funds Condoned

On recommendation of the Standing Committee on National Missions, to which it had been referred, no action was taken on the following overture sent up by the Presbytery of Duluth:

Whereas, the Constitution of the Presbyterian Church in the U.S.A., specifically requires in Chapter 6, Section 3, of the Directory for Worship that money designated to a specified object shall not be diverted but that the will of the donor shall be carefully carried out,

And, Whereas, the Rev. John Sornberger, missionary to the lumber camps of northern Minnesota, laboring within the bounds of the Presbytery of Duluth, has received no travel allowance since the year 1931, although money has been paid into the treasury of the National Missions Board for this specified purpose,

And, Whereas, this missionary has been and is greatly handicapped in his labors by the lack of these diverted funds,

The Presbytery of Duluth respectfully overtures the General Assembly, of the Presbyterian Church in the U.S.A., meeting at Columbus, Ohio, May 27, 1937, to instruct the Board of National Missions to pay this money to the designated person, that he may be relieved of this handicap.

The above action was recommended on the irrelevant ground that "this overture is a matter of accounting only."

Overture A (Cayuga) Defeated

The Cayuga Overture, requesting that the statement in Chapter XXIII, Sec. II of the Confession of Faith, according to which it is lawful for magistrates under the New Testament to "wage war upon just and necessary occasions," which had been sent down to the presbyteries received 183 votes or three less than the necessary two-thirds majority.

Report of Committee on Legal Procedure

The occasion of the appointment of a Special Committee on Legal Procedure by the 1936 Assembly was the protection of the property rights of the Presbyterian Church in the U.S.A. alleged to be jeopardized in connection with the formation of the "Presbyterian Church of America." This report which is self-explanatory follows:

The 148th General Assembly of the Presbyterian Church in the United States of America, in session at Syracuse, New York, on June 2, 1936, adopted, on the recommendation of the Standing Committee on Bills and Overtures, presented through its Chairman, the Rev. Dr. Mark A. Matthews, the following resolution:

"This General Assembly hereby empowers and instructs its Moderator and Stated Clerk to take such measures as may be adequate to maintain the full constitutional authority of the Presbyterian Church in the U.S.A., guard all its interests and protect all its property rights; and associate with them, in the above responsibilities, such ministers and ruling elders, not exceeding seven in number, as they may deem wise counsellors, and to make full report to the next General Assembly."

In accordance with said resolution, the following Committee was appointed:

Ministers: Rev. Henry B. Master, Moderator, Chairman; Rev. Lewis S. Mudge, Stated Clerk, Secretary; Rev. William

B. Pugh, Rev. George Emerson Barnes, Rev. Robert B. Whyte, Rev. Mark A. Matthews;

Ruling Elders: Hallock C. Sherrard, Esq., Judge Adrian Lyon, Judge John H. DeWitt.

Judge John H. DeWitt, a member of the Committee, and one of the most competent and helpful ruling elders in the Church, entered into his eternal reward on March 7, 1937.

The remaining members of the Committee have been active in its councils throughout the year.

The duty of the Committee as defined by the appointing Assembly is "to take such measures as may be adequate to maintain the full constitutional authority of the Presbyterian Church in the United States of America, guard all its interests and protect all its property rights."

In discharging the responsibilities thus laid upon it, your Committee has kept clearly in mind the following formulation of the doctrine of Presbyterian Church Property and Property Rights, as announced by the Supreme Court of the United States in the historic case of *Barkley vs. Hayes*, "*Barkley*" being the Rev. J. M. Barkley, the then Moderator of the General Assembly, who together with the Rev. William Henry Roberts, the then Stated Clerk of the General Assembly, sued individually and as such officers and representatives of the entire membership of the Presbyterian Church in the United States of America. The United States Supreme Court, as reported in 247 U. S. 1, approved the language of the lower court in 208 Fed. 319 (322) as follows:

"The religious congregation or ecclesiastical body holding the property is but a subordinate member of the general Church organization, in which there are superior ecclesiastical tribunals with a general and ultimate power of control, more or less complete, in some supreme judicatory over the whole membership of that organization. The local congregation is itself but a member of a much larger and more important religious organization, is under its government and control, and is bound by its orders and judgments. Therefore, when the property held by the church is that purchased or conveyed for the general use of the religious congregation, not devoted forever, by the instrument which conveyed it, nor by any specific declaration of its owner, to the support of any special religious doctrines, or any peculiar form of worship, it is and remains the property of the general Church which exercises such general and ultimate power of control. It does not belong to the particular congregation which uses it, much less to the individual members of such a congregation. It does not belong to the Presbytery or the Synod, nor, in a strict sense, to the General Assembly. It belongs to the Church, which is composed of its entire membership; that membership being governed and controlled by the organic law of the Church, the administration of which is lodged in certain judicatories rising, in regular succession, to the General Assembly or court of last resort, embracing in itself legislative, administrative and judicial powers. The government of the Presbyterian Church is republican and representative in character. Its administration is vested not in the individual members, not in the congregations, but in the General Assembly, and the Presbyteries; and the Church as a whole, acting through its supreme governing bodies, exercises the ultimate rights of ownership and control over all its properties."

Shortly after appointment and organization, the attention of your Special Committee was called to a certain action of a group of persons, some of whom had had close affiliations with our own Church. This group in June, 1936, established an ecclesiastical organization and formally adopted the name "Presbyterian Church of America." The striking similarity between the name thus adopted and the official title of our own Communion, led your Committee to

submit the problems thus created to one of the most distinguished law firms in the country, none of the leading partners of which firm had any affiliations with our Church. After careful consideration, your Committee received from this unprejudiced source an opinion which, briefly summarized, was to the effect that the name "Presbyterian Church of America" was so similar to the name of the Presbyterian Church in the United States of America, as fully to warrant your Committee, in view of the specific instructions given by the General Assembly, entering complaint in the civil court of jurisdiction, requesting that the group to which reference is made above, be restrained from using the name adopted by it.

In accordance with this advice, a "Bill of Complaint" was duly filed in the Court of Common Pleas No. 5 of the County of Philadelphia, Pennsylvania. The final hearings in the case have been completed, and it is expected that the Court will shortly hand down an opinion which we have every reason to believe will be favorable to our contentions.

In cooperation with the presbyteries of jurisdiction, or with duly constituted committees of the same, your Special Committee has been engaged in, or is currently related to, friendly negotiations or litigation in the civil courts solely for the purpose of obeying the instructions of the last General Assembly "to maintain the full constitutional authority of the Presbyterian Church in the United States of America, guard all its interests and protect all its property rights," in the following Synods and Presbyteries:

Synod of New England, Presbytery of Newburyport.
 Synod of New Jersey, Presbytery of West Jersey.
 Synod of Baltimore, Presbytery of New Castle.
 Synod of Pennsylvania, Presbytery of Philadelphia.
 Synod of Iowa, Presbytery of Iowa City.
 Synod of North Dakota, Presbytery of Bismarck.
 Synod of South Dakota, Presbyteries of Aberdeen, Huron, Sioux Falls.
 Synod of Wisconsin, Presbyteries of Milwaukee, Winnebago.

Your Committee is glad to report that prompt and decisive action on the part of those locally responsible for the guarding of our Church's interests and the protection of all its property rights, rendered unnecessary, in a considerable number of the above cases, any actual recourse to the civil courts. In other cases, the mere initiation of protective measures in the civil courts proved effective.

We regret to report, however, that in several instances, notably in the Synods of New England, New Jersey, Baltimore, Iowa, and North and South Dakota, formal court action has been found necessary, all efforts to secure amicable adjustments of our Church's interests and property rights in accordance with the provisions of the ecclesiastical and civil law having proved unavailing.

Your Committee would therefore recommend its continuance, that it may fully discharge the responsibilities laid upon it by the 1936 General Assembly.

Because of the loyalty and devotion of the Presbyteries involved and the measures taken under their auspices, no property has, as yet, been lost to the Church, and we are hopeful of an entirely favorable outcome in all the instances in which property rights have not yet been adjudicated by the civil courts of jurisdiction. The significance of this statement will be appreciated when it is stated that a conservative valuation of the Presbyterian Church property which has been more or less in jeopardy is about \$2,000,000, and that property valued at approximately \$400,000 is still the subject of litigation or negotiation.

Respectfully submitted,

The Special Committee on Legal Procedure.

Non-Judicial Case No. 1

Early in the Assembly the Permanent Judicial Commission handed down its decision in Judicial Case No. 1, popularly known as the Van Dyken case. This case came before the Assembly, as has been pointed out in previous issues of this paper, as a complaint of Rev. Ernest E. Loft against the action of the Synod of Minnesota in ordering the Presbytery of Duluth to grant the request of Mr. William Van Dyken that his name be dropped from its roll as a candidate for the ministry. (Editorial comment on this decision may be found in our editorial columns.) The preliminary judgment of the Commission which was made the final judgment of the Assembly—minus the history of the case which in substance has already been related in this paper—follows:

Against the action of the Synod of Minnesota the Rev. Ernest E. Loft has brought a complaint to the General Assembly, presenting six grounds of complaint, as follows:

- I. That the presbytery should not be disturbed in the discharge of its duty.
- II. That it is not the desire of the candidate himself nor of the presbytery that he be dropped as a candidate for the Presbyterian ministry.
- III. That it is the desire of the Presbytery of Duluth that the General Assembly shall decide the matter and state clearly the duties of the presbytery.
- IV. That the reason given at Syracuse for taking no action on Overture 15 was that the case would properly come before the following Assembly.
- V. The order of the Synod would require disobedience on the part of the presbytery to an order of the General Assembly.
- VI. The Constitution requires that the General Assembly shall decide in all controversies regarding doctrine. See Form of Government, Chapter 12, Paragraph V.

It seems clear to the Permanent Judicial Commission that the question involved in this case as presented by the records is not a doctrinal but an administrative question, and relates to the rights of a candidate, who has been received under the care of the presbytery, to be transferred to another presbytery, or to be dropped from the roll at his own request.

The Synod of Minnesota acted irregularly in the handling of the complaint of O. M. Jones et al, against the Presbytery of Duluth. A judicial commission may regularly hear either a judicial or administrative case. The reference of the case to the committee on judicial business did not, however, interfere in any way with judgment reached and there was no complaint against the irregular procedure of the Synod. The power of a synod to redress what may be contrary to order and to protect the rights of those under the care of the presbytery are clearly established in Form of Government, Chapter 11, Section 4, which reads as follows: "The Synod has power . . . to review the records of presbyteries, and approve or censure them; to redress whatever has been done by presbyteries contrary to order; to take effectual care that presbyteries observe the Constitution of the Church." And in the case before us there is no action of Synod which interferes with the Constitutional rights and duties of the presbytery. The action was solely for the purpose of safeguarding the rights of the candidate, which were denied him by the presbytery. The acceptance by the presbytery of a candidate for the ministry does not preclude the right of the candidate to obtain a letter of transfer to another presbytery or voluntarily withdraw at any time from the care and control of the presbytery. In this case the pres-

bytery had for six years supervised the preparation of the candidate and for one year and six months from his first examination for licensure and ordination had kept him waiting. In all fairness to the candidate final decision should have been made.

Moreover, his request for a transfer to another presbytery had been made before any vote was taken on his examination in theology, the further examination having simply been postponed. Under such circumstances the denial of his request for a transfer, when the candidate himself was working in the bounds of the presbytery to which he requested transference, and which was at a distance, would seem to be an injustice and to work a real hardship to him. Since so long a time had elapsed after his first examination, and licensure was denied him, simple justice to the candidate demanded that either a transfer be given him or his name be dropped at his own request. The presbytery, moreover, seems to have acted in a manner that suggests suspicion of other presbyteries and of their loyalty to the Constitution of the Church. Under all these circumstances it appears that the Synod of Minnesota had not only a right, but a duty, to direct the presbytery either to transfer or to drop the candidate from its roll.

Furthermore, in fairness to the Presbytery of Black Hills, within whose bounds the candidate was at work with the express permission of the Presbytery of Duluth, it would appear that a final decision should have been reached. It is inconsistent for a presbytery to refuse either to license a candidate or to transfer him and at the same time give him permission to labor within the bounds of another presbytery. Such action suggests that the Presbytery of Duluth was seeking to prevent him from being received by another presbytery and so blocking the way of the candidate to licensure and ordination.

The Permanent Judicial Commission has considered carefully the grounds on which the complaint against the Synod of Minnesota was based.

The first ground, namely, that the presbytery should not be disturbed in the discharge of its duty, is sufficiently answered by the evidence that the Synod was not seeking to disturb it in its duty but to prevent it from continuing to deny the rights of a candidate.

The second ground, that it is not the desire of the candidate himself to be dropped from the roll, is contrary to the fact established in the record, namely, that he did request to be dropped.

The third ground, that it is the desire of the presbytery that the General Assembly shall decide the matter and state clearly the duties of the presbytery, calls for a simple statement. When a presbytery receives under its care a candidate for the ministry, it assumes a responsibility of such supervision of his preparation that usually there shall be little question as to his soundness in theology or his devotion to the Constitution of the Church. And when he comes for licensure, presbytery, satisfied with his course of study and his general qualifications, should proceed, without haste, and yet without delay, to his complete examination. Nor should there be any reluctance to transfer him to another presbytery when he has found work within its bounds, to which he then naturally belongs. Chapter 14 of the Form of Government covers all these matters in a way so broad and thorough that every presbytery may be informed.

The fourth ground of complaint is irrelevant to the decision of the case.

The fifth ground of complaint, that the order of the Synod would require disobedience to the order of the General Assembly of 1910, is sufficiently answered by pointing out the fact that the Assembly nowhere designates any particular presbytery, but simply says that presbyterial oversight should be continued until their views are matured

and brought into harmony with the Word of God as interpreted in our standards. This might well be the Presbytery of Black Hills, as well as the Presbytery of Duluth.

The sixth ground, that the Constitution requires that the General Assembly shall decide in all controversies respecting doctrine, is irrelevant, for this clearly is not a doctrinal case, but one respecting administrative power and rights.

It is, therefore, the opinion of the Permanent Judicial Commission that the Synod of Minnesota acted within its power in directing the Presbytery of Duluth to drop the candidate from its roll and that the complaint of Ernest E. Loft should be dismissed.

It is the judgment of the Permanent Judicial Commission that the complaint of Ernest E. Loft against the action of the Synod of Minnesota be, and is hereby, dismissed. The judgment of the Synod of Minnesota is, therefore, in effect, and the Presbytery of Duluth is directed immediately to drop the name of Wm. Van Dyken from its roll as a candidate for the ministry.

Clifford L. Hilton of the Synod of Minnesota was not present and took no part in the hearing and decision of this case.

The Van Dyken Case also came before the Assembly by way of an overture (No. 29) from the Presbytery of Duluth. That overture follows:

"Whereas, the Presbytery of Black Hills did on September 12, 1936, license William Van Dyken, a candidate for the ministry who was and is under the care of the Presbytery of Duluth, and

Whereas, the Synod of South Dakota has approved the minutes of the Presbytery of Black Hills recording this licensure.

The Presbytery of Duluth therefore respectfully overtures the General Assembly meeting in Columbus, Ohio, to withhold approval of the minutes of the Synod of South Dakota in this particular matter.

The Assembly on recommendation of its Standing Committee on Synodical Records withheld approval of the minutes of the Synod of South Dakota—an action which was seemingly imperative in view of the fact that even according to the ruling of the Permanent Judicial Commission Mr. Van Dyken was still a member of the Presbytery of Duluth at the time he was licensed by the Presbytery of Black Hills. Obviously this action revokes his licensure by the Presbytery of Black Hills but at the same time it leaves said Presbytery free to license him afresh, irrespective of his doctrinal soundness.

The Bennet Case

This case came before the Permanent Judicial Commission by way of reference from the Synod of New York. The Commission, however, side-stepped the necessity of pronouncing on the merits of the case by declining to accept the reference and returning the matter to the Synod of New York for action so that the case is now at precisely the same point at which it was at the close of the 1936 Assembly. While the Commission apparently acted within its discretion it would not seem as though there was any compelling reason for this recommendation, unless the desire to escape the need (for the time being at least) of passing judgment on the case be so considered. In the Van Dyken case (see above) the Commission ruled that "in all fairness to the candidate final decision should have

been made" at a reasonably early date. It would seem that the same consideration should have applied to Mr. Bennet. Three full years have now elapsed since the Mandate of 1934 was issued and it would seem high time in fairness not only to Mr. Bennet but to the Church at large that this case was finally disposed of. The treatment accorded Mr. Bennet seems all the more unfair in view of the fact that there are other members of the Independent Board, belonging to the Presbyterian Church in the U.S.A. against whom disciplinary measures have not even been initiated. The report of the Commission received and adopted by the Assembly follows:

The Permanent Judicial Commission of the General Assembly to the General Assembly regarding a reference of a judicial case vs. Mr. Jas. E. Bennet, made by the Special Judicial Commission of the Synod of New York to the General Assembly:

In compliance with the request of the General Assembly for a recommendation concerning the disposition of the reference from the Special Judicial Commission of the Synod of New York in the judicial case of the Presbyterian Church in the U.S.A. vs. Jas. E. Bennet, the Permanent Judicial Commission of the General Assembly submits to the General Assembly the following answer:

The General Assembly of 1936 directed the Synod of New York to assume jurisdiction and conclude the matter of the relationship of Jas. E. Bennet to the Independent Board for Presbyterian Foreign Missions in connection with its next meeting.

Pursuant to this direction of the General Assembly the Synod of New York elected a Special Judicial Commission to hear and decide the case. The Special Judicial Commission held three meetings, at the last of which Mr. Bennet and his counsel summarily withdrew during the process of trial. Thereupon the Special Judicial Commission decided unanimously to refer the case to the General Assembly for hearing and final decision, and then adjourned sine die.

Book of Discipline, Chapter XII, Sections 16 and 17, reads:

"A reference is a representation in writing, made by a lower to the next higher judicatory, for advice or for ultimate trial and decision in a judicial case not yet decided. Generally, however, it is more conducive to the public good that each judicatory should fulfill its duty by exercising its own judgment. Proper subjects of reference are judicial cases which are new, important, difficult, of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence, on which the lower judicatory is greatly divided, or on which for any reason it is desirable that a higher judicatory should first decide."

Even if this Special Judicial Commission of the Synod of New York had been competent to make a reference, it is the opinion of the Permanent Judicial Commission that the factors in the present judicial process are not sufficiently exceptional as to make this case a proper subject of reference.

However, the Special Judicial Commission of the Synod of New York was without power to make the reference. It was constituted "to hear and decide the case." To do anything beyond that was to exceed the purpose for which it was elected. When it found itself unable to do the thing for which it was created, the proper procedure was to report that fact to the Synod of New York so that the Synod might be able to submit the case to another judicial commission or try the case itself or dispose of it in some other way.

For these reasons the Permanent Judicial Commission respectfully recommends to the General Assembly to decline to accept the Reference of the Judicial Case vs. Mr. Jas. E.

Bennet and to return all the papers in connection with the matter to the Synod of New York for action in accordance with the directions given to it by the General Assembly of 1936.

Proposed Calendar Reform

The General Council presented the following report—it had not been included in the Blue Book as might have been expected—on “proposed calendar reform”:

“The matter of calendar reform, as related to the Church year, is constantly becoming a matter of increasing importance. The office of the Council is receiving frequently urgent communications desiring that our Church, because of its size and prominence, take some position in this connection.

“In view of the fact that the Greek Orthodox Church, the Anglican, the Protestant Episcopal, the Methodist Episcopal (South), and other churches are advocating a fixed Easter on the basis of what is known as the World Calendar, the Council recommends to the General Assembly the endorsement of said World Calendar, in which Easter would be fixed each year on the second Sunday of April, namely, April eighth.

“The World Calendar provides that all years shall be alike and all quarters equal, also that there shall be each year a Year-end Day, December Y, following December thirtieth; and a Leap-Year Day, June L, following June thirtieth in leap years.”

Immediately a motion was made and seconded to adopt this report and the Moderator—apparently assuming that as a matter of course the Assembly would rubber stamp whatever the General Council might propose—put the question without waiting to find out whether anyone wanted to oppose the report. The “ayes” and “nays” seemed so evenly divided that a standing vote was called for. The vote was 432 for and 295 against. Under the leadership of Dr. Clarence E. Macartney of Pittsburgh, however, it was voted to reconsider the matter on the ground that few of the commissioners realized the import of their action. When this motion had prevailed Dr. Macartney moved that the whole matter be transmitted to the presbyteries for study. As this motion prevailed it seems safe to assume that this proposed calendar reform will receive wide-spread consideration throughout the Church between now and the next Assembly.

Overtures on Religious Drama Approved: No Action on Youth Program Overture

On recommendation of the Standing Committee on Christian Education both the overture sent up by the Presbytery of New Castle and that sent up by the Presbytery of Cayuga requesting the Assembly to instruct the Board of Education to take steps helpful to the development of religious dramas in the educational program of the Church were approved. On recommendation of the same Committee, however, no action was taken on the overture from the Presbytery of Duluth requesting Youth programs having as their “object the salvation of souls.” The overture rejected, with its implied criticism of the present material for Youth programs, follows:

Inasmuch as the material for Youth programs and leadership sent to us from the offices of the Board of Christian Education is purely of a social service nature,

And, inasmuch as the social gospel cannot replace the redemptive Gospel either as a character-forming agent or as a regenerating force,

And, inasmuch as Youth requires and has always required guidance and help rather than the responsibility of “re-making the world,”

The Presbytery of Duluth respectfully overtures the One Hundred and Forty-Ninth General Assembly of the Presbyterian Church in the U.S.A. to erect a commission of conservative scholars who shall be charged with the task of producing material and literature that may be used in a program in the churches, which program shall have as its object the salvation of souls.

Re Constitutional Guarantees of Civil and Religious Liberty

The Presbytery of North Philadelphia had sent the following overture up to the Assembly which if approved would have put the Assembly on record as opposed to the President's proposed reorganization of the Supreme Court:

“Whereas every constitutional guarantee of civil and religious liberty necessarily depends for its preservation and enforcement upon the maintenance of an independent judiciary, free from the control of political pressure of either the executive or the legislative branch of the Government;

“Therefore the Presbytery of Philadelphia North respectfully overtures the General Assembly of the Presbyterian Church in the United States of America, in session at Columbus, Ohio, to make a deliverance, reminding all followers of Christ, of whatever communion, that the privilege and practice of religious liberty and freedom of conscience which they now enjoy, was gained for them by the founders of this nation, and was by them intended to be made secure to their posterity through constitutional guarantees enforced by an independent and unbiased judiciary, free from any influence or domination of any man or body of men who might for the time being be in control of the machinery of Government; and calling upon all those who desire to preserve these constitutional guarantees for themselves and their children from governmental encroachment, tyranny or destruction, solemnly to protest by every lawful means against the passage of any measure that may render the Supreme Court of the United States, or any other Court, subservient to the executive or legislative branches of the government, or that may impair or destroy their power to preserve and defend every constitutional guarantee against destructive assault from any source.”

On recommendation of its Committee on Bills and Overtures the Assembly took the action which follows relative to the overture cited above—an action which it will be seen while commendable in itself avoided any reference to President Roosevelt's Court plan and thus in effect adopted the North Philadelphia overture minus its teeth:

“In view of conditions in many lands today, when religious liberty is restricted and freedom of conscience is denied, and thus the life of the Church is being strangled under the dominance of the State—we offer this deliverance and enter this protest, in answer to Overture No. 31 by the Presbytery of Philadelphia North, ‘On the Constitutional guarantee of Civil and religious liberty.’

“Our Republic has a remarkable history of progress and individual achievement in character and service under our Constitutional form of government. It has been a government of the people. Through its freedom of opportunities and its opportunities of freedom many otherwise hopeless have risen to positions of power and helpfulness. Freedom

of conscience has been vouchsafed and liberty and expression of belief has been guaranteed.

"Our Nation was founded by heroic souls who were willing to risk everything to possess these priceless liberties and guarantees, and we affirm that that spirit of our founders—in their possession of the liberty to enjoy and exercise the right of conscience to worship God and live their lives as they have believed He approved—that spirit is the supreme factor in the growth and greatness of our Republic.

"Today we, each one, need the same opportunities of honest toil to earn our bread by the sweat of our face, the same privileges of freedom of worship, the same guarantee of civil and religious liberty.

"Our Presbyterian Church has always stood, not only for the separation of State and Church, but also for the enrichment and God-intended development of the individual through the belief in the Gospel of and obedience to the Redeemer and Lord of Life.

"We believe that civil and religious liberty in the realm of man's spirit, is inalienable and God-given and that man can only be free, when such liberty is constitutionally guaranteed to him. Therefore any encroachment upon these liberties, and infringement of the constitutional guarantee that preserves to us these liberties, we not only look upon with alarm and disfavor, but deplore and condemn.

"We believe that a free church in a free state, such as obtains in our Republic, rests not only upon constitutional guarantees, but that the State itself is undergirded and perpetuated by that truth, grace and character which are the result of the free and fearless proclamation of the Gospel of our Lord and Saviour, Jesus Christ.

"We therefore call upon all our people to cherish, guard and maintain the liberties that are ours—both in church and state—and which are guaranteed to us by the constitution of both church and state."

Message to German Christians

Dr. Hugh Thompson Kerr reporting for the committee on Church Cooperation and Union proposed a message for transmission to our Christian brethren in Germany. In presenting the matter Dr. Kerr said:

"The situation confronting the Christian church in Germany is critical. The church in Germany is facing extinction. The church which created the Reformation is today carrying the cross. We dare not stand aside and let our brethren fight the battle alone. If we do and the battle is lost, the time will come when we too will fight the battle alone.

"The answer to the question put to him by the church of Great Britain, as to what they and we can do to help Dr. Karl Barth—gives us definite guidance. We quote a few of his words: 'The churches abroad ought to know that the German Evangelical Church is in a desperate position, in which God who is Lord of the one Church and so of all the churches alone can help.' 'The churches have got to see in the cause of this church their own cause and bring it as their own before God.'

"But prayer to be effective must be informed. The situation is this. No help can come from resolutions of protest. Such resolutions will only add fuel to the fire. 'The German church can be helped not in disapprobation of Hitler and his methods and aims, not in the idea of freedom of conscience or of the church, but in the theological presuppositions of the conflict it is waging. . . . What help would it be if the whole British fleet were to appear at the mouth of the Elbe. The German church conflict is a spiritual and not a secular

conflict and the means with which foreign churches participate in it can be none other than spiritual means.'

"The conflict that is being waged is new. It is this: 'Alongside of the revelation of God in Christ Jesus, National Socialism is demanding from the church the recognition of a divine revelation in itself, in the person of the Fuhrer, Adolph Hitler, and in the reality and history of the German nation. That is the issue and at the synod of Barmen, 1934, the German church issued its manifesto saying in effect, 'Here we stand we can do no other.'" German Christians, says Barth, want to know if they stand alone.

The message which Dr. Kerr proposed for transmission to the Christians of Germany follows:

"The General Assembly of the Presbyterian Church, U.S.A., meeting in Columbus, May 31, 1937, sends affectionate and fraternal greetings to the Christian Church in Germany. We rejoice in the loyalty and sacrificial heroism of our brethren in Christ who today are standing as did the Reformers for the eternal Gospel. We too are heirs of the same faith. We acknowledge gladly the same Confession of Faith lately promulgated by the German Evangelical Church affirming that: 'Jesus Christ as he is testified to us in Holy Scripture is the one Word of God, which we have to hear and which we have to trust and obey in life and in death. We reject the false doctrine that the church might and must acknowledge as sources of its proclamation still other events, powers, forms, and truths as God's revelation, apart from the one and only Word of God.' We affirm this same faith and convey to our Christian brethren in Germany our sympathetic understanding of this confessional statement and their loyalty to it. We wish our German brethren to know that they do not stand alone. We too stand with them in the same Christian faith, and affirm with the Great Reformer, 'Here we stand. We can do no other. God help us.'"

On request of the General Council Dr. Kerr's proposal was referred to the Committee on Bills and Overtures and being favorably reported by said Committee was adopted by an apparently unanimous vote of the Assembly—after which the commissioners joined in singing several stanzas of Luther's hymn, "A Mighty Fortress Is Our God" and under the leadership of Dr. Kerr united in prayer in behalf of the Christian Church in Germany. It is possible, as some thought, that the conception of the Word of God embodied in the message is more in harmony with that of Karl Barth than the Westminster Fathers but all seemed to be in full sympathy with its aim and purpose.

Special Commission of Nine

It will be recalled that the 1935 Assembly in response to memorials from certain members of the presbyteries of Philadelphia and Chester appointed a Commission of Nine to visit these presbyteries "in a friendly and cooperative way in an endeavor to remedy such unfavorable or unconstitutional conditions as the Commission may find evident." This Commission reported at length to the 1936 Assembly (Minutes, pp. 117-127) and was continued at its own request with instructions to make a further report to the 1937 Assembly. It will be recalled also that the 1936 Assembly referred to this Commission "for appropriate investigation and action" Dr. Donald Grey Barnhouse's alleged public statements according to which he characterized certain actions of the 1936 Assembly as "an

iniquity" and "a blasphemy perpetrated by the General Assembly." The report of the Commission insofar as it was adopted, save in the matter of the proposed Metropolitan Presbytery, follows:

Your Commission of Nine to visit certain presbyteries reports as follows:

1. In the matter of the reference of the following paper presented by Donald B. Cahoon et al., "We, the undersigned Commissioners of the 148th General Assembly of the Presbyterian Church in the United States of America, would call to the attention of the General Assembly the statement in the public press coming through the Associated Press, made by a minister of the Presbyterian Church in the United States of America, in which he refers to certain actions of the General Assembly as 'an iniquity' and 'a blasphemy perpetrated by the General Assembly,' and would respectfully request that this matter be referred to the Commission of Nine to visit certain presbyteries for appropriate investigation and action."

In the judgment of your commission, after many hours of conference and prayer with the parties concerned, the matter in question is adjusted for the present, and is well on the way to a satisfactory solution. We believe it should give our Church no further disturbance of a similar character and calls for no action on the part of the Assembly.

2. In the matter of the Metropolitan Presbytery, in carrying out Recommendation Three of our report to the Assembly of 1936, namely: "Synods and the Assembly should be encouraged to form one metropolitan Presbytery in each of the great city areas where several Presbyteries or Synods now exist; thus more effectively meeting the challenge of the Kingdom task and unifying the spiritual and financial resources of the entire metropolitan area."

We recommend that this Assembly request the Synod of Pennsylvania to carry out the merger program as recommended by its own commission, or in some similar fashion, in the case of the Presbyteries of Philadelphia, Philadelphia North and Chester in the metropolitan area of Philadelphia and vicinity.

3. We recommend that in carrying out our suggestion of 1936:

"Your Commission wishes to bring before this Assembly the following suggestions for constitutional changes upon which the Commission, if continued, may present overtures to the next Assembly:

"A. The policy and program of the Church should be determined by ministers in full-time service of the Church and their associated elders. It is significant that the Scottish and the Australian Presbyterian Churches limit the voting and office-holding membership of the presbyteries to the pastors of its churches and those executives, and teachers of its accredited theological college, whom the General Assembly appoints as voting members in the presbyteries.

"B. A rule throughout our Church that, at seventy years of age, a minister's active and official service of the Church, either as installed pastor or as executive, shall terminate";

In continuance of the above suggestions we propose that the following overtures be sent down by this Assembly to the presbyteries:

I. Shall the words "installed pastors and regular supplies" be substituted for the words "the ministers" and after the words "within a certain district" shall there be added the words, "Together with such executives and teachers of theological seminaries, colleges and religious schools whom the presbytery may by a three-fourths vote designate as voting members of the presbytery; other ministers may have membership in the presbytery with all the privileges pertaining thereto, except to vote and to represent the

presbytery in the higher judicatories," thus revising Chapter X, Section II, to read as follows: "A presbytery consists of all installed pastors and regular supplies, in number not less than five, and one ruling elder from each congregation, within a certain district; together with such executives, and teachers of theological seminaries, colleges and religious schools whom the presbytery may by a three-fourths vote designate as voting members of the presbytery; other ministers may have membership in the presbytery with all the privileges pertaining thereto, except to vote and to represent the presbytery in the higher judicatories. But in exceptional cases a presbytery may be organized within the boundaries of existing presbyteries, in the interests of ministers and churches speaking other than the English language, or of those of a particular race; but in no case without their consent; and the same rule shall apply to synods."

II. Shall the word "voting" be inserted before the word "minister" or "ministers" in Chapter XII, Section II, so that it shall read as follows:

"The General Assembly shall consist of an equal delegation of bishops and elders from each presbytery, in the following proportion; viz.: Each presbytery consisting of not more than twenty-four voting ministers shall send one voting minister and one elder; and each presbytery consisting of more than twenty-four voting ministers shall send one voting minister and one elder for each twenty-four voting ministers, or for each additional fractional number of voting ministers not less than twelve; and these delegates, so appointed, shall be styled commissioners to the General Assembly."

III. Shall there be added to Chapter XVII of the Form of Government a third paragraph to read:

"Section III. When any minister or executive shall have reached the age of seventy years his contractual service in the Church shall terminate."

In our report to the Assembly of 1936 your Commission of Nine expressed its appreciation of the cooperation of the Presbyteries of Philadelphia and Chester in working out their problems. We reported that Philadelphia had reorganized the presbytery in accordance with our suggestions and was, in our belief, well on the way to an amicable adjustment of any difficulties that remained.

Recently this faith of ours was seriously shaken, but we rejoice to report that prolonged and patient conferences and the softening grace of God gives encouraging assurance of the restoration of harmony and Christian cooperation within the Presbytery of Philadelphia.

We report that since the Assembly of 1936 the Presbytery of Chester, in excellent spirit, has completed its reorganization along the lines suggested by the Commission, and also gives encouraging promise of united progress and Christian cooperation.

Your Commission of Nine, having now helped these two Presbyteries to set their feet upon the paths of peace, and confident that the good work which was begun in them will be perfected by the Holy Spirit, respectfully asks to be discharged.

HENRY S. BROWN, *Chairman.*

It will be seen from the above that the Commission of Nine recommended that the Assembly request the Synod of Pennsylvania to form a Metropolitan Presbytery from the presbyteries of Philadelphia, Philadelphia North and Chester. After considerable discussion, during which it appeared that in two of the presbyteries concerned a large majority were opposed to the proposal, an amendment proposed by the Rev. Arthur M. Adams of the Presbytery

of Philadelphia North was adopted, viz.: "We recommend that this Assembly requests the Synod of Pennsylvania to continue the discussion of the metropolitan problem of Philadelphia for another year and, in conference with the three presbyteries of Philadelphia, Philadelphia North and Chester, to seek a solution satisfactory to the three presbyteries." Relative to the three proposed overtures—the adoption of which would mean the disfranchisement of all ministers not pastors or regular supplies, except certain executives and teachers, and the compulsory retirement of all ministers at the age of 70—the following action was taken:

That these overtures be sent to the presbyteries for their study through the next year and that the stated clerks of presbyteries be directed to transmit any revisions or suggestions made by the presbyteries to the Stated Clerk of the General Assembly, and that these be reported by the Stated Clerk to the 1938 General Assembly for action.

It will be recalled that when the Commission of Nine was appointed the blame for the conditions in Philadelphia Presbytery was placed, at least by most, on the so-called "Machen group." The closing part of the report, cited above, directs attention to the fact that the elimination of this group did little or nothing to better conditions. Obviously the blame had been largely misplaced.

Re Special Pensions to Board Secretaries

The following overture (No. 15), concurred in by more than half of the presbyteries of the Church, was sent up to the Assembly by the Presbytery of Columbus:

Whereas, when the present pension plan was being formulated and the canvass was being made for the Fifteen Million Dollar fund, great stress was laid on the parity of the ministry, and

Whereas, in the Assembly of 1928 permission was given by the General Assembly for the Boards of the Presbyterian Church in the U.S.A. to supplement from their income the Pension received by its retiring secretaries and staff members (as interpreted by the General Assembly of 1930) over and above the amount received from the Board of Pensions up to Two thousand (\$2,000.00) Dollars, the maximum sum, and

Whereas, these late years of depression have worked great hardship to many of our ministers, and the parity promised in the canvass made for the Fifteen Million Dollars fund has been destroyed by a discrimination favoring one group of our ministers, whose service, however great, is yet not greater than the preaching of the gospel by faithful and sacrificial pastors,

The Presbytery of Columbus hereby overtures the General Assembly of the Presbyterian Church in the U.S.A., meeting in Columbus, Ohio, Thursday, May 27, 1937, to revoke its action taken at Tulsa, Oklahoma, in 1928, giving permission to the Boards of said Church to supplement the normally received pension from our Board of Pensions up to Two Thousand (\$2,000.00) Dollars, which action, however, kindly motivated, is causing great criticism and has some influence in withholding gifts from our Boards, and that all ministers of the church, however employed and justly entitled to the designated Pension at the age of Sixty-five, receive alike from the Board of Pensions the Pension to which they are normally entitled.

This action, when and if taken by the General Assembly,

shall become effective on the first day of October in this year of our Lord, 1937.

Further, we pray that the Board of Pensions be instructed by this Assembly to give earnest study to the matter of speedily raising the minimum pension to not less than eight hundred (\$800.00) Dollars and that all ministers, including those entitled to Sustentation, shall share in the increase.

Had a direct vote been taken on the above overture there is small doubt that it would have been approved. All that would have been necessary, apparently, would have been for the commissioners to have voted as their presbyteries had already voted. However the portion of this overture relating to supplementary pensions was referred to the General Council and the portion relating to the Service Pension Fund to the Board of Pensions for study and report to the 1938 Assembly. This was perhaps a wise disposition of the matter provided postponement was not in the interest of "no action." Watchfulness on the part of the presbyteries may be needed to see that this essentially commendable overture is adopted, in substance at least, by the next Assembly. There would seem to be no warrant for discrimination in favor of Board secretaries and staff members as over against pastors and missionaries.

The Social Welfare Report

The report of the Standing Committee on Social Welfare was the most divisive and most discussed of the reports submitted. It was approximately 9000 words in length and dealt with a wide variety of subjects including industrial conditions, the danger of dictatorships, collective bargaining, the Child Labor Amendment, the agricultural situation, poverty, crime, juvenile delinquency, prison reform, venereal disease, race and group conflicts, gambling, motion pictures, narcotics, Sabbath observance, schools, war and peace. While there may be some question as to whether the Church is putting first things first in stressing these matters rather than doctrinal soundness and purity of life it must be admitted that the report as a whole (as adopted) is a decidedly worth-while document which it is hoped will receive careful consideration at the hands of the Church at large. There was little or no disposition on the part of commissioners to take exception to its representations and recommendations save in the matter of the Child Labor Amendment and war and peace.

Dr. Russell Paynter of St. Louis led a largely supported but unsuccessful attempt to delete from the report the sentence, "We repeat the endorsement of the proposed Child Labor Amendment, which now has been ratified by 28 states with only eight additional ratifications required," on the ground that the so-called Child Labor Amendment is really a Youth Control Movement.

Dr. Clarence E. Macartney of Pittsburgh led what proved to be in effect a highly successful attack on the Committee's proposed pronouncement on war and peace. The report in its original form asked the Assembly to affirm among other things, that:

- (1) War is a denial of our faith in a God of love and justice.
- (2) Christians cannot give their support to war as a

method of settling international disputes or carrying on national policies.

(3) We urge all the members of our churches to bear fresh testimony to the utter and absolute contradiction between the practice of war and the profession of the Christian Gospel.

(4) We protest against compulsory military training in schools and colleges and we uphold the right of Presbyterian students conscientiously to object to such training, because our Church believes in God as the Lord of conscience and in our obligation to obey God rather than men.

(5) In order to strengthen the peace sentiment in America and to help prevent our own nation from engaging in war, the General Assembly directs its Board of Christian Education to continue to make available to our pastors and other leaders blank statements in substantially the following form:

"I believe that the way of Christ cannot be reconciled with the way of war. Therefore as a Christian, it is my present purpose to follow loyally the way of Christ for the cause of peace. I believe that the solution of all international disputes should be sought only by pacific means. Therefore as a citizen, I shall support my government in its renunciation of war and in its policy of friendliness to other nations; I shall steadfastly oppose the participation of my country in any future war except as a last resort in defense against an invading force; and I shall not voluntarily cross the borders of any nation except in friendship."

Dr. Macartney moved as a substitute for the Committee's pronouncement the following:

We testify to our Abhorrence of war, and we unite with our brethren in all churches of Jesus Christ, and with men of good will everywhere, in persuading men and nations to the more excellent way of peace.

But we reject and repudiate as contrary to the grand history of our Church, contrary to our Standards, and contrary to the Word of God, the teaching that it is wrong and un-Christian to defend our nation and the precious and blood-bought heritage of our civil and religious liberties.

Therefore, we deplore, and pledge ourselves to oppose, the advocacy of any measure or measures, which, if accepted and adopted, would leave our nation defenseless in the midst of a war-girt world, or which would give encouragement to those anti-Christian movements and organizations which plot for the downfall and destruction of all that the Church of Jesus Christ holds sacred.

Dr. Macartney's substitute motion was not adopted. However, one need but compare the Committee's original pronouncement on "Peace and International Relations" with that finally adopted to perceive how substantial was Dr. Macartney's victory. As adopted the pronouncement reads:

We testify to our Abhorrence of war, and we unite with our brethren in all churches of Jesus Christ, and with men of good will everywhere, in persuading men and nations to the more excellent way of peace.

We wish it understood that in our present-day advocacy of peace we remember with pride the grand history of our Church and those who felt it to be their Christian duty to defend our nation and the precious and blood-bought

heritage of our civil and religious liberty. We give all honor to the patriots of old who, true to the light they had, fought and died for their country and ours.

We reaffirm a cardinal principle of our Confession of Faith that "God alone is Lord of the conscience," and therefore we must and do respect the right of individuals to hold a variety of opinions and to determine all matters of behavior under this central principle.

We reaffirm our patriotic devotion to our country and our willingness to do our duty as our conscience shall direct.

It should be added that while Dr. Macartney and his supporters did not succeed in preventing the appointment of a committee to prepare an amendment to the Constitution relative to its teaching on war yet they did succeed in having the committee instructed "so to draw the amendment it recommends to the next General Assembly, as to affirm the teachings of Jesus Christ with respect to the powers of the civil magistrate, the Church's renunciation of war as a method of settling international disputes, and to establish the principle that God alone is the Lord of the conscience and, in particular, with respect to the attitude of individual Christians towards the defense of their civil and religious liberties." Much of the credit for the deletion from the Social Welfare Report of its more radical paragraphs on war and peace (some of which are cited above) belongs to Elder Hallock Sherrard of Pittsburgh who moved that Sections 45-55 be laid on the table—a motion that prevailed by an overwhelming majority.

The final result would seem to indicate that while the Assembly was not adverse to a study of certain paragraphs in our Standards bearing on peace and war with a view to their possible revision; yet that it was strongly opposed to any deliverance that would cast any reflection upon Presbyterians who wish to defend their liberties and their country.

Non-Judicial Cases 5 and 6

Both of these cases are aftermaths of the action of the 1936 Assembly re certain members of the Independent Board. The first had to do with the action of Chester Presbytery in erasing the name of the Rev. Peter De Ruiter from its roll of minister and the second with the action of the Presbytery of Philadelphia in suspending the Rev. Egbert W. Andrews from the ministry—in each instance because they had joined the Presbyterian Church of America. Both have significance because of their bearing on the matter of procedure in such cases. We hope to publish them in a future issue.

Emergency Disaster Committee

The General Assembly approved the following request submitted by the General Council.

"The General Council asks the approval of the General Assembly to the erection of an emergency disaster committee, which shall be permanently organized to deal with unforeseen national catastrophes, such as the recent floods, this committee to be composed of the Moderator, the Stated Clerk, the Treasurer of the General Assembly and

the general secretaries of the Boards of Christian Education, National Missions, and Pensions, with the committee given permission to choose its own chairman."

Distinguished Service Awards

On June 1st, in the presence of the Assembly, Distinguished Service Awards were presented, in behalf of the Board of Christian Education, to Dr. John C. Acheson, President of Macalester College, St. Paul, Minn.; Dr. Charles F. Wishart, President of the College of Wooster, Wooster, Ohio; Dr. Walter L. Wright, President of Lincoln University, Lincoln University, Pa.; Dr. George L. Robinson, Professor of Old Testament literature and exegesis in the Presbyterian Theological Seminary, Chicago, and Dr. Lewis B. Hillis, Presbyterian Pastor at the University of California, Berkeley. It was stated that these five veteran educators have given a total of 198 years of service to the cause of Christian education.

Permanent Judicial Commission Elections

With the close of the last Assembly the terms of office of the following members of the Permanent Judicial Commission expired, viz., Rev. William B. Lampe, Rev. Robert Hastings Nichols, Rev. Archibald Cardle, Judge Clifford L. Hilton and Mr. C. D. Barr. The Standing Committee on Nominations of Members of the Permanent Judicial Commission made the following nominations to fill the vacancies occasioned by these expirations, viz., the Rev. Robert B. Whyte of the Synod of Ohio, the Rev. Herbert H. Field of the Synod of New York, the Rev. Jesse Herrmann of the Synod of Kentucky, Mr. Samuel D. Wingate of the Synod of Washington, and Mr. Henry M. Dowling of the Synod of Indiana. The following nominations were made from the floor: Rev. S. Willis McKelvey of the Synod of Missouri, by Dr. Clarence E. Macartney; Rev. William E. Biederwolf of the Synod of Florida, by Dr. Russell Paynter and Rev. Alexander Alison of the Synod of New England, by Dr. Joseph Lyons Ewing. Before the election took place, however, the names of Drs. McKelvey and Alison were withdrawn because of the provision in the Book of Discipline (Chap. XIII, Sec. 9) according to which "no person shall be eligible to membership upon the permanent judicial commission who is a member on any other commission, committee, or agency of the General Assembly until he shall have resigned such other membership," it being ruled, more or less arbitrarily it seems to us, that this means that one cannot even be a candidate for membership on the Judicial Commission without first resigning such other memberships. It is quite proper that one allowing his name to be presented as a candidate for membership on the Judicial Commission should do so with the knowledge that, if elected, he will have to resign from any General Assembly position he may hold, but that he should be compelled to actually resign before his name is even voted on does not seem to be mandatory according to the provision of the Book of Discipline cited and at any rate would seem to be an unwise provision. The nominees of the Standing Committee were all elected.

Assembly Action re Dr. Master's Resignation

The General Assembly on recommendation of its Standing Committee on Pensions took the following action relative to Dr. Master's resignation:

The General Assembly desires to record its real regret and sorrow in the resignation of Dr. Master, which is to take effect on October 1, 1937. It desires also to express its grateful appreciation of the fine leadership which he has given the Church and the Board of Pensions during his 18 years as General Secretary.

These have been years of remarkable achievement. A dream dreamed has come true. The blessed ministry of comfort and helpfulness to our ministers, their widows and children, and all our Church workers has been greatly enlarged. And all this care and protection have come in a large measure owing to the understanding, sympathy and devoted labors of Dr. Master.

As his heart has gone out to his brethren in the creation of this splendid and abiding monument of Pension Protection, the hearts of his brethren go out to him today in gratitude and affection, and they pray for him many happy years of retirement, enriched with the choicest blessings of our Heavenly Father.

It should be added that Dr. Reid S. Dickson, associate general secretary of the Board of Pensions, was elected to succeed Dr. Master when his resignation goes into effect on the first of October next.

Assembly Action re the Retirement of Dr. Speer

The Assembly approved the following statement presented by its Standing Committee on Foreign Missions in view of Dr. Speer's pending retirement:

Your Committee deeply regrets to announce the approaching retirement of Dr. Robert E. Speer on the 10th of September, 1937, when he reaches the age of 70. Dr. Speer became a Secretary of the Board at the early age of 24, and consequently has given his entire life to the cause of foreign missions as a Secretary of our Board. Dr. Speer's powerful personality looms so large, not only in the history of our own Board, but also in the history of Protestant Missions during the past 50 years, that it is impossible to estimate his contribution, within the limits of a paragraph. We can, however, mention his chief contributions: He has been one of the most successful of recruiting agents, for his name has exercised a magic influence on the youth of our colleges. His eloquence, supported by his massive intellect, has compelled both the church and the world to give serious heed to the missionary appeal, while his wise and sober judgment has won for him a recognition as one of the leading missionary statesmen of the age. We are glad to think that after his retirement the Presbyterian Church may still look to him for counsel and guidance when difficult problems arise in the sphere where he is a master. We assure him today of the appreciation and affection of the Presbyterian Church. His name is enshrined in our hearts and our earnest prayer goes up to our Heavenly Father that he may be long spared to us in health and strength.

The Assembly confirmed and ratified the election of Dr. Joseph L. Dodds for 20 years a missionary in North India, and Dr. Webster E. Browning for 40 years a missionary in Latin America, as secretaries of the Board of Foreign Missions.

Centennial Celebration

The Assembly adopted the following recommendations of its Standing Committee of Foreign Missions re the Centennial Celebration of the Board:

Marking with deep satisfaction the ideal announced by the Centennial Council that this be not merely a Centennial celebrating the past, but also a consecration for the future; and feeling that the whole church waits with eagerness to participate in the Centennial Celebration in a very real and vital way, making it a means of consecration; we recommend that the church heed the Centennial call for prayer with the expectation that the Centennial Celebration will be used by the Holy Spirit as a means of stimulating the spiritual life of the church to such an extent that the interest in Foreign Missions may become that of a majority rather than that of a minority of its members.

Earnestly commending all that has already been done or planned for as a part of the celebration, we recommend that the church awaken to the urgency of the situation without which the larger results may not be accomplished; and we trust that the Board may not be hesitant, nor apologetic, in its approach to the church. The opportunity of the Board both at home and abroad is great. We feel that it has the opportunity under the grace of God to bring about the spiritual revival which is so essentially and critically needed all over the world.

We recommend that the Centennial Council use every means in its power to have a Centennial Committee function in every Presbytery and every local church; and that these committees may function effectively, we suggest that the Council give adequate publicity to its plans and bring about an interchange of ideas among the Presbyteries and the churches so that each may profit by the plans and experiences of the others.

We recommend that if it is at all practical there be organized under the leadership of our Moderator, Dr. William Hiram Foulkes, a group of men and women, in the nature of the recent preaching mission, to accompany him in regional tours of missionary inspiration during the months of September and October.

It is with the deepest approval that we note the endeavor to raise a Centennial Fund of one million dollars, and as the Board makes an aggressive attempt to raise this sum, we recommend that the churches and individuals make a sacrificial response, to the end that the Fund may be fully raised.

We note with grave concern the diminishing of the missionary force during the last ten years, therefore we recommend that the Centennial emphasis may not come to a conclusion in October, but that it be continued to issue into a new and deeper consecration which shall bring forth new plans and new sacrifices, which shall usher in another hundred years of even greater obedience to the Great Commission of our Lord.

Dr. Speer's Valedictory

Following the report of the Standing Committee Dr. Speer delivered the Centennial Address of the Assembly—his final address as secretary of the Board of which he has been a dominating figure for 46 years. Emotionally speaking, this was the high water mark of the Assembly and an event long to be remembered by those privileged to be present. The address was a model of restraint as well as

masterly in its content. With hardly a reference to the part he himself has played in the work of the Board during the last half century he drew a vivid word picture of the progress of mission during the last hundred years, paying special tribute to the rank and file of those who have borne the heat and burden of the day. He made no reference to the criticisms to which the Board has been subjected in recent years but did not fail to present an appealing apologetic for the great cause to which he has so unswervingly devoted his life.

The Next Assembly

Philadelphia was chosen as the place of meeting of the next Assembly as the most fitting place to celebrate the 150th anniversary of the establishment of the General Assembly. What is more the Assembly approved the following program for this Sesquicentennial Celebration submitted by the General Council:

Thursday, May 26—Morning, retiring Moderator's sermon on an appropriate theme. Afternoon, a pageant representing outstanding episodes in our Church's history to be sponsored and produced by the Young People's Departments of the Board of National Missions, Foreign Missions, and Christian Education.

Friday, May 27—Evening, the Church's care of its ministers and their families, considered from a broad standpoint.

Saturday, May 28—Evening, Men's Fellowship Dinner. "An evening with laymen of our Church who, during the last 150 years, have reached distinction in Church or State, or both." Short biographical sketches, presented by competent persons.

Sunday, May 29—2 P. M., three addresses:

"Our Church's History to 1788."

"The General Assembly of 1789; Its Personages, Plans and Purposes."

"Our History Since 1789."

These historical addresses will be designed to present in broad outline the history and contribution to our national life by our Church.

Sunday, May 29—Evening, "Our Church and Christian Education."

Monday, May 30—Afternoon, greetings from other Churches, especially those of the Reformed Family holding the Presbyterian System. Evening, "Presbyterians as Spiritual Pioneers in Our Own Land."

Tuesday, May 31—Evening, "Presbyterians and Foreign Missions."

With reference to the meetings on Friday, Sunday, Monday and Tuesday evenings, the speakers are to be chosen by the Boards severally involved but in close association with the Committee. Every effort is to be made to make each of these evening meetings something quite different from the ordinary evening "popular meetings" of the average Assembly. At the same time, the significance of the work of each of our Boards will be in mind, and ought to be well furthered by the special services and speakers planned.

In addition, every effort will be made by the Historical Department of the General Assembly to arrange for a most significant historical exhibit.

MORE DISQUIETING NEWS FROM THE FOREIGN FIELD

(Continued from Page 52)

she is in a position to give competent first-hand testimony on the matter. Our primary interest is in informing the Church concerning the actual situation believing that in the long run we can best serve the cause of missions by so doing. Hence we willingly accede to MISS ENRIGHT'S request that we give her letter the same publicity that we gave to MR. DUNLOP'S article. Her letter follows:

The Editor, CHRISTIANITY TODAY

Dear Sir: Under the caption "Presbyterian Missionaries and the Truth" there appeared in the January issue of CHRISTIANITY TODAY an article by the REV. H. P. DUNLOP. The article is written in a very interesting way, but fails in one essential point. It is not in accordance with the facts.

MR. DUNLOP writes from the viewpoint of a tourist who has spent a few weeks at a time amongst various Presbyterian missions, and has observed the missionaries as a guest in their midst. Practically everyone who has had the slightest contact with modernists knows that while the fundamentalist may, and often does, wear his orthodoxy "on his sleeve," the modernist practically never does. Asked about his religious beliefs the modernist hedges and avoids definite assertions. We are convinced that if MR. DUNLOP had gone a little deeper in his search for the actual religious beliefs of some Presbyterian missionaries, he would have reached a very different conclusion.

We rejoice in the fact that there is, undoubtedly, a large body of Presbyterian missionaries who remain true to the Word of God and our historic Faith, and we thank God for a few such noble defenders of the Faith as the DR. WILEY MR. DUNLOP mentions, but alas! their numbers are comparatively few, for even the orthodox are largely content to be middle-of-the-road men and women.

It is also undoubtedly true that modernism has made terrible inroads in our Presbyterian missions and that those who are, in one way or another, untrue to the Word of God, are not, as MR. DUNLOP asserts, "one or two" here and there, but they are many and their numbers are increasing.

What the Presbyterian Church needs is not such a smoke screen as MR. DUNLOP'S article raises in this crisis, but a clear knowledge of the truth concerning these matters, that they may realize the danger which threatens the Church and its foreign mission work and may rally all their forces to meet that danger and conquer it in the power of the Holy Spirit.

Sincerely in Christ Jesus,

GRACE L. ENRIGHT.

WESTERN INDIA MISSION, SANGLI, BOMBAY PRESIDENCY, INDIA.

BOUGHT WITH A PRICE

(Continued from Page 53)

the price with which our nation has been bought; and today we think not only of the soldiers of our country, but of our friends, these good soldiers of Jesus Christ, whose work and ministry are over, and yet, in a sense, not over, for although they rest from their labors, their works do follow them. So we leave them in that better country, where "they shall hunger no more, neither thirst anymore; neither shall the sun light upon them nor any heat, but the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters; and God, even our God, shall wipe away all tears from their eyes."

INSPIRED TRANSLATORS

By the late REV. CHARLES E. EDWARDS, D.D.



THE Christian Church has always believed the Scriptures to be the Word of God. But the doctrine of an inspired, inerrant Bible has often been misrepresented or misunderstood. When properly stated, it harmonizes with all relevant facts. Copyists, printers, translators are not infallible, though in most instances they bring to us the Word of God. They are not inspired. But in the original New Testament, there are translations and translators, and they are inspired and inerrant.

To begin with, there is Christ Himself. He spoke the language of the people, which was Syriac, or substantially, Aramaic. Some of His utterances are quoted, for instance from the 22nd Psalm, on the cross, and it is a Syriac form, a language sometimes called Hebrew in the New Testament, a similar, yet different dialect. He may have spoken Greek also. He quoted the Old Testament, and doubtless oftener than the occasions mentioned in the Gospels. Did He quote the Hebrew, or did He translate into Syriac, or did He sometimes speak in Greek, so that a part of His sayings are given in the Greek Testament in His very words? Such situations show that a considerable part of His sayings may be translated from Syriac into Greek. But all this is as inspired as the passages which are not translations.

The disciples whom Jesus chose as apostles had no professional education, but they could do what very many of our college graduates cannot do, speak and write two languages. They too, quote from the Old Testament, and of course, they translate it. And here our doctrine of inspiration has no change whatever, for the Holy Spirit directed them in translation as in anything else recorded in Scripture.

Now, what is involved in translation? There is some truth in the saying that one cannot translate anything. An idea is taken from one language and clothed in the words of another language. In Hebrew and Greek, the alphabets are different, tenses and verbs different, for the Hebrew verb has some feminine forms absent from the Greek. They have different idioms and synonyms. The verb "to have" is in Greek, but not in Hebrew. Both languages can indicate emphatic pronouns.

Inspiration does not change the human characteristics of the writers. Peter is different from James or John. The sacred writers in their translations from the Old Testament are free to fulfil an inspired purpose and use what suits that purpose. They are not slavish or unnatural in quotations. They even use the Septuagint version. They emphasize what they please. They may quote several verses together, from Joel, or Jeremiah or the Psalms. As we contemplate the whole range of their quotations, dozens and scores of them, we see how vast is their importance, and how true it is, that the New Testament is hidden in the Old, and the Old Testament is laid open in the New.

SHE HATH DONE WHAT SHE COULD

She hath done what she could; she hath anointed my body beforehand for the burying. Mark 14:8.

Mary's act was one of self-denying, profuse love. The ointment was "exceeding costly"; she poured upon Jesus the entire box, filling the room with its incense.

In Mary's loving devotion Jesus sees both the fruitage and the reflection of His own love for sinners like Mary. Mary loves Him because He first loved her. That is the connection between Mary's glorious deed and the Gospel. Hence as a "memorial of her" her deed is rehearsed wheresoever the Gospel is preached. Jesus sees in Mary's love His love for her reflected. He loves to love us. Even when surrounded by our enemies.

He took His own body, "the alabaster box," and broke it on Calvary's Cross; and there He poured forth over all the world the "exceeding precious ointment" (Mt. 26), His own life-blood, "that whosoever believeth on Him should not perish, but have everlasting life." And the anointing aroma of that free love now fills the world.—O. HOLTROP in *Daily Manna*.

Barthian Books

THE DOCTRINE OF THE WORD OF GOD. By Karl Barth. Authorized Translation by G. T. Thompson. Charles Scribner's Sons. pp. 575. \$7.50.

CREDO: A Presentation of the Chief Problems of Dogmatics With Reference to the Apostle's Creed. By Karl Barth, translated by J. Strathearn McNab. Charles Scribner's Sons. pp. 203. \$2.00.

THE CHURCH AND THE CHURCHES. By Karl Barth. Wm. B. Eerdmans Publishing Co. pp. 92. \$0.75.

THESE are indispensable books for English readers desiring a first-hand knowledge of the influential movement known as Barthianism. There have been a number of valuable expositions and interpretations of the movement available to English readers—notably those by Hoyle, McConnachie, Pauck, Rolston and Lowrie (previously reviewed in these columns)—but apart from the translation of Barth's commentary on Romans there has been little available from the pen of Barth himself apart from translations of certain of his sermons and occasional addresses. Now, however, books are available, particularly the second of those mentioned above, that give us something like a comprehensive statement of his theological position. In this connection we are not overlooking the books from the pen of Emil Brunner, whose views are similar in most respects to those of Barth which have appeared in English, *The Theology of Crisis*, *The Word and the World* (previously reviewed in these columns), *The Mediator*, and most recently of all *Our Faith* (also reviewed in this issue). It would seem as though the time is not far distant, if in fact it has not already arrived, when this movement will be as influential in the English-speaking world as on the Continent. It is certainly a movement of which no one who makes any attempt to keep abreast of religious and theological thinking can remain in ignorance.

The first of these volumes is a book for the professional theologian rather than for the general reader. Its sub-title is *Prolegomena to Church Dogmatics*, being Vol. I, Part I. When it is considered that Barth's work on Dogmatics, if and when completed, will include five volumes and that the large volume before us is but the first half of the first volume one can hardly fail to be impressed by the thoroughness with which he executes his task. It should be noted that Barth designates his work *Church Dogmatics* to indicate that, in his judgment, dogmatics is "not a 'free' science, but one bound to the sphere of the Church, where and where alone it is possible and sensible."

According to Barth the raw material of dogmatics is Church proclamation about God and in prolegomena to dogmatics we inquire into the Word of God as into the criterion of dogmatics. The Word of God appears in three forms—the Word of God as preached, the Word of God as written (Scripture), and the Word of God as revealed (what lies back of and is attested in Scripture). The constant task of dogmatics is to criticize and revise Church proclamation in regard to its agreement with the revelation attested in Holy Scripture—conception of its task that is fitted to keep it in close and vital touch with the life of the Church. Hence the first main section of this volume is taken up with a many-sided discussion of the Word of God as the criterion of dogmatics. The second main section is taken up with a discussion of the doctrine of the Trinity. This is introduced as part of the discussion of the doctrine of the Word of God on the principle that "God's Word is God Himself in His revelation." A little over 200 pages is devoted to what the translator calls the greatest treatise on the Trinity since the Reformation. Though Barth's doctrine of Scripture (the second form in which the Word of God appears as indicated above) seems to us to leave considerable to be desired, his view of the Trinity seems to be in full accord with the historic doctrine of the Church.

The second of these volumes consists of sixteen lectures delivered by Barth at the University of Utrecht in February and March, 1935, and is well within the range of the general theological reader. As the sub-title indicates it attempts to sweep the entire gamut of Christian doctrine in connection with an exposition of the Apostle's creed. Its special value, apart from the light it throws on the creed itself, lies in the fact that it is the first of Barth's writings translated into English that supplies something like a comprehensive statement of the theological position of probably the most influential of living theologians—the man who more than any other has changed the direction of Protestant thinking in recent years. As such it should have a wide welcome not only from ministers but from educated laymen in general.

In judging Barth's theological position it seems to us important to remember that he began his career as a Modernist. In him we have a thinker who has been travelling not away from but toward orthodoxy. Hence it seems to us that we should judge somewhat leniently of such traces of Modernism as we may still discover in his teaching. That Barth's present position approximates to orthodoxy, even as judged by the Westminster Standards, would appear from the

fact that during one of the last conversations the writer had with the late Caspar Wistar Hodge he was told by the latter that apart from his doctrine of Scripture he was in substantial accord with Barth's teachings—an important statement when it is remembered that the late Princeton professor was probably better acquainted with Barth's writings than any other American scholar. But whatever our measure of agreement may be with Barth it seems to us that beyond question the movement initiated by him has been an exceedingly wholesome one. If Modernism today is on the defense, as is the case, a large part of the credit belongs to Barth and his associates. It may be well to cite a passage or two, taken almost at random, that indicate how true it is that Barth has the gist of the matter in him. "Christian faith stands or falls once and for all with the fact that God and God alone is its object. If one rejects the Biblical doctrine that Jesus Christ is God's Son, and indeed God's only Son, and that therefore the whole revelation of God and all reconciliation between God and man is contained in Him—and if one then, in spite of that speaks of 'faith' in Jesus Christ, then one believes in an intermediate being . . . and has already secretly lapsed from the Christian faith" (p. 49). "There is such a thing as the Church, because Jesus is our Lord, sitting at the right hand of God—forgiveness of sin, because Jesus Christ was crucified and died—resurrection of the flesh, because Christ rose from the dead—eternal life, because He comes again to judge the quick and the dead" (p. 129).

The third of these books has on its title page the words: "A message from Prof. Barth to the 'World Conference on Faith and Order' which is to meet in Edinburgh, Scotland, in the year 1937." It deals in a penetrating way with the question of the unity of the Church in view of the multiplicity of the churches.

OUR FAITH. By Emil Brunner, Professor of Theology, University of Zurich, translated by John W. Rilling. Charles Scribner's Sons. pp. 153. \$1.75.

THE general outlook of the author of this book is that of the Barthians. But while Brunner, perhaps next to Barth, the most influential of the so-called Barthians, has been closely associated with Barth in the development and furtherance of what passes under the general name of Barthianism he has never been subservient to Barth, his status having ever been that of an independent associate rather than a follower. Moreover if we are to judge on the basis of the books of each available in English it would seem not only that he is Barth's equal as a scholar and thinker but that he is his superior as far as clarity and aptness of expression is concerned.

This, as indicated in the previous review, is the fourth book from the pen of Brunner to appear in English. It is a book that has already appeared in French, Dutch, Danish, Hungarian and German editions and that is soon to appear in Czechoslovakian and Japanese editions. It will be seen, therefore, that in reading this book we are reading a truly international book. It resembles Barth's *Credo* in that it seeks in brief compass to cover the principal articles of our Christian faith. Within 153 ordinary sized pages it deals in a highly illuminating manner with thirty-five topics including such subjects as: Is there a God?, Is the Bible the Word of God?, God's Plan for the World, Eternal Election, The Mystery of Man, The Law and Ordinances of God, Jesus the Christ, The Holy Ghost, Faith or Despair, Conversion and Regeneration, Christian Freedom, Prayer and Its Meaning, The Church and the Sacraments, The Future.

It is Brunner's contention that the task of the theologian is to "think through the message of God's work in Jesus Christ—think it through so long and so thoroughly that it can be spoken simply and intelligibly to every man in the language of his time." It is that task that he essays in this book and it must be confessed, it seems to us, that a large measure of success has attended his effort. We recalcitrate here and there, but for the most part his representations command our approval.

It is encouraging to note that Brunner's view of the Bible as expressed in this book more nearly approximates the historic doctrine of the Church than some of his previous representations. In answer to the question, "Is everything true that is to be found in the Bible?" he writes: "Let me draw a somewhat modern analogy by way of answering this question. Every one has seen the trade slogan 'His Master's Voice.' If you buy a phonograph record you are told that you will hear the Master Caruso. Is that true? Of course! But really his voice? Certainly! And yet—there are some noises made by the machine which are not the Master's voice, but the scratching of the needle upon the hard disk. But do not become impatient with the hard disk! For only by means of the record can you hear 'the master's voice.' So, too, is it with the Bible. It makes the real Master's voice audible,—really his voice, his words, what he wants to say. But there are incidental noises accompanying, just because God speaks His Word through the voice of man. Paul, Peter, Isaiah, and Moses were such men. But through them God speaks His Word. God has also come into the world as man, really God, but really *man* too. Therefore the Bible is all His voice, notwithstanding all the disturbing things, which being human are unavoidable. Only a fool listens to the incidental noises when he might be

listening to the sound of his Master's voice! The importance of the Bible is that God speaks to us through it" (p. 10). In interpreting this statement of Brunner's, however, we should not overlook the fact that immediately preceding it he had affirmed that Christ is the Word of God in the Bible, meaning apparently that the Bible is the Word of God only insofar as it speaks of Christ.

If any of our readers interested in Barthianism are strangers to its literature we suggest that they begin with this book.

CHRISTIANITY IN AMERICA: A Crisis.
By E. G. Homrighausen. The Abingdon Press. Pp. 247. \$2.00.

DR. HOMRIGHAUSEN is one of the leading exponents of Barthianism in America. In this thought-provoking book he applies the Barthian emphasis to the Christian situation in this country. It is a book for the times that we hope will be widely read and pondered especially by the liberals and by those among the more orthodox who are disposed to rest content with things as they are among the churches of America. While far from an orthodox book from our Presbyterian viewpoint it seems to us a book that is found, for the most part at least, to exert a wholesome influence.

Dr. Homrighausen is fully persuaded that the churches of America are facing a great crisis and what he seeks to do is to arouse them to a realization of the danger that impends. "The decision to be a Christian," he writes, "is not hard as yet, nor is the Church as wholly on the defensive as it is in Germany and Russia. The churches have not yet been thrown back upon themselves to re-think their very reason for existence as the Church of Jesus Christ. The choice is not yet between Christ or anti-Christ, truth or falsehood. It will be difficult to arouse the churches to a realization of this issue before it arises in its acute form, but sooner or later it will come, and the choice will be neither easy nor academic. In that day no naturalistic theology will satisfy, no compromise will be allowed. Churches will then be Church or no-Church. In that day it will be either-or, either a Church of Jesus Christ or another kind of an institution that cannot be called a Church."

This book is divided into two parts—the first of which seeks to analyze the situation in the churches in its deeper aspects and the second of which seeks to be constructive. The division between the two parts, however, is not sharp so that these two elements overlap throughout the book. The titles of the more "constructive" chapters are "Christian Preaching," "The Newer Bible," "Recovering the Church," "Who is Jesus Christ?," and "The Christian Message." Dr. Hom-

righausen repeatedly asserts that he is neither a Fundamentalist nor a Modernist. Still like most Barthians he is more of a Fundamentalist than a Modernist—at least as regards the content of his message.

This book contains much from which we dissent and much that we approve. Whatever the measure of one's dissent or approval we think that few intelligent people (especially ministers) will be able to read it without getting a better understanding of the Christian situation in America and without feeling that American Christians are confronted with a problem that calls loudly for a solution.

Was Calvin an Ascetic?

A RECENT correspondent to *The Scotsman*, commenting on the widespread but ignorant accusation of CALVIN as a frowning repressor of all that is human, fair and creative in the human spirit, writes:

"May I ask the accusers, before we carry the discussion further, to read the magnificent third Book of Calvin's *Institutes of the Christian Religion*, or if that is too much, Chapter X of that third Book? And may I here, for my own delight in the words, quote a few sentences from that chapter, though, as I use an English translation, some of the beauty of the French is lost?

"If we are to live we must use the necessary supports of life; nor can we even shun those things which seem more subservient to delight than to necessity. We must, therefore, observe a mean, that we may use them with a pure conscience, whether for necessity or for pleasure.

... There have been some good and holy men who, when they saw intemperance and luxury perpetually carried to excess, if not strictly curbed, imagined that there was no other method than to allow men to use corporeal goods only in so far as they were necessities; a counsel pious indeed, but unnecessarily austere, for it does the very dangerous thing of binding consciences in closer fetters than those in which they are bound by the Word of God. . . . Has the Lord adorned flowers with all the beauty which spontaneously presents itself to the eye, and the sweet odour which delights the sense of smell, and shall it be unlawful for us to enjoy that beauty and this odour? What? Has He not so distinguished colours as to make some more agreeable than others? Has He not given qualities to gold and silver, ivory and marble, thereby rendering them precious above other metals or stones? In short, has He not given many things a value without having any necessary one? Have done, then, with that inhuman philosophy."

News of the Church

Board Awards Prize for Foreign Mission Sermon

THE Rev. Dr. Raymond C. Walker, pastor of the Market Square Church, Harrisburg, Pa., has been awarded the first prize of \$150 offered by the Board of Foreign Missions of the Presbyterian Church in the U.S.A., for the best missionary sermon preached in connection with the celebration of the Centennial of the Board. Dr. Walker chose as his title, "These Are the Great Days of God."

Second, third and fourth prizes went, respectively, to the Rev. Dr. George E. Sweazey, pastor of the Second Church of Danville, Ky.; the Rev. Dr. George Johnson, of Lincoln University, Pa., and the Rev. Dr. Paul F. Barackman, pastor of the Central Church, Brooklyn, N. Y.

Six other sermons of high merit have been selected for printing together with the four prize-winning sermons. These were submitted, respectively, by Dr. Clarence E. Macartney, of Pittsburgh, Pa.; the Rev. Henry H. Barstow, of Union Springs, N. Y.; the Rev. Warren E. Hall, of Wyandotte, Mich.; the Rev. John A. McAfee, of Maryville, Tenn.; the Rev. Mark J. Andrews, of Harlan, Ky.; and the Rev. George W. Allison, of Fort Wayne, Ind.

Authors of these sermons will receive as prizes copies of the official history of the work of the Board of Foreign Missions, "One Hundred Years," by Dr. Arthur J. Brown.

Nearly two hundred sermons were sent in from many different parts of the country, and many of them so nearly equal in merit that the judges had great difficulty in assigning the prizes.

Presbyterian U. S. Assembly

SOME of the outstanding actions of the Assembly are listed below. The General Assembly

Approved and sent down to the Presbyteries for their approval the sections of the Report of the Ad Interim Committee on Changes in Pastorate, which provided for the setting up in each Presbytery of a Commission on the Minister and his Work; sent back for further study sections dealing with limited terms, and retirement at the age of seventy.

Received the report of the Committee on Moral and Social Welfare, and adopted its recommendations. One of these recommendations instructed the Woman's Auxiliary, the Men of the Church, the Young People to include the study of moral and social problems in their service programs.

Asked the Presbyteries to consider the report of the Changes in the Confession of

Faith, and to give their recommendations to the Ad Interim Committee which will bring in a final report next year.

Set up a Permanent Committee on Cooperation and Union with other Presbyterian bodies, instructing this committee to explore the possibilities in both directions.

Approved withdrawal of our Church from Educational work in Korea.

Approved plans for raising initial fund for the Ministers' Annuity.

Appointed an Ad Interim Committee to consider simplification and co-ordination of the Home Mission Work of the Church.

Referred question of re-entering the Federal Council to the Presbyteries. Four overtures had been presented asking that such a step be taken and two asking the opposite.

The *Christian Observer* (Presbyterian, U.S.) in its conclusion of the Assembly proceedings says:

"Not for many years has so much of the time of a General Assembly in our Church been consumed in debate. Most of the time Friday afternoon, and of both Saturday morning and afternoon sessions, and again on Monday morning, was spent in discussion of the reports of the ad interim committee on Changes in Pastorates and the permanent committee on Social and Moral Welfare. The several protests which were presented also consumed quite a little time, and there was considerable debate on a number of other matters. It is perhaps a fair estimate that more than half of the time the Assembly was in session was spent in debate. These debates, although enthusiastic and at times somewhat heated, were informing and revealed a wide range of knowledge on the part of the commissioners of the matters before the Assembly and also their deep conviction on many of the questions discussed."

Presbyterian Church of America Split

AT THE close of the meeting of the General Assembly, June 1st to 4th, which had been given over to dissension between the group now in control of Westminster Seminary and the group in control of the Independent Board, the latter group withdrew from the Church and formed the Presbyterian Bible Fellowship.

This split was the culmination of the struggle between the two groups over the two questions of Premillennialism and Total Abstinence. The group which remain in the Presbyterian Church of America on May 31 at the meeting of the Independent Board, resigned from the Board.

At the meeting of the General Assembly, this group being in the majority, succeeded in passing motions repudiating the Independent Board and setting up a Committee

on Foreign Missions of the Presbyterian Church of America.

The question of Total Abstinence came before the Assembly in an overture from Chicago Presbytery asking that the Church affirm the historic position of The Presbyterian Church U.S.A. in advising its members to practice total abstinence. The overture was decisively defeated. A statement was then adopted declaring that the Westminster Standards speak with adequacy and force on the subject of Christian Life and Conduct including the use of intoxicating beverages and that no further statement was required.

Australian Presbyterians Point Way Out

THE Assembly of the Free Presbyterian Church of Australia adopted a Religion and Morals Report which contained a survey of the religion and morals of the commonwealth with certain recommendations for bringing about a change. We quote in order to show that evil conditions are widespread over the world. The Australian Church realizes that the only cure for these evils is "Him who is at once, for a bewildered and bewildering generation, the Way, the Truth and the Life":

"At home, the spiritual vitality of our Christian State is very low. The perfectability of human goodness, the 'new morality,' and the savage desecration of the Lord's Day, are very popular articles in the creed of this newer paganism. With this thoroughgoing disregard of the Sabbath Day, there is the natural concomitant that the Sanctuary and the ordinances of the Lord's House are increasingly neglected, many professing Christians spending most of the day in the amusement arena, or on the playing fields, a few of whom do make a frantic rush to be back in time for the evening service. 'If you would destroy Christianity,' said Voltaire on one occasion, 'you must first of all wipe out the Sabbath Day.' We, here in Australia, have travelled pretty far in that direction, and that, too, with the quite loving benedictions of some very prominent churchmen. The great truths of our historic Christian faith are impugned, and the fundamental doctrines of the Virgin Birth, the Deity of Christ, the sinless Life, the absolute trustworthiness of Scripture, the efficacy of our Lord's Atonement, the personal, bodily Resurrection of our Lord, are all assailed, if not frankly neglected. We have largely lost the vision of the supernaturalness of our Christian faith. There is a spirit of weakness and compromise in many of our Christian churches in dealing with this spirit of false doctrine which is so prevalent in the land.

"The amount of money spent in strong drink and gambling undertakings proclaim these as the twin evils that make the most devastating attack on our moral standards.

They breed in men an aversion to work, a belief in luck, and a reckless and God-less self-indulgence. The spectacle of young people, especially girls, so deplorably drunk, often witnessed at the so-called 'cocktail parties,' cries out for the severest condemnation upon them. The action of the Governments in certain States of the Commonwealth that encourages State lotteries, tin-hare racing, etc., etc., and yet tries to suppress S.P. betting, is both costly and ridiculous.

"Within the home, the family altar is largely neglected, and even in Christian circles the family Bible needs more using. Much has been said about divorce, but many seem to forget that the best argument against it, and all that it leads to, is a genuine Christian family life, maintained in the grace of the Gospel, and commending the beauty of religion to all who live in the street. There is much harm done by a cheap form of literature imported from America, that is very salacious, and would form a poisonous virus in the thought of many young people.

"Communism is also largely on the increase, and great harm is done by its godless teachings, as well as by its disloyal and insidious propaganda. Romanism is an increasing menace in our social and political life, and the influence of Italian emissaries is still potent in our land. There are still multitudes who bow down to honour a 'Host,' instead of doing loyal and loving homage to Him Who is God Incarnate. Rome's activity is especially evident at the polling-booth, and through the political machinations of her very devoted members. A day of war-clouds and thick darkness!

"But what is the way out? 'The way out of the chaos is Christ'—the victorious Christ. The path of redemption is the path of revelation. It was a group who had imperfect faith, who politically and socially were of little account, that opened the gates of a better day 'in the midst of a crooked and perverse generation, among whom they themselves shone as lights in the world.' The individual work, and watch, and witness of the Christian is the foundation of reconstruction, and the home is the unit on which great nations are based. A perplexed Church must set her face to the ordering of the Christian home, and to the setting at right things within her own border. The intellectual attack, the moral assaults, the development of pagan standards, constitute a very definite call to all Christians—a call to realize that our materialistic civilization cannot endure, and that we are fast drifting apart from God. The Church must preach Christ, and must give over temporising in Vanity Fair. Instead of building gymnasiums, or fostering dance halls and amateur theatricals, it should set its face to win souls, to preach the Kingdom, to love, honour and serve Him Who is at once, for a bewildered and bewildering generation the Way, and Truth, and the Life."

Southern Baptists Oppose Baptist Education by Federal Funds

THE report by the Committee on Public Relations was adopted by the recent Convention. One of its most vital sections is quoted below:

"The Federal Government has brought into operation many new agencies whose programs are creating for us and for all other evangelical bodies problems that they have never before faced. The matters that have been referred to your committee illustrate this fact: the National Youth Administration, the National Security Board, the Bureau of Indian Affairs, the appointment of Chaplains in the War Department, in the Navy, in the Reserve Corps and in the Civilian Conservation Camps. Other matters involving the denial of free action on the part of our missionaries in the Tennessee Valley area, in Italy, in Rumania and in Mexico have been called to the attention of the Committee.

"The theological seminaries, supported by the Southern Baptist Convention, have refused to ask for any allotment in the funds of the National Youth Administration, but every school of junior or senior grade, listed by the Education Commission of this Convention as a Baptist school, excepting Cumberland College, Kentucky, appears in the 'Works Program.' Usually the college student spends this money in paying his college fees, but he is not compelled to do so. Out of the 124,118 students to be aided this year, 2,448 are in Southern Baptist educational institutions. If they remain throughout the college year they will receive \$330,000, most of which will go into the treasury of these institutions. Thus twelve per cent of all students now enrolled in Southern Baptist colleges are receiving Government aid. The Committee reaffirms belief in the doctrine of complete separation of church and state and maintains that this doctrine involves not only the inhibition of the use of public moneys, Federal, State or local, for the aid or support of the churches but also inhibits the use of such moneys, directly or indirectly, by or through, sectarian or religious bodies. The Committee affirms that the churches and all their institutions and agencies should be supported by voluntary gifts of those interested and not by taxes imposed on all the people by force or law."

Bibles in Canadian Schools

THE Gideons of Canada have obtained the consent of the Provincial Government's Department of Education to place Bibles in the public schools of Winnipeg. More than 9000 Bibles have already been placed in Toronto schools.

Conferences at Oxford and Edinburgh

TWO ecumenical conferences are scheduled to take place this summer: the Oxford Conference from July 12 to 26; the Edinburgh Conference from August 3 to 18. The Oxford Conference has for its theme, "Church, Community and State."

Five commissions will deal with the following themes:

"The Church and the Community"; "The Church and the State"; "Church, Community, and State in Relation to the Social Order"; "Church, Community, and State in Relation to Education," and "The Universal Church and a World of Nations" (including "The Christian Attitude to War").

The Universal Christian Council of Life and Work (287 Fourth Ave., New York City) has issued a booklet consisting of a series of questions on the general subjects which will be discussed at Oxford. The purpose of the folder is to encourage widespread participation in the preparatory thinking essential to the success of the Conference.

Some of the questions are as follows:

Which of the following represents your conception of the functions of the Church?

(1) To nourish the inner life of the individual and prepare the soul for eternity; or (2) to redeem society as well as the individual from the power of evil, and to make life now, as well as hereafter, conform to the purpose of God?

Is the State ever justified in nationalizing the Church?

To what extent should the Church engage in legislative campaigns to establish and maintain Christian standards in society?

Should the Christian Church regard itself as the religious expression of a national or racial community?

How far is the Church responsible for the antagonisms which have grown up against it in various parts of the world?

What are the dangers to the spiritual life of the individual and society in regarding the State the final and absolute object of loyalty?

What serious elements or possibilities of conflict between Church and State do you note in North America?

In what areas of education should the Church and the State each have a free hand?

In what manner if any, should religions be taught in the public schools of North America?

Is freedom of thought and speech essential to the welfare of the Community?

Are "Teachers' Oaths" and state censorship of school textbook material advantageous to a democracy?

What tendencies that threaten free speech are to be found in North America today?

Should public funds be used in support of the Church's program of education?

News in Nutshells

New Forms of Persecution of German Protestants

ON JUNE 16, the Nazi regime prohibited special church collections by the Confessional Synod without government permission. This means that the Synod will be deprived of the means by which it has been possible for them to maintain theological seminaries in defiance of State-appointed Church authorities and to carry on the work of the Synod.

The ruling provides that even when special services are called for any purpose whatsoever, no collection may be taken unless first approved by the Government.

Members of the Confessional Synod have indicated that they prefer to face arrest rather than to yield. The day previous to the issuing of this decree, the Rev. Gerhard Jacobi, pastor of a large and influential church in Berlin, and one of the staunchest opponents of the Germanizing of the Church, was placed under arrest and charged with "incitement to disobedience of law."

Informed Protestant Church circles said the campaign against the Confessional Church had taken a sharper turn and other leaders had been severely questioned by secret police officials.

The Rev. Martin Niemoeller, head of the Confessional Synod was grilled for hours at a time.

Missionary in China Becomes Chinese Citizen

THE *Chinese Recorder* for May tells that this step was taken by Mrs. Paul De Witt Twinem, an American, who came to China in 1919. She gives as reasons for her action that her former relationship to China was only "half way business," and she believed in the "closest upright identification possible with the people among whom one lives." She repudiates "foreign protection, extraterritorial and other special privileges." She is self-supporting so her action involves no organization.

Bible Distribution in Spain

ALTHOUGH civil war ravaged Spain for half the period, a circulation of no fewer than 211,000 copies of the Scriptures was made there last year by the British and Foreign Bible Society it was reported at the 133rd annual meeting recently. Right through the siege of Madrid the depot had been kept open. In Italy, also, a harassing situation developed, but despite the fact that the work was closed down for six months, 109,000 books were disposed of. Six new languages were added, making a total of 711. Scriptures issued during the year totaled 11,343,950.

Copies of this General Assembly number are being sent for the most part to non-subscribing pastors. Will those receiving them please compare its report of and comments on the Assembly with those of other papers and then ask themselves if they can afford not to be regular subscribers — a subscription blank will be found enclosed within its pages. If any of our regular subscribers receive an extra copy, will they be good enough to hand it to a possible subscriber?

Circulation Department.

Official Recognition of Ingersoll

A RESOLUTION (No. 285) has been introduced into the United States House of Representatives by a Mr. Sirovich of New York, providing that government ground be allotted upon which to erect a statue of Robert G. Ingersoll, the atheist.

A resolution in opposition was adopted by the Washington City Presbytery, May 10, 1937. "Be it resolved, by the Washington City Presbytery, in meeting duly assembled, that we are unalterably opposed to any legislation of the type and character disclosed by the Joint Resolution 'H. J. R. 285.' . . . (We believe) that the efforts of Congress should be directed to supporting religion and not advancing atheism, as it is religion that upholds law and order. That to honor those who seek to wreck our religious thought would also be detrimental to the moral welfare of our youth, for many of these would view this material glorification." Etc.

The Veterans of Foreign Wars of the United States have also sent a letter protesting the erection of this statue.

Letters and Journals of Missionaries

A VALUABLE collection of some half a million documents—the letters and personal journals of missionaries in many parts of the world—is to be preserved at the headquarters of the London Missionary Society at Westminster, thanks to a grant of £1,138 made for the purpose by the Pilgrim Trust. . . .

There are letters from some of the first missionaries to be commissioned by the Society, the men and women who sailed in the *Duff* in 1796 and landed at Tahiti in the following year. There are sixty unpublished letters in Livingstone's curious backward-sloping handwriting; others written by Robert Moffat, describing his pioneer journeys in what is now Southern Rhodesia; some in the clear, flowing hand of Robert Morrison, the translator of the Bible into Chinese; letters from W. E. Lawes, the first white man to live on the Papuan mainland; others from John Smith, the martyr of Demarara. The work of putting this large collection of documents in order so that they may be of use to students and others, is expected to take about two years.

—*The Christian* (London).

Christian Broadcasting in China

IN SHANGHAI, China, is a broadcasting company, owned and operated by Christian Chinese over which the gospel is preached, sung or read in Chinese, Japanese, English, French, Russian and Italian.

Foreign Missionaries' Salaries Increased

THE Board of Foreign Missions of the United Lutheran Church of America announces that the salaries of Foreign Missionaries of the Church will be restored to their predepression levels on July 1. About 187 American missionaries and about one thousand native workers are involved.

Printing Profits for Retired Ministers

RECENTLY it was stated that the book committee of the Methodist Episcopal Church, South, which has charge of the Methodist publishing houses at Nashville, Richmond and Dallas, would share as usual its net profit with the superannuated ministers. The Church always awaits with interest the announcement of the annual dividend. Last year it was \$90,000.00.

A New Use for Taxes

RECENTLY the Federal Government appropriated \$2,500,000 to establish a brewery and liquor business in the Virgin Islands. It now reports that the first shipment of liquor has arrived and promises 2,000 cases a week regularly.

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