

CHRISTIANITY TODAY



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

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Published monthly by
THE PRESBYTERIAN AND
REFORMED PUBLISHING CO., Inc.,
525 Locust Street, Phila., Pa.

SEPTEMBER, 1937
Vol. 8 No. 5

\$1.00 A YEAR EVERYWHERE
Entered as second-class matter May 11,
1931, at the Post Office at Philadelphia,
Pa., under the Act of March 3, 1879.

Editorial Notes and Comments

A LABOR DAY MEDITATION

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away."

THE saying just cited sums up, expresses in a sentence, what our Lord sought to teach us by the parable of the talents. It inculcates a principle of the utmost practical importance—we live in a world in which what we use tends to increase, what we leave unused tends to decrease. Use what we have and more will be given us: fail to use what we have and even what we have will be taken from us. We may wish it were otherwise. All such wishes are vain and futile. This principle operates regardless of our wishes. It has largely made us what we are. It is determining what we shall be. Surely it is the part of wisdom to adjust ourselves to this principle in such a way that its operation will be for our advantage, not for our disadvantage.

No matter where we turn we find this principle in operation. We see it in the physical world. What but this explains the force of the blacksmith's blow, the keenness of the sailor's eye, the quickness of the juggler's fingers, the deftness of the surgeon's hand, the speed of the pitcher's arm? And what but this explains the lack of these things—shortness of breath, weakness of limbs, awkwardness in the use of hands and feet—on the part of others? It is as true, however, in the intellectual world as in the physical that use adds to while failure to use subtracts from our powers. It is this, on the one hand, that explains in large part the scholar's power of thought, his ability to grasp meanings, the comparative ease with which he masters a new field of knowledge and that, on the other hand, explains the difficulty so many of us have in concentrating our thoughts, our inability to understand readily so much of what we hear and read, the slowness and uncertainty of our mental processes when not travelling in their accustomed ruts. We can no more develop our mental powers by reading nothing but daily papers and popular

magazines or by attending movies than we can develop our physical powers by riding in an automobile. It is those who use their minds, who grapple in a determined way with the great problems of life, whose thought-powers go on from strength to strength.

Yet again, and more tragically, why is it that some men are so sensitive to the distinction between good and evil, others so insensitive? Is it not because while some have obeyed the voice of conscience in the past, others have disobeyed it? The conscience also becomes sensitive through use; it grows insensitive through being neglected. "Use the conscience, obey it, listen to its voice, never thwart it, and it grows and grows, becomes more and more sensitive, more and more educated, more and more sovereign in its decisions. But neglect it, still more go in its teeth, and it dwindles and dwindles; and I suppose that it is possible—though one would fain hope that it is a very exceptional case—for a man by long-continued indifference to the voice within his soul to come at last to never hearing it at all or to its never speaking to him at all. It becomes seared as with a hot iron, says one of the apostles, and in seared flesh there is no feeling." Most men still hear the voice of conscience, and yet how they differ in their ability to meet temptation. The difference lies not in the fact that some are tempted, others free of temptation; the difference lies in the men themselves. The one has fought his temptations and grown strong; the other through constant yielding has grown weaker and weaker. Here, too, the principle holds good: use what ability we have and more will be given us; fail to use what we have, and even what we have will be taken from us.

Or do we consider the difference there is between men as regards self-reliance, confidence in one's own abilities, resources and judgment. Some have no inclination to take the initiative, are distrustful of themselves, are constantly relying upon the judgment of others. There are others, however, who are able and ready to think for themselves, who maintain their poise, are calm and self-possessed no matter what the emergency. The principle we are considering goes a long way in explaining this. It is only by depending upon self that we gain confidence in self, only as we face for ourselves the responsibility of life that we

become strong and resourceful. Accustom ourselves to defer to the judgment of others, to be guided by their opinions rather than our own, and more and more we will lose confidence in ourselves, more and more we will approximate to the class we call dependents. Adversity often proves a blessing in disguise. Often the best thing that can happen to a young person is to be thrown on his own resources, to be forced to swim or sink, live or die. Such an one learns through his failures as well as his successes, becomes more and more resourceful, more and more capable not only of deciding the issues of life, but of putting the right decision into effect. And that because the principle we are considering operates for his advantage. He is not permitted to let his faculties lie unused; he is forced to exercise them; and as a result finds himself becoming more and more capable, more and more resourceful.

Other illustrations will suggest themselves to the reader, but those mentioned above surely suffice to make clear that we here have to do with a principle of far-reaching significance and one that operates in the lives of all, whether they will or no. Is it operating for our advantage? Is it playing the part of a friend who is constantly bestowing gifts or the part of a robber who takes away from us what we already have? There is no escape from the operation of the law—what we use we increase, what we fail to use, we lose.

We should not be blind to the fact that our characters are being formed and our destinies being determined by what we fail to do as well as by what we do. In the picture of the Last Judgment men are condemned not so much for what they do as for what they fail to do. We can mar our characters and imperil our futures for time and eternity by cultivating the animal, the bestial, the ignoble portions of our natures, by acting in a sordid, selfish and intemperate manner. Let it not be overlooked, however, that we can also mar our lives and sacrifice our futures by simply failing to cultivate the better side of our natures. It is not merely true that our powers develop through exercise—a thought that applies to the evil as well as the good in us. It is equally true that our powers decay and deteriorate if not exercised—a thought that is also applicable to our possibilities of evil as well as our possibilities of good. It is for us, by the grace of God, to say which of these possibilities shall become actualities.

Some one has pictured a pagan sitting before a log considering the use to which he will put it. From it he may build a boat or a hut for himself or a shed for his cow or from it he may carve an idol before which he will fall down and worship. And so we may picture ourselves considering the possibilities within us and asking which we will cultivate and so develop, and which we will refuse to cultivate and so permit to dwindle away. It is for us, by divine grace, to determine whether we will grow into a personality that is low and bestial and devilish or one that is high and noble and Christ-like. And that because there operates in our lives the principle our Lord taught in the parable of the talents—what we use increases, what we fail to use decreases.

IS SUPPORT OF THE OFFICIAL BOARDS MANDATORY?



THE issue of the *Christian Beacon* for July 29th contains an article in which the charge is reiterated that the Presbyterian Church in the U.S.A. is officially apostate by reason of the alleged fact that since the 1936 Assembly the terms of communion in said Church have been so changed that its members *must* support its official agencies to the full measure of their ability irrespective of what they may think of the faithfulness or unfaithfulness of these agencies. "A person who entered the church prior to the Syracuse Assembly," we are told, "entered it when its terms of communion respected the right of the conscience to be unbound of men and accountable only to God. Since Syracuse he has belonged to a body which binds the conscience by virtue of its own authority, thus usurping a right which belongs to God alone. This changing of the real terms of communion has been done without any legislative amendment of the constitution. It has been done by judicial amendment. But when man assumes kingly authority over the conscience he usurps Christ's crown right of empire over the human soul. When a church does it, it dethrones Christ and enthrones itself. And that is apostasy!" The writer does not allege that all those remaining in the Presbyterian Church in the U.S.A. are apostates—"only a blind, foolish extremist could possibly take that position," he tells us—but he does allege that all those who are not personally apostate "in varying degrees occupy inconsistent or mistaken positions."

It is basic to the writer's contention that the Syracuse Assembly, sitting as a court, affirmed the constitutionality of the 1934 deliverance as a whole. As a matter of fact, however, as we have repeatedly pointed out (see July and September issues, 1936), it expressly upheld the deliverance of the 1934 Assembly only in as far as it was "an executive order of the General Assembly, issued with reference to a particular situation that had arisen in the Presbyterian Church in the U.S.A., directed to a limited number of persons, and to the presbyteries concerned, for the purpose of securing definite action relating to those persons." But if such be the case, the 1934 deliverance, in as far as it was directed to the whole Church, has the same official standing as the numerous deliverances that the General Assembly has handed down, from time to time, on dancing, the use of tobacco and such like—that but not other than that. As such it is "to be received with reverence and submission" "if consonant with the Word of God" but no one (other than a member of the Independent Board), may be judged an offender merely because he chooses to ignore certain of its recommendations.

It is further basic to the writer's contention that the Constitution of the Presbyterian Church in the U.S.A. can be amended by judicial interpretation. He says: "Since the Constitution is what the judges say it is, the principles of the 1934 deliverance are part of the constitutional law of the Church." Such is not the case. The only way in which the Constitution can be changed is by action of the Assembly *with the concurrence of the presbyteries*. A judicial

decision by the Assembly is final in a particular case but, whether it be wise or unwise, just or unjust, constitutional or unconstitutional, it leaves the Constitution itself precisely what it was. There is no such thing as amendment of the Constitution by judicial interpretation in Presbyterian law. This was brought out very clearly by the late Dr. MACHEN in the statement he submitted to the Presbytery of New Brunswick on December 12th, 1934. Dr. MACHEN said on that occasion:

"The General Assembly has no power to interpret the Constitution authoritatively, except by regular process in an individual case and with reference to that case alone. If JOHN SMITH is charged with an offense under the law of the Presbyterian Church in the U.S.A. and after taking his case up through the lower courts has his condemnation confirmed by the General Assembly he has no appeal. The decision of the General Assembly in his case is final. But that decision is final for the case of JOHN SMITH but not for any other case. If some other member of the church thinks that the decision in the case of JOHN SMITH was contrary to the Constitution of the Church, he not only may but often must, with a perfectly good conscience and in an honest effort to fulfill his ordination vows (if he is an ordained man) do exactly the same thing as that for which JOHN SMITH has been condemned. The doctrine of *stare decisis*, in other words, is most emphatically not part of the law of the Presbyterian Church in the U.S.A."

In view of what has just been related, it is clear that in the Presbyterian Church it is not true that the Constitution is what the judges (in this case the General Assembly) say it is. Hence even if it be true—we do not think it is—that the 1936 Assembly, sitting as a court, affirmed the constitutionality of the 1934 deliverance as a whole and in all its parts it would not at all follow that "every man, woman, and child in the church's membership *must* support official agencies." Irrespective of what the General Assembly, even when sitting as a court, may or may not have affirmed, the support of the Church and its agencies is a matter of free will, not a compulsory tax. It is simply not true that the Constitution of the Presbyterian Church in the U.S.A. has been changed in such a way by Judicial decision that as matters now stand its members *must* support its official agencies "with the same zeal and under the same obligation as they are bound to believe in Christ and keep His Commandments" even though they believe that these agencies are unfaithful to the Bible and the Reformed Faith.

It may be added that there are few if any members of the Presbyterian Church in the U.S.A. who place the same interpretation on the action of the Syracuse Assembly as does the writer of this article. If there be any among those remaining in said Church who feel under any different obligation to support the Boards of the Church since the Syracuse Assembly than they did preceding it we have not come into contact with them. We question whether any of them would admit that they are under a sacred obligation to support the official Boards irrespective of their faithfulness to the tasks committed to them, still less that

a readiness to support these Boards to the full extent of one's ability is now a term of communion in the Presbyterian Church in the U.S.A. Bad as (in our judgment) matters are in said Church, they are not as bad as that. There are plenty of Presbyterians, ourselves included, who freely admit that they are not supporting the official agencies of the Church to the full measure of their ability and that they have no intention of doing so as long as matters continue as they are.

MODERN MAGAZINES AND FUNDAMENTAL CHRISTIANITY

UNDER the title "Pitfalls for Faith in Modern Magazines" a recent issue of the *Sunday School Times* (Aug. 8) contains an article by DAN GILBERT that contains matter of vital interest to Christians everywhere, particularly to Christian parents. For it directs attention to an increasing expression of hostility toward fundamental Christianity on the part of our most widely circulated periodicals. The facts as presented by Mr. GILBERT can hardly be questioned as they are taken from the statistical survey made by Ex-President Hoover's Research Committee on Social Trends and published in "Recent Social Trends in the United States." These statistics, for the most part, do not go beyond the year 1930 but that rather increases their significance as the indications are that the situation has grown worse rather than better during the last seven years.

Mr. GILBERT points out that according to the Committee's report between 1905 and 1930 "the infallible Bible, traditional creeds, church organization, and the propagation of organized Christianity have dropped from relatively high favor into a state of being severely criticised and opposed." During those years, in the periodicals listed in the *Reader's Guide*, the percentage of articles indicating an "approving attitude" toward "traditional" Christianity declined from 78 to 33 per cent. An analysis of the contents of a number of selected representative magazines confirmed this general conclusion. In such representative "intellectual" magazines as *Atlantic*, *World's Work* and *Survey* "approval" of traditional Christianity declined from 57 per cent in 1912-1914 to 18 per cent in 1931. In the "huge circulation magazines"—copies of some of which are found in the majority of American homes—such as the *American*, *Collier's*, *Cosmopolitan*, *Ladies' Home Journal*, *Literary Digest*, *Saturday Evening Post*, and *Woman's Companion* it was found that while in 1900 the percentage of material "approving traditional Christianity" was 90 in 1930 it was only 60.

We have not cited all Mr. GILBERT's figures. We have cited sufficient of them, however, to make clear that he is right in thinking that our present-day magazines are increasingly becoming a menace to Christianity by reason of their growing anti-Christian content. Naturally Mr. GILBERT asks, What can Christians do about it? The answer to this question is suggested to him by a statement

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Ambassadors for Christ

William Hazer Wrighton, Head of Department of Philosophy, University of Georgia

IN THE Life and Letters of Walter H. Page by Burton J. Hendrick, the reader obtains a good idea of the importance of the work of an ambassador through the story of Mr. Page's experiences as United States Ambassador to Great Britain during the days of the World War.

Perhaps no ambassador ever represented the United States during more critical days, or faced more momentous problems than did Mr. Page. What he was, and what he said, and even how he thought, was likely to have worldwide effect. He was there at the Court of St. James to be the voice of America, having been specially appointed to be the personification of the government that sent him, and the expression of good-will to the British Commonwealth of Nations. There was high honor in such an appointment, but the glory of the position was outweighed by its heavy responsibility.

Yet the position and calling expressed in the words: "Now then we are ambassadors for Christ," II Cor. 5:20 is far nobler and more important than that of any national diplomat. For here are those who represent no ordinary king but the King of kings; not an earthly government but the Court of Heaven, and that One whose name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Ambassadors for Christ deal not only with problems of time and space, they are even more vitally concerned with problems of infinity and eternity. They look at the unseen and eternal realities.

The Personality of the Ambassador

What the ambassador is affects the value of all that he says. This is especially true of the ambassadors of Christ. That perhaps is the reason why we are told about the new creature in a verse immediately preceding the passage describing the life and work of the ambassador.

To truly live and speak for Christ we must be in Christ, and so have Christ in us that we become the living epitome of what He says through us. For this we need to be new creatures in whom old things have passed away; and all things are become new. "Jesus took our nature," said one of the Puritans, "and went back to heaven to represent us before the Father, and left us on earth with his nature to represent him before men." What a travesty of the work of an ambassador of Christ it is when we attempt to speak for Christ and we do not live in Christ.

All the things we say about our Conquering Lord will be nullified if the signs of His triumphant grace are not manifested in and through us. What would the people have said if, when the conqueror returned to ancient Rome, he brought no conquered captives with him. Would they not have murmured their doubts of his prowess. The best proof of Christ's power to save to the uttermost is the victorious

life of those who represent him. Love, joy, peace, longsuffering, gentleness, goodness, meekness, faith, temperance will mean more to people when they see these graces expressed in living ambassadors of Christ.

The Message of the Ambassador

One of the difficulties of Ambassador Page during those fateful days in Great Britain was the problem of keeping in touch with the Department of State in Washington. Frequently his inquiries were left unanswered, often his confidential communications were given to the press without warning to him. This did more to make his burden intolerable than anything he had to contend with.

The ambassador for Christ is not left in any uncertainty about his message. He is commissioned to give that message before the court of man's soul, and to make it clear that God was in Christ working out a basis for reconciliation. Man sinned against God, and man should make atonement for sin. The offender should make reparation to One offended. Instead of this it is God who takes the initiative. God in grace comes in Christ to bridge the abyss of separation made by trespasses. He wrought out a plan of reconciliation at infinite cost to Himself, and now He can say: I have nothing against you, your sins are put away, I can receive you into my fellowship, the cause of wrath is gone, judgment is executed, and justice is satisfied for ever. Who is he that condemneth?

Sin was the great fact with which God must deal in order to be reconciled to men. He loved men from the beginning, long before Christ died. Calvary was the expression not the cause of the love of God. If God had not loved us there would have been no atoning sacrifice on Calvary. "God so loved the world that he gave his only begotten Son. . . ." But God is not only the loving heavenly Father, He is the moral governor of the universe, and His infinite love does not debase the majesty of His justice. Shall not the judge of all the earth do right? He will uphold the noblest principles of His righteousness, and not be like the judge of the People's Court of a certain city who, in 1925 was sentenced for conspiring to defeat justice.

God will not be reconciled to sinners without first punishing sin. For this reconciliation must be made to rest upon a lasting foundation that no court can ever unsettle.

How shall atonement for sin be made? Shall an angel make the reconciliation? Man has sinned, and therefore an angel cannot make atonement.

Shall one man be chosen to die for others? Suppose one could be found who was willing to die for all; and the day of atonement arrives and the victim is offered; yet he is a sinner himself, and his sacrifice is not sufficient to make amends for his own wrong doing. Heaven's court demands better satisfaction than that. It calls for a holy sacrifice.

Where shall a spotless lamb be found? There is only one in all the universe of God who can meet all the requirements. This one has never known sin. He has infinite merits for He is the Son of God; and He is dear to the heart of the Father. He is the light of heaven, and the object of its adoring praise. Spotless, undefiled, separate from sinners, no guile is in His mouth, He is the eternal companion of the Father. Shall He be made an offering for sin? An astounding term is used, "For he hath made him to be sin for us. . . ." Luther says Christ became in the eyes of the law the greatest sinner. All the sinners of the world were represented by the Lord Jesus that day. Imagine the worst sinner in the world, Paul or Magdalene or Augustine; Christ is that one by imputation. The Lord hath laid on Him the iniquity of us all. God was in Christ taking the guilty sinners place that we might be made the righteousness of God in Him. As Abraham and Isaac went together to the place of sacrifice so the Father and the Son went together to this work of reconciliation, and except for a little while during which the second death was endured, the Father was there sharing the infinite sacrifice of love for sinners.

God has surely proved He is the sinner's Friend. He has solved the problem of sin, and has overcome the mighty barrier to friendship with sinners. There remains but the acceptance of the necessary terms of reconciliation, for even God cannot forgive in any other way. If He did He would make Himself other than the perfection of goodness.

The Ambassador's Passion

As we behold the judgment of God falling upon those who have refused His many calls to friendship, who spurned for the last time His loving messages of reconciliation we shall be ready to say Amen to the just condemnation of those who lived and died as His implacable foes after He had met the cost of their redemption. And even those who are condemned will feel obliged to own the justice of the verdict, as a criminal that I heard tried and condemned to death in a dignified English court years ago in the County Assizes at Huntingdon, though he pleaded, "Not Guilty," yet after his conviction he admitted that the verdict of the court was a just one.

The ambassador of the United States would count it beneath the dignity of his office to beseech those to whom he is sent, but the ambassadors for Christ are not only under divine appointment, and carriers of the divine message, they are sharers of the divine passion. What a remarkable expression that is, "as though God did beseech you by us": Here is infinite love and condescending grace in God. He actually begs men to be reconciled to Him. He takes the place of one who prays and supplicates sinners. This is marvelous humility in the Almighty God who could in a moment destroy all His foes, yet instead beseeches them to become His friends.

We do not beseech men for God but God beseeches them by us. It is His passion for their salvation that quickens and sustains our love for the souls of men. God loved them before we did, Christ died for them and His love constrain-

eth us to give our lives to make salvation known, the Holy Spirit is willing to convince the world of sin through our yielded lives.

Why does God beseech and Christ pray men to be reconciled to God? Man is in danger, and God has compassion for him. He shows their danger to his ambassadors as once, in a dream, we saw them skating over a lake of thin ice while underneath the fire slowly melted the ice, and every moment their danger grew more imminent.

God knows that sinners are losing holiness and happiness and heaven, and knowing their loss He sends His ambassadors to beseech them to care for their own soul's present and eternal welfare.

He is a God who yearns over sinners. No father ever longed for the return of a wayward son with half the intensity of that longing that fills the bosom of God. When a boy was lost in the Nova Scotian woods some years ago his father cared for nothing but his return, no food could tempt that father, no rest or pleasure was sought until at last the boy, his own boy was once more in his arms. This is but a faint reflection of the love of God who cries, "As I live, . . . I have no pleasure in the death of the wicked; . . . turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

Christ expressed this passion when He cried, O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not.

Old Testament servants of God shared this divine passion. Forgive their sin, said Moses, and if not blot me out of thy book. For Zion's sake, said Isaiah, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 62:1.

This passion was in the heart of Paul as he wrote, I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. Romans 9:2,3.

The passion of our beseeching God was in the heart of Carey, of David Livingstone, of Henry Martyn, of James Hannington, of James Chalmers, of John and Betty Stam, of John Welch, and of Samuel Rutherford when he wrote:

"Fair Anwoth, by the Solway,
To me thou still art dear!
E'en from the verge of Heaven,
I drop for thee a tear.
Oh! if one soul from Anwoth
Meet me at God's right hand,
My Heaven will be two Heavens,
In Immanuel's land."

The unsaved do not glorify God. They do not show forth His praise. They serve His greatest foe. They blaspheme His name. They lead others to ruin. And they waste God's gifts in the service of sin.

May the saving passion of God our Saviour become our passion too.

Evolution and Its Danger

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

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HE word Evolution is used with so many different meanings, that it is first necessary to say in what sense we are using it.

For several distinct kinds of progress and development are all termed an evolution. But here, we are discussing what is known as "organic evolution," from the time when life began in the world; which claims that one type of creature can change into a wholly different kind; as for example, a fish into a lizard or a bird.

(1) *The physical world.*—If there is any change of one kind of creature into another, this ought to accord with the behaviour of material things in physics and chemistry. For nature is one. But in that realm we find no gradual uplift of higher elements from lower ones. On the contrary, the only change of one substance into another that goes on naturally is disintegration; or the breaking up of higher elements to form lower ones in the series. So where the laws of nature are most simple and definite, there is no indication of Evolution.

(2) *The past.*—Of all the sciences, Geology affords the best field in which to trace the succession of living beings. We find there, two outstanding features: First, in each type of life, there were in the past more highly developed forms, as well as greater variety, than in the world today. This is most clearly seen in the types or classes that have been longest in the world; such as the corals, shells and cuttle-fish, crabs and lobsters, and very notably the reptiles. Secondly, a large number of creatures can be traced through long ages without any change whatever. These statements cannot be challenged; and they are true also of some organs of the body, such as the "multiple eye" of the crab or the house-fly, which shows no development from the earliest times. It was perfect from the first.

(3) *The present.*—If any type of creatures should show change during descent, it is those that have the most numerous generations. The one-celled organisms are in immense variety, classed broadly as bacteria; and they propagate from one to another, twice or three times in an hour. So there are as many generations in one year, as with sheep or cattle in 175 centuries. Among them all, the disease germs have been the most thoroughly studied. Yet, if there were any change from one species to another in 15,000 or 20,000 generations, a typhoid germ might turn into a malaria germ from one year to the next. The whole investigation of germ diseases would thus become futile, with no reliable basis.

(4) *The cause of change.* If creatures change from a low type to a higher level, there must be some cause for this. It is all the more necessary to find the cause, when the chemical elements of which their bodies are made, testify against spontaneous uplift. Darwin was well aware that

unless some reason could be found, his theory of Evolution would fail. Yet the three causes or compelling impulses which he proposed, to explain upward progress, have proved inadequate, and are now discredited by outstanding evolutionists; and they do not know what other causes to suggest; nor can they agree upon them.

Such points as the above show how easy it is to teach Natural Science in the usual one-sided way; emphasizing all that may seem to favour Evolution, and overlooking what is so telling against it. But on the moral side, the matter is still more serious.

(5) *The moral side.*—If mankind has risen from the animal level and his intelligence has developed through his own endeavour to cope with nature, what is the meaning of Sin? Evolution tells us that what is called sin is merely some inherited taint or animal propensity, without responsibility on our part; and which further development will overcome. No one is therefore to blame for such things; on the contrary, man deserves congratulation that he has progressed so far, and that the future is in his own hands. This is clearly the logical conclusion to which Evolution leads. The practical outcome of this doctrine that we are only "improved animals" is seen in the conduct of those who no longer recognize responsibility or regard sin as serious.

Yet even so modernistic a leader as Harry E. Fosdick, urges us to recognize that sin is real. "Personal and social sin," he declares, "is as terribly real as our forefathers said it was, no matter how we change their way of saying it. And it leads men and nations to damnation as they said it did, no matter how we change their way of picturing it."

(6) *Christianity.*—The outstanding doctrine of Christianity is that man is responsible for his wrong-doing; that he needs to be forgiven and cleansed if he is ever to stand in the presence of a holy God; and that it is only through the Atonement made by Christ that this is possible. The central sacrament of the Christian Church testifies to the truth of this belief. But the evolutionary view of continuous development sets all this aside; because it makes any atonement for sin superfluous and unnecessary. If any of our Church leaders are unable to see this, it is at least plain to the Atheist, who stresses this outcome of Evolution as his most powerful argument against Christianity.

Who then can gainsay the right of strenuous objection to the instilling of evolutionary ideas into the minds of our young people of school age, when this can only turn them aside from belief in the Gospel? If Evolution must be taught, its place is amongst the philosophies in the advanced classes in the University. The student can then make his choice between accepting views which closely

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Recent Developments in Korea

By the Rev. Charles F. Bernheisel, Presbyterian Missionary



HE church in Korea is going through a period of stress and strain. Such periods may be necessary at times to purify the church and bring out into deeper relief the testimony that she has to bear. It is certainly true that the Presbyterian section of the church in this country has been more widely cussed and discussed during the last eighteen months or more than for many years past. The Shrine Question has been at the root of it all, and we can only hope that the free advertising that the church has been receiving in the public press may but turn men's thoughts to the great truths for which the church stands. There are many evidences that this very thing is happening, because for several years past there has been a large increase in the growth of the church. The public discussion of this important question and the respective teaching of the government and the church there anent have caused many people to deeply consider their spiritual state and turn from sin and hopelessness to the glorious privileges and truths held out in the Word of God, and for which the church stands. Persecution for righteousness' sake still brings blessing in its wake.

At the annual meeting of the governors of the various provinces with the central government it is reported that it was decided to encourage Shintoism and Buddhism and do what they can to curb Christianity. This shows that the church is not so popular with the powers that be, as, perhaps, it has been in the past.

Whether it was due to that decision or not, it was not many days until a large number of Christian men were arrested and thrown into prison. One of them is an ex-moderator of the General Assembly and another has been a prominent leader in the work for young people for many years. They have been subjected to unspeakable torture and much sympathy is felt for them. The first charge against them was that they had used money received from America for political purposes. When that charge was proved baseless they were accused of being members of a society known as the "Heungsadan," organized some years ago for the encouragement of the arts of industry and culture among the Korean people. The government itself had approved the organization of the society. Last year at the meeting of the General Assembly the question was raised as to the advisability of church leaders being members of that or any other social organization. A special committee was appointed to investigate the question and reported approving membership in the society mentioned above and the report was adopted by the Assembly. What the police have found to find fault with remains to be seen but, following hard on the governor's decision as stated above, many feel that this is the first attempt to carry out that decision.

A few weeks ago the president of the college here received instructions from the educational department to

dismiss twenty-four students who had refused to go to the shrine when the school was called out this spring. Also the ordained minister who is the Bible teacher of the college has been dismissed from his position by the government for the same reason. It has thus come to pass that any teacher or student in our Mission schools who refuses to do obeisance at the shrine is thereby expelled from the school by the governmental authorities.

Is it any wonder therefore that the Mission feels that it is no longer possible for us to carry on educational work under the conditions that prevail? The wonder is that so many members of the Mission, mostly educationalists, still feel that the homage rendered at the shrine may be considered a mere act of patriotism and devoid of religious significance.

The Mission held its annual meeting the last week of June. Because of the issues that were up for discussion and decision there was an unusually large attendance. Last year when the Mission decided to withdraw from secular education it was understood that no school would be disturbed until it had actually gone to the shrine under governmental orders. The two schools at Taiku, the Boys' Academy and the Girls' Academy, had both been ordered to the shrine during the year and had gone. The Boys' Academy in Seoul had done likewise. Therefore, there was a clear issue before the Mission. Should it carry out the decision of a year ago or should it not? It was not possible for the Mission to debate the merits of the issue, for, before the meeting began the chairman of the Mission and the chairman of the executive committee were summoned to the police court and made to sign a document pledging the Mission not to mention the shrine question either on the floor of the Mission, in committee meetings or privately. With that agreement signed the police department promised not to detail any policemen to attend the meeting as was done in Seoul last year. The promise was, of course, kept to the letter by the Mission, even though there were no police listening in, but they were outside the building and as soon as each session adjourned they sought out the chairman of the executive committee to get full details of what was done.

The Mission first considered the Taiku schools. It was not possible to vote to close the schools because the Mission had entered into a contract with the Taiku presbytery to cooperate in the conduct of the schools. Either party could withdraw at any time but the schools would be left in the hands of the other contracting party. So by a nearly two-thirds vote the Mission decided to inform the Taiku presbytery that it would cease all cooperation from 1939 and urged the cooperating Board not to receive any new students, looking forward to closing the schools. What position the presbytery will take remains to be seen. The action of the Mission is clear and definite.

In the case of the Seoul Boys' Academy there was no such contract with local bodies and the Mission therefore decided to take in no more new students and look forward to withdrawing from educational work there. It is not possible according to Japanese law to close a school suddenly, but the school must continue until the last student has been graduated or some arrangements have been made for his transfer to some other school.

It is with extreme reluctance that the Mission feels compelled to give up its educational work. The schools have been a very important factor in the development of the church and in training of its leaders and it is with a feeling like unto despair that we look forward to sacrificing these schools. It is no longer possible to carry on schools in this country without going to the shrines at stated intervals. The majority of the Mission is convinced that obeisance at the shrine, under any circumstance whatever, is a religious act and cannot be done without a compromise with paganism that would be fatal to the spiritual life of the church. We want to save the church from spiritual disintegration and feel that in order to do so it is necessary to cut off the diseased members. Already the infection is spreading through the church. Many Christians, whose children attend the government schools, consent to their children going to the shrines whenever the schools are called out. If the children do not go they are at once dismissed from school. That is an individual responsibility, but for the church as such to carry on schools and allow them to go to the shrines would put the approval of the church on the act. For fifty years the Korean church has steadfastly opposed ancestor worship, and now for it to reverse itself would stultify all its former teachings and acts.

The Mission action last year in deciding to "withdraw" from secular education left the way open to turn the schools over to Koreans to carry them on, if suitable arrangements could be made. That at once precipitated a tremendous struggle on the part of the citizens of Pyengyang to take over the schools and carry them on. The school properties here are exceedingly valuable, and besides that, there are two large farms in the country which belong to the schools and which yield no inconsiderable income for the support of the schools. The citizens have been desirous of getting hold of the property and carrying on the schools. It was proposed to refund the Mission an amount equal to what the Mission had invested in the schools and then take over all the property. The sum mentioned was three hundred thousand yen, equal to nearly one hundred thousand dollars. A rich man from Seoul volunteered to furnish the money. There was great enthusiasm for it for a while but the different factions among the Koreans interested in the matter got to quarrelling with each other over the question and the proposition had to be given up. Later two rich men here in Pyengyang came forward with another proposition to take over the college and the two academies, one for girls and one for boys. They, too, proposed to refund the Mission the amount invested. The interested parties drew up such a proposal and presented it directly to the

Mission Executive Committee at the time that the two new Board secretaries were present. The committee, with the approval of the secretaries, referred the whole matter to the Board in New York with the expressed desire that an answer be made at the earliest possible moment. Even the governor of the province cabled the Board asking for favorable consideration and an early reply. Much disappointment and dissatisfaction are now manifest among the Koreans because of a recent cable stating that the whole matter has been referred to a special committee of the Board to report in September. As the whole matter is in the hands of the Board this is not the place to give the pros and cons in the case. Their decision will doubtless determine the future disposition of all the schools in the Mission, for what is done in reference to the three schools here will doubtless be a precedent for the treatment of all the schools where the issue is not bound up with local contracts as in Taiku. If the command is to turn over the schools to the Koreans the Board will lose a large amount of immensely valuable property. On the contrary, if the command is to close the schools and maintain ownership of the property the latter can either be sold for large amounts of money or the property can be used for other purposes in connection with the work of the Mission. Thus the decision of the Board is awaited with eager expectation both by the members of the Mission and the Korean public.

Modern Magazines

(Continued from Page 91)

in the Committee's report from which he obtained his statistics, viz.,: "In order to build up and hold circulation, the editors of successful periodicals must (among other things) discover and express attitudes acceptable to their readers." Hence his conclusion: "Christian subscribers to magazines should make known to the editors the fact that articles assailing traditional Christianity are not acceptable to them." Because Christians have remained silent when articles antagonistic to their faith have appeared in the magazines to which they subscribe, he points out, editors have gotten the impression that the "public" like articles critical of fundamental Christianity and that there is no large "reader interest" in favorable references to Christianity. Only as Christian public opinion makes itself felt can it be hoped that this menace will be abated.

Evolution and Its Dangers

(Continued from Page 94)

resemble the old pagan philosophies or believing the revelation from God which the Scriptures give us, as the guiding star of his life.

NOTE.—For brevity, we have omitted quotations and references; but for the statements made, authorities could be quoted or examples given in confirmation.

A Meditation

"Father, Into Thy Hands I Commend My Spirit"

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

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

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.—Luke 23, 46.

IN THE last word that Jesus cried out from the Cross "with a loud voice" before He died, glowed the morning red of Resurrection.

The physical suffering expressed itself in the "I thirst," in the "Eli, Eli" the suffering of His soul under the weight of the burden of God's wrath. In the "It is finished" already spake the language of triumph. The long way of selfhumbling is now at an end, and presently Jesus shall go into death. But before He in dying surrenders His human selfconsciousness, the triumph over death must be proclaimed. And this is done in the last word from the Cross, in which Jesus surrenders His spirit into His Father's hands.

In this word you feel, that death does not triumph over Jesus, but that Jesus allows Himself to be overcome by death. Even as in leaving the temple, as much as a year before, he had testified, that death would have no power over Him, but that He Himself would *lay down* His life, and that because of this self-giving of His life, the Father loved Him. For thus spake Jesus: "Therefore doth my Father love me, because I lay down my life" (John 10, 17). And this self laying-down of life was at the same time the pledge that He would rise again. For Jesus immediately adds to the "I lay down my life" the words: "that I might take it again."

That is what it depended upon. Jesus could not allow Himself to be killed by a superior power, but under the pressure of obedience to God and of love for His people, Jesus was to go into the valley of the shadows of death, seek death, and willingly risk Himself in death. But in such a dying was the certainty as a matter of course that He would not remain in death, but that He would rise again from the dead. Jesus

knew this in advance, and He wanted His disciples also to know it in advance. Jesus did not leave the matter therefore with the brief saying: "I lay down my life, that I might take it again," but emphasized the relation between His *will to die* and His *resurrection* still more solemnly by adding: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." And to make His hearers fully realize that this was the *fixed law*, which of itself bound the resurrection to such a dying, Jesus intentionally adds: "This commandment have I received of my Father."

Thus not even upon the Cross could anxiety and fear of having to remain in the power of death steal over Jesus for a single moment. Jesus *knew*, that after He had willingly gone into death, He could take life again. He not only knew this, but all the while He hung on the Cross He had *the power to do this* in Himself. The third day He would rise again from the dead, and immediately after His dying on Golgotha the first glimmering of the light of the Resurrection shall show itself on the horizon.

Of course, also a martyr knows that in his death he does not come to nought, for that his soul is indestructible. For the martyrs glows the hope of immortality. But in the certain expectation wherewith Jesus gave Himself into death, there was much more. Not merely immortality, but *Resurrection*; and not merely Resurrection at *the last day*, but Resurrection within three days; Resurrection on the third day; Resurrection by reunion of His soul with the *body* that from death had been raised in a state of glory. Thus death becomes a gate to Jesus through which

He passes, in order from the state of *humiliation* to pass over into the state of *exaltation*. Jesus feels that dying now begins. He can say but one word more, and then He shall give up the ghost. He is already dying, and still, before He breathes His last, He wants to sanctify even this dying. And therefore turning Himself away from the world to the Father, He cried, in the most solemn word that ever passed human lips: "*Father, into thy hands I commend my spirit.*"

"Spirit" here means the spirit of life that goes out from us, when in dying soul and body are separated. Thus spirit here is not identical with the soul. It goes without saying that even though he died, the soul of Jesus was safe. Even no one of us doubts this when dying comes. But that after death the soul remains alive, is no *Resurrection* yet. Resurrection is only when that which death came to rob us of, lives again; which means that the band between soul and body, which death unbound, is fastened again, and the *spirit of life* returns again in the dead body. According to God's creation ordinance our existence is twofold: an existence which is *internal* in the soul, and an existence which is *external* in the body. Always after the image and likeness of God, Who is complete in Himself, but who created a world around Him, in which to glorify Himself. And therefore also for us the *body* is not a secondary matter, but belongs to our nature, and the body as well as the soul shall have an eternal existence. And this eternal existence of the body is the *Resurrection*. The Resurrection is not a spiritual living again of the soul, but a living again of the body in glory. This is what took place with Jesus and so it shall be with us at His return. The *perfect* man alive in *both* soul and body again. The spirit of life that was breathed out in death, is then returned, that spirit in which the one life, the common life of soul and body, expresses itself.

Now Jesus in His dying was not able himself to protect that spirit of life, which is the utterance of the one life of soul and body both. For then His dying would have been no real dying. After He had breathed His last He not

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only continued to live in His Godhood, but also in His soul; only the unity of soul and body was broken. His soul did no more stir the stream of blood in the veins of the body. The circulation stopped, and blood and water separated themselves. The apostle John puts the full emphasis upon this. The Resurrection coming already 36 hours after could not for one moment give rise to the surmise of an *apparent death*. Hence the spearwound in the side, and the flow of blood and water. "And he that saw it bare record, and his record is true."

With this stoppage of the circulation of the blood, respiration also came to an end. And this is what we call "*giving up the ghost*." Then the soul separates itself from the body. The eye breaks and closes itself. The color in the face pales. The pallor of death extends over the whole body. Everything becomes stiff, and the warmth of life cools, until the chill of death makes the whole body as it were petrify.

With Jesus also dying was the breathing forth of that spirit of life, and the Resurrection would be the return again of that spirit of life in the blood. When Jesus died He had to let that spirit of life go, but in order presently in the Resurrection to take it again. And therefore He commended that spirit of life, on which the Resurrection depended, into His Father's hands. "Father, into thy hands I commend my spirit." Humanly speaking we might say: Jesus gave His lifespirt into the safe and holy keeping of His Father. Death would for one moment separate body and soul and keep them separated, but no longer than Jesus, who triumphs over death, would Himself allow. He would Himself take that spirit of life again. According to that will, according to this commandment of His Father He had gone into our human nature. And because this commandment had been given Him by His Father, He commends His spirit into the hands of His Father, and from those hands He Himself took His spirit back the third morning.

So that connection between the last word from the Cross and Easter morning is of itself *felt*, and addresses also us, when for us the end of this earthly

life approaches. Yet more than one of those who fell asleep in Jesus has felt this far too faintly. His only hope in dying was immortality, that his *soul* might be saved, and that with the spirits of just men made perfect he might taste the joys of the Father's house.

Yet the hope of him who dies as a Christian must not limit itself to this. He who sees no further into the future than this, in dying puts Jesus' *Resurrection* aside. The hope of Resurrection does not go out to the *soul*, but to the return in the *body*, that body then taken in glory. As the apostle testifies: "Who shall change our humiliated body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Phil. 3, 21).

The Resurrection of Jesus, which we commemorate at Easter, preaches to us, when we fall asleep, not merely a continuance of the life of the soul, but much more yet, a return of the spirit of life, which will reunite body and soul, which death separates, again according to the ordinance of God's creation. Not to feel this, not to care about this, not to hope for this in one's dying, is to tear the Resurrection passages from the Scripture.

And therefore in our own dying it must be as it was in Jesus' dying. We too, when death comes, must commend our spirit into the Father's hands. Or if you will, like Stephen, so must every one that falls asleep in Jesus commend his spirit *into the hands of Jesus*, inasmuch as He is our Surety, who for us appears in the presence of the Father.

There Were Ninety and Nine

THERE were ninety and nine that safely lay

In the shelter of the fold,
But one was out on the hills away
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine,
Are they not enough for Thee?"
But the Shepherd made answer: "This of mine

Has wandered away from me,
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord
passed through

Ere He found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless, and ready to die.

"Lord, whence are those blood drops all the way

That mark out the mountain's track?"
"They were shed for one who had gone
astray

Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and
torn?"

"They are pierced tonight by many a
thorn."

But all through the mountains, thunder-
riven,

And up from the rocky steep,
There arose a glad cry to the gates of
heaven,

"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back His
own!"

"The Ninety and Nine" was written by a Scotch woman whose life was marked by great suffering until she was called Home in her thirty-ninth year, five years before the poem was set to music by Sankey. It was often sung by him as a solo, at the Moody-Sankey meetings and was used of God in the conversion of many souls.

In his *Life and Sacred Songs*, Mr. Sankey tells how the tune was composed.

"It was in the year 1874 that the poem 'The Ninety and Nine' was discovered, set to music and sent out upon its world-wide mission. Its discovery seemed as if by chance, but I cannot regard it otherwise than providential. Mr. Moody had just been conducting a series of meetings in Glasgow and I had been assisting him in his work as a leader of the singing. As we were about to board the train, I bought a weekly newspaper for a penny.

"In the hope of finding news from America, I began perusing my lately purchased newspaper. This hope, however, was doomed to disappointment, as the only thing in its columns to remind an American of home and his native land was a sermon by Henry Ward Beecher.

"I threw the paper down, but shortly before arriving in Edinburgh I picked it up again with a view to reading the advertisements. While thus engaged my eye fell upon a little piece of poetry in the corner of the paper. I carefully read it over and at once made up my mind that this would make a great hymn for evangelistic work if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command.

"After I had finished, I looked at my

friend Moody to see what the effect had been, only to discover that he had not heard a word, so absorbed was he in a letter which he had received from Chicago. At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr. Moody and other speakers was 'The Good Shepherd.' When Mr. Moody had finished speaking, he called upon Mr. Bonar to say a few words. He spoke only a few minutes, but with great power, thrilling the immense audience by his fervid eloquence. At the conclusion of Mr. Bonar's words, Mr. Moody turned to me with the question, 'Have you a solo appropriate for the subject, with which to close the service?' I had nothing suitable in mind, and was greatly troubled to know what to do. At this moment I seemed to hear a voice saying, 'Sing the hymn you found on the train.'

"I thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before, and placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer, asking God to help me sing, that the people might hear and understand. Laying my hands upon the organ, I struck the chord of A flat and began to sing. Note by note God gave me the tune, which has not been changed from that day to this. As the singing ceased a great sigh seemed to go up from the meeting, and I knew that the song had reached the hearts of my Scottish audience. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where I was seated. Leaning over the organ he looked at the little newspaper slip and with tears in his eyes, said, 'Sankey, where did you get that hymn? I never heard the like of that in my life.' I was also moved to tears and arose and replied, 'Mr. Moody, that is the hymn I read to you yesterday on the train, which you did not hear.' Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus 'The Ninety and Nine' was born."

Unfailing Comfort in God's Word

How Scripture portions brought light and hope to the parents of the children lost in the frightful tragedy at New London, Texas, in March.

AT 11:30 one night the home telephone of a member of the American Bible Society's staff in Dallas rang. "Could you come down to the depository and let us have 3,000 portions and some Testaments? Rev. Cecil Lang, of Kilgore, has just called us from New London. The pastors there have given out every available portion of Scripture to the families of children killed in the explosion. They just can't take care of the work, and we are going down at daylight to help."

The speaker was Carl Anderson, student at the Dallas Theological Seminary, who has often acted as distributor for the Bible Society in the oil fields of East Texas. By midnight all was in readiness; the Scriptures were packed into the back of a borrowed car, and soon three young theological students were on their way to the little East Texas town where 455 children and teachers lay dead.

"We went straight to the Pleasant Hill Cemetery," said Carl. "The funerals had already started, and all over the grounds we could see men at work digging new graves. Ministers were there from neighboring towns to help with the services; but there were not nearly enough. We stationed ourselves at the gates of the cemetery and watched the sad processions file in. An ambulance came with one, and a mother was lifted out on a cot to attend the funeral of her daughter; her son was dying of injuries in a hospital nearby. Another family was going through its second funeral in two days; mistaken identification had caused them to bury another child as theirs the day before, only to find out later that their own child's body lay unclaimed in a morgue. Many were double or even triple funerals—some families had lost as many as four children each. We would wait until each funeral was over and the group started to disperse. Then we would pass among them very quietly, giving them the Gospels and telling them that they would find their best comfort there. I have never seen people more hungry for the Word. They clutched at the little books as though it was their last hope—not only the bereaved families, but everyone to whom we offered them. There were seventy-nine funerals at the one cemetery that day; there had been eighty the day before. We gave out every Gospel we had, and could have given many more.

"The second day we spent, with seventeen East Texas ministers, visiting the homes of the victims. Hardly a family had been spared. We talked to mothers who had carried their own children's bodies to the morgue; to a seventeen-year-old boy who had dragged his sister's body from the ruins; to a father whose only daughter had just been buried; to others who—worst of all—could find no body they could claim. Many were still going from building to building, trying to find some shred of clothing that would give them a clue. We gave out all the Testaments in these visits. We hear oil field people spoken of as hard and rough; but I have never seen people so tender and so open to the Gospel as these. The Word of God means everything to them now."

Besides the 3,000 Gospels distributed by Mr. Lang, Mr. Anderson, and their helpers (Nick Russell and Jim Martin of the seminary), still another thousand portions were sent into the stricken area from the Dallas Depository—500 the gift of the Bible Society and 500 given by three patients of the Catawba Sanitarium in Virginia, who in-

sisted that their names should not be made public. These kind people wrote:

We are appalled at the news of the New London, Texas, school tragedy, and we long to express our sympathy to each stricken family individually in the words which have been impressed upon us—"Sorrow not, even as others which have no hope" (1 Thessalonians 4:13, 14). The only way open to us to "comfort one another with these words" is to send the New Testament portion which contains them—"Galatians to Thessalonians"—to each family sorrowing loved ones in the New London area.—*Bible Society Record.*

A Bible Believing Church

THE Presbyterian Church of Korea does not spell the name of its Holy Book "bible." It accepts it as God's Book of authority. God has honored it for it, and, in the last nine years, that Church has made a net gain of

180,640 New Believers, 112% Net Gain

This is the equivalent of 70 congregations of 300 believers net gain each year. The statistics of the Church show that, in the nine years, they actually did increase by 609 churches.

Without a doubt, the "secret" is in that Bible emphasis. In 1936, the total enrolment of the church was 341,700, but the Sunday School enrolment was 344,268, i.e., every Christian in Korea from grandpa to the babies goes to Sunday School. In 1936, over 10,000 Christians paid the equivalent of a day's wages for the materials to study the New Testament Bible Correspondence Course or else two days' wages to study the Old Testament Course. Over 52,000 children of the Church and some outsiders studied the Bible in D. V. B. Schools. In Pyongyang, 1,500 underprivileged children of the poor study seven days a week in "Bible Clubs." Nearly 4,000 adults attended six to ten weeks in Bible Institutes.

When the Bible is thus in the heart of the Christians, self-propagation is the most natural thing in the world. When it begins to take more time from a man's business than he can afford, he is quite willing to join with others in paying a specialist to take over part of his witnessing and self-support comes naturally. Then, since he considers the witnessing important, he will be willing to give the time and effort to assist in governing the Church, and self-government comes also naturally. The dynamic behind it all is the Bible in the heart of the Church and of the individual Christian.

The whole story of how all this has come about in Korea is given in a new book just published; "The Nevius Plan of Mission Work in Korea." It can be secured in the U. S. A. from E. C. Heinz, 3624 Fifth Avenue, So. Minneapolis, Minn., for \$2 or from the publishers, the Christian Literature Society of Seoul, Korea.

News of the Church

"The Presbyterian Church and the Jew"

THE Board of National Missions is calling a Conference on The Presbyterian Church and the Jew, to be held in the Seminary building at Princeton, N. J., September 13 to 15. The timeliness of this conference will be felt by all who are familiar with Jewish conditions throughout the world today. What should be the attitude of a nation to the Jews within its borders is a question that is now agitating mightily the people of Germany, Poland, Roumania, Palestine, and many another land. It is up for discussion today in many American circles. Already there is much anti-Jewish propaganda. Various organizations and publications are engaged in the unholy task of stirring up prejudice against the Jews as a troublesome and sinister influence in our American life.

Here in the United States there is a Jewish population of more than 4,500,000. The challenge of American Jewry to the Church will be unfolded, and also what the Church is doing to meet the challenge. A Panel Discussion on "Jewish Evangelism As I See It," will be dealt with by eight men who are leaders in different fields of the Church's work. The Jewish problem and the Church's relation to it will be considered from many angles. Among those who will lead the discussions will be, in addition to the Board's secretaries and workers, Dr. John A. Mackay, Professor Harold I. Donnelly, Professor Charles R. Erdman, Dr. Stewart M. Robinson, Dr. Park Hays Miller, Dr. Louis H. Evans, Dr. Henry S. Brown, Dr. Roland Bruce Lutz, Dr. John Maxwell Adams, and Dr. Henry Little, Jr. Dr. Conrad Hoffman, Jr., who has been elected by the Board of National Missions as Secretary of Jewish Work, to succeed Dr. John S. Conning, who has been in charge of this work of the Board for the past eighteen years, will have an important part in this conference and bring a report from the Vienna conference and other important meetings in Europe.

The Board of National Missions greatly desires the attendance of ministers who have Jews in their church parish and of laymen and laywomen who are interested in this challenging department of its work. Their attendance and participation in the discussions will be warmly welcomed. A program of the conference and information concerning the arrangements for entertainment will be sent to all who address Dr. Conrad Hoffman, Jr., Board of National Missions of the Presbyterian Church in the United States of America, 156 Fifth Ave., N. Y.

World Conference on Church and State Makes Pronouncements

THE Conference which met in July in Oxford, England, closed with a Communion Service which was open to members of all denominations—a manifestation of the equality and unity of spirit which had been stressed in all the deliberations. A message "to the Churches of Christ throughout the world" was sent out which included the following:

"The first duty of the Church and its greatest service to the world is that it be in very deed the Church—confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service. . . .

Race and Nation

National egotism tending to the suppression of other nationalities or of minorities is, no less than individual egotism, a sin against the Creator of all peoples and races. The deification of nation, race or class, or of political or cultural ideals, is idolatry, and can only lead to increasing division and disaster. . . .

War and Peace

To condemn war is not enough, for many situations conceal the fact of conflict under the guide of outward peace. Christians must do all in their power to promote among the nations justice and peaceful co-operation, and the means of peaceful adjustment to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. . . .

Church and State

The Church has duties laid upon it by God, which at all costs it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the State consents; and the State on its side should recognize the duty and assure full liberty for its performance. The Church can claim such liberty for itself only as it is also concerned for the rights and liberties of others. . . .

Church and Economics

The responsibility of the Church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in Him with our brethren. To this fellowship the whole economic order must be made subservient. . . .

Youth and Education

The Church must claim the liberty to give a Christian education to its own children. It is in the field of education that

the conflict between Christian faith and non-Christian conceptions of the ends of life, between the Church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the Church must gird itself for the struggle. . . ."

The letter closed with an expressed desire for a World Council of Churches.

New York City Presbyterian Foundation

INITIAL steps were taken to create a New York Presbyterian Foundation, Inc., at the meeting of the Presbytery of New York, held on June 14. A plan was approved to file an application next fall with the Secretary of State at Albany, N. Y., for incorporation of a group "for the purpose of administering bequests and similar gifts for the work in this city."

The Bible Evangelistic Crusade

A FOLDER submitting a plan to promote evangelism in the home land, written by D. L. Forsythe, formerly a missionary with the Canadian Sunday School Mission, had wide-spread circulation during the past winter both in the United States and Canada. The response received from the Christian public confirmed the sentiment that despite the fact that our country has 10,000 churchless towns, 30,000 without a resident pastor, and over 36,000,000 children and adolescents growing up without any religious instruction, there are hundreds if not thousands of qualified workers who are not finding their place in Christian service.

To endeavor to cope with this sad situation a movement has recently been launched in Chicago which was named the "Bible Evangelistic Crusade." By God's enabling grace this organization hopes to place one thousand workers in the field this year. Most of these workers it is hoped will volunteer their time and talents for Vacation Bible School Work, spending two or more weeks on the field. Fundamental pastors and laymen will be asked to co-operate in placing these workers where a school can be conducted and volunteer lodging can be found. Material and information will be furnished to those wishing to co-operate.

Evangelists and colporteurs will be given some assistance in securing such equipment as trailer houses, tents and other equipment needed to enable them to reach these difficult fields. Pastoral workers will then be directed to the most encouraging places with a small allowance to assist them in getting started.

The organization will not maintain any workers on the field, but will endeavor to interest churches and individuals in furnishing regular support where it is needed. For further information write the Bible Evangelistic Crusade, 1501 W. Marquette Road, Chicago, Ill.

American Bible Society News

AN INCREASE, over the previous year, in the distribution of the Scriptures, both at home and abroad, of more than a half million copies (542,205) was reported by the American Bible Society at its 121st annual meeting held in New York City. During 1936 there were distributed by the Society 290,003 Bibles, 398,486 Testaments, and 7,078,822 Portions of the Scripture making a grand total of 7,767,311 volumes in 166 languages and dialects and in an additional 26 characters including the different systems for the Blind. The inclusion of the year's distribution brings the grand total of volumes of Scripture distributed by the American Bible Society, since its organization in 1816, to 276,354,391 volumes. Workers, or colporteurs, to the number of 2,898 helped in the distribution, more than a thousand being volunteer workers.

In the United States

Two important services given by the Society last year were the provision of Scriptures for the young men in the C. C. C. Camps, who received through their chaplains nearly 47,000 Scripture volumes. Since the organization of the camps several years ago the Society has spent almost \$10,000 in providing with Scriptures the promising young Americans enrolled in them. Early in 1936, for the various flooded areas throughout the United States and the two sections in the South struck by tornadoes the Society distributed nearly 11,000 volumes, of which about 3,000 were entire Bibles.

Scriptures were provided by the Society to the American Sunday School Union, national mission boards, government homes and hospitals, Army and Navy chaplains, orphanages, homes for the aged, welfare workers in municipal hospitals, and to other organizations and worthy individuals.

The Work Abroad

Six of the Society's twelve foreign agencies are located in Latin America. In Mexico an increase in circulation of 10,000 Scripture volumes was reported. More entire Bibles were sold last year than in any year since the beginning of the Society's work there nearly 60 years ago. More volumes were placed in circulation in Brazil during 1936 than in any year since the work was begun there in 1876. More than 13,000 entire Bibles found their way to new owners. In Argentina a gasoline tax is being used to build fine roads through the country so that the very remote places can soon be reached with Bible coaches, three of which are already going into the towns and villages, a new one having been equipped and placed in service last year. The work in this agency of the Society employs five full-time colporteurs, one of whom owns his own Bible coach, another operates a launch, and a third over eighty years of age makes his rounds riding a small two-wheeled cart.

Tercentenary of the National Covenant of Scotland, 1638

ATERCENTENARY commemoration convention of the Covenanting Churches of Scotland, Ireland, and America is to be held at Glasgow and Edinburgh, June 26 to July 1, 1938.

Scottish Reformed Presbyterians feel that a sacred obligation rests on them to make a special and distinctive contribution of their own to the celebration of the Covenant Tercentenary. The Reformed Presbyterian Synod of Scotland has accordingly decided, if God will, to celebrate in a solemn and public manner the Tercentenary of the Covenant in 1938, and has secured the co-operation of the other two Reformed Presbyterian Churches—in Ireland and in America. Committees appointed by the three Churches are taking counsel together with a view to the worthy commemoration of the magnificent Christian heroism exhibited by their spiritual forefathers, the Scottish Covenanters, in their stand for civil and religious liberty. A Convention of the three sister Churches will be held in Scotland, at which, in a series of meetings of their Delegates, public attention will be called to the story of the National Covenant of 1638, its principles, its effects, and its applications.

The Gospel in Brazil

THE Secretary of *The Scripture Gift Mission* has received the following letter from Mr. Frederick C. Glass, working in Brazil: "Your letter of the 1st inst. fills us with sincere relief and gladness, and I felt immensely grateful to the S.G.M. for this splendid gift of 750 New Testaments in Portuguese. Thank God. I was beginning to feel rather desperate at so many calls for the Scripture which I could not fulfil. A wave of spiritual desire seems to be sweeping over these huge northern regions, and how delightful it is to be able to meet it in such an attractive and effective a manner. Year after year for the last decade, and more, you have poured your treasure into this great and needy land, and Brazil owes you far more than she yet dreams. One perceives a growing stability of character, and freedom of thought that speaks well for the future of this land of opportunity. This country is no longer the special preserve of Rome which it was thirty years ago, and the days of Bible-burning are numbered. Two of our young men have been working in the villages to the south of Recife, making their headquarters in a friendly farmhouse. Early one morning, at daybreak, they had just set out to visit a near-by village in the cool of the day, when a young man arrived on foot, who had walked in from a considerable distance, filled with a consuming interest to hear more of this Gospel which had strangely moved his heart. For five long hours he patiently awaited their return. With eager simplicity he heard their

words, and an hour later he was on his way back home with the Word of God in his pocket, and, better still, with the joy of Salvation in his heart. A few days later a young couple appeared at the farmhouse from that same district and with the same object in view. To their great disappointment, the men were away, but they also decided to await their return. All day they waited, and night began to draw on with no sign of God's messengers. At last they decided that they dare delay no longer, but as they left they said: 'If those men should come back within ten minutes of our departure, please to shout as loud as you can, and we will certainly return.' Alas! that shout was never made, and they had left no address behind them. How very pathetic! Surely the Lord will not disappoint such earnest seekers, for all our own inquiries, so far, have been in vain. In a very large and important sugar-mill in that region employing many hundreds of people, about twenty families of Brazilians were brought to the Lord through the work of the same young men. The fanatical and worldly minded owner of the factory was furious, and gave them all notice to quit his employment within a certain time, some being sent off at once, including a couple with sixteen children. Men armed with sticks and guns were placed round the estate to prevent our men, at all costs, from speaking to his work-people, and he turned a deaf ear to our entreaties on behalf of those poor families who have been kept faithful under this severe trial. We believe they will all be provided for in God's own way. This has been largely the result of a wide circulation of Scripture leaflets, Gospels and Testaments. How glad we are for this high privilege of putting into the hands of the people the only safe and infallible guide for such dark and difficult days as these."

The Presbyterian Church in Canada

By T. G. M. BRYAN

THE Ninety-third Convocation of Knox College, Toronto, took place on April 6th, the address being given by President G. W. Richards, D.D., LL.D., of the Reformed Church Seminary, Lancaster, Pa., who also gave two lectures to the Alumni Association. The degree of B.D. was conferred on Revs. S. Kerr, D. C. Smith and J. R. Waldie. The names of the graduates and their pastorates are: W. R. Adams, Corunna; H. G. Cleghorn, Hanover; R. M. Esler, St. James, Winnipeg; H. G. Funston, Stewart; J. S. Glen, Aurora; A. J. Gowland, Tisdale; S. Johnston, Rockwood; J. H. Kozinets, Missionary to the Jews, Cleveland; S. Macdonnell, North Side Church, Regina; R. C. MacLean, Carluke; D. H. Rayner, New Amsterdam, British Guiana; C. Steinmetz, Hungarian Church, Toronto; W. S. Wadland, and M. C. Young, Waterdown. Two post-graduate fellowships

were awarded this year because of the outstanding ability of both winners, six hundred dollars to J. S. Glen, M.A., Ph.D., and four hundred dollars to A. J. Gowland, M.A. Since the Convocation it has been announced by Rev. Gordon R. Taylor, B.A. (Queen's), M.A. (McGill), a graduate of The Presbyterian College, Montreal, class of 1936, that he is resigning from Knox Church, Kincardine, in order to accept the appointment of Lecturer in Systematic Theology in Knox College for the 1937-38 session.

At the Seventieth Convocation of The Presbyterian College, Montreal, on April 13th, the honorary degree of D.D. was conferred on Rev. Norman A. MacEachern, M.A., of The Presbyterian Publications, Toronto. The graduates are serving in the following churches: R. U. MacLean, Hemmingford; D. MacMillan, Avonmore; A. Mills, Grand River; W. O. Nugent, Assistant, Church of St. Andrew and St. Paul, Montreal; and H. L. Simpson.

Among other ministers recently called are the following: J. F. Nute, Lake Ainslie, N. S.; L. Olgers, Campbellton, N. B.; A. D. MacLellan, Scotstown, Que.; J. M. Kik, Campbell Memorial, Montreal; G. S. Lloyd, Cornwall, Ont.; A. R. Gibson, Cardinal; J. Y. Fraser, Victoria Church, Toronto; J. A. Isaac, Bethel; E. A. Wright, Wallaceburg; J. K. West, Monkton; G. A. Peddie, Clinton, Ont.; W. Weir, Portage la Prairie, Man.; J. A. Munro, Chilliwack, B. C.; and T. E. Roulston, St. Aidan's, New Westminster, B. C.

More than one hundred young people attended the annual Presbyterian Summer School is Saskatoon, Sask., from July 5th to 11th. As in former years there was a fine spirit of Christian fellowship and an able staff of leaders, all sound in the faith. Among the speakers were Mr. R. M. Ransom, Meath Park, Dean of the School; Revs. W. G. Brown, A. Roskamp, L. L. Young, G. S. Baulch, A. J. Gowland, J. A. Munro and T. Murphy; Mr. M. J. Bohn, Mr. A. C. Young, Miss M. Booth, and Mrs. W. C. Brell. Mrs. John Shaw, Regina, was House Mother. KINISTINO, SASK.

News Letter from India

By HAZEL BENNETT

WE HAVE had great joy this summer as we have given God's message in the villages. People have been most responsive and appreciative. The messages of the coming and service of our Lord Jesus Christ and especially of His cross and resurrection and coming again never fail to grip the hearts of many who hear. The Bible women and I have recently reached some 2500 people in fifteen night meetings. We used lantern slides of pictures on the life of Jesus. The effect of this way of presenting the story of God's redemptive love is very deep and real. We try to confine ourselves as much as possible to the very words of Scripture.

There are also many things to show that Satan is on the job too, but we can ever praise that he is a vanquished foe. The village congregations have made remarkable progress in recent years but they need our constant effort and prayers.

Two Indian women and I have been holding regular Sabbath services in J— for some weeks. The people were very responsive and have grown spiritually, but we had to leave them last Sabbath and return without a service because they had allowed a family to move into the little mud church. They are much concerned now and are pleading with the family to get out of the building. God is still trying to teach his people the difference between the holy and the common. Please pray for the Christians of J—.

This is a big day in A— where the Bible women and I are in camp. Our big business is to preach Christ and Him crucified and it is a joy to see so many people eager to receive the message. We try to reach all classes of people in each village. The message of the Cross is gripping many hearts. People listen spellbound to the wonderful story of redemptive love.

Synod prepares a Bible course of twelve lessons each year and many village Christians are learning these lessons and passing them on to others. I met a woman who had heard the day before of the anointing in Bethany. She said, "You know when I went to bed last night I couldn't sleep. I kept thinking of that woman who loved Jesus so much that she poured all that precious ointment upon him. Why her gift was more than a hundred and fifty rupees and I only give pice and that grudgingly." Her face was aglow as she tried to tell other women sitting near about the wonderful lesson God had taught her as she thought upon His Word in the night watches.

K— is a dear village woman. She was severely tempted when ill and helpless and went to a faquir and bought a charm. One night she thought God spoke to her and He rebuked her for having left Him to follow after that which does not profit. In telling me about it she said, "You know Missahiba, I went away out into the jungle alone and threw that charm as far as I could then threw myself on my face before God and I stayed there until I knew He had heard and forgiven." Now K— eagerly learns Bible stories at every opportunity. A little Sansi (thieving class) boy bought a Bible course and is undertaking to teach this Christian woman. Little Khan loves Jesus and wants to be baptized as soon as his family is ready too. He has also interested a little Sikh lad. Both boys learned the beatitudes in one night and one of them went to school without breakfast the next morning rather than miss the chance to stop at the camp long enough to recite them. AMERICAN MISSION, GUJRANWALA, PUNJAB, INDIA.

News Notes from Siam

By the REV. LOREN S. HANNA

THE most remote station in this Mission is that at Kiulungkiang, in southern Yunnan, China. This station was opened in 1917; in 1922 the station at Yuankiang, further north, was opened and the two stations were organized as a separate Mission and continued as such for thirteen years. Recently there was a great mass movement among the mountain tribes in the region of Yuankiang and our forces were insufficient in numbers and unable because of the language differences to give these mountain tribes proper care, so the work was turned over to the Gansberger Mission who were quite prepared to handle the situation. With the closing of Yuankiang station, Kiulungkiang was again attached to the Siam Mission. With the reduction of forces, both past and in prospect, the continuation of the work of Kiulungkiang is now a problem. Mr. and Mrs. Callender are due to retire in 1938; there is now no medical man in the station, and no one in the rest of the mission can be released to fill the needs of Kiulungkiang. Mr. and Mrs. E. C. Goodenberger have volunteered to go to help out for the present, though this reduces again the staff in Chiangmai. Here is a challenge for some medical family in America to volunteer to go to this remote and needy station, help to carry on the work for a period of about five years, and prepare the station during that time to operate under native Christian leadership after that time. To do this one must be willing to do pioneering work, serve in a hard field, and probably see no great results as men see them. But what an accomplishment it will be if the work is done in true devotion to our Lord's great commission.

The Rev. and Mrs. Graham Fuller have returned to the field alone, having left three children in school in America, and the fourth in India. After accompanying his daughter to India, Mr. Fuller returned by way of Borma and northern Siam, visiting other mission work enroute. Mr. Fuller returns to his work among the Tiewchiew Chinese, and Mrs. Fuller resumes her work as Mission Treasurer. Mr. A. B. Case, who has served during the furlough year of Mrs. Fuller as Mission Treasurer, has himself gone for his furlough; Mrs. Case preceded him by several months, with the children. The mission has appreciated the good services of Mr. Case in his work as treasurer. Mrs. E. C. Cort has also left for America. Others who are due to sail during the coming five or six months are: Mrs. Charles Park, Dr. and Mrs. Beach, and the Reverends John L. Eakin, N. Carl Elder and Loren S. Hanna, with their families; the Rev. Albert G. Seigle and Dr. E. B. McDaniel both leave soon; Mrs. Seigle and the children have gone ahead; Mrs. McDaniel will remain on the field longer.

LAMPANG.

News in Nutshells

Japan and Christianity

THE Rev. H. G. Piercy, of the Church Missionary Society (British), writes:

"The slightest study of world politics at the present time is sufficient to show the great part that Japan is destined to play in the near future in world affairs. . . . The question is: What sort of influence will Japan's be as she takes her place increasingly in international life? Will her influence be such as to advance and further the Kingdom of Christ, or to hinder its coming? Either way it seems her influence will be great. . . .

"The Christian forces in Japan are making their influence felt, and Christian ideals are also penetrating from outside. But it is not the influence of ideals which will bring the Kingdom of Christ in Japan or anywhere else, but the life of the Church which is His Body, and His chosen and commissioned instrument for the proclaiming of His Gospel. It is thus the building up of that Church in this land which is of paramount importance—in numbers, no doubt, but above all in faith and depth of spiritual life."

Bishop Heaslett, of South Tokyo, states: "Advance is slow everywhere in Japan. This is the experience of all Christian bodies. Statements that hundreds or thousands have been converted or won for Christ through a campaign are easily misunderstood. The most that can be said of the results of campaigns running into large numbers is that so many have expressed a desire to hear more. In no sense are these people converted, and a percentage of five baptisms out of a hundred such inquiries is good gain.

"We are handicapped by our lack of sufficient personnel. . . . The divine origin of Christianity is proved abundantly in the fact that we see such good results from such feeble efforts."

IN A recent interview reported in *The British Weekly*, Toyohiko Kagawa said:

"Christians in Japan are facing many difficulties. We have lost 20 per cent of our Sunday School children in the last three years. I am speaking every night of the year to encourage our people to stand firm for faith, and our congregations are willing to die. A new ultra-nationalist Christian sect has been formed called 'Oriental Christians.' Dozens of churches have been destroyed in this country during recent months—the direct result of war sentiment and psychology opposing Christianity. . . . There are 260 Christian Churches in Tokyo, and 230,000 Christians, being 10 per cent of all Christians in Japan."

Scriptures Sent to India

THE National Bible Society of Scotland have circulated 262,954 copies of the Scriptures in India during the past year.

Christian Accord in China and Japan

IN SPITE of the armed hostilities going on between China and Japan, the National Christian Councils of Japan and China have taken definite steps to bring about a closer relation between the Christians of the two nations. They will endeavor to understand each other and build a bond of Christian brotherhood between the two peoples.

A Religious Racket

A GIGANTIC religious "racket" has been exposed by the Los Angeles Ministerial Association.

During the last twelve months 918 persons have been ordained ministers, doctors of divinity, even bishops, by one Los Angeles organization. Included in this list are well-known individuals—one a magazine editor, another a prominent author.

Conclusive evidence has been placed in the hands of the Ministerial Association that the sale of ordinations to the ministry of certain nondescript religious organizations are being sold in large numbers. One playwright, in order to expose the fraud, secured ordination, without even appearing in the office of the "degree" shop, receiving three degrees within an hour, for which he paid \$40. He was first ordained a minister, then received degree of doctor of divinity, and finally was ordained a bishop.

Most of those ordained during the past year are clairvoyants, palmists, and the like, whose certificate of ordination gives them legal right to practice their professions, which would otherwise be banned by law.

It is estimated that in one of the rackets alone the head of the "mother church" has netted more than \$25,000 in less than a year.

—N. C. J. C. News.

Changed Hearts and Lives

THE *Australian Lutheran* tells of a district in Papua, New Guinea, which formerly was so full of murder and violence that hardly a court used to be held at which some were not sentenced to death or long terms of imprisonment. Suddenly, however, no murder cases were recorded for trial. The Lieutenant-Governor visited the district to ascertain what change had come over the people that had induced them to settle down to civilized life. At first it was believed that the many death sentences had terrorized the Papuans; but another explanation soon came to light. Since 1934 a Christian missionary had been at work in this notorious district. The *Australian Lutheran* recounts, "some of the leading men were converted from the 'vain conversations received by tradition from their

fathers' to be followers of the Prince of Peace and these in turn became missionaries to their people and so the Gospel was spread throughout the villages. And now these people come together regularly for prayer, and there is a general avowal that the old fashion is finished, that there will be no more killings and that they will show hospitality, when opportunity arises, to those whom they previously regarded with malice."

Results of Russia's Religious Census

IN PRIVATE households 62.6 per cent. of the men and 71.5 per cent. of the women were religious. The ratio for religion was 100 per cent. among the older people. In the "collective groups" only 3.2 per cent. of the men and 26.5 per cent. of the women were religious. Of older people in the collective groups, 14.5 per cent. of the men and 47.9 per cent. of the women were religious.

Business Men Reach the Unreached

THE Evangelistic Committee of Newark, N. J., a group of business men representative of the congregations of Evangelistic churches of Newark and northern New Jersey, reported recently that last year the Committee had distributed 28,542 Gospels and Bibles, and had enrolled more than three hundred men and women for the Committee's work on golf courses, in jails, parks and at other centers.

The Committee was established 31 years ago, and has carried on increasingly extensive work in evangelism to all centers and to all persons not readily available to the ministrations of the established churches. In late years an important activity of the group has been the bringing of Gospel messages and Scripture portions to boys and men serving as caddies on the golf links in the vicinity. Each Saturday and Sunday thousands of these caddies hear committee members who have volunteered for this work. The entire work is supported by freewill gifts. 581 persons are now available for the work that the Committee sponsors.—*The Intelligence Leader*.

Do You Know?

ACCORDING to the president of the American Association for the Advancement of Atheism, there are now forty million atheists in the United States.

This same society, in their published "Ten Demands," has demanded among other things that we take "In God We Trust" from our coins; that the Bible be excluded from our public schools; that marriage be secularized; with divorce upon request; that we stop running the Cross above the flag; that church property be taxed, and that all chaplains be dismissed from public service.—*The Religious Digest*.

Tributes to Missionaries

MADAME CHIANG KAI-SHEK, wife of the Generalissimo of China, in a message to the National Christian Council on May 7, said: "Perhaps one reason why the Church has been slow to engage in this work of rural reconstruction is on account of the hardships involved. At such a time as this we should honestly face the fact that we have not accustomed ourselves to enduring hardness as good soldiers of Jesus Christ. In this we are weak. In the words of the Prophet, 'We are at ease in Zion,'"

"As my husband and I have traveled over many provinces we have met devoted missionaries, living far away in the interior, bringing new life to the communities that they touch. We have been astonished at the absence of talented, modern-educated Chinese men and women either supporting these heroic missionaries or carrying on similar activities in equally needy areas. Is it possible that modern-trained Chinese Christians lack the stuff of which missionaries are made? Are we in the position of accepting all the benefits of the Christian faith without caring to accept the responsibilities and the hardships?"

"At the very heart of our faith are hardship, endurance, suffering—a cross. Without them there cannot be any Christian faith."

Need for Negro Ministers

IN A recent issue of the *Christian Observer*, the Rev. Dr. W. M. Sikes makes a plea for Negro candidates for the ministry. "The supply of candidates for the ministry is too small to meet the needs of the work. Snedecor Memorial Synod reports only five candidates and five licentiates on its roll. Stillman Institute had only twelve students for the ministry in its theological department last year, and not all of these are Presbyterians. The Negro homes, like many white homes, are not dedicating their sons to the ministry of the Gospel as they should. What is to become of the work? Where are pastorless churches to get pastors? Whence are the undeveloped new fields to be supplied with ministers?"

"Green Pastures" Prohibited in Belfast

THE Belfast City Council voted to prohibit the exhibition in the city of the film "Green Pastures." The secular press, which cannot be accused of Puritanism, admitted that "any representation of God in human form, whether as negro or otherwise, is repugnant to the deepest religious instincts of a Christian community," and that "the portrayal of various Old Testament incidents (in the film) is a travesty of the Bible narrative, and at times calculated to bring the record itself into ridicule."

Revival in Mexico

WORLD DOMINION tells of the preaching of the gospel by a converted Roman Catholic which has been attended by large crowds and many conversions. In the Presbyterian Church in Mexico City, which was formerly a Franciscan Chapel, 1,500 people gathered night after night. "When I told the story of my own conversion more than a hundred came forward, crying to God for the pardon of their sins. Professor Camargo stated that many had come full of pride and even hatred toward the Evangelicals. At the close of the service not a few were crying like children, among them an army general. They came to me saying, 'I am a Catholic, but I know nothing about life eternal and I now accept Christ.'"

"Rostrums for Debate"

A PROMINENT Methodist layman recently made this statement about the trend of present-day preaching. "Our pulpits have been growing less popular as places for the preaching of the gospel, and more used as rostrums for the debate of economic questions. More and more of those who were trained to minister unto the spiritual needs of the world are being lured away from their sacred missions into more interesting and higher-paying ministrations to economic necessities."

Italy States Its Policy for Ethiopia

THE Italian Minister of Foreign Affairs has informed the American Ambassador at Rome that "The Italian Government has decided not to entrust to foreigners, whatever may be the religion they profess, the work of establishing schools of any grade in territories of Ethiopia."

The communication also states that "Should foreign missionaries wish to continue their other humanitarian and philanthropic activities, outside the field of education, their requests for permission will be considered in due time and after *de jure* recognition of the Italian empire is an accomplished fact."

Britain Liberalizes Divorce Laws

ADULTERY has been the only cause for divorce in Great Britain. On July 23, a law was enacted which becomes effective January 1, 1938, whereby cruelty, desertion for three years, or insanity for five years, become grounds for divorce.

Harvard's Outline of Christianity

HARVARD is providing for the coming year a special course on Outlines of Christianity. The aim is to present the salient facts of Christianity in their bearing on contemporary life, as information essential to a well-rounded education.

Lectures are to be given weekly by members of the university staff and visiting lecturers. Among those scheduled for the first term are Dean Willard L. Sperry of the Harvard Divinity School; Prof. James B. Munn of the English department; Prof. Edward K. Rand of the Latin department; Prof. Edwin P. Booth of Boston University; Profs. Angus Dun and Norman B. Nash of the Episcopal Theological School; Assistant Prof. John D. Wild of the philosophy department; and Dr. Kenneth J. Tillotson, head of the McLean Hospital and assistant medical adviser at Harvard.

The Rev. C. Leslie Glenn, student chaplain of the Church for Harvard, has sent a letter to school masters calling this course to their attention and suggesting that they recommend it to students entering Harvard this fall.

Governor-General of Canada Bears Witness to Christ

IN A recent address Lord Tweedsmuir, Governor-General of Canada, bore this Christian witness: "The foundation of our faith is not only 'God is love.' It is still more the tremendous historical fact that 'God so loved the world that He gave His only begotten Son.'"

Sheep Without a Shepherd

THE *Jewish Chronicle* of London states: "There is, among Jewish parents, a catastrophic worship of success and cleverness. There is not another community in which this thing is so rampant. Goodness, kindness, and integrity take a second place in the scheme of life among us. . . ."

"From Duke's Place to Stepney Green," wrote Rabbi L. Rabinowitz, "there is not a synagogue to cater for young English-speaking Jews. There is no one to whom they can turn for religious guidance, and they drift like a flock of sheep without a shepherd."—*Jewish Missionary Magazine*.

A Fruitful Season

THIS summer the churches of Texas are striving to win 100,000 people to Christ.

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