

CHRISTIANITY TODAY



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

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Editorial Notes and Comments

A DISTINCTIVE CHARACTERISTIC OF CHRISTIANS

WE WALK by faith, not by sight." The words just cited are taken from Paul's second letter to the Corinthians. The context makes clear that the "we" of this affirmation is inclusive of all those who share Paul's attitude toward Jesus Christ as Lord and Saviour.

What did Paul mean when he affirmed that Christians are those who walk by faith not by sight? Obviously no one has a right to attach a meaning to this affirmation other than Paul himself attached to it—and at the same time hold Paul responsible for the sense in which they employ it. All interpretations worthy of the name are historical as well as grammatical, *i.e.*, they not only attach a meaning to words and phrases they are capable of bearing but that particular meaning that was attached to them by their author. This means that the Christian life is a walk by faith rather than by sight only when taken in the Pauline sense of the words.

There are those who interpret this affirmation on the assumption that knowledge is confined to "things we see." If that be the case faith and knowledge stand in such contrast that where the one is the other is absent. It is not surprising that such decry any living by faith since in that case faith deals only with suppositions, not at all with assured knowledge. Hence these tell us in effect that our ambition should be to walk wholly by sight and not at all by faith. Faith is well enough for children, they tell us, but when we become men we should put away childish things. Many never grow up. Hence many continue to believe in the existence and presence of unseeable realities, but those who really grow-up realize that we have no actual knowledge of such things; and hence that it is more or less irrational and superstitious to permit such beliefs to exert any controlling influence over our lives.

It may seem superfluous to some to pay any attention to so gross a misunderstanding of this affirmation of Paul's.

None the less this alleged contrast between faith and knowledge meets us so frequently in current literature and seems to be the source of so much mental and spiritual uneasiness on the part of some that it may be well to say something concerning it. It ought to be clear to all, though apparently it is not, that this alleged contrast is based on superficial knowledge. No one who looks below the surface of things can possibly suppose that where faith is knowledge is not or *vice versa*. As a matter of fact the dictum, "He who believes nothing knows nothing," is strictly true. Wherever there is knowledge there is also faith. Faith is an element, an inescapable element, in all our mental processes.

Wherever we turn we find illustrations of the fact that where there is no faith there is no knowledge. We cannot obtain assurance even of our own existence apart from faith. We cannot "prove" our own existence; we can only accept it on faith. Descartes' famous syllogism, "I think, therefore, I am" is based on an assumption. When we say, "I think," we assume the very thing we seek to prove, *viz.*, our personal existence. What is true of this primary bit of knowledge is true of all subsequent knowledge. Much of our knowledge comes to us through one or more of our five senses. Yet if we do not have faith in our senses as conveying to us a true representation of what is outside of ourselves, we can obtain no assured knowledge by means of them. Some people are color blind. This means that they cannot trust their eyes as far as color is concerned. If they are to have any accurate knowledge of colors they must trust the statements of others. We are constantly associating with others. Yet ordinarily we have knowledge of others only as we have confidence in our sense of sight and hearing. Or again consider the axioms that lie at the basis of all our reasoning. We cannot prove them. We can only accept them on faith. And yet without them we cannot reason at all. Much of our information comes from those long dead. Only as we have confidence in the general trustworthiness of those who have written our books or inscribed our monuments can we place any dependence on such information. No doubt we all believe in the existence

of countries like China and Japan though few of us have been there. Obviously for our knowledge of such places we are dependent, for the most part at least, upon the assertions of those who claim to have seen them.

And so we might go on multiplying illustrations and considerations fitted to make clear that this alleged contrast between faith and knowledge has no basis in fact. All men exercise faith. The difference between the Christian and the non-Christian, from this point of view, is not that the one believes while the other does not. Both are believers. The difference between them has to do with *what* they believe. As a matter of fact they both give the same answer to the question, Do you believe? We must put the question, *What* do you believe? in order to ascertain wherein they differ. Here they are poles apart.

It is true, no doubt, that there is much faith where there is no knowledge but that is only because much that passes as knowledge with many is knowledge falsely so-called. The fact that there is faith where there is no real knowledge—only supposed knowledge—does not, however, alter the fact already insisted upon, viz., that there is no knowledge where there is no faith!

There are others who interpret this affirmation of Paul's in a more adequate way and yet in a way that is woefully inadequate. These recognize the existence of unseen realities above us and around about us but ignore or deny that one unseen reality apart from whom it is impossible to walk by faith in the Pauline sense of the words. That one unseen reality is the Lord Jesus Christ to whom Peter referred when he wrote of Him "whom not having seen ye love; on whom though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." It is basic to Christian faith that the crucifixion of Jesus Christ was followed by His resurrection and ascension. The very nerve and inspiration of that faith lies in the fact that throughout the changing centuries it brings men into contact with a living Christ to whom they can pray, in whom they can put their trust, with whom they can go hand in hand through this troubled world, upon whom they can safely venture their all—whether for this life or the life to come. If no such being exists in the invisible world, over us and around about us, there is no walk by faith such as Paul commends. But, on the other hand, if the invisible world contains such a Being then not only is such a walk by faith possible but they only are truly wise and are in the way of living up to their privileges who walk by faith in the sense in which Paul and the early Christians walked.

The affirmation that a Christian walks by faith not by sight at least means that he is one who walks in the light of spiritual realities. It means that he is not a materialist, one who scouts the existence of spiritual realities and who conceives of life as but a cry between two eternal silences. It means that but at the same time it means something much more specific. When Paul wrote this phrase he was

thinking particularly of the present and future relations of himself and others to Jesus Christ. At present Jesus Christ is among the unseen realities. Hence, in the nature of the case, our walk with Him is a walk by faith. The day is coming, however, when we will be in His immediate presence. Then our walk by faith will be changed into a walk by sight.

When, therefore, Paul, in words applicable to Christians in general, spoke of himself as one who walked by faith, not by sight he did not merely mean that he was one who took into consideration the unseen and eternal as well as the seen and the temporal—true as that is—he meant more specifically that he was among those who take into consideration the unseen Christ, who trust and obey Him during the life that now is and who look forward with unwavering confidence to the day when they shall see Him face to face. Christians in other words are those whose lives are determined and controlled by the unseen Christ, who cherish the hope of one day living in His immediate presence, and, so, those who anticipate the day when this hope shall have had its fruition and Christ be among the seen rather than the unseen realities.

In the light of what has been said it will be seen that the implications of the phrase, "We walk by faith, not by sight," are at least three-fold. In the first place, it implies that knowledge is not confined to the things that may be seen. It is this perception of unseen realities that lies at the heart of all true spirituality. The spiritual man is one to whom the unseen world is a reality. The unspiritual man is one for whom the unseen world has no real existence. The one walks only in the light of things visible, the other walks also in the light of things invisible. In the second place, and more particularly, it implies that chief among these unseen realities is Jesus Christ as the Lord and Saviour of men and that even now His great promise, "Lo, I am with you always, even unto the end of the world," may be an experienced truth. In the third place, it implies that that hope plays a large place in the lives of Christians. Such look forward to the time when they shall no longer be absent from their Lord since they will be in His immediate presence. It was this hope that sustained Paul amid the trials and privations of his turbulent life. It kept him from attaching too large a significance to his every day experiences. It enabled him to see life in its true perspective. And of how many this has been true throughout the ages which have followed including the one of which we are a part! Now as always it is those who walk by faith in the Pauline sense of the words who can say with something like a full understanding of their significance: "Our light affliction, which is but for a moment, works for us more and more an exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

DEVELOPMENTS AT PRINCETON SEMINARY

RECENT developments at Princeton Seminary—were mean since the inauguration of PRESIDENT MACKAY—have not been altogether encouraging to those who still cherish the hope that despite its reorganization in 1929 it will continue, broadly speaking at least, along the lines marked out by its founders.

In the first place DR. ROBERT E. SPEER has been elected to succeed DR. WILLIAM L. McEWAN as President of its Board of Trustees. This would seem to indicate that the Board of Control of Princeton Seminary still holds that adherence to the doctrinal position of the institution does not necessarily carry with it disapproval of the Auburn Affirmation. We use the word "still" in the preceding paragraph advisedly as it will be recalled that while at its first meeting said Board asserted its determination "to continue unchanged the historic policy of the Seminary and to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its entire history" yet that it also issued a statement to the Alumni in which a lengthy paragraph was devoted to an attempt to show that the presence of two Auburn Affirmationists on the Board, with the approval of its other members, had no significance for the doctrinal position of the Seminary. If the word "still" were no longer applicable in this connection it is hardly likely that the Board would have elevated to its presidency one who less than three years ago stated in writing that the fact that there are signers of the Auburn Affirmation among the missionaries supported by the Presbyterian Church in the U.S.A. does not prove that "the Board of Foreign Missions has sent out or retained in its service missionaries who do not believe the doctrinal teachings of our Church" (Memorandum in reply to an Overture adopted by the Presbytery of West Jersey, Jan. 15, 1935). It may be added in this connection that DR. SPEER, if we mistake not, is the first layman to be made the President of the Board of Control of the educational activities of Princeton Seminary. Precedence would have dictated a minister for the position.

In the second place, and more particularly since this action affects directly the teaching of the Seminary, the Board at its meeting on October 12th elected the REV. DR. E. G. HOMRIGHAUSEN to succeed the late HAROLD L. DONNELLY as Professor of Christian Education. DR. HOMRIGHAUSEN is at present pastor of the Carrollton Avenue Church (Evangelical and Reformed) in Indianapolis and Lecturer on Church History in the College of Religion of Butler University. Such knowledge of DR. HOMRIGHAUSEN's theological position as we possess is derived almost exclusively from his book, "Christianity in America": *A Crisis* (reviewed in these columns in our July issue, p. 69). The opening paragraph of that review follows:

"Dr. Homrighausen is one of the leading exponents of Barthianism in America. In this thought-provoking book he applies the Barthian emphasis to the Christian situation in this country. It is a book for the times that we hope will be widely read and pondered especially by the liberals and by those among the more orthodox who are disposed to rest

content with things as they are among the churches of America. While far from an orthodox book from our Presbyterian viewpoint, it seems to us a book that is bound, for the most part at least, to exert a wholesome influence."

The above citation will suffice to indicate that we have a high opinion of DR. HOMRIGHAUSEN's ability. This is not to say, however, that we are convinced that he is qualified to occupy a chair at Princeton Seminary, provided the institution is to adhere to "the distinctive traditional position which the Seminary has maintained throughout its entire history." DR. HOMRIGHAUSEN's emphases, as we have pointed out, are those of the Barthians. It was not these, however, that we had particularly in mind when we spoke of his book as "far from orthodox" from our Presbyterian viewpoint. These of themselves would hardly justify such a judgment as they are, in large degree at least, Scriptural and in harmony with the system of doctrine set forth in our Confession of Faith. We had in mind, more especially, his view of the Bible. That, if we interpret his statements aright, is in harmony rather with the view of the Auburn Affirmationists inasmuch as he seemingly regards belief in the Bible as infallible not only as contrary to fact but as harmful. These statements include the following:

"The old idea of an infallible Bible, inspired in every jot and tittle, which is often associated with preaching, has run its course" (p. 105). "While in many respects that scholarship (critical) has been destructive, in a much larger sense it has liberated us from all these notions of an infallible book" (p. 118). "Few intelligent Protestants can still hold to the idea that the Bible is an infallible book; that it contains no linguistic errors, no historical discrepancies, no antiquated scientific assumptions, not even bad ethical standards. . . . Some might still claim for the 'original copies' of the Bible an infallible character, but this only begs the question and makes such Christian apologetics more ridiculous in the eyes of sincere men" (p. 121). "The Bible is not the actual Word of God, but merely a human witness to what the Word of God did in and with men and history. . . . The words of the Bible are not to be believed because they are in the Bible. . . . In reading the Bible there comes to me a strange language, there confronts me a real God, and there emerges before me something about life that I do not discover anywhere else. It is because the Scriptures do this that they are 'sacred.' Not all the Bible does this for me. There is much in the Bible that is like chaff, or, rather like the seemingly insignificant parts of a watch. . . . There is a residue in the Bible that remains intact in spite of all its inaccuracies, its antedated cosmology and science" (p. 136).

Other statements of a similar tenor might be cited. It is true also that other statements of a somewhat different tenor might be cited indicative of the unique significance DR. HOMRIGHAUSEN like Barthians in general attaches to the Bible. But with these statements before us, it seems difficult if not impossible to suppose that DR. HOMRIGHAUSEN holds that view of Holy Scripture to which each and every member of the Board of Trustees and Faculty of Princeton Seminary is required to subscribe. Possibly he has modified his views (he is still a young man, born in 1900) since "Christianity in America" was written. If not, it would seem not only that he will have difficulty in making the required pledge (in case he desires to accept the call) but

that the Board of Trustees when it called him to this responsible position did not (as it declared in 1929) "feel that it has a solemn mandate from the Assembly to continue unchanged the historic policy of the Seminary and to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its entire history." There is also the question, Dr. HOMRIG-HAUSEN'S view of the Bible being what it seems to be, whether the General Assembly would confirm his election.

We sincerely hope that a satisfactory explanation of the Board's action will be forthcoming. In the meantime there would seem to be occasion for considerable misgiving on the part of the Alumni and friends of the institution.

ABRAHAM KUYPER CENTENARY



ALVINISTS throughout the world, particularly those of Dutch extraction, are observing the centenary of the birth of ABRAHAM KUYPER. It is altogether fitting that they should do this. Born on October 29, 1837—he died in his 84th year on November 8, 1920—KUYPER is widely recognized as the greatest of all modern Calvinists.

Through the courtesy of the REV. DR. JOHN H. DE VRIES, who has made so many of his writings available to the English-speaking world, we have been privileged for some months to publish for the first time in English certain of his remarkable devotional meditations—a privilege we hope to continue to exercise for many months to come. But while KUYPER'S devotional writings—he is said to have left approximately two thousand meditations—are sufficient of themselves to warrant the observance of the centenary of

his birth yet they were only incidental to his achievements as a whole. He was equally eminent as an editor, educationalist, statesman and theologian. His achievements when we consider the quality as well as the quantity of his labors were nothing less than phenomenal. Editor of a religious weekly as well as editor of the leading daily paper of Holland, founder of the University of Amsterdam in which he taught for years, a theologian who ranked with WARFIELD and BAVINCK, central figure of the anti-revolutionary political party he not only dominated it for half a century—he was Prime Minister of the Netherlands from 1901 to 1905—but left it so firmly established that one of his followers, DR. HENDRIK COLIJN, is today not only Prime Minister of that land but recognized as an outstanding statesman and economist. It is safe to say that there have been few figures in history who rank with him in genius and versatility.

KUYPER'S basic convictions are set forth succinctly but comprehensively in the Stone Lectures he delivered at Princeton in 1898—a new edition of which has recently been published by the Wm. E. Eerdmans Publishing Co. of Grand Rapids. Calvinism for KUYPER is not merely a theological system but an all-inclusive world and life view. At the same time he stressed the antithesis both in thought and practice between the Christian and the non-Christian. He was among the first to insist on the fact so fruitfully developed by the late DR. MACHEN, viz., that Christianity is today engaged in a life and death struggle with Modernism. We commend the October issue of *The Calvin Forum* to the attention of our readers. It is largely devoted to the life and labors of DR. KUYPER.

War Death Never Earns Heaven

By the REV. ALFORD KELLEY



WARS now exist in various parts of the world, many nations are expecting and preparing for war, and the signs of the times seem to indicate the possible approach of "the battle of that great day of God" at Armageddon.

On one day late in July the Japanese, in an air raid on Tientsin, North China, ruined a university, municipal headquarters, railway administration buildings, customs offices, freight yards and warehouses, ruining a large area of the city, China's second largest trade and commercial metropolis, while thousands of non-combatant men, women, and children were estimated to have been killed. Such scenes may be expected to be duplicated, when various countries are arrayed against each other in the final catastrophic conflict, as some think it will be, and the wicked rulers of the world, dictators, and their cohorts, ranged against God Almighty and His people, will be totally destroyed.

It is well, with such possibilities before us, to recall that, in the World War, it was believed by some persons that combatants killed in battle won Heaven. Even some chaplains, at the time, disregarding the fact that only Christ's sacrifice makes possible our salvation, declared their belief that this "Supreme Sacrifice" of men on the battle field, was a passport to eternal life, though the previous career of the contestants had, possibly, been a very sinful one.

Christ's sacrifice on the cross was to satisfy divine justice, not for His benefit, but to reconcile mankind to God through His substitution for them. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Such a false doctrine as getting to heaven through death in a battle is based on the idea that the enemy's weapon can blot out temporary life on earth and open the way for a sinner to eternal life into the presence of a Holy God,

holy saints and holy angels, with no preparation for such an existence.

No one can earn salvation through even a lifetime of good deeds, much less through a lifetime of evil deeds that end in involuntary death by enemies. "By the works of the law shall no man be justified." "Being justified by faith we have peace with God through our Lord Jesus Christ, who was delivered for our offences and raised again for our justification." But no one has ever lived a life of constant good deeds. "There is none that doeth good (absolutely and continuously), no, not one."

If we break one of ten links in a chain the chain is broken. If we violate one of ten commandments the Decalogue is broken. "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." "Cursed is every one that continueth not in all things which are written in the book of the law to do them," yet soldiers, like other men, have not stopped at disobeying one commandment, but they have disregarded more than one commandment, together with correlative forms of moral standards that legitimately develop from the ten commandments as compiled in various portions of the Word of God. Describing the New Jerusalem after this world ends, John, in Revelation, warns

us that "there shall in no wise enter into it anything that defileth, neither worketh abomination or maketh a lie: but they which are written in the Lamb's book of life." Practicers of other evils as Paul states: "drunkards, revilers, extortioners," and those who are given to "hatred, strife, seditions, heresies, envyings, revelings, malice, filthy communication out of their mouth" are of the number who "shall not inherit the kingdom of God." A new birth is needed for the new world. "Except a man be born again, he cannot see the kingdom of God." What opportunity has a man to be born again, when a shot takes his life?

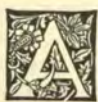
If a soldier can earn heaven by losing his life for his country, then a civilian gains heaven who dies when trying to save persons from a sinking ship or in a railroad accident or when an airplane falls to the ground. In other words, sinful men can secure salvation by losing their lives in some hazardous, altruistic, self-sacrificing undertaking. This false teaching does away with the necessity of depending upon Christ's vicarious atonement for man's salvation and repudiates the need of Christ as Saviour, who was called Jesus, by direction of the angel to Joseph "for He shall save His people from their sins."

Some Contributions of Historic Calvinism and Presbyterianism

By the REV. JOHN S. FOSTER, D.D.

Professor in Columbia Theological Seminary

Address Delivered at One Hundredth Anniversary of First Presbyterian Church, Anderson, S. C.



AND A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."
—Isaiah 32: 2.

The history of the Christian Church is often deemed void of interest and achievement, lacking in the stirring events which have determined the course of nations and given direction to the currents of human life. Men have gloried more in military movements and erected their greatest monuments to the heroes of the battlefield. The part the Church has played in the great drama of life has been obscured through ignorance and prejudice. She has been adjudged to be an other-worldly organization unconcerned about the temporal affairs of men who walk the pathways of existence. This conception is the fruit of immature thinking and has prevented men from looking upon the Church as the fundamental organization through which the noblest contribution of one's life may be given God and mankind. Her history, however, is a confirmation of the Master's words that as men seek first the Kingdom of God and His righteousness the all-embracing love of God through Jesus Christ will enrich with divine fullness every lawful interest of man. Christ is not alone the Saviour of the soul but the Bread of Life, the Water of Life, and the Light of Life as the Church has exalted Him in the discharge of her spiritual mission.

There is no great denomination whose history goes back through the centuries that has not made some distinctive con-

tribution to the higher interests of mankind as it has proclaimed the saving truth as it is in Jesus. But it is about some of the contributions made by the historic Church of which we are members that I shall speak. At the very outset I wish to pay tribute to other great bodies of Christian people who have made us their debtors through the influence of their testimony to our one Lord and Master. We recognize them as regiments in the army of the living God.

In commenting upon the beautiful language of Isaiah, "And a man shall be as an hiding place from the wind, . . . as the shadow of a great rock in a weary land," George Adam Smith says: "Isaiah gives us in this verse a philosophy of history. Great men are not the whole of life, but they are a condition of all the rest. The first requisites of religion and civilization are outstanding characters. History is swept by drifts—by superstition, error, poisonous customs, dust-laden controversies. What has saved humanity has been the upraising of some great man to resist these drifts, to set his will, strong through faith, against the prevailing tendency and be the shelter of the weaker but no less desirous souls of his brethren."

It is my purpose to show something of the work of Calvinists and Presbyterians in the world, how they arrested its deadly drifts and made contributions to the welfare of the race that were not stamped upon its passing moods but so intimately interwoven into its very texture as to be the prime cause of the beauty of character it possesses. To tell the story of Calvinism and Presby-

terianism is but to recount the veriest commonplaces of modern history. And yet the story needs to be often told for two reasons: First, it reveals the virile character of the faith which has been bequeathed to us as Presbyterians and the potent influence our fathers exercised in the struggle for human rights both toward God and man. We, ourselves, our children and our children's children should never let that story die; in the winning of the largest measure of spiritual and civil liberty ours has been a Church of martyr blood and bold initiative, of unconquerable spirit and brave leadership. Secondly, this story needs perpetual recounting to stop the mouths of blind unbelief and ignorant sentimentalism. The world is ever prone to tell humble faith that it has no place in its wide domains, that it is too tender to endure the rude blasts of its pulsating life. Now the world needs to learn this truth—and there is no more impressive way of enforcing it than in reciting the history of the Church—that the State has never gone before the Church and guaranteed its safety, but religion has gone before the State and made possible its existence with all the wholesome influences embedded within it. It is from spiritual soil that the peaceable fruits of righteousness, contentment and human well-being have sprung.

While holding in common with other denominations the cardinal truths of Protestantism, there are two distinctive features which have been and ever will be associated with Presbyterianism. It is through these distinctive features that she has profoundly affected the destinies of mankind. While not peculiar to her she has been universally recognized as their foremost representative. One is her form of government, the other her doctrinal beliefs.

Our Form of Government

Our form of government is representative. This is evidenced in the name by which we are called. The word "Presbyterian" is from the Greek term "presbuteros"—an elder. Authority is vested primarily in the people who elect their officers to discharge duties within the limits of a written constitution. Both elders and deacons are under law prescribed by the people whom they represent. Thus we differ from the Congregationalists on the one hand among whom church authority is directly exercised by the assembled body and from the Papacy and kindred organizations on the other in which authority is vested in the Pope or House of Bishops.

The far-reaching influence of this principle of government can be appreciated only as we place it against the background of history. The right of self-government which today is recognized as an inalienable right was won for man through religious conflict. It did not originate in the State and pass therefrom to the Church; it had its origin first in the Church and passed from her to the State. It was through the assertion of the right of man to religiously govern himself that the doctrine of the divine right of kings was overthrown and mankind started on the march toward modern democracy.

When the Reformed Church in France centuries ago decided under the impetus of Calvin's conception of church government to elect its ecclesiastical officers in opposition to the reception of those appointed by royal authority, the king said, "No; if the Church is conceded the right to elect its officials, it will not be long before men will be asserting the right to elect their civil rulers." He spoke the truth. John Calvin had implanted in the minds of men and led their hearts to love an inalienable right that was destined to hurl kings from their thrones and put an end to despots. "England, Holland and America," says Mr. Bancroft, an eminent historian, "owe their liberties to Calvinism."

In the last public address of Stanley Baldwin, late Prime Minister of England, delivered before ten thousand of the young manhood of his country he said: "We have abolished the doctrine of the divine right of kings; we will not permit to be substituted for it the doctrine of the divine right of the State; we will live and

die contending for the right of the individual under constituted authority." All unconsciously the influence of Calvinism was at work in the late crisis in England and nerved the heart of a brave man to stand for the rights of the people against the wishes of a monarch. And in every age till the end of time as men struggle for individual liberty the influence of this distinctive principle of Presbyterianism will be the heart throb of their endeavors. Politically, it will yet prove itself to be the Ark of the Covenant for the world. It may be throttled for the moment by despots and dictators but it cannot be destroyed. History will yet repeat itself. A force, a commendable force, has been unloosed among men that will brook no permanent tyranny.

Our Doctrinal Beliefs

Doctrinally we are a Calvinistic body. By Calvinism we are not to understand a system of doctrine originated by John Calvin, for there never lived a man who more reverently and humbly acknowledged the authority of the Word of God than he. But by Calvinism we are to understand that virile interpretation and logical arrangement of the teachings of Scripture he bequeathed the world. It is not a series of unrelated truths but a system of truth. Calvinism is Calvin's conception of God and His world derived from a study of His holy Word. It sends man into the world not in search of a mission but to discharge a mission. The Calvinism of Presbyterianism, however, is only so much of Calvin's exposition of truth as is embodied in our Confession of Faith.

There is space to mention only a few of the cardinal tenets of Calvinism. It is necessary that we know them if we are to understand our history and appreciate the motivating power of the men who espoused them. Writes Dr. Charles E. Jefferson, who is not a Calvinist: "The power of this theology lay in its three dominating visions," he says in his able address on Puritanism. "The vision of the majesty and sovereignty and holiness of God; of the sinfulness and unworthiness and spiritual impotence of man; and the immeasurable worth and high destiny of the human soul." Continuing, he says: "Calvinism in its fundamental doctrines passed into the blood of the Christian Church, there to remain forever. It passed like great drops of iron into the blood of men, turning their faces to flint and their weakness into the strength of Titans. It set up on the ruins of monarchy a commonwealth, and broke forever the power of the tradition of despotism on English soil. It sustained the heart of the Pilgrim Fathers on their long and desolate voyage across the Atlantic, and inspired them to write their immortal compact in the cabin of the 'Mayflower.' It nerved men in the wilderness to believe there could be a Church without a bishop and a State without a king. It was the belief that every man stood alone before God that made the American republic possible. We need to know the men of this faith in order to understand and appreciate the world in which we are living."

Heroes of the Faith

Let us survey briefly the lives of some eminent Calvinists and Presbyterians, who, standing at critical periods in human development, gave form and direction to its currents. We shall see men out of whose shadow advancing time shall never be able to carry mankind.

"There are some men," says Dr. Stalker in his life of Paul, "whose lives it is impossible to study without receiving the impression that they were expressly sent into the world to do a work required by the juncture of history on which they fell." The life of John Calvin was of this caliber. Under papal ignorance and usurpation in the sixteenth century Christianity had been converted into an external ordinance in which abuses and vice ran riot. Its most intolerable features were the perverting of the way of salvation from a purely gratuitous act of sovereign mercy to the possession of human merit; the domination of government and life by priestly orders to whom piety was a foreign element;

and the withholding of the Scriptures from the mass of the people and their consequent spiritual ignorance. The Reformation which swept these abuses aside did not break upon the world like the rising of the sun at midnight. It was the culmination of movements which had long been at work in society. "Protestantism," says Fisher in his "History of the Reformation," "was a return to the Scriptures as the authoritative source of Christian knowledge, and to the principle that salvation, that inward peace, is not from the Church or from human works ethical or ceremonial, but from Christ alone received by the soul as an act of trust. Whoever, whether in the chair of theology, in the pulpit, through the devotional tract, or by fostering the study of languages or history drew the minds of men to the Scriptures and to a more spiritual conception of religion was a reformer before the Reformation."

Prominent among these was Wycliff whose watch-cry was, "Back to the Scriptures," and John Huss, whose watch-word was, "Back to Christ." Wycliff's edition of the Bible, which was to have been placed in the hands of the people in opposition to the Roman Catholic Church which had excluded it, was published in 1384. It was immediately placed under the ban of the Papal Church and he himself subjected to persecution till his death. John Huss was burned at the stake in 1415. One hundred and two years later, in 1517, Martin Luther nailed to the chapel door in Wittenberg his ninety-five theses of Protestantism. His watch-cry was, "Back to the Cross." In Wycliff, Huss and Luther are embodied the three fundamental principles of Protestantism: The Bible, the only infallible rule of faith and practice open to all in the language of the people; Christ accessible to all and the strength of all through faith without the mediation of priest or image; and salvation through Christ appropriated by faith.

John Calvin was eight years of age when the hammer blows of Luther resounded throughout Europe. He belonged, therefore, to the second generation of reformers. He came to manhood in the midst of an ever-expanding struggle. In England, Scotland, Switzerland, Germany and France there was open revolt against the Papacy. The times resounded with the din of conflict. There was, however, no crystallized statement of the great principles for which the Protestants in the several countries were contending. Under such conditions, when twenty-three years of age, Calvin was born into the Kingdom of God. He espoused the Reformed faith; he became a champion of the authority of the Scriptures, of the priesthood of believers, of justification through the atoning work of Christ received by faith. Instantly he was recognized as the man whom God had raised up for the hour. His first striking contribution was his publication, at the age of twenty-six, of "The Institutes of Religion." It was a lucid, logical, scriptural presentation of the doctrines about which the tremendous religious controversies were being waged. Its popularity was evidenced by the fact that edition followed edition in rapid succession. It was translated into most of the languages of western Europe; it became the common text-book in the schools of the Reformed Churches and furnished the material out of which their creeds were made.

This, however, was but the beginning of the influence Calvin was destined to exert upon the rapidly changing society of Europe. Three years after his "Institutes" appeared he sent forth his first commentary on the Scriptures, which was followed by many others covering nearly every Book in the Old and New Testaments. To these as additional constructive agencies must be added his special sermons, his catechisms, his correspondence with crowned heads and other leaders in civil and religious affairs, his school of theology in Geneva, and last but not least in effective results, his Presbyterian polity which was the inspiration of representative government. "Certainly no one can read history," says another, "and be blind to the greatness of his work. He was neither prince nor Pope, and yet his work outshines that of both. Denying and defying the divine rights of kings, he established at Geneva a magistracy more enduring than any crown, more

potent than any scepter, while with the magic wand of his theological faith and genius he touched the rock from which flowed out over all the broad plains of modern Europe the life-giving streams of equality before God and democracy among men."

From the labors of Calvin in Geneva let us pass to a brief survey of affairs in the Netherlands, in which country Presbyterianism was to endure one of its sorest tests but from which it emerged to the benefiting of the liberty of mankind. The fertile domains of this heroic and liberty-loving people were a part of the empire of Philip II, one of the basest monarchs that ever sat upon a throne. An intense Roman Catholic, a puppet of the Pope, he declared his cardinal mission to be the extirpation of heresy which he adjudged to be anything opposed to the authority of the Pope. Upon the Netherlands his heavy hand fell with a severity that only a merciless and depraved heart could have devised and prosecuted.

Among this spirited and cultivated people William "The Silent," prince of Orange, was the foremost leader. William was by profession a Roman Catholic and had been the warm friend of Charles V, the father of Philip, but was opposed to the spirit of persecution. While hunting with Henry II of France that monarch incautiously disclosed to William the plot of himself and Philip to exterminate every heretic within their dominions. Not a muscle of the face of William gave evidence of the feelings of his heart as he listened to the story of the king; hence the name by which he will ever be known. But that recital eventually changed the tone of his life both politically and religiously. It led him to an avowal of the Reformed faith, which was Calvinistic, and to the determination to save the liberty of his country from Spanish domination.

Time forbids a recital of the persecutions inflicted upon him and the Netherlanders by the bigoted Philip. Their resistance unto victory through many years of relentless and unparalleled savagery is not surpassed in the annals of human achievement. It finally resulted in the establishment of the Dutch republic and the overthrow of the world-wide power of Spain. The potent character of the influence of this Calvinistic Presbyterian is further evident when we remember that the nation of which he was virtually the father was the most liberal of all the nations of Europe and afforded an asylum for the Puritans of England, the Covenanters of Scotland, and the Huguenots of France, and that from its shores after several years of sojourn among its people the Puritans, outlawed from England, sailed away in the "Mayflower" to begin the laying of the foundations of America.

As we are endeavoring to learn something of the contribution of Presbyterianism to the world's development, we cannot pass by the land of Scotland, the home of John Knox, that sturdy, heroic Presbyterian. "The fate of the Protestant movement in all Europe," says Lindsay, an impartial historian, "was involved in the struggle in Scotland against the Romish Church." At the moment there was a sense in which it was true that the most conspicuous figure on the stage of action for Protestantism was John Knox. When summoned into the presence of the queen who was seeking to uproot the Reformed faith she indignantly demanded of him an answer to these questions: "What have you to do with my marriage? And what are you within my realm?" To these questions Knox coolly answered, "A subject born within the same, Madam; and though I be neither earl, lord nor baron within it, yet God has made me a profitable member thereof, and I shall continue to oppose everything that is not in accord with God's Word." "It was language," writes another, "to which the ears of royalty were unaccustomed and for which royal ethics had no forgiveness."

The cry of Knox was, "Give me a Protestant Scotland or I die." God answered his prayer and the Scotland He gave Knox is the Scotland whose people resisted in solemn covenant the imposition of unscriptural usages, whose devotion to the cause of liberty

finally wrought the liberty of England, according to Macaulay, and the tone of whose life has been a benediction across the seas and around the world. "Geneva—Holland—Scotland—what might the world have been today but for these?" asks a prominent historian. "These have wrested the scepter of the world's dominion from the Latin races and the Romish hierarchy and placed it in the hands of the Anglo-Saxon and the Protestant. And by this agency civil and religious liberty have been established on a secure foundation and the heralds of the Cross have been sent into all lands."

Puritan, Huguenot, Scotch-Irish

Let us pass now, not to single names that shine with undying luster, but to great parties whose inspiration was Calvinism and Presbyterianism and who have accomplished more for men in modern times than all other influences combined—the Puritans, the Huguenots and the Scotch-Irish. The Puritans were Calvinists. "The settlement of New England," says Mr. Bancroft, "was the result of implacable differences between the Protestant Dissenters of England and the Established Anglican Church. John Calvin, a young French refugee, skilled alike in theology and civil law, in the duties of magistrates and the dialectics of religious controversy, entering the republic of Geneva and conforming its ecclesiastical discipline to the principles of republican simplicity established a party of which Englishmen became members and New England the asylum."

"The growth of Puritanism in England," says Fisher, "was mightily furthered by the teaching and preaching of Thomas Cartwright, who contended that the system of polity which the Scriptures ordain is the Presbyterian and that Prelacy, therefore, is unlawful. His views did not meet the approbation of the queen, but the controversy which they opened for the proper constitution of the Church, especially upon the question relating to Episcopacy, was destined to shake the English Church and State to its foundation." Calvinism sent not alone the Puritan into New England, but Cromwell, the master Puritan, to the seat of power in Old England, there to preserve the rights of man against oppression. When the head of Charles I rolled into the dust the doctrine of the divine right of kings was forever dead, and Calvinism was the executioner.

The Huguenot was the Calvinist of France. Moreover, he was a loyal Presbyterian. The Reformation in France was greatly aided by the Church in Geneva. French brethren of the Reformed faith were destined, like those of other nations, to feel the cruel and diabolical hand of Roman Catholic bigotry and hatred. We have not time to recite the story of their sufferings, of the faith broken with them, of the horrible massacre of unsuspecting men and women. In October, 1685, under the reign of Louis XIV, the final and crushing blow was sought to be delivered. It was the revocation of the Edict of Nantes which had guaranteed to the oppressed Huguenots the rights for which they had been contending. The cup of divine wrath was full to overflowing against the State and the Papacy, and out of unhappy and blood-drenched France over three hundred thousand of her best citizens, pure in life, fearing God, skilled in the arts and withal fashioned in the furnace of affliction to yield resistance to unlawful power, took their departure and transplanted themselves in Holland, in Germany, and in America to further the Kingdom of God in purity of life and worship and to stand for the inalienable right of man to serve God as conscience dictated.

The glory of the Puritan and the contribution of the Huguenot have for a long period obscured the part played by the "Scotch-Irish Presbyterians" in evangelization and the development of the free institutions in our land. Recent historians are now giving them their just deserts. We are learning that the main channel through which the transforming forces of liberty found their way into the New World was this Scotch-Irish influence.

Who were these Scotch-Irish and how came they in America? In 1607 six counties in the north of Ireland that belonged to two great nobles were forfeited to the crown because of rebellion and subsequent flight. James I offered the forfeited estates on easy

terms to settlers from Scotland and England. Most of these emigrants were of Covenanter and Presbyterian stock. In the north of Ireland, subject at times to persecution, they grew in numbers and power to such an extent that the members of the Established Church which had at first welcomed them became jealous of their increasing influence. In some portions of the land the Presbyterians outnumbered the rest of the population fifty to one. Upon these people of Scottish blood and tyrant-resisting proclivities the head of the Established Church in England, Queen Anne, the last of the Stuarts, sought forcibly to impose Episcopacy. And then these men of Covenanter memories, mostly Presbyterians, left their homes in Ulster and Antrim and in many thousands annually poured themselves into America.

Nearly one-half of the entire population of the Southern colonies were of this class. Prior to 1776, covering a period of seventy-five years, 500,000 of the Covenanter race had settled in the colonies, spreading over central and western Pennsylvania, through the Cumberland and Virginia valleys, through Tennessee, North and South Carolina, Kentucky, and over the wild regions north of the Ohio. And these were the men who had learned in the bitter school of experience that the liberty of the Church and the liberty of the State must stand or fall together.

Mr. Bancroft says: "The first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor from the planters of Virginia but from the Scotch-Irish Presbyterians." And of equal authority is Theodore Roosevelt who says in his "Winning of the West": "It is doubtful if we have realized in the leadership of our country the part played by that stern and virile people, the Scotch-Irish, whose preachers taught the creed of Knox and Calvin. They made their abode at the foot of the mountains and became the vanguard of our civilization. And these were the men who first declared for American independence. Indeed, they were fitted to be Americans from the beginning. They were kinsfolk of the Covenanters; they deemed it a religious duty to interpret their own Bible, and held for a divine right the election of their own clergy. For generations their whole ecclesiastical and scholastic systems had been fundamentally democratic."

Perhaps more than enough has been said to certify to us the necessity and the power of the Church in the complex life of man. Since the Fall the world has been living under the dispensation of grace, and as men have honored God and His Church through which He proclaims His grace God has honored men with His ever-widening love and beneficence. The Church should have no rival in the affections and endeavors of her membership. She is a sacred trust from God. Fundamentally she has cost the blood of the Son of God upon whom she is builded, together with the sacrifice and heroic sufferings of brave men and women unto whom her perpetuation was committed. The heritage of spiritual peace and the enjoyment of the beneficent blessings of a government of free men are ours because Christ sacrificially died for men and men dared believe God's Word and were willing to die for its truth.

The torch which has fallen from the hands of our fathers must be held aloft by us and passed on to others. We are passing through troublous times, but the course the Church must pursue has been charted for her by the Divine Hand. The great doctrines which gave her glory in the past and which have shed their benign influences over the present—the sovereignty and majesty and holiness of God, the Headship of Christ over all departments of life, the sinfulness and spiritual impotence of man, the necessity of regeneration by the Holy Spirit, the fullness of redemption through Christ received by faith, the Bible the only infallible rule of faith and practice, the Church a worshipping and seeking body of redeemed humanity, man a servant of the living God—these are the truths in which we must live in unswerving loyalty to Christ to give her power and glory in the life of today and perpetuate the gracious blessings of God for mankind. Only through such obedience can we honor God, enrich our generation, and make future generations our debtors.

Decatur, Ga.

The "Open Bible" and the "Unread Bible"

By T. MILLER NEATBY, M.D.

from "The Christian," London

NEXT year it is proposed to celebrate the fourth centenary of the setting up of the English Bible in our churches. The "open Bible" will be recognized as the greatest gift of the Reformation to the English people.

And what have we done with this priceless gift? How have we guarded this sacred deposit? It is still "open"—thank God for that; no priest can close it. That is a *negative* good. But an "open Bible" is no *positive* benefit to anyone if it is not read. Let us leave talking about the "open Bible." What about the "unread Bible"?

I

In the late 'sixties of last century JOHN BRIGHT spoke in the House of Commons about a certain "right honourable gentleman" as having entered his "political Cave of Adul-lam." As two members were walking home from the House (so the late LORD OXFORD and ASQUITH tells us in "Fifty Years of Parliament"), one asked the other, "Now, where did BRIGHT get that 'Cave' from?" "My dear fellow," his companion replied, "have you forgotten your 'Arabian nights'?" "Of course," exclaimed the other, "I remember now." Comment is superfluous.

But even amongst men of high literary accomplishment there has often been an extraordinary ignorance of the Scriptures. LESLIE STEPHEN, an eminent essayist and former Editor of the "Dictionary of National Biography"—also a somewhat bitter agnostic—referred, in one of his letters to PROFESSOR CHARLES ELIOT NORTON, of Harvard, to friends who had been to him "the cup of cold water which Dives wanted, and which Lazarus refused on true Christian principles." The ignorance of the passage is on a par with its venom. Dives begged Abraham to send Lazarus to minister to his thirst (there is no mention of a "cup"), and Abraham explained that it was impossible. Of Lazarus's feelings and wishes we are told simply nothing.

II

The historian, FROUDE, stated in one of his books that Rahab received commendation in the Bible for telling a lie. This "inexactitude" was more than "terminological," but it gained a considerable vogue. Many years ago, a school-master repeated this assertion in the writer's presence. Promptly challenged to substantiate the charge, he found himself without a case. "By faith Rahab perished not . . . when she had received the spies with peace" (Heb. 11:31). "Was not Rahab justified by works, when she had received the messengers and sent them out another way?" (James 2:25). For receiving the spies (faith), and contriving their escape (works), Rahab is commended. To the lie by which she sought to cover herself, there is no smallest reference.

RUSKIN took himself very seriously as a teacher of all

sorts of things—of the functions of bishops in apostolic times, for instance. In "Sesame and Lilies" he rightly emphasizes their office as "overseers" (the literal meaning of the word translated "bishop"). Rightly also does he ascribe many of the evils in the Church to inordinate love of power on the part of bishops. But he errs when he continues: "Their real office is not to rule; though it may be vigorously to exhort and rebuke: it is the King's office to rule." If RUSKIN had taken the trouble to study his New Testament, he would have known that the elders or bishops *did* rule. "Let the elders that rule well be counted worthy of double honour," says Paul (I Tim. 5:17), and three times in Hebrews 13 are elders or bishops referred to as "them which have the rule over you."

III

The carelessness with which the Bible is quoted is remarkable. The late W. T. STEAD, in the old *Review of Reviews*, once spoke of David as having "taught the men of Succoth." Not David, but Gideon, demonstrated the pedagogic virtues of "thorns and briers." Two years ago the writer of an article on "Precious Stones" in the *News Chronicle* stated that Job valued a virtuous woman above rubies. It was not Job, but Solomon.

More serious was LORD RAGLAN's misrepresentation of the Bible when, some three or four years ago, he urged a revision of our religious teaching of the young, having specially in view the unsuitability of the historical parts of the Old Testament. "This," he said, "at present involves holding up to the very young as patterns of morality such monsters of cruelty as Moses, Joshua, Samuel and David." The tirade about "monsters of cruelty" need not be taken too seriously, and in any case it is a matter of opinion rather than of fact. More serious is the direct implication that the Bible holds up these heroes as "patterns of morality." Now, this is simply not true. It is, in fact, notorious that the Bible relates with devastating candour the failures—the little meannesses and the big sins—of its great men.

IV

Pray silence for PROFESSOR JULIAN HUXLEY, intervening with an article in the *News Chronicle*! How does he fare? He actually writes: "Of course LORD RAGLAN might have added to his list such consummate practitioners of deceit as Jacob." And where, we may ask, does the Bible hold up Jacob as a "pattern of morality"? Where, indeed, is the lesson (desirable, surely, for the "very young") that trickery does not pay, more powerfully and impressively taught than in the career of Jacob? Driven into exile, bending under grinding toil, thwarted and wounded in his deepest affections, bereaved and dishonoured, harassed by endless family dissensions, distracted by sorrow upon sorrow,

through what seas of trouble, breast-high, often over his head, did Jacob struggle to that peaceful haven in which at long last he closed his eyes!

But JULIAN HUXLEY is an old offender. A dozen years ago he wrote in the *Radio Times* as follows: "Up to the eighteenth century it was generally believed that quite complicated animals, like maggots, could be spontaneously generated out of decaying meat, and Virgil shares with the Old Testament the belief that bees could be thus produced out of the carcase of an ox." If eminent biologists must make incursions into the province of Biblical lore, why do they not keep a CRUDEN'S "Concordance" cheek by jowl with their "Whitaker," and their "Who's Who"? It would save them from ludicrous errors. The beast slain by Samson, in whose carcase, some twelve months later—the time that normally elapsed between the Israelite's betrothal and his marriage—he found a swarm of bees and honey (Judges 14: 8), was not an ox, but a lion.

But, more important, there is not so much as a hint in the narrative that the bees were produced by spontaneous generation from decaying meat. Picked clean of all its soft parts by hordes of insects and birds of prey, the carcase at the end of a year would be a mere skeleton, with the dry skin stretched tightly across, and would offer a clean and commodious living-place for any bees seeking quarters. Nor is there in Samson's famous riddle any suggestion that he thought the bees had originated by spontaneous generation.

V

The Bible is "open." Let these pundits of science study it. But some official teachers of the Christian religion, also, might study it with advantage. For ignorance and reckless assertion it would be hard to beat the following. DR. MAUDE ROYDEN, in "Sex and Common Sense," having said of the first chapter of Genesis that "There is no suggestion here that one sex was simply to be the servant of the other" (which is, of course, true), continues: "*That occurs in the second chapter*" (italics mine). It is probable that many who have never read their Bibles with any care would accept unquestioningly such a statement, coming from such a source. They could not imagine that so dogmatic an assertion was not only untrue, but absolutely without any foundation whatever.

Let anybody read the second chapter of Genesis and produce therefrom any verse, or portion of a verse, that affords even a vestige of support for the suggestion that the woman is the servant of the man. Woman is formed from the man and brought to him, and the man welcomes her as bone of his bone and flesh of his flesh, to be called a woman because she is of his identical nature—so intimately and absolutely one with him that in the attraction of that perfect unity the man is ever after to break the dearest of his earlier ties! Where, we ask, is the smallest hint of one sex being, in any sense whatever, the servant of the other?

VI

If leaders of thought, and even of religious thought, betray such unfamiliarity with the Bible, what wonder if the novices and raw recruits are found wanting? Some

three years ago CANON MAYHEW expressed in Convocation his concern at the ignorance of the Scriptures shown by candidates for Holy Orders. "England," he went on to say, "has really ceased to be a Bible-reading country."

On many hands we hear that our nation is slipping fast into paganism. Yes, and the path to that abyss has been soaped by the unctuous rationalism that assures us that the Bible must be investigated "in precisely the same way in which we reverently and seriously study any ancient literature." We may plan campaigns to stem the downward rush. We may issue calls to Revival even on the steepes of Gadara. But our calls are stage thunder and our campaigns pompous futilities unless there is a call back to the Bible, and a campaign to revive the knowledge of the Word of God.

The Word of God! A strange and almost obsolete phrase! We read nowadays commentary after commentary upon the Books of the Bible, and never come across any suggestion or assumption that these books are God's Word. *Ilico*, of the *British Weekly*, three years ago boldly declared the cause of the failure of Nonconformity in the post-War days to lie in the fact that Nonconformity had "forgotten or despised its one constructive constitutive principle, the foundation alike of its theology, its policy, and its discipline—the *Word of God*" (italics mine). And Nonconformity is certainly not alone in this.

VII

It is one thing to celebrate the "open" Bible. It is quite another to *read* that open Bible. It is yet another, and vastly other, to read that open Bible AS THE WORD OF GOD. If we really believed that the Bible was the Word of God—if, in other words, we adopted towards it the attitude that our Lord adopted towards the Old Testament, then, rather than sit in judgment upon it, we should allow it to sit in judgment upon us. If we really believed, as Christ believed, that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled," we could never be found saying, as the author of "It Happened In Palestine" says: "I rarely read the Old Testament, except some of the Psalms, the prophecies, and some selected passage of great beauty and undoubted inspiration, which really reveal a God worthy of worship."

Nor could we escape the force of our Lord's endorsement of the Old Testament by any plea of a "self-emptying" on His part; for He distinctly declared that He had not spoken "of Himself," but only according to the commandment of the Father—and yet more, that the man who received not His words had one that judged him—"The word that I have spoken the same shall judge him at the last day."

But if people no longer think of the Bible as the Word of God, and no longer trouble to read it, is it not because of the many doctors of the Church who have, for more than a generation, taught them that little reliance can be placed upon it? If the "open Bible" was the greatest gift of the Reformation, has not the "unread Bible" been the most conspicuous gift of destructive criticism, to the people of England?

A Meditation Christmas

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

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

[This is the first of a series of Meditations on Christmas by Dr. Kuyper which we hope to publish from time to time. We expect to publish the second in our Christmas issue.]

Rejoice greatly, O daughter of Zion; Shout O daughter of Jerusalem: behold thy King cometh unto thee, he is just, and he is a Saviour; poor and riding upon an ass, and upon a colt the foal of an ass.—Zech. 9, 9.

WHAT charms, what inspires us, what tunes all Christendom everytime again to such holy joy, when the year hastens to its close and the floodtide of Christmas is again proclaimed amongst us? Easter also, and the feast of Pentecost inspire holy gladness, but the brightness of our Christmas outshines every other floodtide. Among all our feastsdays in the mind of God's children the "blessed Christmas" in holy order was ever in the fore. This found its expression already in wishing each other a "blessed" Christmas, and in all Christian lands the glory of our Christmas still by far surpasses that of all other festal days. Undoubtedly many attending circumstances assist in this. The dark winter month of December limits us more directly to the family-circle, while at Easter, and especially at the feast of Pentecost rejuvenated nature lures us into the out-of-doors, and scatters the members of the household. The contrast of the darkness of the short days with the light that shines forth from Bethlehem's crib has something bewitching in it. The long evenings at the end of the year impart more form and outline to the keeping of Christmas in the home-circle, than to the keeping of the floodtides that occur in spring. With Christmas come vacation-days for our schools and all sorts of occupations. And as in the wintermonth there is nothing to divert and scatter, these days are lived through in closer intimacy and more than at other times can be arranged for the keeping of the feast. And yet, the high jubilation of our Christmas cannot be explained from these accidental circumstances, and the deeper cause of our Christmas joy must be looked for in what Zechariah indicated in these words: *Rejoice greatly, O daughter of Zion, and shout ye daughters of Jerusalem, for behold, thy King cometh and He is a Saviour.* (Dutch vers.)

What in our Christmas always interests us again and never loses its charm, is the Divine poetry that floods our Christmas feast. In God everything is poetry; in the Holy One there is no prose, but in God poetry is reality and actuality; while with men it can never be anything more than an effort to let imagination go out above reality and as our God poetizes by creating, so in

our fantasy we poetize after Him. And in Bethlehem everything is Divine poetry, but which expresses itself in what actually happened. We would have located the birth of our King in Jerusalem, God lets our King be born in the insignificant Bethlehem, two hours journey southwest of Jerusalem, in order to put the contrast between the might and glory of our King and the lowliness of the place where He was born before us in strongest possible lights. Our King borrows nothing of earth; all the glory in which He comes to us, beams forth from heaven. Even in this forgotten Bethlehem a stable is chosen to be the place where Jesus first shall see the light of life, and in that stable a cave in which not a royal cradle, but a crib, for feeding cattle, is the bed where first our King is laid. It is as though everything had worked together to reduce everything this world can bring Him to the least and most insignificant denominator, in order that the lightbeam that descends from above into our darkness should remain entirely unbroken. There by the crib that incomparably tender figure of Mary, a forgotten one among the daughters of Israel, whose one desire is to be a "handmaid of the Lord," and who yet by the greeting of the angel Gabriel was exalted high above all women. And not by, but at a distance from that crib, in the field the shepherds, who watched their flocks, and then, high above them, that angel-host, celebrating in heavenly song God's praise and man's salvation, and herein again the selfsame contrast between those shepherds who even in Bethlehem were scarce of any count and those high spirits of God's throne come down to this earth. When presently those shepherds approach the crib, in them humanity draws near, represented in its lowest rank, but jubilating in the heavenly song that had enchanted them. It is not otherwise with the wise men, who not from Jerusalem, and not even from Israel but from a heathen land come to worship our King and surround the crib with the wealth of their gifts. And when presently the man who as king of Jerusalem sat on the throne, frightened by the report that our King was born, sent out his armed band to Bethlehem, in order to take the life of the Babe that had been born, again that selfsame holy poetry of Joseph's dream, and the flight into Egypt, and finally the

rich gifts of the Wise Men from the East to provide in Egypt the means of support of Mary and Joseph and their holy Babe. So here it is poetry as no genius could more poetically have dreamed it. And by reason of that holy, that Divine poetry, here speaking in the actual occurrence, all ages have placed Christmas in so transcendent a light as ever yet charms so captivatingly all those who are true of heart.

Yet to the early Christians the impression of the birth of our King must have been far more touching. They were not yet used, as we, to the Divine poetry, that speaks in the crib and in the angelsong. To them the impression was entirely new, for the first time entering into their imagination and the horizon of their faith, and, more than is usually recognized, there is nothing that so weakens the impression of the event, as the familiarity with it from early youth. We see this in everyday life. He who overtaken by deadly disease is put to bed, and presently by God's mercy is permitted to get up from the sickbed again, and enter anew upon the interests of life, in the first weeks of his recovery is full of the praises of the Lord for the grace that was bestowed upon him, and in his heart sings psalms unto God, who spared him. But ten years after, almost the whole of the sacred impression is gone, and the deliverance God brought him is forgotten. It is glorious to be saved, but once saved, we become accustomed to our blessed state, and thus the exhortation of the Psalmist: "Forget not one of his benefits" speaks of guilt and ingratitude to our heart. And it is stronger still with the case in hand, for of Bethlehem we have already sung as children, and all the years of our life the anniversary of Christmas has come back to us. For us there is in the Christmas feast nothing more that surprises, that pours, as it were, the oil of gladness upon us, that comes to us with the charm of newness. We were used to it in early youth, and have been used to it all the years of our life. And necessarily this has weakened the impression. Of what made the heart of Mary and Joseph, of the shepherds in Ephrata and the Wise Men of the East as with ecstasy thrill and tremble, we can scarcely picture to ourselves. And when, even now and with every returning Christmas the impression of the blessedness of this feast affects us so overwhelmingly, you realize, how overwhelmingly the Divine poetry of our Christmas must be, that it nevertheless always again quickens such sacred joy in the heart of all God's children, and as though there were no suggestion of anniversary always again affects us with such blessed ecstasy. So mighty an ecstasy, always renewing itself again, has never gone out from any human poetry. Such a maintenance of the mighty impression is only thinkable with the Divine poetry that addresses us from Bethlehem.

Among all nations, throughout all antiquity, there was a lively sense in the heart of the best that *there was something that was bound to happen*. The sense of sin had not entered deeply, and one could give no account of what was lacking in our human life, but one keenly realized that things could not remain as they were. There was an urge in their heart, that found no satisfaction; a striving and endeavoring that led to no result; one saw before one's eyes and himself toiled amidst a misery, from which there was no escape. There was a never reconciled struggle in the heart between what that heart desired and experienced and endured. So it could not remain, there had to come a change, something had to happen, that would bring about a new order of things. One knew not, how nor whence it would come, but ever expectantly, hopefully, making forecasts, looked forward to what was to come to pass. Of this poetry sang, for this Wise Men pled, genius made surmises, the people called for it, but it did not come, and all things continued as of old. What was tried miscarried, what one sought to formulate disappointed. From the world, the world could bring no salvation. Neither the mightiest among the princes of the earth, nor the above-measure wise among the wise ones of the world, nor poet nor prophet knew how to change the condition of life. It continued as it had been. Darkness with pseudo and artificial light. One great dissatisfaction that consumed the heart, one pitiful misery that made life a plague. And this kept on and this lasted, until from Bethlehem the light arose, and in the Crib a royal Babe was given us. What the wise and the mighty of the earth had not been able to do, that God brought to pass. Suddenly through the dark cloud of wrath broke a lightbeam of compassion. From Israel salvation was to be and in Israel our King is born. Since then life has changed. For dissatisfaction came blessedness, for struggle in the heart holy peace. The deadly tension relaxed, and harmony lost in paradise returned. In the heart of God's children there was joy, with full draughts heavenly gladness was drunk in, and from happiness-drunken hearts a jubilant chorus went up from all ends of the earth. The great burden under whose weight the human heart had grieved and mourned was removed from these hearts. For salvation, for deliverance, had been the call, the crying and the tears throughout all ages, and lo, this salvation God now imparted to this world. Now *she had her Saviour*, and in that Saviour saw assured for herself an eternally perfect salvation.

It is this "good will towards men" that raises the feeling of joy from the depth of the heart at Christmas, the more so where we know that the whole round earth rejoices with us. In solitude also one can be glad and rejoice over a personal benefit that has come to us, but the note of the heart strikes much higher, when we know, that others,

that many rejoice with us; that the joy that thrills in our heart bears a universal character, and that far from being alone in our song of praise, on all sides we overhear the echo of the same, and realize that our own jubilancy is but the echo to the anthem that rises from other hearts. A feast in a family is already higher tuned than a feast in a single household; and when it is a feast in which a whole city, yes, a whole country has part, then sparks glow that ignite all hearts, makes the exhibition of joy to become noisy, so that it even turns into hilarious excitement. Then everyone runs out, it is all one rejoicing in the street, one puts out the flag and ignites the light of joy. Exhibition of joy on the part of many sounds so much higher than rejoicing in private over some good fortune that came to you alone. And this applies also to the spiritual realm. In your inner room you can sing alone a psalm of praise, but it tunes your heart much higher, when in the congregation of the Lord you join in with the song of worship that ascends beneath the vaulted ceiling of the house of prayer. The whole book of our glorious psalms is bent upon inspiring everyone together that went up to God's house. And this is the stately rejoicing of our Christmas, that we know that on the same morning, on the self-same day, on which we sing our festal song, among all peoples and among all nations throughout the world, all thoughts and minds among the Lord's people concentrate themselves about the crib of Bethlehem, that from all regions the song of praise ascends, that not we alone, but that all jubilate with us together, and that from sea to sea and to the ends of the earth rejoicing and jubilation ascend for what God has given us in the Babe of Bethlehem. All hearts are full of it, every mouth runs over in thanksgiving and worship. That at Christmas the rejoicing is world-wide, that everywhere expresses itself in angel-songs, inspires also the joy of our own heart to higher exaltation.

Now everyone knows what is meant by a *panacea*. It means a medicine that cures all diseases, a wonderherb that brings recovery from every sickness. Such a panacea had been sought but had never been found; but in Jesus, our King, this panacea is given us of God. To find one medicine against all needs and sicknesses of soul and body, it was necessary for what would save, to descend and permeate down to the deepest root, whence all need and misery sprang. And this exalts the Babe of Bethlehem above all saviours. From our sin and guilt came all this misery, and that very sin and guilt Jesus alone can bring to nought. Already during his stay here on earth this was so comfortingly evident. Surely, He came to save our soul from death, yet there was no need that came His way, but He knew how to relieve it. Thus in the full, all-embracing sense He was the Christus Consolator. He forgave sin, He died for our

guilt, made the Holy Ghost to descend into the soul, but He also fed the hungry, healed the sick, comforted the bereaved, raised the dead. He saved *man* in the full significance of his humanity, spiritually, internally and externally from the misery which the curse had brought upon us. This makes God's gift in the Crib of Bethlehem so rich, so far exceeding every other help that had been proffered. With Him the Divine life and with it Divine strength enters into our human nature and brings the salvation that had been hoped for into that root itself of our human life, in order from that root in and through all the ramifications of our human life to ascend and to bless all of our human existence, already here by way of foretaste, and once in the realm of glory as the reborn humanity shall shine as to soul and body in like glory as that wherein He Himself already now sits upon the throne. There is no need of anything additional to this Babe of Bethlehem; there is nothing conceivable to supplement Him. As far as our guilt and misery extend, so far extends also the outshining of the salvation which Jesus brings. The world has looked for a panacea, but found none; but our Christmas feast speaks of it, for in Christ the all-embracing medicine is allotted unto us, before which every outflow, every bitter fruit of sin and misery recedes.

Therefore from of old the prophet of Israel calls out to us: "Rejoice greatly, O daughter of Zion: for behold *thy King* cometh." Of course, only the daughter of Zion celebrates Christmas in deeper, holier sense, only God's people know how to estimate according to its worth what in that Babe of Bethlehem God imparted unto us. Also they that stand far off, inspired by our joy, join with us in the song of praise, but this is merely an echo to our song, and rises no higher than the level of sound and words; only he who in this Babe of Bethlehem hails *his Saviour* is capable of the higher Christmas celebration. But for this reason all the joy of God's people concentrates itself into this one thought, that behold *our King* is come. A King whose dominion forms a Kingdom, and in that new Kingdom unites all His chosen subjects into one holy band. In the world they stand scattered and divided, and yet we know that we must be one, that one lifetic must wind about us all, and that in this unity all of us together must appear before our God. An army without a general is lost, a people without a head declines. And therefore, what we need is just such a King as is given us, who rules, directs and leads us all, and lifts His protecting shield over all of us together. Such a King, such a Head all nations that stand far off lack, while to us this our King is given in the Babe of Bethlehem. We are no longer like a ship that drifts round without rudder, but our King seated upon the throne of glory has taken the reins of our life in hand. He rules in everyone's heart personally, and at the same time rules them

all together. So there comes certainly in our course, that we are no longer left to ourselves, but feel and realize that we all the days of our life stand under higher leading, and that the regimen of our King in our struggle and difficulty also comes to our aid and delivers us out of it. Yea, that blessing of Jesus' Kingship extends itself still further over us. Our struggle is not alone with sin in our own soul, but equally strongly, if not more strongly, with the powers that from the world and from the kingdom of demons time and again direct themselves against us, inwardly to poison us and presently to make us prey of corruption. And this now is our jubilation at Christmas time, that in the crib we have received our King, who can vanquish these unholy powers; who fights with and for us against Satan and his demons, and, provided we are faithful to Him, can and will avert from us the deadly danger in every need of soul. A King to us is that Babe of the Mother Virgin, but just because He is our King, is He our Saviour. Our Saviour also now, to make us pass from death into life, a Saviour to reconcile our guilt and deliver us from our sin, a Saviour who as true High Priest suffers with and for us and delivers us, a Saviour who directs and leads us, rules and in battle inspires and goes before to face the foe, and presently a Saviour, who, when here the last fight shall have been fought, guarantees us an eternal glory, and shall set us on His throne, with Him to reign as kings. At Easter and Pentecost we commemorate part of this our given salvation but Christmas is therefore the richest, because it does not publish the salvation in part, but in its all-embracing fulness. At Easter it is our King who overcame death, and at Pentecost our glorified King, who sends us the gift of the Spirit, but at Christmas we commemorate *the full Christ*, to whom we bring our undivided, everything — including homage. Here the lightbeam that shines down upon us from on High is still undivided and unbroken. Everything that angel tongue or human lips have ever glorified in Christ lies as though concentrated in the Babe of Bethlehem. *King, Saviour* is the short all-embracing word, whereby this holy Babe is introduced to us. As yet we do not look upon this Babe as such, it all lies in that Babe as a not yet unfolded mystery hidden to us. Neither the shepherds of Ephrata, nor the wise men of the East would in this Babe have surmised what wealth of salvation in His God-human heart had come to us. But presently this Babe grows to be the Christus Consolator, the Man of Sorrows, the Lamb of God that will pour out His blood for us, until finally from this mystery of the Babe of Bethlehem unfolds Himself *the King of glory*, who now sits on the throne at the right hand of the Father. And therefore at our Christmas feast it is incumbent above all else that he who has ears to hear now worship his King and his Saviour and to Him sing honor and praise.

The Old Time Communion Service

THERE are no memories clearer or dearer than the recollections of the old time communion services. My parents moved into town when I was three years old, but they never forgot the country church and its simple worship. The fact is that our town church was not much removed in any way, except as to location, from the rural church. We had no organs and no choirs, but everybody sang. Hymnbooks were very scarce, and the minister very often "parcelled out" the hymns, that is, read two lines, which were sung, and then he read two more, and so on to the end. The singing was general and hearty.

Robert Burns has something on the matter of song at family worship that was like some of the church singing. Gathering his family into one room, the father got "the big ha' Bible, ance his father's pride," from which he read, after singing. I recall the singing at family worship, a practice long since abandoned almost universally. Says Burns in his "Cotter's Saturday Night":

"He wales a portion with judicious care,
And 'let's worship God,' he says with
solemn air.
They chant their artless notes in simple
guise,
They tune their hearts, by far the noblest
aim;
Perhaps 'Dundee's' wild, warbling meas-
ures rise,
Or plaintive 'Martyr,' worthy of the name,
Or noble 'Elgin' beats the heavenward
flame,
The sweetest far of Scotia's holy lays.
Compared with these Italian trills are
tame.
The tickled ear no heartfelt raptures raise;
No unison hae they wi' our Creator's
praise."

As I write, "Protection," "Lennox," "Ortonville"—a host of the old tunes of which I never tire—come to mind. I can hear my mother's voice in "How firm a foundation, ye saints of the Lord," sung to "Protection," of course. But the song that lives is the communion hymn.

Let us approach that precious old hymn as the service progresses. Preparatory services began sometimes as early as Thursday and continued to Monday or Tuesday, including of course the high day with the solemn feast. This was the church's harvest time. When I came upon the scene, the communion tokens had about ceased to be used. These were bits of metal or cardboard. On the latter were the words, "This do in Remembrance of Me." These were secured at Saturday's service to be presented before the Supper on Sabbath.

There were no noisy automobiles with their spluttering and hornblowing. One could feel the solemn stillness of the day. The minister announced a doxology. The hymn-books had a department for doxologies of all the meters. The services continued very much as they are conducted today. The sermon was in keeping with the spirit of the communion, and was always a real Gospel message. At the conclusion of the message the minister read what we Presbyterians call the warrant for the Lord's Supper, and would sometimes make a few remarks. Then came the invitation to all God's people, "all members of an evangelical church in good and regular standing." There was always a solemn warning lest there be an unworthy partaking of the Supper, and an earnest call to the unsaved. Then came a most solemn act, never seen in our churches today. The communicants as designated were asked to occupy the central block of pews, often many coming in from the side pews and the rear of the church. Many not able or willing to comply with the condition of the call crossed to the side pews. This was a most powerful appeal in the concrete and doubtless many a soul wondered as the hymn puts it, "What if my name should be left out!"

Sentiment seems to be averse to this practice now, but its omission is one of my regrets. Then came the communion hymn. I can never forget it. The tune was a vibrant minor called "Windham." The words were one of Watt's immortals. Read carefully and note how it tracks the Saviour's words and actions:

'Twas on that dark and doleful night,
When powers of earth and hell arose
Against the Son of God's delight,
And friends betrayed Him to His foes.

Before the mournful scene began
He took the bread and blessed and brake;
What love through all His actions ran!
What wondrous words of grace He spake!

"This is My body broke for sin:
Receive and eat the living food;"
Then took the cup and blessed the wine;
" 'Tis the new covenant in My blood."

"Do this," He cried, "till time shall end
In memory of your dying Friend;
Meet at My table and record
The love of your departed Lord."

Jesus, Thy feast we celebrate,
We show Thy death, we sing Thy Name,
Till Thou return and we shall eat
The marriage supper of the Lamb.

After the supper thanks were given, and "when they had sung an hymn they went out." Heaven had come down to the congregation, "And glory crowned the mercy-seat."
—George F. Robertson, D.D., in *Christian Observer*.

Book Reviews

THE FAITH WE LIVE BY: AN EXPOSITION OF THE APOSTLES' CREED. By Earl L. Douglass. Cokesbury Press. pp. 190. \$1.50.

THE author of this book is a signer of the Auburn Affirmation. We naturally expected, therefore, that it would contain much to criticize, little to commend. In this respect we were happily disappointed. The exact opposite proved to be the case. It is relatively infrequent that we have read a book that we can so unqualifiedly commend—whether we consider its contents, its literary form or the spirit by which it is animated.

This book, as the sub-title indicates, contains an article by article study and exposition of the Apostles' Creed. This is preceded by an historical chapter dealing with the rise and growth of an Apostolic Creed as well as by an introductory chapter. This introductory chapter is significant (especially as coming from a signer of the Auburn Affirmation) by reason of the emphasis it places on the fact that "Christianity is a religion rooted and grounded in definite historical occurrences." The following statements are typical: "The gospel . . . is not what anybody said or taught, not even Jesus himself; it is the good news that certain things had happened, that they had happened under the providence of God, and that they were the means whereby man is forgiven his sin and reconciled to God" (p. 1); "Christian doctrines are not theories, much as those who scoff at all other aspects of religion save its practical aspects would have us believe. Doctrines are statements of certain things which happened, and of the meaning of those happenings. When Christian experience seeks any other basis than fidelity to the facts of sacred history, the issue must inevitably be disappointment and skepticism" (p. 4).

The publishers, not without warrant, speak of this book as "indicative of the present trend toward evangelical Christianity and conservatism which is slowly but surely taking place in the experience of Christians who not so long ago identified themselves as liberals." It seems quite clear that there has been a rather marked change in Mr. Douglass' viewpoint since the Auburn Affirmation was issued.

Mr. Douglass has given us an eminently practical discussion of the Apostles' Creed—one, moreover, that is adapted to the needs of Christians everywhere. Mr. Douglass is pastor of the Summit Presbyterian Church of Germantown, Pa. It is even more important to note that he has been selected to continue the series of Sunday School Lessons prepared for so many years by the late James H. Snowden. This augurs well for future of this series.

REFORMED DOGMATICS. By Louis Berkhof, Professor of Dogmatic Theology, at

Calvin Seminary. William B. Eerdmans Publishing Co. pp. 293. \$5.00.

THIS is the fourth and concluding volume of Professor Berkhof's monumental work on Reformed Dogmatics. We have already highly commended the three preceding volumes so that there is little to be done in this connection beyond saying that this volume continues on the same high level that characterized its predecessors. As a result there is added warrant for repeating what some of our readers may recall we said following the appearance of the preceding volumes, viz., "It is hardly too much to say that this is the most important work in Systematic Theology, from an American source, that has appeared in recent years."

This volume supplies the most obvious lack in the preceding volumes, viz., the historical background of the dogmas Professor Berkhof had so ably expounded. This volume deals with the History of Dogma in the strict rather than the loose sense of the term. This means that it confines itself for the most part at least to those doctrines which have received creedal expression at the hands of the Church. Its author modestly asserts: "The book now offered to the public does not pretend to be a complete History of Dogma, but only seeks to supply the material that will promote a proper understanding of the historical origin and growth of the main doctrines of the Church." The doctrines which receive fullest treatment follow: the doctrine of the Trinity, the doctrine of Christ, the doctrine of sin and grace and related doctrines, the doctrine of the atonement or of the work of Christ, the doctrine of the application and appropriation of divine grace, the doctrine of the Church and the sacraments, and the doctrine of last things. This volume will be especially appreciated by those who use it in connection with his Dogmatics proper.

We congratulate Professor Berkhof on the completion of this series of theological volumes and the Eerdmans Publishing Co. on the attractive form in which they have been presented to the public. They have given us an exposition of the Christian faith, written from the Reformed point of view, that no serious student of theology, whether he be professor or pastor, can afford to neglect.

KARL BARTH'S IDEA OF REVELATION.

By Peter Halman Monsma, Th.B., Ph.D. Somerville Press, Inc., Somerville, N. J. pp. 218. \$2.00.

THIS is not what might be called a popular book but it is one that will be welcomed by serious students of Karl Barth's theology. It was prepared by its author as a part of the requirements for the degree of Doctor of Philosophy which he received from Columbia University last year. Previous to that Dr. Monsma had graduated from Princeton Seminary in 1933 where he

won the Gelston-Winthrop fellowship in systematic theology, studied in Bonn University, Germany, and had the privilege of membership in Barth's *Dogmatische Sozietät* during the winter semester of 1933-1934. The task that now Dr. Monsma set before himself was "to reach an exact understanding of the origin, development, and present status of Karl Barth's theology and to evaluate it in the light of this understanding." The title of the book indicates what Dr. Monsma regards as central in Barth's theology. Approximately the first half of the book concerns itself with the origin and development of Barth's theology. The second half is devoted to an exposition and critique of Barth's idea of revelation and faith. Dr. Monsma's conclusions are at variance with Barth's basic ideas. He holds that a God between whom and man there is such an unending qualitative difference or absolute discontinuity, as Barth posits, would be a God which could never be known by man whether through ordinary channels or by revelation. He holds, moreover, that Barth's conception of faith as a somewhat that has an independent validity is untenable. He holds that Brunner's criticism of Barth at these points is warranted and attempts to do what he thinks Brunner has failed to do: show the logical difficulty and weakness of Barth's position. We commend this book to the attention of the more scholarly of our readers. It deals with points vital to any proper evaluation of Barth's theology. It at least makes clear that we should "stop, look and listen" before we give anything like unqualified approval of Barthianism.

MISSIONS TOMORROW. By Kenneth Scott Latourette. Harper & Brothers. pp. 220. \$2.00.

THIS book bears the date 1936. We owe our readers an apology for not having sooner brought it to their attention. It is about the best—certainly the most generally informing—book on missions that we have read in many a day. It is a book that should be in every missionary library and read by every student of missions. Its author is Professor of Missions and Oriental History in Yale University.

Professor Latourette indicates in his preface the audience he had in mind in writing this book. "It is intended," he writes, "for mature students, for pastors, and for thoughtful laymen and laywomen. Some of these are wondering whether the missionary enterprise may not have been a mistake. Still more, they are asking whether, amid all the clamorous needs of the world today, there continues to be reason for it. To them, if they know anything at all of missions, the great outpouring into them of life by the generation which is now beginning to pass off the scene was a notable expression of Christian idealism. They are inquiring, however, whether the devotion of the present generation of Christians ought not rather to be directed toward such urgent

tasks as the reduction of the danger of war, the reconstruction of our economic and social systems, the struggle for religious liberty, or, perhaps, the revival of Christian vitality in nominally Christian lands. It is for those who are raising such questions that these pages are primarily intended."

Professor Latourette makes no effort to conceal his bias. He frankly admits that he is thoroughly committed to the missionary enterprise. Moreover while it is somewhat disquieting to find him referring his readers to D. C. Macintosh's, *The Reasonableness of Christianity*, in lieu of a personal discussion of the presuppositions of the Christian faith, on the ground that such an examination would unduly extend the limits of the book, his conception of what Christianity is, as it appears incidentally throughout the book, seems to be essentially sound. He expresses the hope, however, that this bias has not kept him from facing the facts. "He has no desire," he writes, "to hide anything. In this day of all days, we who are striving to find our way to proper adjustments owe to one another entire candor and complete honesty. Nor is the author conscious of trying to make a case for Christian missions. He is, rather, as accurately as he knows how, endeavoring to draw the main outlines of the picture as he sees it—the immediate past of Christian missions, the elements in the current situation which missions must face, the question whether missions should be continued, and some of the main emphases which should, and he believes can, be made."

This book contains a succinct but exceedingly informing survey of the missionary enterprise, region by region, "showing something of the methods and achievements and of the varied characteristics it has assumed in different lands . . . and of the movements out of which it has sprung and of the methods of its support." This survey is preceded by a study of the forces and movements which have shaped the age which is closing and followed by a study of the forces and movements which are making the new age upon which we are entering—studies in which the resemblances and differences between these forces and movements are brought out. Then the question is faced whether Christian missions are needed in this new day and (as this need is affirmed) what features of the missionary enterprise as we have known it should be retained, which dropped, which further developed, and what should be added.

This book culminates in the closing chapter on "The Program of Missions in the New Day." Professor Latourette does not counsel any radical break with the past and yet he insists that it will be fatal to attempt to continue unaltered the program that has been followed to date. While insisting that whatever else is dropped evangelism must be continued and enlarged he maintains that a thorough reconsideration and, where necessary, drastic revision of the missionary program is called for. This chapter must be

read as a whole to be adequately appreciated. Our author maintains that the primary object of the missionary enterprise in the future must be the building up and strengthening of on-going Christian communities in mission lands and that the furthering of this object should be permitted to exercise a determining influence in deciding which features of the missionary enterprise should be dropped and which retained and developed—also in deciding what new features should be added.

A THEOLOGY FOR CHRISTIAN MISSIONS. By Hugh Vernon White. Willett, Clark & Company. pp. 220. \$2.00.

THE author of this book is the secretary of the American Board of Commissioners for Foreign Missions. It goes without saying, therefore, that he writes out of a long and varied experience with the missionary enterprise. Dr. White presents his point of view with clarity and signal ability—it is by no means surprising that this book received the distinction of being a Religious Book Club selection. His point of view, however, is not evangelical despite the fact that he so designates it. It is even a question whether it can rightly be called Christian. In general his viewpoint is that of *Re-Thinking Missions* which means, in our judgment, he either ignores or denies practically everything that makes the missionary enterprise an insistent and eternally worthwhile enterprise. We approve his aim, namely, "to ground evangelical Christianity in beliefs about God, Christ, man and the nature of the spiritual life which can be held with confidence by present-day Christians and which can be defended rationally and sustained by practical experience," but the thing he calls evangelical Christianity lacks all of the distinctive marks of the real thing. What is more, his views of God, Christ, man and the spiritual life are hardly in accord with those held in circles that are truly evangelical. The book contains much of value for the discriminating reader but it is an apologetic for missions as understood in modernistic rather than in Christian circles. It is safe to say that if Dr. White's theology is the true theology and comes to be generally recognized as such, the missionary enterprise will have lost all its most compelling motives.

THE OPEN DOOR IN CHINA: A Scriptural Interpretation of Missions by a Missionary. By Martin A. Hopkins. Religious Tract Society Press, Hankow, China. pp. 189. Paper bound. Thirty-five cents in U. S. currency. Three or more copies may be ordered from the author, Tenghsien, Shantung, China, by means of check on an American bank or individual copies through R. C. Annan, 2613 Mary Street, St. Joseph, Mo.

THE author of this book is a missionary of the Southern Presbyterian Church

whose approximately twenty years of experience have qualified him in any unusual way to write such a book. It consists in substance of addresses Dr. Hopkins gave in America during his 1934-1935 furlough. While the book derives its title from its opening chapter, its sub-title best indicates its contents as a whole. (The remarkably low price at which the book is published finds its explanation in the fact that it has been published in China.) The breadth as well as the richness of its contents is indicated by the titles of its chapters: *The Open Door in China: God's Great Open Door for a Lost World; Christianity Contrasted with Pagan Religions: The Raison D'etre of Foreign Missions; Missions and the Second Coming of Christ: The Premillennial Hope a great Missionary Motive; Revival the Urgent Need at the Home Base: The Bible the Only Basis of Real Revival; Prayer in its Relation to Satan as Spiritual Conflict with the Hosts of Evil; Prayer in its Relation to the Holy Spirit: The Intercession of the Spirit; God Waiting on Man: Light on Unanswered Prayer; Saved by Grace—the Missionary Message: Some Trophies of Grace in China; The Church of the Lord Jesus Christ in China: Some Abiding Results of Missionary Work; God's Ideal Servant—the Kind of Missionary Needed: The Biblical Portrait of a Real Missionary; Making up the Deficit in Christ's Afflictions: Crucifiers—To—On—From Calvary; Training Native Workers to Enter the Open Door in China: The History and Aims of the Tenghsien Institutions.*

This book is filled with facts, figures and personal experiences and deals with the principles and problems of missions in a way that only a missionary of long and varied experience can deal with them. Its style is characterized by the simplicity and directness of ex tempore speech. It has its shortcomings, in our judgment at least, but as a whole it is not only inspiring but soundly instructive.

In his opening address Dr. Hopkins says: "I believe the door of missionary opportunity in China is wider open today than it ever has been in the eighteen years of my missionary experience, and even in all the one hundred and twenty odd years of Protestant missionary work in China since the days of Morrison." That was before the outbreak of the present war with Japan. One wonders just what he would say today. We hazard the guess that he would say that just as God overruled the wave of nationalism that swept over China in 1925 by opening the door wider than before so he believes will He overrule the present war. We may be sure he would still have us "think of China today as the world's largest, most needy, and in many ways most difficult mission field, and therefore as offering to the Church of the living God the greatest challenge to her faith, and zeal, and devotion, and self-sacrifice and loyalty to Jesus Christ her Lord."

Pastor Martin Niemueller's Last Sermon Before Imprisonment

Translated from the German

*In spite of all, God is the comfort of Israel!
Grace be with you and peace from God,
our Father, and the Lord Jesus Christ.*

Text: Acts 5: 34-42.

THIS text refers to a very critical moment in the life of the early church. The apostles had defied the inhibition against preaching and had publicly confessed, "We must obey God rather than men." They had furthermore taken the offensive, accusing their judges of having killed the Savior whom God had sent; and they continued to proclaim the promise regarding the atonement and the forgiveness of sin. Then follow the words, "When they heard that, they were cut to the heart, and took counsel to slay them."

At this moment Gamaliel arose, and we must admit that it was due to his intervention that the apostles escaped imprisonment and that for a time the church could continue her life and work. Certainly, we feel a sort of gratitude towards this man. Undoubtedly was he an able, just and pious person, and in these for the church so critical times we are looking and wishing for a man of just that type, a man, known for his prudence, a man who would advise caution, a man who would plead for the fulfillment of the command of honor, a man who would admonish the people to honor and fear God. May be that even in our time such a voice would arrest attention. Perhaps, in that case, such bold moral judgments as uttered in a recent article in one of our dailies could be avoided. Said article was written under the heading, "Provocation to Disobedience."

The Prussian Brotherhood will take a stand to the aforementioned article. But I wish to say one thing in this connection, since that is all I can do: At the close of the article the following sentence appears: "One pastor has evaded arrest through flight." No doubt the writer is referring to Pastor Asmussen, who left Berlin upon the advice of the Prussian Brotherhood. But he has neither received a summons nor was a warrant issued against him, and I have notified the minister of Justice that it is self-evident that in case a warrant is issued against him, he will hold himself in readiness. We, just as little as the Apostles of that time, intend to evade the arm of the secular powers.

For it is and must be true: "We must obey God rather than men." The situation is the same now as then, and under these circumstances the advice of Gamaliel is a

wise one. It is unwise to create martyrs for a cause one wishes to fight. Furthermore, it is a right and good advice because it is unjust to use the sword therewith to combat the human conscience. And finally, it is a pious advice because it is iniquitous to forestall the divine judgment which one does not yet know. Therefore, the question is this: Would a new Gamaliel, and a law guaranteeing real freedom for faith and conscience after all be of any help to us?

My dear brethren, let us not deceive ourselves. The high council approved of the advice which Gamaliel gave in regard to freedom of conscience, and they gave the prisoners their liberty, yet not without giving them the lash and restricting their right of free speech. "They commanded that they should not speak in the name of Jesus, and let them go." But already in the next chapter of Acts the first persecutions break forth like flashes of lightning in connection with the name of Stephen, and the strong force behind them was Saul, himself a disciple of Gamaliel.

It is now evident that the tolerance which recently was strongly advocated not in any measure became a reality as far as Christian faith and Christian conscience are concerned. It is evident that in this case no one can remain neutral, watching the development of things; he must make a final decision. Does Gamaliel, notwithstanding all his learning, uprightness and piety, make a grave mistake, because he presupposes that the saga of Jesus of Nazareth is a thing of the past, entirely like the two cases he mentions, referring to Theudas and Judas? In this case against the apostles a movement is involved the further development of which no one could foreknow. As a matter of fact, the apostles did preach the very opposite of that which Gamaliel believed and according to which he acted. They preached the crucified and risen Christ. They proclaimed that God, as far as they were concerned, had already made a decision, and that no seeming success or fiasco would make a particle of difference, that the crucified Jesus was the living Christ and the Lord of His church; that the final decision as to whether he was to be acknowledged or rejected could never be made dependent on things the future might bring to light. He who neglects to make his decision for faith in Christ when the word of the cross is preached, decides against Christ the very moment he thinks he has avoided to taking a stand.

Here everything revolves around the word of Christ, "He who is not with me, is against me," and this practically means that all neutrality is made impossible! The word of the cross directs to us the question: yes or no; faith or unbelief, salvation or damnation? Thus all neutrality, even with the best of intentions, is transformed into an enemy whom, of course, the Lord may make use of for the furtherance of His cause. Everything in the world must ultimately serve His purpose, the execution of His will on earth.

However, the advice of Gamaliel, though well meant and given in all sincerity, represents for us Christians a serious temptation to judge things according to external success and progress and thus to let our faith rest upon our own experiences.

This temptation has much more power over us than we are inclined to admit. It lies on the surface that we, in our sufferings and tribulations of this present time, draw the conclusion: after all, is God really with us? When all is summed up, then the conflict, in which we are engaged, is not of God! And there is no reason for carrying on, it is all in vain.—My dear friends, let us, however, never forget that God offers salvation through the cross of His Son, and that through hearing and believing the word of the cross He gives us salvation, and that there is nothing else, neither in heaven nor on earth, in which we can find rest, or on which we can build our faith.

* * *

Especially in this time of trial and conflict ought we to remember that every attempt to attain security in other ways, every endeavor to find other fountains of strength and succor, will lead us in the exact opposite direction of that for which we are striving. It would mean shipwreck and we would simply perish. The cross of Christ seemingly signified a disastrous end, and the total absence of God. Our eyes can not see anything else in it. If we listen to Gamaliel we can only arrive at this conclusion: Man's opinion, man's deeds. But—says the gospel—here, of all places in the world, here on this cross the love of God conquers; and that is revealed to every believer. Here is the counsel of God and the work of God, and all things belong to him who believes. The sufferings of this present time, the shame we feel, standing before the crucified, is hard and heavy to bear; we feel the heavy burden and doubt creeps into our soul; what will become of our faith? Will it finally sink down to become a question about human counsel and human help? But Jesus says:

"Blessed are ye, when men shall revile you and persecute you . . ." This promise re-echoes in the faith of those who cling to Christ and thus find encouragement and consolation.

My brothers and sisters, are you really cheerful and is your heart filled with com-

News of the Church

fort? We are absolutely convinced that neither we nor any one else will find any help in pious talk, mixed with a little protestant enthusiasm, and some sound and natural optimism. The pressure is increasing; this concerns everyone who in recent days has had to pass through the fiery ordeal of the devil. You remember, for instance, what took place last Wednesday, when secret police by force entered the Friederich Werder Church, and at the very altar arrested eight members of the Council of Brethren and led them away. You also remember the incident which took place in Saarbruecken, where six women and a trustee member were arrested because they had distributed some election pamphlets issued by the confessional church. I repeat that he who has gone through such experiences finds himself very near the word of the prophet who said, "But now, O Lord, take my life!" And every one who, like myself, last Friday evening, during the celebration of the Holy Communion, had none but three young Gestapo men standing at his side, young men who most likely themselves had once upon a time been baptized in the name of Jesus and in confirmation had made a good confession, promising to follow Jesus, but now were setting traps for His flock, I say such an one can not help but deeply feel the shame that is falling upon the church. "Lord, have mercy!" And we are today reminded of the fact, that the place before the altar of the St. Anna church is empty because the pastor, our Brother Rev. Mueller, and forty-seven of his members, were arrested. And at the same time we are reminded of the fact that the whole Christian Church has been informed to the effect that it is not at all considered innocent and that the first lawsuits will take place during the week beginning with this day.

And, my friends, what then? Cheerfulness and consolation, or despair and fear? Certainly, there is no hope save in clinging to the Crucified and saying, in childlike and firm faith, "Thy name and thy cross shall shine, always and at all times, in the deepest depth of my soul"; and thus we can be cheerful.

It may take a long time before we are filled with just as much joy as were the apostles who were found worthy to suffer persecution for Jesus' sake. Neither today nor tomorrow will we find the way open, which is well and good, for we need to learn that emotions are not faith; and through the seriousness of the conflict the Lord wants to teach us to pay attention to His word and never to be done with listening to the message from the cross, the gospel of Jesus Christ. The Lord wants us to hear the word as never before, perhaps for the first time; here it, read it, and preach it in all its fulness and simplicity. Our faith can live only by the Word of God, and our joy flow from no other fountain. "Lord, give us that bread!" Amen.

The Future of China Missions

ONCE more the question will present itself to many minds, What is to become of the missions in China as the result of the fierce conflict raging between China and Japan? And the faint-hearted will fear that the work of a century may be undone and such a situation produced as may render future work impossible. And some may even think that further support of the China missions will be unnecessary. The best remedy for any such dangerous attack of pessimism is a glimpse at the past forty years. There is no likelihood whatever that either missionaries or native Christians in the present conflict will suffer even a fraction of the losses that were suffered in 1900 when the Chinese regarded them as enemies and sought to exterminate them. After that awful summer, many were the statements made by sorrowing friends of missions that all that work had been thrown back forty years by the cataclysm. Yet now we know that more has been accomplished and attained in these forty years than could have been gained in twice forty years of the old conditions. The same forecast was made after the Linchow massacre of 1905, yet the work there is more prosperous than ever before. Again, in 1927, when the Communist element among the Nationalists precipitated the "Nanking Incident," with great destruction of life and property, it was feared by many that the work must be given up or immeasurably delayed. Yet it has gone forward even more prosperously in this past decade.

So, while we mourn this new upheaval and destruction, we will bear these things in mind: (1) This is no revolt of the Chinese against foreigners in general, still less against the Christians; (2) Both belligerents will protect rather than intentionally injure missionary lives or property; (3) Every means is being employed to keep from the danger zones, and to protect within them, our missionaries, the majority of them being evacuated to other areas or countries when peril threatens; (4) All these measures of safety involve extraordinary expenses for travel and support at the place of refuge and for the support of those furloughed missionaries and reinforcements who must be detained in the homeland until the danger is past. Therefore, the Board's need of generous contributions is greater than ever and the Church surely will not fail to respond to its Master's need in this time of emergency.

COURTENAY H. FENN,

Acting Secretary of China Office, Board of Foreign Missions.

The Far Eastern Situation

Minute by the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

THE Presbyterian Board of Foreign Missions engaged in extensive missionary operations in both Japan and China views with unusual concern the distressing situation in the Far East, and earnestly hopes that the conflict may soon be brought to an end. Christian missionaries are emissaries of human brotherhood and naturally cooperate with all friendly forces in both lands that are working for peace on earth, good will among men.

It is the purpose of the Board to carry forward as much of its work in China as can be helpfully continued during this emergency. In messages by cablegram and radio, Chinese Christian leaders state that they covet the fellowship of all able-bodied missionaries in this crisis. No missionary will willingly leave his post when those he serves are in distress. The greater the human need, the greater the reponsibility and opportunity for Christian service.

In such an upheaval, with its rapid change in local circumstances, it has long been the policy of the Board not to hamper its missionaries by detailed instructions, but, with confidence in their wisdom and devotion, to leave them a large degree of discretion. In case of danger they have full power to withdraw to a place of safety without waiting for the specific consent of the Board, and funds for the resultant expenses are always available on the field through the responsible mission authority; missionaries should not decide a question of this kind on individual judgment unless grave emergency conditions prevent consultation. The question of the withdrawal of the entire force from a station is of such moment that it should, if possible, be submitted to the Mission's executive committee or to the China Council. Under these emergency conditions, the Board entrusts to the China Council and the Mission executive committees large discretionary powers.

The Board fully recognizes that every proper means must be employed to prevent the United States from becoming involved in war. While continuing to expect for its missionaries and its property the diplomatic protection which our Government provides in accordance with the highest international standards, the Board does not desire that any injury which may be suffered by its missionaries, or any damage to its property, shall be made an occasion for the use of military force, much less be made a threat or a cause of war.

The Board, subject to approval by the China Council and the executive committee of the Mission concerned, authorizes the withdrawal from danger zones of the aged and

infirm missionaries, of mothers with their children, and of all those not suited to serve under hardships that may be inescapable; it would encourage and support all others who desire to render a full measure of continued service in the enterprise to which they are devoting their lives. The Board expects the China Council and the Mission executive committees to make the wisest possible allocation of the reduced personnel among the regular and emergency demands for service.

The Board assures the home Church that evacuated missionaries and furloughed missionaries prevented from returning to China will be adequately taken care of and constructively employed elsewhere. Arrangements are being made for some of them to strengthen temporarily the understaffed Missions in neighboring countries until they can return to their own fields; when others can, without privation or undue delay of their return when the way opens, secure temporary remunerative employment and thus relieve Mission funds of all or part of their maintenance during the emergency, the Board desires such cooperation. The fifteen new missionaries commissioned last June to China are being transferred to other countries which sorely need them, are taking further training, or are continuing temporarily in self-supporting work. The Board desires to retain permanently its effective China missionaries, and looks forward in faith to the replenishing of its already depleted force by the appointment later of adequately prepared young people to cooperate with the courageous Chinese Church in the unfinished task of fulfilling the great commission of our Lord Jesus Christ in making known the redeeming grace of God the Father of all mankind.

The Board calls upon all of the churches and supporting friends to offer earnest prayer for the Christians, foreign and national, in China and Japan during this time of crushing catastrophe. It asks the Church to maintain steadily and loyally its indispensable support, both spiritual and financial, of the work in China in order that our missionaries may be enabled to stand by their Christian brothers and the Chinese people in their dire need and may be ready to help with the heavy work of Christian reconstruction at the first opportunity.

THE Board of Foreign Missions has a staff of 1,305 missionaries, 8,058 national workers, 4,927 foreign and national teachers, a medical staff of 1,159 doctors and nurses. The Board has \$17,000,000 in invested funds. Its budget is less than \$3,000,000 a year.

China Situation as Regards Missionaries

REALIZING that the Church will have a special interest in the effect of the China situation on the group of fifteen

newly-appointed missionaries to China, the Board of Foreign Missions releases the following information:

The Rev. Francis H. Scott and Mrs. Scott sailed in July before hostilities really began. They have been in Korea with the parents of Mrs. Scott (Helen Rhodes). It is hoped they can secure a private teacher of Chinese and spend the year in language study.

Mr. Peter L. Bannon sailed early in August and managed to get to Hongkong. He has specialized in the teaching of English, with a view to service in Nanking University, but it is expected he will transfer to Silliman University, in the Philippine Islands, or to Bangkok Christian College for this year.

The Rev. Theodore F. Romig and Mrs. Romig will study Chinese at Columbia University this year.

The Rev. Gardner Winn and Mrs. Winn expect to secure a pastorate in the United States for the year.

Dr. and Mrs. D. Chester Nelson have accepted the Board's suggestion that they be transferred to Siam for a first term of service at Kiulungkiang.

Dr. and Mrs. Marshall P. Welles will remain in the United States. Dr. Welles is assistant resident physician in Olive View Sanitarium, California.

Dr. James L. R. Young will continue his present medical work in New York City. Dr. Eleanor Rodgeron is engaged in advanced preparation in Chicago. Miss Margaret R. Kinney and Miss Helen B. McClain assigned to educational work and evangelistic work, respectively, will remain in the United States for the present, Miss Kinney teaching music in Cortland, N. Y., and Miss McClain at home in Jennings Lodge, Oregon.

The hope is that these young men and women can so use this year of postponement the better to prepare them for their eventful service in China or elsewhere. Most of them desire to wait a year for China to reopen rather than to be transferred to some other field.

Missionaries Make "Sacrificial" Offering

NEARLY \$5,000 out of their personal incomes has been contributed by Presbyterian missionaries to the Centennial Fund of the Board of Foreign Missions. If their average gift were equalled by each of the 2,000,000 Presbyterian church members at home, the reply of the Church to the General Assembly's urging "that the churches and individuals make a sacrificial response" to the appeal for a \$1,000,000 Centennial Fund would make a total response of at least \$10,000,000. Every member of the Board and of its executive and clerical staff has contributed to the Centennial Fund. Commenting on the generous response of the missionaries, an officer of the Board

says: "The missionaries see the desperate need at close range."

Department of Missionary Personnel

A DEPARTMENT of Missionary Personnel was created by the Board of Foreign Missions recently. Dr. Herrick Black Young was elected to direct this new department. The functions were defined as follows:

(1) To search for proper candidates for missionary service.

(2) To maintain the customary relationship from the time of application until sailing. Thereafter a close relationship through the first term of service, and on all furloughs, including all furlough study, with a view to ever-enlarging fitness for missionary service. Such furlough relationship to be in cooperation with the home base and other related departments.

(3) To maintain a close relationship with both the Foreign and Home Base Departments, including especially a relationship with the Young People's Department.

Board of Christian Education to Raise Fund for Colleges

Dr. John H. Finley, editor of *The New York Times*, and Dr. Arthur Holly Compton, winner of the Nobel Prize for Physics in 1927, and professor of Physics at the University of Chicago, were appointed co-chairmen of the Laymen's Committee of the \$10,000,000 Sesquicentennial Fund for Christian Education at the semi-annual meeting of the Presbyterian Board of Christian Education, held on September 22. This fund is to stabilize the financial situation of fifty-four Presbyterian colleges and fifty-two university centers where the Presbyterian Church through its Board of Christian Education maintains pastors. Plans for the campaign, which is to be launched in 1938, reported by Dr. Harold McA. Robinson, general secretary of the Board, were approved.

Publication of an illustrated magazine, new in the field of religious journalism, was announced at the meeting. The magazine, twenty-five to fifty per cent of which will be devoted to photographs, will contain news of religious significance, whether or not the events are definitely concerned with Christian groups. The first edition of the monthly magazine is tentatively scheduled for release on January 1, 1938. A preview issue of 20,000 copies to give prospective subscribers and advertisers an idea of format, content, and spirit, is now off press.

For the first time in years the Board of Christian Education made new assignments of income for the support of Bible chairs. Assignments, the income for which is largely from Thomas W. Synnot Funds held by the Board, this time were made to Albany College, Park College, Waynesburg College and Occidental College.

According to the treasurer's report, the

Board is in a relatively better position this year at the end of five months than it was last year. Income from living givers has increased approximately \$7,500.

Increase in Pastors' Salaries

THE number of increases of pastors' salaries throughout the Church during September, as reported by the Board of Pensions, was ten, with a total salary increase of \$3,638.50. The figures for the period since April 1, 1937, are: Number of increases, 467; total salary increase, \$153,045.14.

Southern Mountains Seminar

THAT the "new day" in the Southern Mountains calls for a well-reconsidered, long-time policy and program to meet changing conditions, economic, educational, social, and religious, was recognized by the Seminar on Mountain Life in the Big Smokies through the report of the Committee on Findings, Dr. Arnold W. Bloomfield, executive of the Presbytery of Cleveland, chairman. The Seminar, under the auspices of the Presbyterian Board of National Missions, with Dr. Arthur H. Limouze as director, met at the Asheville Normal and Teachers College, Asheville, and brought together for study approximately fifty men and women, including pastors, members of missionary organizations, and missionaries.

The seminar method provided for a presentation of the topic for the day by an expert in the field; discussions with the speaker as leader; visits to the field for first-hand review. The following subjects formed the basis for the presentation: Religious Backgrounds; The Missionary Challenge in the Mountains; Education; Health; Earning a Living; The Church in the Mountains. Discussion leaders in addition to the missionaries were: J. G. K. McClure of the Farmers Federation, Asheville; the Rev. Dumont Clark, Director of the Religious Department of the Federation; Isaac Van Horne, Editor of the *Southeast Miner*; Miss Clementine Douglas of "The Spinning Wheel"; William M. Landess of the Tennessee Valley Authority; W. J. Damtoft of the Champion Fibre Company; Dr. John W. Williams of the Health Department of the City of Asheville.

Concerned with the kind and quality of education that the people of the Appalachians require now and in the immediate future, the Seminar recommended a long-range policy built upon specific facts and knowledge of the whole and related areas; a study to determine the services of greatest value to the mission program; the more general adoption of the policy of solving individuals' problems as an avenue to general well-being with the selection of the most promising pupils for leadership training.

Under the conviction that religion is basic to rural and mountain reconstruction and that a vital religion is needed in the face of things of lesser value that are making their appeal as roads are becoming more common in the mountains, the Seminar expressed itself as believing that the new day in the mountains calls for a Christian statesmanship. This, it was felt, should be developed through the undergirding of the organized church and a trained mountain ministry; through the development of a Christian leadership among the people themselves; through wise programs of social service to make possible a great Christian rural civilization in the mountains; through a more adequate understanding and support on the part of the entire church membership.

Princeton Seminary Adds to Staff

A NUMBER of new professors and lecturers will take part in the work of the seminary during the academic year 1937-38. Prof. Otto Piper, formerly a colleague of Karl Barth, in Gottingen, and later succeeding him at Munster was deposed from his chair at the beginning of the Hitler regime and went to Great Britain, where he has been lecturing at Cambridge and other institutions. He has come to Princeton as guest professor for one year in the Department of Systematic Theology. The Rev. Henry Seymour Brown, Executive Secretary of Chicago Presbytery, fills the newly created post of vice-president of the seminary. He will be in charge of the "Three Million Dollar Forward Fund" for the Seminary. Rev. Dr. E. G. Homrighausen, pastor of the Carrolton Avenue Evangelical and Reformed Church of Indianapolis and lecturer on Church History in the College of Religion of Butler University, has been elected as Professor of Christian Education.

Others are Professor William R. Farmer of Western Theological Seminary who is to give instruction in the Department of Homiletics and the Rev. John Sutherland Bonnell of the Fifth Avenue Church of New York who is to give lectures in Pastoral Theology.

Faith and Westminster Seminaries Open

FAITH THEOLOGICAL SEMINARY which is sponsored by the group of ministers and laymen who broke away from The Presbyterian Church of America after the meeting of the Assembly in June, because of strong differences in doctrine and practice, opened its first year with exercises in the First Independent Church, Wilmington, Delaware, on October 5. Twenty-four students were enrolled. The faculty is composed of Rev. Allan A. MacRae, Ph.D., formerly of Westminster Seminary; Rev. Charles G. Sterling, Ph.D., Rev. Alfred F. Eppard, Rev. R. Laird Harris. The Board of Directors include Rev. A. L. Lathem, D.D.,

Rev. Percy B. Crawford, Rev. Milo F. Jamison, Mr. Peter Stam, Jr., Hon. James E. Bennet, Dr. William A. Chamberlin, Rev. David Otis Fuller, D.D.; Rev. James R. Graham, Jr., Rev. Carl McIntire, Rev. Martin L. Thomas, D.D., Hon. James L. Rankin, Mr. F. M. Paist, Rev. Merril T. MacPherson, Rev. J. Oliver Buswell, Jr., D.D., Rev. Harold S. Laird, Rev. Roy T. Brumbaugh, D.D.

Westminster Theological Seminary held its opening exercises in connection with the dedication of the J. Gresham Machen Memorial Hall, principal building on its new campus at Chestnut Hill, Pa., where it is now established. Thirty-eight students are enrolled.

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All missionaries under the Independent Board have decided to remain with the Board, except four. These four missionaries have been taken over by the Foreign Board of The Presbyterian Church of America.

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The Presbyterian Church, U.S.A., has been successful in a number of court decisions in holding the properties of congregations who have seceded and joined The Presbyterian Church of America. A number of these civil suits are still before the courts.

University Christian Mission

A PROGRAM similar to the National Preaching Mission is being set up with the purpose of reaching students in colleges and universities. Dr. John A. Mackay is chairman. The following official statement sets forth the purpose:

"The obligation to challenge university students with the message of Christ is an abiding responsibility of the Christian church. There are times when this obligation is immensely greater than at others. At the present moment, due to the dominance of a naturalistic philosophy in so many university centres, unprecedented religious illiteracy among students, combined with increasing manifestations of spiritual hunger, the responsibility of the church is overwhelming. Evidence multiplies, moreover, in different institutions throughout the country that the time is ripe for a forward religious movement. Students are craving an inner satisfaction they do not possess, and which the life of revolt that marked the life of recent student generations was unable to supply. Aimless liberty is palling upon many who seek an abiding loyalty for their devotion. They are looking for a Master in whom they may believe utterly, and for a cause to which they may commit themselves with sacrificial abandon; they seek light on the perplexing framework in which their lives are set; they address themselves in growing numbers to religious leaders and demand to know what Christianity is and what it has to offer. Such a

situation is a clear call to united Christian action. The University Christian Mission is a response to this call. In this movement the Federal Council of Churches, the Intercollegiate Student Christian Movement, the Council of Church Boards of Education and the Student Volunteer Movement unite in a single evangelical front. The movement aims to cooperate with the Christian forces in a group of selected universities with a view to confronting students in these centres with the meaning of the Christian gospel and the claims of Christ upon their personal allegiance.

"The Mission will address itself to three major tasks. The first task is essentially intellectual in character. It will be necessary to deal with a host of false conceptions about Christianity which are current in university circles. The viewpoint must be challenged, and the influence counter-acted, of those teachers who have assiduously sought to instil an anti-Christian philosophy into the minds of their students. Issue must be taken by outstanding Christian thinkers with the presuppositions underlying those attacks with a view to demonstrating that the ascertained facts of science are not hostile to faith in God and that the Christian position is philosophically valid. The main task of the Mission is evangelistic. It will aim above all else to lead students to personal faith in God and to a commitment to Jesus Christ as the Savior from sin and the Lord of life. Only by holding this supreme objective continually before it will the Mission succeed in doing justice to what is at the heart of Christianity. Only so can students be brought into relationship with those sources of divine power which are able to transform their lives and to equip them to be fully Christian in the life of their time.

"The Mission has also a practical task to perform. It must be made abundantly plain that Christian faith is fulfilled only in Christian life and action, and that it is relevant to all those issues in society which involve the welfare of human beings. Means must therefore be taken in the institutions visited to stimulate among Christian students the devotional study of the Bible, the practice of prayer, the bearing of witness to the power of Christ, the association for corporate worship with like-minded persons. The Mission will aim equally to bring forcibly to the attention of students the implications of the Christian message for all spheres and phases of life and to set forth the vision of a world Christian community as the sole hope of a sinful world.

"Conscious that an enterprise of this kind can be carried through successfully only under the guidance and through the power of the Spirit of God, those upon whom the responsibility has fallen to organize the effort, call for a fellowship of prayer. Let all those, inside and outside university circles, who are concerned about the future

of true Christianity among students, unite in earnest intercession that God may write the work of The University Christian Mission into the annals of his kingdom in our time."

World Council of Churches

THE *Federal Council Bulletin* has this to say concerning the plan which was proposed at the Oxford and Edinburgh Conferences last summer:

"The plan for a World Council of Churches, as outlined at the Oxford and the Edinburgh Conferences for submission to the Churches, may well prove to be the most creative and epoch-marking event in the history of the Church in our generation. If the plan is approved by the various communions in different lands, the Churches will for the first time since the Reformation possess a structure which will enable them to act unitedly on a world scale. Since the plan provides for the inclusion of the Eastern Orthodox Churches as well as the Protestant, one can even say that the World Council will express a wider unity of a co-operative character than has existed since the division of the Church into the Roman Catholic and the Greek Catholic bodies nearly a thousand years ago.

"The primary function of the World Council will be to carry forward continuously the kind of studies in the field of both 'Life and Work' and 'Faith and Order' which the Oxford and the Edinburgh Conferences have brought vividly to the fore. It will also be an instrument through which the Churches can bear a common witness before the world in those matters in which, as a result of co-operative study, they find themselves possessing a common mind. It will further be an agency for mutual support, enabling the stronger sectors of the Christian forces to come to the aid of those which are in special need.

"How the existing divisions between the Churches are finally to be overcome we cannot now see. There are serious differences between them which should not be obscured. But beneath the fact of differences there is the deeper fact of an essential spiritual unity by reason of their common faith in God as revealed in their one Lord and Saviour. Of the existing measure of unity the World Council would be a living symbol. And to move forward together on the basis of such unity as we now have would be the most potent of all influences making for the fuller unity of the future."

The Right Rev. Dr. A. C. Headlam, Bishop of Gloucester, voiced opposition to the organization of a World Council of Churches. "I wish quite emphatically to record my opposition to the proposal for the creation of a World Council of Churches. I do not know how many there are who are opposed to it, but there is a body of members of the Conference who are definitely opposed to this idea, and many also opposed to any definite connection with the 'Life and

Work' movement. I do not wish to argue this point at any length, but I can only say that if such a Council existed and was to pass resolutions with regard to public affairs, it might do a very considerable amount of harm. I have followed for many years the resolutions passed by Christian churches on political or semi-political and social matters, and they have often seemed to me inexperienced and ill-considered. I have great fear that such a Council as this might lead to considerable friction in the relations between the nations and the churches, and I would say that it might very likely be a cause rather than a prevention of war."

A Prize Contest for Essays on Temperance

ESSAYS that will be suitable for plat- form recitations on the subject of temperance are wanted for the 1938 Ada Mohn-Landis Prize Contest, sponsored by the National Women's Christian Temperance Union.

Next year's subject is to be "The Value of Total Abstinence from Alcoholic Drinks, as Related to One of the Following: Business Efficiency, Health, Citizenship—Civic Welfare, Success in Sports and Athletics, Safety—in Traffic and Elsewhere, Social Life, or Spiritual Life." The positive presentation of the advantages of total abstinence, rather than the negative story of the horrors resulting from the use of alcoholic drinks, is preferred.

Two classes of manuscripts are desired: (1) Senior Declamations, for recitation by adults and youth, with a maximum length of one thousand words; (2) Junior Declamations, for recitation by boys and girls under high school age, with a maximum length of six hundred words. First prize in each class will be \$40; second, \$10. The contest will close March 31, 1938.

Those interested may secure further information by writing to the Landis Contest, National W. C. T. U., Evanston, Ill.

Protestant Episcopal Church Asks Union with Presbyterian Church U.S.A.

THE Protestant Episcopal Church, at its Fifty-second Triennial Convention recently, asked the Presbyterian Church in the U.S.A. to join with it in steps to achieve organic union.

It authorized a commission to confer with representatives of the Presbyterian Church on the draft of a concordat. While prospects of physical union in the near future are considered doubtful, proponents of unity hope for an early agreement on fundamental principles of doctrine which might lead eventually to fulfillment.

The convention indorsed the proposed World Council of Churches and agreed to

send delegates to a preliminary conference in Holland, May 9, 1938.

The presiding bishop was made both spiritual and temporal head of the Church. Already the spiritual leader, he will receive the administrative authority by elevation to the presidency of the Church's National Council.

The warmest debate of the session was precipitated by a proposal to liberalize the marriage and divorce canon, so that a Bishop could rule whether a communicant, divorced for any reason, could remarry. The plan was defeated overwhelmingly in the House of Deputies and a commission was instructed to continue a study of the subject. Under the present law only a member who is the innocent party in a divorce for adultery may remarry.

Methodist Protestant Church, Eastern Conference, Rebels Against Merger

OPENLY rebelling against merger with alleged modernists, the Eastern Conference of the Methodist Protestant Church has decided to stay out of the projected Methodist Church reunion. The ballot was 63 to 18.

As one of the regional divisions of its national body, the Eastern Conference comprises 70 congregations with 5800 members in parts of New York, Pennsylvania, New Jersey and Connecticut.

It was outvoted by most of the other conferences last year in a referendum on the reunion plan, conducted throughout the Methodist Protestant Church, the majority voting to return to the Methodist Church from which their ancestors broke away in 1828. The Methodist Episcopal Church already has approved the merger, and the Methodist Episcopal Church South, which broke away in 1844, now is reported voting overwhelmingly to return.

Moody Bible Institute Expands

THE demolishing of a number of old buildings along La Salle Street, that served the Moody Bible Institute in Chicago for twoscore years as dormitories, and for other uses, is now completed. The erection of a twelve-story Administration Building will go forward at once. The building will be of brick trimmed with Bedford stone, attractive in design, though utmost economy in cost as well as expense of operation has been regarded.

Outmoding of a number of the old buildings and the demands of an enlarging student body have made expansion necessary, and this building has been fully provided for by gracious gifts from all parts of the world. Dr. Will H. Houghton, in announcing the expansion program, said, "It is fitting in this year of international commemoration of the birth of Dwight L. Moody, founder of

the Institute, that such a building should be erected from which the world-wide activities of the Institute will be directed." The program calls for new dormitories for both men and women students, and a new Auditorium, as soon as gifts make their erection possible.

Administrative activities, heretofore scattered among various of the thirty-eight buildings, will now be gathered into a compact arrangement that will make for economy and efficiency. Besides numerous business offices, and lecture and reception halls, there will be a spacious library, and reading rooms. A completely equipped printing plant will occupy a part of the basement, which will also provide additional dining room space.

The radio ministry of the Institute is receiving due consideration. The W-M-B-I studios and operating rooms have been assigned the use of the three upper floors—"radio tower." Already modernization of radio equipment has been launched by the erection of a 490-foot vertical radiator at Addison, Illinois, which is said to double the service area of the station's 1080 kilocycle wave length.

The Institute passed its half-century mark last year, and it is confidently moving forward with every omen of good—a strengthened faculty, an increasing student body in both the Day and Evening Schools, and a continued contacting of the ends of the earth through its Correspondence School. Its established practice of following classroom study with outside efforts in soul-winning is justified by abundant fruits.

Faculty Additions at Moody Bible Institute

AS A part of its program of advance, The Moody Bible Institute of Chicago is strengthening its faculty. President Will H. Houghton announces the coming of Rev. Wilbur M. Smith, D.D., for some years pastor of the First Presbyterian Church, of Coatesville, Pa., but more widely known as the editor of Peloubet's Select Notes on the International Sunday School Lesson, in succession to the late Dr. Amos R. Wells. Dr. Smith will continue in this editorial task. After spending a few months in Palestine in archaeological research his work at the Institute will begin January 1.

Beginning with the school year, September 9, the eminent former Presbyterian, U. S. A. missionary to Korea, Rev. George S. McCune, D.D., LL.D., will begin his labors with the Institute. His lifelong relation to Christian educational interests found early expression. He was president of Huron College, South Dakota, and for more than thirty years was president of Union Christian College, Pyeng Yang, Chosen (Korea). Dr. McCune's versatility and dynamic personality will find a noble field of expression before the mass of Christian youth preparing for life service in the school D. L. Moody founded a half-century ago, more than nine-

teen hundred of whose students have served in the world field of missions.

President Houghton, after the extended travels in America and the British Empire required in the interest of the Moody Centenary Celebrations of the present year, will add to his administrative duties a share in the teaching program of the Institute, especially dealing with Bible Synthetic and phases of Evangelism.

A Call for United Prayer on Behalf of Ethiopia

IN times of national calamities, Christians should unite to pray. The past two years have brought calamity to Ethiopia.

Two years ago the United Presbyterian Church had three missions in Ethiopia. Two of these are now closed, and the Addis Ababa work alone is functioning. Two Swedish missions had five stations. These are now all closed. The Bible Churchmen's Missionary Society had two stations, which are now closed, and the missionaries expelled. The Sudan Interior Mission had fifteen mission stations and eighty workers. They now have but two stations and thirty workers. The interior stations have all been closed.

Native Christians have been killed and imprisoned unjustly, missionaries have been unjustly treated and scorned, mission properties appropriated and no compensation given. In spite of all the efforts of Rome to the contrary, the native church has increased, and faith of believers has been strengthened and revival has broken out.

More Persecution in Store

The end is not yet. The end of oppression and suffering is not yet. The end of patient endurance of wrong and injustice is not yet. The end of the enemy's attempt to pluck up the good seed planted is not yet.

Pray for the native believers, that their faith waver not. Pray for the missionaries still there, that having done all, they may stand. Pray that they may be kept there. Pray that all the powers of hell may not prevail against the Church of God. Pray that governments hitherto so unwilling to actively interest themselves in behalf of securing justice for our American and British missionaries, may be stirred up to take a strong stand against the further expulsion of missionaries. Pray that the way may be opened for God's messengers who have been expelled, to return. At this very moment a critical situation exists, and there is danger of the work that is still being carried on, being closed. Washington and London through strong governmental representation at Rome could easily prevent this. Pray that God's will might be done, and that even the shameful wrong and injustice done in Ethiopia may be turned to His glory. Pray!—Sudan Interior Mission.

Distressed Protestant Churches

THE World's Evangelical Alliance is engaged in the task of seeking to help those who bear the Christian name all over the world, and who cannot help themselves. The international work of the Alliance is widespread, and represents responsibilities which could not be undertaken by any one Church; and in matters which concern religious liberty, often associated with the preaching of the Gospel of Christ.

At this time the Alliance is dealing with matters which concern the very existence of Protestant mission work in some European countries. In more than one country of Europe delicate negotiations are in progress which involve the saving of Evangelical property and witness where the intrigues of Roman Catholicism seek to overwhelm and overthrow it. The Alliance spares neither energy nor means in seeking to help distressed Protestant Churches and Christians everywhere.

The Council have before them urgent appeals from Austria, Greece, Poland, Spain, and other countries where, in great districts, Evangelical work is possible, and where spiritual revival is taking place. Financial distress, however, makes it impossible even to pay the slender stipends of the pastors and other workers, while in some parts those wishing to worship God and to hear the Gospel of Christ are not even provided with places of worship, however humble.

The Ukraine "Reformation"

PROTESTANTS in Europe and America are watching with sympathetic interest what is being called the "Reformation" in the Ukraine. The Ukrainians are an ancient race, now divided between Southwestern Russia and the Southern Galician (formerly Austrian) Province of Galicia. There are between thirty and forty millions of Ukrainians, of whom seven millions are in Galicia, which was Austria's share in the partition of the former Kingdom of Poland, towards the end of the 18th century, between Russia, Austria, and Prussia.

After the Great War an Evangelical revival began in Galicia, originated by returned prisoners of war. Dr. Adolf Keller, Secretary of the Central European Bureau of Inter-Church Aid, with which the Evangelical Continental Society is associated, and others who visited the country declared that the spirit of the Reformation was being repeated, and that the scenes of the earliest Christian Church were recalled. The country people were "hungering and thirsting after righteousness." People tramped for many miles to preaching services and Bible Readings, and joined with fervour in the singing of ancient hymns in the Ukrainian tongue, which is different both from the Russian and Polish languages.

The Revival was led by laymen, as ministers and teachers after the War were almost entirely lacking. The converts gathered in farm-buildings or dwelling-houses, or in the open air. The need of trained ministerial leadership was increasingly felt, and here Dr. Keller, and Ukrainian people (settlers in Canada and the United States) took the initiative in supplying leadership. The denominations recognized by the Polish Government were the Lutheran and "Reformed" (Calvinist) Churches, but these were almost extinguished by the War devastation. The lack of leadership led to unhappy activities of multitudes of confusing and divisive cults, who saw opportunities of exploiting their peculiar doctrines. Gradually, however, the leading men of the Lutheran and Reformed branches drew together, and a European Committee was constituted to assist in the organization of the "Reformation."

Progress is hampered by the lack of pastors and church buildings. Services are not now permitted in other than places exclusively devoted to such purposes. Congregations are multiplying out of all proportion to the means of providing for them. The shortage of trained ministers, however, is partly met by the devoted service of qualified lay preachers.

Important decisions were taken at Prague for the translation of the Scriptures into the Ukrainian tongue. Competent translators are available, and a Committee was created to supervise and correct translations into both the New and the Old Testaments, the conditions being that the translations should be free from any sectarian tendencies, and should be in the popular vernacular. The British and Foreign Bible Society is willing to undertake the printing, and to contribute a third of the cost of the production of the editions, and various European countries are prepared to contribute toward the cost. Subsequently a hymn-book is to be produced, to meet the needs alike of the Lutheran and the Reformed branches. It will include traditional Ukrainian hymns, hymns of the Lutheran Reformation, and a choice of British and American hymns.

Further proposals are for a translation of the Augsburg Confessional Catechism, and for the issue of periodical publications. The Ukrainian Protestants are rich in faith, and generous to the point of extreme self-sacrifice, but they are very poor in worldly goods. There is an increasing drawing together of the Orthodox Churches, owing to the separation from Soviet Russia and the oppression of the Russian Churches, and the endeavour will be made to enlist the co-operation of the self-reforming Orthodox Churches in the Ukraine in the production and use of the Bible translation.

—Harry Jeffs, in the "Life of Faith" (London).

The Presbyterian Church in Canada

By T. G. M. BRYAN

IN MY last article it was stated that our Church has 140 vacancies and about sixty ordained men to fill them, since there are only enough students graduating each year to replace those lost by death or retirement. Including the Canadians studying in seminaries in the United States as well as those in Toronto and Montreal, I think that the number graduating each year for the next five years will average about twenty-seven. And today one quarter of our active ministers have seen at least thirty years in the ministry, and some of them have been ordained more than forty years.

So the question arises, Are we making adequate provision for the future? I think not. Besides our present vacancies, we should remember the need for opening up new work in the mining towns of the north country and British Columbia, in the parts of Western Canada where farmers from the drought area are settling, and in growing Canadian cities. The most important source of candidates for the ministry is the congregations of our own Church. Why is there no loan fund in each of our presbyteries or synods to help deserving students through their college course? Why should not consecrated young men who believe that God has called them to preach the Gospel be enabled to complete their training as speedily as possible? The two colleges help a few students, and New St. James Church in London, Ontario, is doing a splendid work in assisting young men to prepare for the ministry out of a bequest fund, but the fact remains that because of a lack of funds many candidates have not yet entered university and many others have to stay out a winter or two after beginning their course.

Not only do we need to double the number of candidates for the ministry but we also will require a few ministers from other Presbyterian and Reformed Churches each year. If a minister who is in a settled pastorate in a Presbyterian or Reformed Church somewhere else in the world is called to a congregation in the Presbyterian Church in Canada, the Canadian Presbytery, if satisfied, may sustain the call and receive that minister without his name going before the General Assembly. But the applications of all Presbyterian or Reformed ministers without charges, licentiates and graduates not yet licensed must go through a Presbytery to the General Assembly. Applications from ministers of non-Presbyterian Churches also go to the Assembly. The General Assembly, taking each case on its merits, gives the decision as to whether a Presbytery may receive the applicant or not. This, in brief, is the law of our Church regarding the reception of ministers.

(To be continued next month.)

TORONTO, ONTARIO.

News in Nutshells

Prizes for Arguments Against Christianity

AN ADVERTISEMENT appeared in Yakima, Washington, as follows:
NOTICE

"In order to promote tolerance and a broad minded attitude toward religious questions, the American Association for the Advancement of Atheism is offering prizes for the best literary exposition of arguments against the Christian religion. Volumes are written and spoken daily in favor of this religion. It has never occurred to many persons that there may be another side to the question.

If the Christian religion is what its proponents claim for it, it should welcome the most searching and studious investigation into its past, its present set up, and its possibilities for the future. If it can't stand such an investigation, it is unworthy of the support given it.

The American Association for the Advancement of Atheism, therefore, offers a

FIRST PRIZE OF FIFTY DOLLARS
SECOND PRIZE OF TWENTY-FIVE
DOLLARS

and
FIVE ADDITIONAL PRIZES
of

FIVE DOLLARS EACH

for the best essays by pupils of high schools and junior colleges of Yakima County, on
"THE FOLLY AND FUTILITY OF
CHRISTIANITY"

For Particulars, Write:

THE AMERICAN ASSOCIATION FOR
THE ADVANCEMENT OF
ATHEISM, INC.

38 Park Row New York City"

Raises Minimum Salary of Clergy

THE Church of Scotland proposes to raise the minimum salary from 300 pounds and manse to 325 pounds and manse. This will mean an addition of \$125,000 to the budget. The committee in charge states: "We all know that the country has been going through a time of serious depression, but we also know that it is beginning, if it has not advanced some way, to emerge from this depression, and the committee feel that the time has come when a real effort should be made to do something to improve the position of the ministers of our Church who are receiving only the minimum stipend. The committee are sending out a letter to the conveners of the committees in presbyteries, asking them to do all that they can to persuade the congregations not to be satisfied simply to maintain the position, but to give us an increase of something like £25,000, so that the minimum stipend may

be raised from £300 and a manse to £325 and a manse. We feel that, with the return of prosperity in the country, it is no unreasonable request to ask that the Church should return to something like the measure of contribution for this vital interest that it was giving seven or eight years ago."

Religion in Russia Spreads Like Prairie Fire

SUCH is the title of an article in *Kristeligt Dagblad* which quotes *Svenska Morgonbladet*:

"The Russian authorities have learned that in spite of great efforts against religion it spreads among the people in the factories and in the country. An article from *Pravda* which seems to be inspired by higher authorities takes issue with the rumors about the 'Walking Christians' who go about from place to place, from farm to farm, and preach the necessity of a spiritual regeneration. The paper tries to blackmail these missionaries by calling them secret Trotsky agents. . . ."

"In order to give the citizens full liberty of conscience the church is separated from the State and the school. Liberty of worship and liberty of anti-religious propaganda are granted to all citizens. . . ."

"It must be admitted that this paragraph [article 24 in the constitution of Stalin] is a very clever one formulated by 'the world's most democratic republic.' Liberty of conscience is protected by liberty of worship. But it is not permissible to carry out any religious propaganda. It is not yet permissible for the citizens to gather for joint Bible study. Children must not even in their homes be taught any religion. At places sermons have been forbidden in the services because a sermon is considered religious propaganda. . . . But the revival which is sweeping the country especially in the rural districts but also in the factories, is not so easily checked. In some districts some of the village and township authorities have become interested and they look away from possible trespassers of the anti-propaganda law. . . ."

"A new persecution is in the making, but a new method will be used. The Christians will be accused of being revolutionaries against the state. The pastors will be accused of being agents for Fascism and Capitalism or of foreign countries."

We are indebted to *The Intelligence Leader* for the following:

An Association of Godless Youth at Saratow has resolved to designate Jesus Christ as Public Enemy No. 1. The Godless at Moscow have taken steps to establish the largest printing press in the world. The announced aim is to print anti-Christian and anti-religious books in forty-five lan-

guages. A budget of 11,800,000 rubles, equalling about \$6,000,000, will be raised by voluntary gifts.

Russia has closed 612 Churches during 1937. A brother of Woroschilof, the Russian Minister of War, who is a soldier by profession, has renounced war and declared he will become a Christian Minister of the Gospel. Thereupon the Minister of War promptly declared he will renounce his kinship. One way in which the Churches in Russia are making inroads into atheist circles is by telling the workers that Jesus was a carpenter and hence a "proletarian," reports the *Herald of Holiness*. Recent statistics indicate that last year Churches in Soviet Russia gained 837,404 members. There are now 30,000 registered religious organizations, with over 600,000 religious leaders and millions of believers. A statement issued by the Union of Militant Atheists notes that of those returning to the Church, sixty-four per cent are men.

Germany's Religious Issue Is a Universal One

I WISH the great struggle of the church in Germany was understood more in the churches of the world. It is not only a question of freedom in the church, but the fight of the church against a new religion—not a philosophy of ideas merely written about in books and periodicals, but a religion represented by the state and by persons like Hitler and his friends. It is a new religion which is also a new power in the world.

Never since Mohammed has Christianity been so threatened as it is in Germany. The church there is not strong and this great struggle came upon it unexpectedly. Declarations of sympathy from other churches will be of little avail. What we in Germany ask is that on this side a voice shall declare that the thesis of the Confessional Church is not a German domestic matter, it is a universal matter.

KARL BARTH.

Girls in Training

THE VOICE tells us that we have 439,640 girls in our colleges, universities and normal schools, where they are being trained to serve the nation as useful wives, mothers, teachers and workers of every type. We have 1,350,000 girls being trained in our taverns and saloons to be—well, you name it.—*Covenanter Witness*.

Many Unchurched Japanese in United States

A MISSIONARY made a journey of over 1,600 miles in September, looking up scattered Japanese people, mostly farmers, over a wide area in Wyoming. He went almost to the Montana line, finding isolated homes in wild regions where, he says, no Christian influence had reached before.

Three Reasons

WHEN asked why we should send Christianity to China, the great Chinese leader C. K. Lee said: "There are three reasons. First of all, Confucius was a teacher and Christ is a Saviour. China needs a Saviour more than she needs a teacher. In the second place, Confucius is dead and Christ is alive. China needs a living Saviour. In the third place, Confucius is some day going to stand before Christ to be judged by him. China needs to know Christ as Saviour before she meets him as Judge."

Lutheran Chapel at Harvard

THE United Lutheran Synod of New York City plans a campaign in February to raise \$110,000 to erect a Lutheran Chapel at Harvard University.

A Useless and Unscriptural Effort

THE editor of the Baptist *Times* (London) says: "The tragic effort to get unregenerated men to live the regenerate life is resulting in heart-break and disillusion. Human nature . . . is brutalized by sin. It is useless to build our hope of the kingdom upon unregenerate human nature. That has been the calamity recurrent in every age, ending in failure."

"False Note in Preaching"

THE editor of the *Christian World* (London) has this to say of many modern sermons: "The note that I call false is the note of a preaching which fails to make it clear that Christianity stands for Christ: Christ central: Christ supreme. It is the note of a preaching which stands for many noble things, but not clearly enough for the supreme thing. It stands, maybe, for high-minded politics; it stands for a noble indignation against social wrong; it stands for a high morality; it stands for a spiritual interpretation of things as against a materialistic one. All is admirable until you challenge it with the question: 'Supposing we accept all this, must we also and—why must we—regard Christ as indispensable to our thought and our life?' The note that I call false is the note of a preaching which hesitates in giving an answer to this question. Note—I am not now considering how the individual Christian is to settle within himself the place which Christ is to occupy in his thought and life. I am considering the Christian pulpit. I am considering a church which lives by preaching. I am wondering how such a church can continue to live if, in an age in which there are plenty of organizations which stand for high-minded politics, for noble indignation, for high moralities, for a spiritual interpretation of things—if, in such an age, it does not speak as though its message were supreme, unique, indispensable: not a thing to be proposed as a useful 'extra,' but to be preached as an absolute necessity."

A SPECIAL OFFER

We are offering new subscriptions to "Christianity Today" at an introductory price of \$1.00 for fourteen months. Send in the names of your friends to whom you wish the paper sent, with \$1.00 for each subscription and we will send them this current issue and each issue thereafter until January, 1939.

Negro Missionary Honored

THE Rev. Irwin W. Underhill, Jr., the only Negro missionary in the foreign service of the Presbyterian church, was recently elected a fellow of the Royal Geographical Society for his splendid work among the pygmies in Africa.

Bible Reading in Schools

THE *Dearborn Independent* in discussing the cost of insurance recently had the following to say:

"Anyone would be foolish to contend that the mere reading of the Bible in our public schools would revolutionize the morals of the nation overnight. It seems equally unwise to assert it would make no improvement in a generation.

"The burglary insurance rate is \$12.00 per thousand in Boston; \$22.00 in New York; and \$27.50 in Chicago. Is there any connection between these figures and the fact that the Bible has been read daily in the public schools of Boston for sixty-five years, for twenty-two years in New York, and excluded for thirty years from the schools in Chicago?"

Princeton University and Chapel Attendance

PRINCETON UNIVERSITY has a chapel, erected at a cost of about \$2,000,000. The graduating class of last session were asked individually this question: "Have you attended the University chapel this year?" Three hundred and one answered, "No" and 137 answered, "Yes."

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Return in Unbelief

A JEW who has settled near Galilee, says of his fellow colonists: "We are all free thinkers with the exception of two. Our religion is work. We have no Synagogue. We do not pray. We are atheists. We do not believe the Bible is the Word of God. Religion does not interest us. We observe the Black Fast and the Day of Atonement. However, we do not observe it religiously, but nationally."

World Becoming Heathen

FROM 1890 to 1935, Christianity made a net gain of 200,000,000 but the heathen population made a net gain of 470,000,000.

China Today Ravaged and Desolate

DESPITE appalling conditions prevailing in China, officers of the Salvation Army, both national and white, are braving the devastation of deathly bombardments in order that they may help suffering Chinese men, women and children refugees. "We shall remain, doing all we can to serve the people," said one Army Officer.

Here briefly, is what the Army has already done and is continuing to do:

In Tsientsin, 10,000 fed daily. In Peiping, 12,000 starving Chinese supplied with food for twelve days when city gates were closed. Food stations now in operation. In Shanghai, refugees' camps organized and food stations opened. In Canton, food distributed in the areas laid waste. Refugees sheltered and comforted.

Lutheran Church Shows Its Colors

THE National Lutheran Council is starting a campaign to secure more publicity for the Lutheran Church. "With the Lutheran Church rapidly becoming the outstanding exponent of the fundamental gospel teachings as other denominations are becoming increasingly liberal and modernistic, it is essential that our Church receive as much publicity as possible."

Calendar Change Unlikely

THE League of Nations committee on communications decided on September 4 that "the time has not arrived to convoke a world conference on calendar reform" because of "wide divergencies between religious and national usages." The committee said that "these divergencies made an accord unlikely. One of the principal difficulties foreseen was the fixing of movable holy days, such as Easter"—*New York Times*.

One Missionary

NAURU, a lonely little island near Samôa, is one of the world's "treasure islands" of phosphate and many young men from the South Sea islands are employed there. Rev. Clifford Welch of the London Missionary Society is the only missionary.