

CHRISTIANITY TODAY



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

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Editorial Notes and Comments

THE ADVENT

IT WOULD, perhaps, be better if we habitually spoke of the advent of Christ rather than His birth. Those who maintain that the possibilities that slumbered in the Babe of Bethlehem were wholly due to a favorable heredity speak of the birth of Christ. They, however, do not speak of His advent because the latter word implies His pre-existence, the notion that He had been consciously alive prior to His birth in the days of CAESAR AUGUSTUS, and leaves the way open for believing that at a definite time and for the accomplishment of a definite purpose He deliberately left His previous abode and entered into the conditions of humanity.

We would not, of course, be understood as implying that it is improper or inaccurate to speak of the birth of Christ. That would be the case only if the presence of this pre-existent Being in this world had not involved a real incarnation, the result of which was One who was truly man as well as truly God. In stressing the divinity of Christ we should never ignore or even minimize His humanity. That would be practically as bad as to stress His humanity at the cost of His divinity. Both are essential to the person of Christ as portrayed in the pages of Scripture and as it has been believed on throughout the Christian ages. Those of us who see in Him infinitely more than a man, even the Son of God, yield to none in the wholeheartedness with which we confess that in all that goes to make a man, whether as regards His body or His soul, He was and is a man. Hence His birth was as real as if He had not enjoyed a pre-existent life. There have been periods in the history of the Christian church when there was need to stress the complete humanity of Christ rather than His deity but that is hardly true of the period in which we live. What is needed today is testimony to the fact that Christ is God as well as man. That end is best served, it seems to us, when we speak of His entrance into this world as an advent rather than a birth. Christmas does indeed commemorate the birth of the greatest and most beneficent of the sons

of men; and yet, when rightly understood, it commemorates infinitely more than that, so much more that if we see in it nothing more than that we have, mentally speaking, hardly scratched the surface of its significance. Let it never be forgotten that the phrase, "the Word became flesh" refers not so much to the coming into existence of the greatest and fairest of whom our race can boast as to a "momentous event in the eternal life of God: a manifestation, a forthcoming, a mission, a redemptive movement, a visitation, a great descent."

To speak of the appearance of Christ in a manner that stresses His pre-existence does not necessarily imply that we look upon Him as God manifest in the flesh. At any rate there have been those who have affirmed His pre-existence while thinking of Him as falling short of being the same in substance, power and glory as God the Father; and so as a Being of subordinate rank as over against God. It will not be denied, however, that denial of the pre-existence of Christ is incompatible with belief in His deity. Neither will it be denied that the affirmation of His pre-existence is in full harmony with such belief. What is more, it will not be denied that the vast majority of those who have believed in Christ's pre-existence have held at the same time that He is one whose rank in the scale of being places Him alongside of God as an equal and that as such He is to be worshiped, believed on and obeyed. We may be sure, moreover, that this will always continue to be the case. Hence where men speak of the advent of Christ we may be reasonably certain that they believe in His deity. The same can hardly be said to be true, however, of those who speak of His birth. Be that as it may, it is only as we see in Christ the Son of God who became incarnate for us men and our salvation that we can be altogether sure that our confidence in Him as Christians—for time and eternity—has not been misplaced. If He were some lesser person it were conceivable that He should prove unable to make good His promises. It is because and only because He is such an one that we can safely venture on Him our all—whether for this life or the life to come. In proportion as we share Paul's exalted conception of Christ—a conception he shared with all the writers of the

New Testament—will we realize how fully warranted he was in writing shortly before his execution: "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."

It is important that we interpret the life of Christ in the light of His pre-existence that we may never lose sight of the fact that what we call the Incarnation was not so much the birth of a great man as the entering into human conditions of the only-begotten Son of God. It is important also as a pre-condition of any adequate appreciation of the service He has rendered us. It is simply impossible for us to appreciate in any adequate way what Christ has done and is doing for us unless we keep in mind the fact that the Son of Man *came* not to be ministered unto but to minister and to give His life a ransom for many. It is much that a child of earth should devote himself wholly and entirely to the interests of his fellows, but it is infinitely more that the Son of Heaven should have denuded Himself of that glory that He had had with the Father before the world was in order that He might devote himself without reserve to the cause of human need. As a great preacher, Alexander Maclaren, expressed it: "We shall never understand the Servant-Christ until we understand that He was and is the eternal Son of the Father. His service began long before He rendered help to any of the miserable here on earth. His service began when He laid aside not the garments of the earth but the vesture of the heavens, and girded himself not with the cincture woven in man's loom but with the flesh of our humanity, and being found in fashion as a man bowed Himself to enter into the conditions of earth. This was the first and the chiefest of all His acts of self-sacrifice, and the sanctity and awfulness of it run through the list of all His deeds and make them unspeakably great. It was much that His hands should heal, that His lips should comfort, that His heart should bleed with sympathy for sorrow. But, oh, it was more that He had hands to touch, that He had lips to speak to human hearts, that He had the heart of a man and of a brother to feel with as well as for us."

No doubt there are those on every hand who tell us that there is an overwhelming presumption against the belief, held by the whole Christian world, that so extraordinary an event as the coming of the Son of God into this world ever happened. These representations, however, have their roots in that naturalism of thought and emotion that is so characteristic of our modern world—a naturalism that need not concern us in view of the fact that supernaturalism is the very breath of the nostrils of Christianity. More particularly they have their roots in inadequate views of the guilt and corruption of sin as evidenced by the fact that whether men believe there is an overwhelming presumption against such an event seems almost invariably to turn on what they think about the moral and spiritual condition of the race. Wherever we find men holding that

the race is in a more or less normal condition, or at least a condition as normal as could be expected at this stage of the evolutionary process, we find them holding that the presumption is overwhelming against the notion that God's own Son assumed flesh and dwelt among us. But where they are convinced that the race is in an abnormal condition, a race constituted of men who have gone wrong, morally and spiritually, to such an extent that we are a lost and condemned race, we find them thinking rather that the presumption is in favor of the notion God has "visited and wrought redemption for His people." In other words, it is sinners and sinners alone, or rather those who are conscious of themselves as sinners and these alone, to whom the great statement, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life," seems credible. Men need only see themselves as they really are to perceive that apart from the advent and the benefits that followed in its train they would be without God and without hope in the world. No doubt there have been those who have held that Christ would have come into this world even if sin had not first entered. In Scripture, however, we are everywhere taught that it was the needy condition of men that led Him to forsake, for a season, that glory that He had had with the Father before the World was. As Christ himself put it in the days of His flesh: "They that be whole have no need of a physician but they that are sick"; "I came not to call the righteous but sinners to repentance," "The Son of Man came to seek and save that which was lost."

If Christmas is to mean to us all that it ought to mean and may mean; if it is to speak to us not merely of transient pleasures, given and received, but of abiding joys and unfading hopes, it must be because it brings to us a vision of Him who became incarnate for us men and our salvation. Every well-grounded hope, whether for ourselves or humanity, is bound up with the conviction that One who was on an equality with God entered into the conditions of humanity some nineteen hundred years ago. This is true whether our outlook is confined to the things of this world or whether it is extended to include the things also of the world to come. Art, literature, science, culture, social and political security and such like, important and desirable as they are, have no power to change men's hearts and to develop a spirit of good will and mutual tolerance and appreciation in their dealings one with the other. Christ alone has the ability to do this; and yet only as it is done, and in proportion as it is done, can we intelligently anticipate an earthly society in which justice shall prevail, in which love shall be the law, and happiness the universal condition. We, however, are the children of eternity as well as of time: hence our deepest joy on Christmas day ought to have its source and inspiration in the fact that it speaks to us of One who bestows upon us the forgiveness of our sins and makes us meet for the inheritance of the saints in light.

THE BARTHIAN VIEW OF THE BIBLE



HE following letter is self-explanatory and raises questions in which, perhaps, a goodly number of our readers are interested:

Editor of CHRISTIANITY TODAY:

Please tell me, through the columns of CHRISTIANITY TODAY if you think it advisable, just how the Barthians conceive of the Bible or the Word of God. How does their view of the Bible differ from the view held by the Modernists; also how does it differ from the Fundamentalist or orthodox view? It seems to me that a clear statement on this point would be welcomed by many. . . .

W. L. C.

It is by no means easy—not at least for us—to state clearly just what the Barthian conception of the Bible is. We can make certain affirmations and certain denials concerning it that will serve to indicate in a general way what it is but that is about all. There is nothing particularly surprising about this, however, as the Barthian method of stating their views is, as a rule, the dialectical or the yes and no method. As BARTH says in one place: "I have never affirmed without denying and never denied without affirming, for neither affirmation nor denial can be final." It is natural, therefore, that the Barthians should avoid out-and-out positive statements. If the truth is somewhere between a fixed Yes and a fixed No a clear and unambiguous statement of it would seem to be impossible. As a result the Barthian conception of the Bible can hardly be expressed with that clearness and definiteness that marks, for instance, the view of the Bible that finds expression in the Westminster Confession of Faith. The most we can hope to do, therefore, is to indicate in a broad way the Barthian conception of the Bible.

In this connection it is important to keep clearly in mind that the Barthians do not use the phrases "the Bible" and "the Word of God" as synonyms. The significance they attach to the Word of God cannot without qualification be attached to the Bible. To perceive relation between the two, as they understand it, we need to remember that Barth distinguishes three forms of the Word of God: (1) the Word of God as given to prophets and apostles or spoken through Jesus Christ (original revelation); (2) the written Word of God (the Bible); and (3) the Word of God in sermon or proclamation. The Barthians distinguish more sharply between the Word of God in the first form and the Word of God in the second form than Christians have generally done. They never identify these two forms. Hence they never say the Bible *is* the Word of God. They hold rather that the relation that the Bible sustains to the Word of God is indirect, somewhat like the relation that those who hold that the Bible *is* the Word of God suppose that the sermon sustains to the Word of God. As the latter hold that the contents of the sermon is to be regarded as the Word of God only in as far as it is a true exposition of the Bible, so the Barthians hold that the Bible is the Word of God only in as far as it brings to men a knowledge of this original revelation, or since this primary revelation is timeless only as God Himself speaks to them through the words of the Bible. The Bible contains the witness of the prophets and apostles to the Word of God that was spoken

to them but their words are never identified with the Word of God. There is such an infinite qualitative difference between God and man, according to the Barthians, that it is impossible that the Word of God should find other than broken expression in human words. It is important to keep this in mind lest we apply what Barthians say of the Word of God directly to the Bible. When the translator of BARTH'S *Credo* says in his preface that BARTH "has brought back the Church to the Word of God" and designates his theology as the "theology of the Word" it should be remembered that he is thinking not of the Bible as a whole but of the Word of God within the words of the Bible.

How little the Barthians as a class are disposed to identify the Bible as a whole with the Word of God is indicated by the freedom with which they assert that the Bible contains errors and contradictions and is overgrown with legend. They frequently disavow belief in the infallibility including of course the verbal inspiration of the Bible, holding that science and historical and literary criticism have made such beliefs impossible. Many of them, probably most of them accept the conclusions of the destructive Biblical critics. BULTMANN is one of the most radical of the New Testament critics. BRUNNER confesses: "I myself am an adherent of a rather radical school of Biblical criticism, which, for example, does not accept the Gospel of John as an historical source and which finds legends in many parts of the synoptic Gospels." BARTH himself writes: "The Bible is the literary monument of an ancient racial religion and of a Hellenistic cultus religion of the Near East. A human document like any other, it can lay no *a priori* dogmatic claim to special attention and consideration. This judgment, being announced by every tongue and believed in every territory, we may take for granted today." Further reference to this matter may be found in the reviews of certain of BRUNNER'S books in other columns of this paper.

What has been said has perhaps sufficed to at least indicate the difference between the Barthian and the orthodox views of the Bible. According to the latter the Bible as a whole is the Word of God, the infallible rule of faith and practice, not merely human fallible words concerning the Word of God. It has served to indicate, moreover, that the Barthian view of the Bible has marked resemblances to the Modernist view. It should not be supposed, however, that it is identical with that view. In fact basically it is more in harmony with the orthodox or Fundamentalist view than it is with the Modernist view. This appears from the fact that while according to the Modernist view the Bible is merely a record of the experiences of men in their search for God, according to the Barthians it is a record, even though in frail and fallible human words, of a revelation of God made once for all. The concept of supernatural revelation plays a determining part in Barthian thought. Theology according to BRUNNER finds "its ground, its content, and its standard alike not in any consciousness of man's but in God's disclosure" and adds that "the personal and living God can be known only by a personal

meeting, through His personal word, through that special event to which the Bible, and the Bible alone, bears witness, and the content of which is Jesus Christ" (Philosophy of Religion, p. 15). Much as the Barthians are opposed to the orthodox view of the Bible they are even more opposed to the Modernist view. With the orthodox and Modernist view of the Bible in mind BRUNNER writes: "So long as the doctrine of verbal inspiration is the only intelligible form in which the Bible can be described as the Word of God—in distinction from all other literature—then it is better to hold firmly to it than that on account of this erroneous form the whole precious content of the

doctrine, the scriptural principle of the Christian Church should be thrown away" (The Mediator, p. 326). It should perhaps be added that if it is a mistake to identify the Barthian view of the Bible with the Modernist view, it is still more of a mistake to identify Barthianism as a life and world view with Modernism. Much as Barthianism is opposed to so-called Fundamentalism, it is much more opposed to Modernism. What is more, it is to the Barthians more perhaps than to any other group that credit is due for the fact that the forces of Modernism are today on the defensive if not in full rout. It is as wide of the mark

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Why Jesus Came

By the REV. JOHN H. McCOMB, D.D.

THERE is confusion in the minds of many people regarding the purpose of Christ's coming to earth. Some think that He came to set a beautiful example for mankind; others believe that He came to reform society; others, that He came to teach the "Fatherhood of God and the Brotherhood of man," and still others tell us that He came to "Establish the Kingdom of God on earth." But there is no need that we speculate or guess regarding the matter. There need be no uncertainty concerning the purpose of Christ's coming, for God has plainly stated it for us—stated it as clearly as language can express the fact. In I Timothy 1:15 God says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Nothing could be more explicit than this. Jesus Christ came to save sinners.

1. *In order to understand and profit by the tremendous fact stated in our text, it is necessary for us first of all to understand what sin is.*

Alas, there are many people who do not understand sin. God says: "Sin is the transgression of the law," (I John 3:4). The Bible contains God's law, and the Ten Commandments summarize it. Anything that violates this law is sin. Those who have never seen the Bible have God's law written on their hearts, to which their consciences bear witness, and hence, they too, are without excuse if they break this law. Whenever we do an evil act, we commit sin. Whenever we refuse to render God the love and devotion due unto His name, we sin. Whenever we disobey our parents, we sin. Whenever we hate our fellow men, we sin. Whenever an impure thought crosses our minds, we sin. Whenever we take what does not belong to us, we sin. Whenever we tell an untruth, we sin. Whenever we desire that which is not lawfully ours, we sin.

2. *In order to profit by the tremendous fact that Christ Jesus came into the world to save sinners it is necessary to understand, in the second place, that we have sinned and come short of the glory of God.*

All of us have broken God's Holy law times without

number. Who could truthfully say that he has rendered to God *all* the love and obedience due Him? Who could truthfully say he has honored his father and mother as he should? Who could truthfully say he has never hated anyone enough to kill him, or entertained impure desires, or taken anything that belonged to someone else? Who could truthfully say that he has never told a falsehood? If it was impossible for George Washington to tell a lie, it has not proved impossible for the rest of his countrymen. Who could truthfully say, "I have never coveted anything that is my neighbor's—his wealth, his salary, his influence, his position?"

There are people who dare to say that they have no sin, but as the Apostle John puts it, they deceive themselves and the truth is not in them. Paul says, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).

As long as men and women and children deceive themselves about sin, they have no interest in Christ, nor can they profit by the fact that Jesus Christ came into the world to save sinners. The people who considered themselves sinless in the days of our Lord's public ministry, were the ones who opposed Him, and eventually crucified Him. It is the same today. The people who say they are without sin are the worst enemies of the Christ of the Bible. They hate the mention of His sacrifice for sin, and they have invented all sorts of theories contrary to the Bible to explain away the fact that He shed His blood to save us. Go into a Christian Science "Church" and proclaim the fact that Christ died for your sins, and see how popular you are. The Eddyites claim there is no sin, and hence that we need no Saviour.

3. *To understand and profit by the fact that Christ Jesus came into the world to save sinners it is necessary, in the third place, to realize the consequences of sin.*

There are three consequences of sin that I shall mention, though there are many others.

Sin brings suffering and misery. All of man's woe is due

to sin. Had sin never entered the world, there would have been no disease and oppression, no war, no injustice of any kind in the world. Sin is what mars our existence here upon earth. Were it not for sin and its consequences, earth would be heaven. The more sinful men become, the more suffering there is in the world. It is useless to expect to remove human suffering by changing the social order, for sin will cause misery under any social order.

Sin also causes God to withhold blessings. In Jeremiah 5:25 God tells His sinful people: "Your iniquities have turned away these things, and your sins have withholden good things from you." If we live in sin, God withholds His greatest blessings from us. It is only when we repent and receive His appointed way of salvation that we come to enjoy God's greatest blessings. Sin causes God to withhold blessings from nations as well as from individuals. Many blessings have been withheld from America during the last seven years, and the reason is that as a nation we have sinned and have not repented.

Sin also will bring God's condemnation. "The wages of sin is death"—eternal death—which is eternal separation from God in Hell. There is nothing more terrible than that. Those who have persisted in sin and who have lived without God on earth shall be shut out from God through all eternity, in the outer darkness, where there is weeping and gnashing of teeth.

These consequences of sin are certain for all who persist therein. The Lord Jesus told His enemies: "If ye believe not that I am He, ye shall die in your sins," (John 8:24). But alas, today it is as it was in the days of John Bunyan. People are unwilling to flee from the wrath to come, and cast scorn upon the messengers who warn them.

4. *In order to profit by the fact that Christ Jesus came into the world to save sinners, it is necessary to realize who Christ is.*

Jesus Christ is the Only Begotten Son of God, equal with God the Father in power and glory. He existed from all eternity in Heaven with the Father. He is the One before whom, ultimately, every knee shall bow and every tongue confess He is God to the glory of God the Father.

There is no understanding of the meaning of the words: "Christ Jesus came into the world to save sinners" until we realize that He is God.

The efficacy of His atoning sacrifice depends upon His person. In the words of the old hymn: "There was no other good enough to pay the price of sin. He only could unlock the door of Heaven and let us in." No man, however good, could possibly obtain forgiveness for us by laying down his life. No blood save the blood of Jesus could avail to take away my sin and yours, and the sin of the whole world, and make it possible for God to pardon us and receive us as righteous for Christ's sake.

That is why the Deity of Christ is an absolutely essential doctrine. We make God a liar when we deny that Christ is God, and we deny the efficacy of Christ's atoning sacrifice. The sin of all the world required an infinitely precious sacrifice, and that sacrifice is the blood of God's Dear Son. You cannot profit by that shed blood unless you are willing

to recognize that it was precious enough to wash away all your sin, and you cannot understand that, until you understand that Christ is God.

We do not oppose those who deny the Deity of Christ merely to uphold that which has been the traditional belief of Christians from the days of the Apostles, but because we know that in denying the Deity of our Lord, they are denying the efficacy of His saving Work. *He came to save sinners*, and *He did* save them by *dying on the cross*, and His death upon the cross is efficacious because He is the Son of God.

5. *In order to profit by the fact that Jesus Christ came into the world to save sinners, we must understand how he accomplished this salvation for us.*

In brief, it was by His death. He came to this earth primarily to die, (Matt. 20:28). Everything He did and said was preparatory to His death. He knew that His teachings would not keep anyone out of Hell. Men had enjoyed excellent teaching before, and had persisted in sin. He knew that His example would not keep anyone out of Hell, for men had enjoyed wonderful examples before and had persisted in sin. He knew that His demonstrations of God's power would not keep anyone out of Hell, for there had been miracles before, and men had persisted in their folly.

Therefore the infinitely wise Son of God came to die. In so doing, He was able to save all God had given Him. On Calvary's cross God made Him, who knew no sin, to be a sin offering for all who should thereafter believe on His name. On that cross God poured out upon His beloved Son all the wrath that was due unto us. Though He was sinless, He bore the whole penalty for sin.

It was because of the necessity for His death that He himself said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," (John 12:24). He meant that unless He died He would save no one. But since He died, He has purchased salvation for all who believe, and who shall hereafter believe on His name.

The instant we put our trust in His shed blood, that instant we are free from the guilt of sin, because God cancels our guilt in view of the sacrifice of Christ. Moreover, when we have received Christ, He delivers us from the power of sin through His Holy Spirit so that we can successfully resist the Devil.

6. *In order to profit by the fact that Jesus Christ came into the world to save sinners, we must remember that there is no other possible way of salvation.*

The Lord Jesus Himself said: "If ye believe not that I am He (i.e. the Saviour) ye shall die in your sins." There could be nothing plainer than that. It means that those who reject the salvation purchased by Christ shall have to suffer the awful penalty of their own sins in Hell.

Peter makes this clear when he said: "Neither is there salvation in any other: for there is *none* other name under Heaven, given among men whereby we must be saved," (Acts 4:12).

Paul told the people of Antioch: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses," (Acts 13: 38-39).

If we desire salvation, there is but *one* way to obtain it, and that is through faith in the sacrifice of Jesus Christ upon the cross.

7. *Finally, in order to profit by the fact that Jesus Christ came into the world to save sinners, we must receive the salvation He purchased.*

It is of the utmost importance to understand all of these things we have mentioned—the nature of sin, and the fact that all are sinners, and that the wages of sin is death, and that Christ died to save us, and who He is, and why no other could possibly save us; but until WE RECEIVE THE SALVATION HE PURCHASED, WE ARE STILL LOST. WE MUST RECEIVE CHRIST BY FAITH IF

WE WOULD ESCAPE THE CONSEQUENCES OF OUR SIN. There is simply no other way. There are people in Christian Churches deceiving themselves. They admire Christ, and they are seeking to obey Him, but they have left out the essential thing. They have never recognized that they are *condemned* and *guilty* in God's sight, and have never received *His Son* as their personal Saviour. Until they do so, they are in terrible danger.

Oh my friends, flee from the wrath to come! Obtain deliverance from the guilt and power of sin by putting your faith in the sacrifice of Christ, and by resting upon Him alone for salvation! There is salvation in no other.

And when you have put your trust in Him, keep it there, and prove the genuineness of your faith by a godly life in harmony with His commandments. Moreover seek to warn others whose sins are unforgiven of their terrible danger, and tell them of the glorious Saviour who is able to save unto the uttermost all who come unto God by Him. (Heb. 7: 25.)

The Supreme Mission of the Church

Sermon Preached at Meeting of New York Synod

By the REV. JOHN T. REEVE, D.D., Former Moderator

TEXT: "And Jesus said, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

MATTHEW 28: 18-20.

IN THESE closing words of our Lord we have the marching orders of the Church. It is well for us, meeting here today as a branch of His Church, to clarify our minds and refresh our energies with a new appreciation of these ringing words of Christ. Surely never was there a greater need for the Church to *reconsider both her message and her method* as we stand in the midst of a world so filled with confusion and torn with strife. In such a world and in such a time we dare not trifle with secondary matters or fritter away our strength on *lesser aims*.

What is the Supreme Mission of the Church? Can we find it more clearly stated than in these words of our Lord? We call it the Great Commission. "Go ye into all the world and preach the gospel to every creature." In other words her supreme duty is the proclamation of the good news of the saving love and power of God in Jesus Christ to a lost and despairing world.

The Church is not here as another mere reform agency or political bloc. Her duty is to proclaim a message, to win converts to Jesus Christ, to indoctrinate them in the Word of Christ and to engraft them into the Body of Christ which is the Church. Wherever that is done, the necessary

changes will be made and politics will become Christian politics and the kingdoms of this world the kingdoms of our Lord and of His Christ.

That the Gospel of Christ is the only hope for a despairing world and therefore that there can be no more urgent duty pressing upon the Church than the proclamation of His message of love, is being felt by earnest believers on every hand.

Take the final word of the World Conference on Faith and Order at Edinburgh as it says:

"We are one in faith in our Lord, Jesus Christ the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious Gospel.

"We desire also to declare to all men everywhere, our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to Whom be glory forever."

How more clearly could our duty be defined than in this reasoned conclusion? If a world broken into a thousand pieces by disunity and strife can only find peace and unity in Jesus Christ our Lord, then it is clear that here is our *primary task*, viz., to make Him known.

Or when we read in the *Christian Century* the recent comment of the Editor, Dr. Charles C. Morrison, where he says—

"For more than a hundred years the Church has been engaged in the solemn business of forgetting its gospel. It has not repudiated or denied it, but has allowed it to be so mixed and adulterated with the wisdom of this world that its own unique testimony has been blurred with ambiguity. The fundamentals of the Christian faith have been covered over with secularism, and our churchmanship has proceeded upon the assumption that the Church's contribution to human life must be made in terms of prevalent philosophies which have no relation to the Christian faith. The rise of totalitarian states, and the manifest inability of secular society to get itself together, especially since the World War, have set Christian men to the task of digging down to the foundations of their faith, with the result that a conception of the Church and of the Gospel is emerging which transcends the categories of social reform in the secular sense, and exhibits Christianity as the only saviour of the world."

Surely then this can be no worn-out or discarded conception of the Church's duty; the duty that rests upon us as *ministers* and *elders* and *members* of the body of Christ. Rather will it be a belated return to the thrilling adventure with the goodly company of apostles and prophets when the Church of Christ proclaimed her message and conquered a pagan world.

Now we find in this era, when, as Dr. Morrison says, the Church has been engaged in the solemn business of forgetting its Gospel, the pagan world is conquering the Church. Let us return to our first love, our first duty and make known to mankind that God is love and that He so loved the world that He gave His only Son for our salvation.

This leads us then to the consideration of the urgency of this call of Christ. We believe it constitutes the supreme mission of the Church.

I. *Because the Gospel is the only power that can change the heart of man.*

No mere laws, no regimentation, no forced improvement, no planned economy even, can make the earth a happier or a better or a more prosperous place in which to live unless the heart of man is changed. This does not mean, of course, that in a Christian nation, or any other nation, all should not be done to improve social conditions and to ameliorate human suffering. But without the change of heart, brought about by the grace of God through Christ, these efforts will largely be in vain and human nature will gravitate to the level where Jesus found it when He came on His mission of redemption.

If the heart is right with God, outward conditions will make very little difference. The Gospel in the heart sweetens every condition so that with Paul, the believer is able to say, "I have learned that in whatsoever state I am therewith to be content." Even a slave like Onesimus could willingly return to his master because both were Christians, though the Gospel, by its very nature, in its ultimate outworking made slavery impossible.

Or as the poet says,

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws,
Makes that and th' action fine."

But without the gospel of love in the heart, it makes little difference what benefits we receive.

"Much wants more
All the world o'er."

The heart of man, unregenerated is never satisfied. Perhaps that was the reason why our Lord refused to settle the difference between the two brothers and curtly said, "Who made me a judge or a divider over you?"

The reason, I say, why the chief duty of the Church is to proclaim the Gospel is that it is the most sensible thing to do. It is basic, it gets at the foundation of all wrong and at the root of all evil. To begin elsewhere only means that ultimately the work has to be done over again. To be sure there are many lines of approach to the human heart and of course these should be used: but always as concomitants with and not instead of, the Gospel. The Gospel and the Gospel alone can change the human heart.

II. *Another reason why this is the Church's supreme duty is that the soul of man can never be satisfied with the earthly and the material. Only the spiritual can satisfy the soul.*

The Psalmist said, "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God." The soul is not native here. At death it departs to another world. It can never be fed and nourished and made content with earthly things. It hungers and thirsts after God and nothing but the Gospel that tells of God's provision for the soul's deepest need, can ever truly satisfy. And yet in these later years how much of the Church's time and money and strength have been spent in ministering earthly things to this Heavenly habitant. There is where we make the great mistake. How often have we been led astray by the thought that if we only make the Church like one of the earthly organizations then people will be attracted and won. But what disappointment and failure have followed these misguided attempts.

"Hope springs eternal in the human breast:
Man never is, but always to be blest.
The soul, uneasy and confined from home,
Rests and expatiates in a life to come."

What higher mission in life could we aspire to, than to be able to minister the bread and water of life to hungry and thirsty souls? The glory of this service is even increased when we see that the soul, redeemed and purified and uplifted into Heavenly places in Christ, exalts the body with it. The body then becomes the temple of the Holy Ghost and we can better understand Paul's words, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Minister only to the body as is now being done in the totalitarian states and by so many of us here, and the body drags down the soul with it to earthly levels and we find lawlessness and confusion and wickedness of every kind ever increasing.

Even in today's news, as I am preparing this message, no less a Scientist than Dr. Alexis Carrel, whose profession is mainly concerned with the body, calls attention to our neglect of the *spiritual nature* of man, and states, "As far as I am concerned, I intend to devote the rest of my life to

the problems of developing man in his organic and spiritual entirety."

III. *Because unless the Church does fulfill this duty no one else will.*

When the Church turns from her appointed work of proclaiming the Gospel to engage in these lesser aims, worthy as they are, she is only one among many others engaged in the same task. But she is the only one to do that which Christ gave her to do. When she is negligent of her duty, it goes undone and the Word is not preached.

Here we are celebrating one hundred years of sending the Gospel to heathen lands and, lo, as we look around, in our own land, we find vast areas as destitute of spiritual blessings as the most benighted lands. Whole counties unchurched, large towns without a single preaching place, millions of young people growing up without any connection with the Church. And at the same time our land so given to lawlessness and crime, our great cities so ruled by racketeers and gangsters, that the cruelties of savage tribes were mild in comparison with what we accept as inevitable. But the Church is far richer in all human resources than she was one hundred years ago. How can these things be? Only because the Church has forgotten her Gospel. If every church and every professing Christian were only ready to obey this Great Commission of Christ, as He intended that we should, our land would not be in the Godless and unhappy state that we find it now.

All serious thinkers begin to see that our moral and spiritual development have not kept pace with the mental and the material. We have made men smart and we have made men skillful but at the same time we have not made them good. We have trained them to become great inventors so that their engines can destroy whole cities, but we have not taught them of the Christ who alone can enable them to rule their own spirit.

A few years ago the President of the American Association for the Advancement of Science proposed that it might be necessary for scientists to hold back some of their destructive creations. And only a year ago, Sir Oliver Lodge startled the world by saying that we know things that never should have been known and that he never dreamed of his discovery of radio being used to bomb children from the air. He went on to say, "There is a surfeit of science. The world is sick and tired of scientific achievements. Too many of our endeavors have been so grossly abused."

Likewise Dorothy Thompson said that while we made these dreadful engines of war, yet in Christian nations at least, their use was somewhat limited and controlled by the humanitarian teachings of Christianity, but when placed in the hands of heathen nations where none of these Christian ideas of pity and love prevailed, we could not expect anything else but that they would be used ruthlessly and without restraint. In fact the Japanese were surprised that there should be any question about their killing women and little children. Had we not created these implements of destruction, so why should they not be used?

The late lamented Canon Streeter recently said, "The trouble with the world is that our knowledge and power have outstripped our moral advance."

No, the Church has forgotten her Gospel and neglected her primary task and while she has been busy here and there no one else, no other agency, has fulfilled her duty. The Great Commission is for the Church, it is her supreme mission, and if she does not heed it, no one else will. The Word will not be preached, the Gospel will not be proclaimed.

IV. *Finally, Jesus and His disciples set us the example in this duty.*

Christ lived upon the earth in a time of gross political and social wrongs. His people were burdened under a load of taxation such as we can never know. He was afflicted in all their afflictions. His heart of pity and love was broken as He beheld their sorrows. The common people heard Him gladly. He picked His disciples not from among the rich or the literati but from the ranks of humble workers. "When He saw the multitudes, He was moved with compassion on them, because they *fainted*, and were scattered abroad, as sheep having no shepherd." (Matt. 9:36.) When He beheld Jerusalem, He wept over it and said that He would have mothered her suffering people as a hen mothereth her chickens under her wings.

But as far as we know He never engaged in any reforms that would have *forced* these conditions to change. He never joined with any of the countless revolutionaries who rose and fell for the deliverance of the oppressed. However, He did far more than this and did it effectually. He came down from Heaven and lived among men to tell them of their Heavenly Father's love. He shed His blood for them that through His death men might be saved from their sins. And when He rose again, and before He left, He told His disciples, and He tells us, to go and tell men everywhere this good news. And the reason He did this was because He knew that wherever that Gospel goes and finds a lodgment it destroys injustice, rights all wrongs, drives away despair and implants in every heart love for both God and man.

Let us never be misled by the idea that the Gospel must be pieced out with something else, that it is not socially-minded enough; that we have a better and quicker remedy for the ills of mankind; that we can lay the Gospel aside while we apply these earth-made means. I say let us not be led astray. *Inherent* in the Gospel from the very beginning have been every consideration of pity and brotherly love, every thought of sympathy and kindness, every desire to help the helpless and relieve the suffering, that the world has ever known or ever will know. Without these, *the Gospel is not*. Wherever the true Gospel is proclaimed and lived, there they always are.

And now as we turn to this solemn yet joyful service of the Lord's Supper where are displayed the visible emblems of that dear body and precious blood that made this Gospel possible, let us rededicate ourselves to this supreme and primary task, "Go ye into all the world, and preach the Gospel to every creature."

Afraid to Die!

By the Rev. Charles Henry MacVey

THE fear of death has been and still is the weapon used by dictators and despots to control people and prevent revolts, even against very evil conditions. Not until life becomes so bad that people in black despair seek escape from it through self destruction does revolt come.

Rome, whose history we are fast forgetting and whose follies we are now duplicating, points with skeleton finger to the road we shall tread unless we heed the warning. Reconstruct, if you will, the record of the world's greatest empire. Through force of arms, by trade, she reached a position where she controlled the entire civilized world. The city of Rome was truly the center of the world. Wealth, power, culture were hers. The art of the ages poured into her galleries until in every sense she possessed all the world had to offer.

But that wealth was only for the few. The many were crushed down and still down, slave labor took the place of free craftsmen proud of their skill. The small land owner was crowded out, his free-hold forfeit, and he had to seek refuge in the great city, swelling the mob of unemployed to be fed, housed and clothed at the expense of the state.

With the loss of everything else, men lost their faith in the outworn gods of their fathers and, if culture centered in Rome, so did sin and crime, vice so low and degrading that man became lower than the beast. When life itself became a useless thing and men and women, having exhausted all the pleasures and vices which this life had to offer, and being too lazy and cynical to make an effort to better conditions, committed suicide by the thousands. The great law-maker, Cæsar Augustus, lamented his inability to cope with such depravity upon the part of Roman citizens.

Men sought to get all the material value out of life. The idea that the state owed every one, every Roman citizen, a living was the common belief. No one owed the state anything, and because the Roman state was rich, drawing tribute from the entire known world, it was looted until at last the state becoming impoverished, then bankrupt, the rich citizens were looted. The low morals of the Roman citizens lost them their commanding position, revenues fell off, but the hordes of unemployed remained to be fed, so the burden fell on the individual citizens, first the rich, but that source of income was soon exhausted. Then eyes were turned upon the plain folks and they were looted, after which came collapse.

With the whole civilized world in such a state, a feeling of despair fell upon the people and misery such as has never since been known, was the common lot of man. Into

that darkness there came a light, not a blinding, dazzling light, but a feeble flickering ray, but it was a ray of hope, and those nearest to it stumbled blindly toward it finding peace and new strength. Those who had found that light sought to guide the whole world toward the brightness and warmth that had brought new hope into their own lives. That Light was Christ who proclaimed, "I am the light of the world."

It mattered not at all to those new guides of a darkened world that the message of hope was not received gladly. They cared not at all that the powers in the world decreed against them and sent them to death by the thousands. To them death was but a release from the certain evils of this world for the equally certain joys of the next.

So the struggle went on and on for hundreds of years, men of faith leading a blind and struggling humanity toward better conditions. With an increase in numbers they met the force of evil with force and, upon the field of battle, won great victories, each one a stride forward. Each great principle of faith and liberty was so procured and human progress advanced.

Man, freed from the terror of death, dared to die, and die gladly and gallantly that others might enjoy the good that was gained through the willing sacrifice of man for his fellows. The most thrilling story in the long tale of human progress is the story of the struggle of the forces of Christianity against the forces of evil. Victory crowned the efforts of Christianity because its followers were not afraid to die.

That faith which enabled the followers of Christ to win was their mastery of the fear of death. They took what Christ said literally, "Fear not them who can kill the body, and after that have no more that they can do." That contempt of death gave them the victory.

With the victories gained, with life safe and liberty sure, men became soft. Life was good and rich and the world became a very pleasant place in which to live. The old doctrine of sacrifice was too harsh and cruel, so men sought, even as Christ said, "to teach the doctrines of men for the teachings of God." The Cross was no longer a symbol of sacrifice, but merely an emblem to be worn like a badge of a secret society,—and as meaningless.

In order to support their lack of faith and to justify them in denying Christ, men searched for errors in the Bible, and asserted that because of many translations there were errors. The so-called leaders of the church pointed out these errors to the exclusion of the great truths, until the Church has gone on record against fun-

damental truth, but Christ still travels the road of sacrifice.

With the lack of faith proclaimed from the very pulpits, is it any wonder that men have turned away from the church, and once again, the spirit of paganism is abroad in the world? Once again the fear of death has mastered the hearts of men, and nowhere is that fear of death more loudly proclaimed than from the church itself. Loud and long are the cries of the church against the sacrifice of men for the common good. Never once do we hear the words of Christ, "Fear not those who can kill the body and after that have no more that they can do." Instead, our young people are told that the sacrifice of those who have made possible all past progress was useless and that the men who died upon the field of battle were either knaves or fools. Life is the thing, no matter how great may be the evils which fill the world,—no one must risk his life.

Young and old alike are being taught to dread death as a certain evil, and the future, if there is one, is very dark and clouded with uncertainty.

This lack of faith in the teaching of Christ has led the church far astray and, having discarded the message of Christ, and needing a message to justify its existence, the church turns to what they choose to call the "Social Gospel,"—the same message to be heard upon any street corner by any soap-box orator. There are the same loud cries against the social order, the same denouncing of the rich, the lauding of the poor as though poverty is a virtue in itself, and through it all runs the lack of faith which has for its fruit, pacifism. For life itself is a struggle against evil, but this new teaching runs through it all like a minor note, "Death, fear death."

Well, of course, if for the past two thousand years man has been wrong and Christ a liar or a myth, then, perhaps, it is time we cast away all the old ideals and discard Christianity along with the other fables and superstitions and become frankly pagan. If there is no life after death, then the smart man is not the social gospel man, for why share anything with any one, if there is no responsibility?

If this life is all, the human wolf is the wise man. Get everything you can, crush and trample down the weak and let the forces of lust, rapine, murder, greed and evil rule, for this life is all.

But is Christ a myth? Did He die in vain? For the past two thousand years men have not thought so. The story of the men of faith is the story of human progress. The grandest scenes in human history are those of men and women who have dared to die that the world might be a better place in which to live. The world still echoes with the cries of those who died for great ideals. Christ said, "Greater love hath no man this; that he lay down his life for his friends." That spirit shall never die. Man, ever dying, still lives and the Cross still glows, the symbol of sacrifice, the beacon light of progress.

THE BARTHIAN VIEW OF THE BIBLE

(Continued from Page 152)

to identify Barthianism with Modernism as it is to say with HUGH VERNON WHITE (A Theology of Missions, p. 55) that it is "simply a reaffirmation of traditional Christian orthodoxy." Barthians in a word are neither Fundamentalists nor Modernists.

In appraising those who hold the Barthian view of the Bible it should be remembered, as we have repeatedly pointed out, that, for the most part at least, they were Modernists before they became Barthians. Hence in them we have a group who have been moving toward rather than away from orthodoxy or Fundamentalism, using the latter term in its broad sense. They have already broken radically with Modernism as regards the central content of the Bible. Is it too much to hope that at the end of the day they will be found in full accord with the view of the Bible set forth in the great historic creeds of the Church?

DR. JOHN W. BOWMAN has recently argued (*The Presbyterian*, Oct. 7, 1937, pp. 6-8) that the Barthian view of revelation does not preclude a sound doctrine of Biblical inspiration. The logic of the situation as a whole would seem to favor the notion that it not only does not preclude but that it demands such a doctrine of inspiration. Certainly we are unable to see how they are warranted in holding their view of revelation in conjunction with their view of the errancy of Scripture. Having discarded the Modernist view of revelation, it seems to us that the logic of the situation demands that they also discard the Modernist view of inspiration. There are some indications that they are moving in this direction. As pointed out on another page, in our notice of Brunner's *Philosophy of Religion*, his later references to the written Word of God seem to be more in accord with the orthodox view than his earlier ones.

No doubt Barthians in general maintain that a return to the orthodox view is impossible because it is a proved fact that the Bible is full of errors and contradictions and overgrown with legends. To this we demur. It finds its explanation, if we mistake not, in their still uncritical acceptance of that view of the trustworthiness of the Bible that was taken for granted as a settled fact in the circles in which they were reared. Sooner or later, it seems to us, they will be compelled to face the question whether their view of the Bible as the ground and norm of Christian faith is consistent with their view of its inspiration as the written Word of God. When they do this seriously we are confident they will perceive not only that the logic of their view of revelation demands but that the facts permit that view of the Bible as the written Word of God that is set forth in the great historic creeds of the Church. In the meantime, while deploring their present view of the Bible, let us rejoice that they have travelled as far as they have away from Modernism and in the direction of Fundamentalism and cherish the hope that they will soon reach as their journey's end a view of Scripture that accords with that held by Christ and the apostles.

Christmas Meditation

Came to Save That Which Was Lost

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

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

For the Son of man is come to seek and to save that which was lost. Luke 19: 10.

THE busy life of the world has more and more alienated itself from Christmas joy, and still Christmas morn continues ever yet to beam its sacred beauty down upon us. Of brilliant settings such as wealth can devise, nothing is here observable. Bethlehem was a forgotten country town. The scene that was to spellbind the ages, did not play itself in the halls of a palace, but in a corner of the stable. For cradle, a crib renders service. For clothing of the Babe, a roll of swaddling-clothes. Mary is a provincial of Nazareth. And the man by her side saws and planes at home in his shop like an ordinary carpenter. It is all restful simplicity. Nothing that spellbinds or rouses wonder. It is a frame without value in which by scintillating outflashes of God's brightness the uniquely wondrous image of the Babe exhibits its greatness. There is indeed the field, in which shepherds tended their flocks, and to those shepherds suddenly sounded the harmonies of superhuman song in the ears. An angel appeared from on High, and after him a vast choir came up from the morning glimmering. And then resounded the, O so beautiful as never before in Ephrata's fields: "Glory to God in the highest heavens"; but all this came from Above. It was not from the world. It was the singing by the angel-choir of a Psalm of life for our sinful and lost race.

God gave his Son to the earth.

And yet, of that entirely unique wonder this is not all. God's all-embracing love goes deeper yet; so deep, that even the thought of it would never have come to us. What indeed, so asks our embarrassment at Bethlehem's crib, could our God have given to our earth more and richer than His own dear Son, the Brightness of His glory, and the express image of His Person? With our God who Himself creates everything that His good-pleasure suggests, there is no mention of any other possession. There is but one all else excelling Divine treasure that is His, and that treasure is the Son of His love. Not He above all else, but He alone. At Bethlehem to overhear the song, that God in His majesty bestows that unique treasure of His heavenly dwelling-place upon this earth, sent it out to man, and came to enrich our corrupted and lost race with it, would therefore already by itself be, what excelled all Halleluiahs of human tongue and angel voice.

And yet this is not all. In the Babe of Bethlehem there is still something more, something still more rich, beaming towards us from still deeper mystery. And that still deeper glory is, that where God gives His Son to the earth, that Son of God smiles at us from the Crib as *the Son of man*.

It was at Capernaum, when Jesus with His three most trusted disciples had come down from Tabor and returned home, that He Himself interpreted the mystery of His being and life in this significant statement: "*For the Son of man is come to save that which was lost.*"

And how came Jesus to utter this word embracing all His mission? According to Matthew 18:10, it was spoken with respect to little children. As though He said to His disciples: Have regard for your little ones, or as it is literally stated: "Take heed that ye despise not one of these little ones." There is a tie that binds them to heaven through their angels, who always behold the face of my Father, and no less a tie to Me, for the Son of man is come to save also what is lost in those children.

What is the touching beauty that expresses itself in this?

This God could have saved us by His angels, but then with only half a salvation. God the Lord could have shown us grace by some heavenly treasure, by a gift of grace that as a foreign element would have come to us from above. Much has come down to us from heaven. But at Bethlehem God's love enters more deeply still. Here it is indeed, the Son of God, who God Himself gives to the earth, but not coming down to us from above, no, but from human life itself coming up to us. There is a maiden that carried the Saviour under her heart. There is form of flesh and blood in which the salvation is born unto us. Not by what is foreign to us would man be saved, but by what was as it were interbraided and woven together with our own nature. The *Son of God*, but come to us as *the Son of man*. The antithesis that speaks herein, expresses itself in the sensation wherewith the shepherds saw in Ephrata first the descent of the angels, and then the entirely other sensation wherewith in Bethlehem they looked upon the Babe in the Crib. Where from the opened heaven the dazzling vision presented itself to them, "they feared with great fear," while at the Crib they felt themselves made

tender and gladdened by what their eyes were permitted to see. And presently they run through the streets of Bethlehem, to make known everywhere the word that had been told them concerning "the Babe."

Everything that comes down from Above in heavenly form fills one with reverence and awe, and causes the sensation of the holy in our sinful heart to turn into *fear*. In order to arrest our heart, to illumine it with friendly light, to win it and make it drink in peace with joy, salvation here was bound to meet us in *human form*. Not what is foreign, but what is one's own alone makes its way to our hearts. And therefore, the angel host in the field of Ephrata was the majesty of the Divine, but the lovely human Babe in the Crib attracts and refreshes our human hearts.

And wherefore did this enter so deeply? Because not only our tenderness was touched by it, but because it indicated the high rank, the high calling that in our creation we as men had received from our God. That this was impossible, that was it. That God's Only Begotten Son could appear as the Son of man was the triumph of grace. Among the heathen also more than one poet had sung of all sorts of forms that man could assume, but all the forms in which man was made to appear were abnormal and artificial. Here on the contrary in this Babe of Bethlehem we see that human nature, as it had been called into existence by God, was of so high a standing, that it allowed the birth of God's Son in it. One could almost say, that already in the creation human nature had been disposed to this high and unique end. But leave this aside. Do not lose yourself with your thoughts in the impenetrable depths of God's counsel. Here confine yourself to the facts. And then you find these two. In Paradise it is overheard: "Let us make man in our image, after our likeness": And here at Bethlehem's Crib you see before your eyes, how Immanuel shows you, that God's own dear Son as a *human child* looks on you with a smile. The Son of God, but at the same time the Son of man. This, you feel it yourself, is more than a ministration of grace, it is a Divine honoring that on God's part is due His highest creature, such as man is. We are fallen, but not yet utterly ruined, and therefore the Divine appointment still honors here even in sinful humanity the greatness of God's image in which it was created. It is as though at Bethlehem God the Lord says to us: However deeply you have sunk, you could not undo the fact that you were created in My Image. What you no longer saw, God did yet see, even the spark of the creationglory, which in your corrupted nature still retained its afterglow. And to those remnants God now joins Himself. What was almost worn out He revives again. Nature from Above can still give itself in wedlock to the nature of the child of man. And thus Divine grace comes to

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us, not just as an angel of the Lord that inspires awe, but as having become one with us, as a child born, as Son of man offering Himself to us. And as thus the Lord offers Himself to us, so our heart discloses itself to Him. He is become one of us. That Babe in Bethlehem's Crib is not merely in the Image and after the Likeness, but it is the Image itself of God that smiles upon us. The expressed Image of his substance, but in the flesh and blood of the children, as one of us and having become like us. By the angels this is envied us, inanimate creation does not understand this wonder of wonders, and from human lips alone proceeds the note of rejoicing: God's Son *the Son of man*.

Herein lies everything that grips. The fallen creature waits for help, help is offered us, but that help does not affect us externally, but in the depth of our own nature. It is not that in the stream we threaten to drown, and a saving hand is extended to us. It is not that we are menaced by fire, and that the fire is extinguished for us. It is not that we stumbled and injured our foot, and that the physician puts it right again. It even is not that serious sickness cast us down, and that the physician outwardly applied healing ointment to us. If you will, all this is here implied, for there is no image of deliverance that is not realized in Christ. But all this coming to us from without does not exhaust the rich thought of Bethlehem. It is much more, here is something much richer. Here is the Deliverer who indeed leaves us as we are, and yet enters into our own nature; who in that very nature, as one of us, associates with us; who probes the wound to its deepest roots, and from the very blood draws the life-saps, which will heal the wound. Here is a Messiah who assumes as it were your entire nature, remains no stranger to any sensation of your own nature, enters into everything down to the inmost recesses of your heart's hiddenness, and who thus, in nature one with you, for your own nature and in your own nature brings you deliverance and life.

Thus you would almost be tempted to false boasting, as though the deliverance had not come to you from Above, but from your own race. Son of man is the Deliverer in whom humanity may glory, jubilantly saying: He is my son, my child, my firstborn, the fruit of my womb. And so you must understand it. Son of man is not merely an assumed title, but is the name that expresses the being. With Daniel it was already so in prophecy: First the world empires imaged in animal-forms, and lastly the Kingdom of heaven, pictured in the image of one who by the herald is announced as *the Son of man*. The Kingdom of heaven identifies itself with our nature. It is man, who in that Kingdom shall receive the crown of honor. It is human nature, whose glory shall ornament that Kingdom. It is human nature, that as from her lifegerm in that

Kingdom shall quicken the King of glory. In our nature Jesus shall ascend into heaven. In our human nature He now sits at God's right hand. It is to our nature that in His almighty and wise counsel God has entrusted the likeworthiness with His own Divine generation. Into the very bowels of our nature the Holy descends, and when finally after a prophecy of ages the Messiah comes, and Immanuel appears, and all the angelhost jubilantly meets Him, it is not alone: "Glory to God," but immediately follows: "Good will towards men!" For now all the angels of God see it. God's own Son, Head and Lord of them all, is now become what prophecy had foretold: *The Son of Man*.

In all this it is so adorably beautiful, that however high man may climb, the glory and the honor is always God's and God's alone. A something that no one could have expressed more grippingly, than Jesus when He said, that He, the Son of man, was come *to seek what was lost*.

You can also take the incarnation to have occurred in Paradise, before Adam fell. Then man was still glorious in unimpaired purity. There was nothing yet in the human heart, that God had not put there. Even the outward form of man was then still unweakened and unmarred, and he felt no shame. An incarnation of the Son of God in that hour and at that moment could not only be imagined by us just as well, but O so much better than what now took place in Bethlehem. There would have been nothing to change, nothing to avert, nothing to spare. Man in Paradise was still as he was when first created after God's image, and that image was still unharmed, and that image still spoke with utmost accuracy. Only, and this you feel at once, from an incarnation of God's Son in Paradise there would not by far have spoken that adorable love and that touching compassion, which now you overhear by what had occurred in Bethlehem. At Bethlehem the charming speech of love affects us so mightily for the very reason that here the Son of man comes *to save what was lost*. To visit a leper, one stricken with the pest, tenderly to lift him up, to press him to your heart and care for him, bears witness of a yet entirely different love, from that wherewith you take a healthy child by the hand and company with him. And just this is the antithesis here. In Paradise such an incarnation would have been an enrichment of our life, adding to it higher glory, and of itself therein also a highly exalting good pleasure would have expressed itself, even as in God's counsel to create us after His Image. But there would have been nothing in it of sacrifice, there would have been nothing to lose by it, and of the coming of Immanuel you would never have had the impression of compassion and mercifulness and self-sacrifice as now.

Therefore this must always be added to it: The Son of man came to enrich with grace *what was lost*; and it is especially in

this connection, that the infinite love of the assumption of our nature fills you with delight. Surely, already the creation of man after God's Image was a wondrous entrusting by God Almighty of His own glory and majesty to the creature that bears the name of man, above all other creatures, also above the world of His angels. Already here on earth he who knows what it means to receive honor is touched by nothing so much as by the fact that his name has mention in the book of honor. How much greater a matter it is then, that the Almighty Creator, the Lord of the heavens and the earth entrusted the stamp of His own Being, the name of His Majesty, the Image of His Divinity and the likeness of His hidden glory to a creature with choice of will of its own, and thus incurred the risk that man violating this Image, would taint it with demoniac influence, and as for the devil cast it from him. From this you understand, that in nothing we may undervalue the high privilege of having been created after God's Image. But in this, luring love had no voice as yet, but only the good will, for when God said "Let us make man" man, the object of this honor did not yet exist, and was first to be called into being.

To realize the wealth and riches of God's love you must therefore first hail the Image of the *Son of man* in the Babe of Bethlehem, for then man was there, but fallen, then he unfolded his nature, but marred; and then everything in fallen man called for vengeance and expulsion, for then it was treacherous man, who once called to so high honor, had thrown not alone himself away, but had at the same time abandoned God's Image in himself to shame. Suppose now that nevertheless pitying grace had brought deliverance to this fallen man, it would indeed have been most natural, that God would have brought that salvation by an *outward* deed, such (as we said a moment ago) as when in the case of one drowning a pole is put out to him by which to draw him out of the water. And that now the way of the salvation is so utterly different, because God seeks the man that was lost, takes him in His arms, presses him to His heart, yea, more still, so identifies Himself with this leper, that He enters into our nature, from our nature assumes our flesh and blood, and then appears among fallen humanity, not to despise our nature and cast it from Him, but in His Son to declare to us, that He Himself is one of us, that He Himself is *Son of man*,—that imparts to our Christmas joy its unfathomable depth, and with an all-else overwhelming impression makes us realize, how Divine, how heavenly tender has been the love, in which God in His dear Son is Himself come to us, yea, has entered into our race, and has so identified Himself with it, that He *can* no more part from us. Even in the name by which He chose to name Himself, that love still tries to outdo itself. When

you speak of your son, is it not so, mother? you mean to say that he is your child, that he is born of you, that you carried him under the heart. And so it is here, when Jesus calls Himself the *Son of man*, He testifies that He is of our race, that from it He has proceeded, and a note echoes as though it implied, that it is man, who through this Son of man has saved mankind.

And yet also with this, Christmas jubilation has not sung its noblest song.

It does not merely say that the Son of man *saves* what was lost, but much stronger, that He *makes blessed* what was lost. In the original the word that is used truly points before all else to salvation from the corruption, but this is taken in the Messianic sense, and therefore points at the same time to what is positive in this proffered salvation. It does not say, that we, delivered from danger, now are left to care for ourselves. The salvation brings it to pass, that he who was poor, is not merely saved from starvation, but is made very rich and as it were laden with good things. Scripture even testifies, that Christ who was rich, was made poor, to make us, who were poor, rich. There is no mention anywhere of a salvation, that delivers us from death and for the rest leaves us to taste the bitter result of sin in constant self-reproach. It is said, rather, that God will cast all our sins into the depth of the sea, so that they shall never again be remembered. Correctly therefore our Version speaks of "to make blessed," and this word alone shows us what Jesus' salvation implies. Salvation is possible in three ways. You are either restored to the state in which you committed your misdeed, and fell away from happiness. Or, you are saved, so that life is preserved, but your state remains the same. Or, finally, you are not only saved, but the danger of falling again is averted from you, and a still richer state of happiness, than before you fell, becomes your portion. In whichever of these three ways our salvation had come, it would always have obligated us to endless thanksgiving. He who saves one from drowning is in no wise obliged to buy medicine to cure subsequent illness. He who saves you so that your life is spared, has a claim thereby, yea the right to your thanks. Such the salvation might have been which Christ brings. Even if in Bethlehem nothing additional had been given us, praise and worship in our thanksgivings would ever yet be brought to God. But the salvation of Bethlehem did not end with this. Of the three degrees of salvation Bethlehem did not bring the lowest, also not the ordinary but in full the highest. Not only were we delivered from corruption, and restored to our original state, but the salvation itself implied the glory, that we were not only redeemed from corruption, but led up to a far higher state of happiness. All new danger of a second fall is now cut off, and the glory of God's children is

our portion. And this images itself in so almost picturesque a way in the Babe in swaddling-clothes cradling in a manger. You see nothing more of the Son of God. All you wonder at in the Crib is the Son of man, and you see before you that holy Babe come down to a state of wellnigh utter poverty. And now comes the exchange. This Son of man is the Son of God, who entered into your nature, that through Him you should become sons and daughters of God. Children of glory, never distinguished as sons and daughters because in the eternal every sex difference falls away. In heaven there is no more giving nor taking in marriage.

Now of course in high and holy epos you can so transpose it, that in all this there was no love of God for you, but only love for His own honor. So it has been represented. You then were, if we may so express ourselves, God's artificial counterfeit, in which God had shadowed forth His own image. When this Divine counterfeit was marred and broken, it was but natural that God in His Majesty came to the rescue of it, restored the image and even replaced the glass before it with one of diamond, so that His image should no second time be marred. So one can say. So it has been said. And undeniably even this idea has a germ of truth at heart. Even in glorifying His children God never separates His own honor from that of His children, and in the end it must always be confessed, that our God also brought to pass the salvation of what was lost to magnify His own Majesty the more. For the creature created after God's Image to have been left a prey to corruption and under the power of Satan would have tarnished God's honor. This could not be tolerated. But though it cannot be questioned that also in the work of our salvation God did everything for His own sake, yet herein at the same time the other is implied; for man was not like the lily of the field, but a creature with a *will choice* of his own. It was God's eternal counsel, in man to place a *self-conscious person* over against Himself, and the very love wherewith God loves Himself was bound therefore to go out to that self-conscious being, that God had created in His Image and after His likeness. God could not create a creature in His own Image without selfconsciousness, and therefore God could place no creature after His likeness before Him, but His Divine love was bound to go out toward it, the fall of that creature could not but attack God's Majesty, and with the deliverance and salvation of that fallen creature God was bound in this very matter to magnify His own glory, that no second fall become possible, that His own Image in and by His creature could no more be marred, and that the richest love for this His creature at the same time became the glorifying of His Majesty. And now it is indeed true, that among the multitudes who at Christmas sing praises to Immanuel, there are but a

few thousand initiates who realize this mutual connection and can personally enjoy every feature in this Divine scene of Bethlehem. But this is not necessary. A mystery does not begin to operate the moment it is explained. The mystery in the Divine love and which from it whispers its Divine poetry to us, does not operate upon our human reason to refresh young and old. The light of the sun shines upon and the warmth of the sun cheers everyone of us, even though we have never known anything of astronomy and of the solar system. Such is the case in hand. Our Christmas ever commemorates a *mystery* and the outshining of the *glow* of a mystery, which the wise and the learned do not understand, but which the Son of man makes radiate in the heart of those who understand what it is to be a child of God.

A Christian's Financial Creed

1. My money is mine only in trust. It belongs to God, just as I do.
2. This money is not filthy lucre. It is not the devil's coin. It is stored up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.
3. God is counting upon this money for His work. It is to build His churches and preach His Gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.
4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayer and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.
5. I should set aside a definite proportion of my income for the Church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.
6. The proportion to be set aside for these purposes should be not less than one-tenth of my income. The Old Testament enjoined the tithe (one-tenth) in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.
7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving.—*H. F. Rall in New York Christian Advocate.*

Book Reviews

THE PHILOSOPHY OF RELIGION FROM THE STANDPOINT OF PROTESTANT THEOLOGY. By Emil Brunner. Translated by A. J. D. Farrar and Bertram Lee Woolf. Charles Scribner's Sons. pp. 194. \$2.25.

THE DIVINE IMPERATIVE: A STUDY IN CHRISTIAN ETHICS. By Emil Brunner. Translated by Olive Wyon. The Macmillan Company. pp. 738. \$7.50.

THE CHURCH AND THE OXFORD GROUP. By Emil Brunner. Translated by David Cairns. Hodder and Stoughton, London. pp. 109. One shilling and sixpence.

EMIL BRUNNER, Professor of Theology in Zurich, who ranks with Karl Barth himself as an exponent of what is generally known as Barthianism has become, or at least is rapidly becoming, through his translated writings, a significant influence in the English speaking world. His *The Theology of Crisis* (1929), *The Word and the World* (1931), and *Our Faith* (1936)—all relatively brief and more or less popular books—have been reviewed in these columns. Mention has also been made of his much larger book *The Mediator*, the subtitle of which is *A Study of the Central Doctrine of the Christian Faith* (1934). To these there have been added within the current year the three books mentioned above. A fourth book, published within the current year, *God and Man: Four Essays on the Nature of Personality* (Macmillan) has not as yet been seen by the writer.

Of the books mentioned at the head of this column, the one entitled *The Divine Imperative*, is a book for the scholar rather than for the general reader. As its subtitle indicates it is a study in Christian ethics rather than Christian theology. The occasion of its production, its author tells us in his preface, was the fact that "since the time of the Reformation no single work on ethics has been produced which makes the Evangelical faith its center." Professor Brunner seeks to supply this lack. He does not claim to have adequately performed this task but he expresses the hope that it will prove helpful to those who may follow his leading. It is, however, not a non-theological but a distinctly Protestant theological ethic that Professor Brunner commends to our attention with a wealth of learning and insight that is as rare as it is commendable. What he seeks to do is to point out the bearings of the Christian faith, in all its implications, on conduct in our complex modern world—not only in Church and State but in the family and economic order and the field of culture in general. Such examination of this massive volume as we have been able to make leads us to think that it is an exceedingly important contribution to the literature dealing with Christian ethics and one that may prove a landmark. It will command not

unreserved assent among Christian scholars but few will read it without profit and a large measure of satisfaction.

Before commenting on the other books at the head of this column it may be well for us to say something further about *The Mediator*. While, a book for the scholar minister rather than for the average layman, no minister with any pretense to scholarship can afford to ignore it. It contains a truly valuable study of the person and work of Christ—one that ranks with the best that have been produced and, as far as we know, the best that has been produced in recent years. What is more, the conception of the person and work of Christ which it commends is in essential harmony with the historic faith of the Christian Church. It is not long since it almost seemed as though every scholar of distinction in Europe rejected the two-nature conception of Christ's person and denied that His death was expiatory. While our faith does not rest in the wisdom of men but the power of God it is a satisfaction and a source of no small encouragement to know that such is no longer the case. J. K. Mozley, in the foreword he wrote for this volume, rightly says: "The older theological Liberalism has largely passed away; the most arresting and influential doctrinal movement in Continental Protestantism is that which takes its name from Karl Barth; and British students of theology are no longer likely to imagine that every theologian of first rank in Europe outside the Roman Catholic Church will most probably have given up the doctrine of the Trinity, the Incarnation, and the Atonement. Any such idea will seem truly extravagant to a reader of the English translation of Dr. Brunner's book, *Der Mittler*. For the sureness of its grasp and the lucidity and adequacy of its exposition of the Gospel of our Lord's Person and Work there will be deep gratitude among all those who see no future for any Christianity except that which rests upon faith in Jesus Christ as the true and only Son of God, incarnate and atoning." This volume supplies a needed and effective antidote to the syncretism of books like *Re-Thinking Missions*. So far from seeking to erase the dividing-line between Christianity and other religions it stresses the absoluteness of Jesus Christ, both as regards His person and His work, and maintains that apart from Him there is no salvation. We would not be understood as giving this important volume our unqualified approval—we recalcitrate at a number of points including its doctrine of Scripture—but despite its defects it is a really great book.

The volume, *The Philosophy of Religion*, is attracting considerable attention. It has been published under the auspices of the International Library of Christian Knowledge—William Adams Brown is the American editor—the aim of which is to present

in "brief readable style" books of original character and scholarly excellence having international significance. The book before us fully meets these requirements unless it be in the matter of readableness. If we mistake not, it will impress many as lacking either in clarity of thought or expression—possibly in both. Be that as it may it is a book of large significance, being perhaps the best expression available of the philosophy underlying the "Theology of Crisis," otherwise known as Barthianism.

In estimating this book, it is important not to overlook the fact that according to its full title it deals with the philosophy of religion from the standpoint of Protestant theology. It is confessedly not an attempt to set forth the philosophy underlying religion in general but only that specific form of religion represented by Protestantism or rather by Barthianism. "By Christian faith is meant," he writes, "not some universal truth, nor yet some universal religious experience, but a definite fact which as such is opposed to every universal, be it religion or philosophy. Not that it denies the existence of a certain universal knowledge of God, religious as well as philosophical: rather it presupposes this. But it does deny that the personal and living God can be generally known from the possibilities that lie either in the world or in man's spirit as such. It contends that the living and personal God can be known only by a personal meeting, through His personal word, through that special event to which the Bible, and the Bible alone, bears witness, and the content of which is Jesus Christ. . . . This particular fact, this miracle of divine revelation, which by its very particularity is a stumbling block to thinking in universals, is the presupposition of Christian theology" (pp. 15-16). In a word the problem of the philosophy of religion, as understood by Brunner, is the problem of revelation.

In considering the problem of revelation there are, Brunner maintains, four chief points of view to which justice must be done, viz., the relation between revelation and Scripture, the relation between revelation and reason, the relation between revelation and subjective experience, and the relation between revelation and history. As a result the bulk of the book is taken up with a discussion of these four relations. Brunner's discussion of the elements of truth in Rationalism, Subjectivism, and Historicism, though somewhat abstruse, is highly illuminating and will, we suppose, be favorably esteemed by most Christian thinkers. The same will, however, scarcely be the case as regards his discussion of the relation between revelation and the Scripture.

Brunner maintains, it is true, that "Christian faith is Bible faith" and that "when a Christian speaks without qualification of God's revelation, what he means is Holy Scripture" (p. 150). He affirms, moreover, that the Scriptures are "the ground and

norm of faith" and that theology "is only possible within the borders of the Christian community or church, and has its definite content and its definite standard in the Bible" (pp. 17 and 22). Nevertheless, he tells us that "faith in the Bible does not exclude, but includes, criticism of the Bible" (p. 156), that the Bible is "full of errors, contradictions, and misleading views of various circumstances relating to man, nature and history" including many contradictions in its report of the life of Jesus and that it is "overgrown with legends even in the New Testament" (p. 155). He expressly repudiates the orthodox doctrine of verbal inspiration going so far as to assert that "it spells the death of any living faith in the Bible" (p. 178). It is difficult to see how a Bible full of errors and contradictions can be the vehicle, the means that God employs to reveal himself authoritatively and finally ("once for all") as Brunner maintains. It is interesting to note that Brunner maintains—without warrant in our judgment—that his view of the Bible is in harmony with that of the Reformers, Luther and Calvin. "The change to the orthodox from the Reformer's conception of revelation took place so imperceptibly," he writes, "that, until a few years ago, the opinion prevailed fairly generally that the orthodox doctrine of Scripture was purely and simply the logical development of that of the Reformers, whereas it was sharply opposed to their doctrine" (p. 31). This means, it seems clear, that the doctrine of Scripture that finds expression in and that underlies the Westminster Confession of Faith is unacceptable to Brunner. At the same time we are glad to be able to say that Brunner's latest statement concerning the Bible—that found in *Our Faith* (see our July issue)—is much more satisfactory than that in the book before us—a book which while it appeared in its English dress before *Our Faith* was written perhaps ten years earlier. Possibly this indicates that Brunner's view of the Bible is becoming sounder. We hope so.

We are here touching on the most obvious weakness of Brunner's position, as that of Barthians in general. The content of his teaching is, in large degree at least, soundly Scriptural, but it seems to us to hang more or less in the air. One thing seems clear. If Barthianism continues to extend its influence, either its advocates must adopt a sounder view of Scripture or another great battle over the nature and authority of the Bible is pending. We at least do not share the view that modern science and literary criticism have once for all destroyed the orthodox doctrine of the Bible as set forth, for instance, in the Westminster Conference of Faith. In this connection it should not be overlooked that there are scientists and scientists, also literary critics and literary critics. No doubt the orthodox doctrine of the Bible is contradicted by the conclusions of some of these scientists and

literary critics. It does not necessarily follow, however, that it is contradicted by true science and true literary criticism.

In the little book, *The Church and the Oxford Group*, Brunner expresses a highly favorable judgment of the so-called Oxford Group movement. In fact he equates it with the theological movement of which he is such a conspicuous representative. "Simultaneously with a movement in continental Protestantism which aims at the renewal of the Church from the side of theological reflection, there arose in the West a movement of quite a different kind, which purposes, through pastoral work, to lead to the same goal, the building up of the true and living Church of Christ by means of immediate quickening of the individual conscience through intensive exchange of experience and discipline of daily life" (p. 14). Our impression is that Brunner's almost unqualified approval of the movement finds its explanation in the fact that he has seen it only in its more favorable aspects. If the movement is what and only what Brunner perceives it as being, viz., a mobilization of laymen that has as its central objective obedience to the missionary command of our Lord and that is and wishes to be nothing else than one of the weapons of the Church of Christ to "secure the obedience of faith among all nations," it deserves only praise. Whatever we may individually think of the Oxford Group Movement we will at least hope that in an increasing measure it will justify Brunner's judgment of it. Be that as it may Brunner has given us a readable little book that presents a point of view that should not be ignored in any attempt to appraise the movement with which it deals.

AS IT WAS SO SHALL IT BE. By Arno Clemens Gaebelein. Publication Office "Our Hope," 456 Fourth Avenue, N. Y. pp. 188. \$1.00.

THE sub-title of Dr. Gaebelein's latest book is "A Study of the First Age and our Present Age," the first age being the age before the flood. It contains an extended study of the text, "As it was in the days of Noah, so shall it be also in the days of the Son of Man," written, it is needless to say, from the premillennial viewpoint made familiar by Dr. Gaebelein's previous books. While the book as a whole is decidedly on the side of the angels it seems to us to contain much fanciful exegesis and to affirm confidently much that to say the least is doubtful. According to Dr. Gaebelein the opening chapters of Genesis "contain all the great Bible truths and doctrines in a nutshell. All the divinely revealed historical facts, the origin of all things and the beginning of human history, have a typical, a prophetic, a dispensational meaning. A volume of hundreds of pages might be written on the types and prophecies of these chapters and even such a volume would not exhaust them." The creation days, for in-

stance, are treated as typical and as foreshadowing both our individual redemption and God's plan of redemption throughout the different ages or dispensations. The temper and outlook of the book are indicated by its closing words: "The shadows of the evening of our age are lengthening. Rapidly the night is drawing nigh. God's people, filled with that hope which will not leave ashamed, lift up their heads, for their redemption draweth nigh. They wait as Enoch waited. 'For yet a little while and He that shall come, will come, and will not tarry.' What a glorious day it will be when we are face to face with Christ our Saviour! 'As the days of Noah were, so shall also the coming of the Son of Man be!' Self-secure, filled with false hope, with eyes blinded, saying 'peace and safety,' the world, the children of night, dream on and on, till the night overtakes them. The door of the ark is still open. It is still true, 'I am the door: by Me if any man enter in, he shall be saved.'"

BILLY SUNDAY SPEAKS: A THOUSAND FAMOUS EPIGRAMS. Published by Zondervan Publishing House. \$1.00.

FOR nearly forty years, Billy Sunday preached throughout the land, in town and city, warning sinners, arousing Christians who had become lukewarm in their love and service, raising a standard of civic righteousness in the face of civic indifference and immorality. People might dislike him, but they could not be indifferent to him. His words cut through like a keen-edged sword.

To those who heard him, he will speak again in this volume. To those who never had that privilege, his unique and fervent personality will be revealed in these epigrams. "He put in pungent phrase crystallized gems of spiritual thought. They lack the smoothness of refined gold, but stand out like rugged nuggets from the ore of truth. We present them unpolished, and therefore unimpaired in value and effectiveness."

—W.

GLORIOUS TRIUMPH. By Louise Harrison McCraw. Published by Zondervan Publishing House—\$1.00.

HAVING read Louise Harrison McCraw's attractive and forceful story, "Hearts That Understand," we looked forward to another book from the pen of the same author, "Glorious Triumph." In this story, Betty Thornton, a young school teacher from Virginia, has come to a small town in Tennessee. She is attractive and popular and is quite soon carried off her feet by the ardor of Tom Martin. Follows then the story of their engagement, his going to New York and getting in with fast people and Betty's subsequent heartbreak. Betty's sister, Gay, is a beautiful young widow with

(Continued on Page 170)

The Men's Missionary League Movement

OUR Lord Jesus Christ, the sovereign Head of the Church, has plainly declared both the fact and the nature of the mission of the Church. Here is His final, authoritative word on this subject, spoken just before His ascension: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The Church is Christ's witness in and to the whole earth.

This great commission has been expressed in the following specific propositions:

I. It is the mission of the whole Church to give the gospel to the whole world.

II. This entire Church being a Missionary Society, each member of the body is under covenant to help fulfill the will of the Head: to give the gospel to every creature.

III. Every Christian is commanded to "go," if not in person, then potentially, having a share by gift and prayer in supporting a parish abroad, as well as the parish at home.

It therefore follows, since men constitute in part the membership of the Church, that the work of Christian missions is as really "A Man's Job" as it is the business of the women of the Church. Consequently every Christian man ought to be actively interested in the work of Christian missions, and the men of every congregation ought to be formally organized for and heartily engaged in this definite missionary ministry.

History of the Men's Missionary League

Prayer prepared the way for the inauguration of this new movement for "Men and Missions." This has always been the order of missionary advance as is abundantly evidenced by the record of the book of The Acts and the entire subsequent history of Christian missions. "All spiritual movements of any power are born and nurtured in prayer."

The more formal beginning of the Men's Missionary League was on Lord's Day morning, November 19, 1933, which was "Men and Missions Day" that year. The pastor of the United Presbyterian Church, Elyria, Ohio, preached to his men on the subject, "Missions—A Man's Job," basing his message on Acts 1:8. In closing he appealed to his men to organize a men's missionary society and in response to this challenge fifteen men met with him the following evening, Monday, November 20, 1933, to consider the matter.

From that time regular meetings were held twice a month, for a period of six months, when the complete organization was effected, May 21, 1934, by the adoption of a constitution, the election and installation of officers, and the appointment of committees. Since then regular meetings have been held monthly throughout the whole year with ever increasing power and blessing.

Other such organizations of men are now in existence. These all are a witness to the fact that the men of the Church can be brought together and their interest held in a missionary organization all their own. Untold blessing to themselves and the world must come from this.

The League's Objective

The Men's MISSIONARY League has but one objective, and that is, to do its part in carrying out our Lord's program and realizing His purpose for the Church. Just what this involves may be seen as stated in Article II of the Constitution and By-laws:

The object of this League shall be to promote an intelligent, active, personal interest in Missions on the part of the men and boys of the Church involving the following particulars:

1. The recognition of the privilege and duty of sharing the Lord Jesus Christ with the world through the missionary enterprise.

2. A comprehensive educational program for the thorough missionary instruction of the men and boys of our Church.

3. The practice of definite, intelligent prayer for Missions in general and especially for the missionary agencies and work of our own Church.

4. The actual support of some specific missionary project which we will have as our own and for which we will be personally responsible financially.

5. The rendering of definite, personal missionary service as we may have opportunity and ability.

Thus the League's objective is distinctly missionary. Its sole purpose is to spread the glorious gospel. "This ONE thing We do," might well be the motto of the Men's Missionary League Movement.

The League's Method of Work

The work of the League is conducted with the usual officers: president, vice-president, secretary and treasurer, and the standing committees. Their service depends upon the extent of the work to be done. The pioneer League has six committees: membership, program, project, boys' work, welfare and social. The executive committee, consisting of the officers and chairmen of the standing committees, charged with the planning and directing of the work of the League, meets each month one week before the regular meeting.

The League meetings are held monthly. The actual missionary ministry of the League is the support of the regular work of the budget Boards of the Church. At present the original League is supporting a native evangelist in India and helping to maintain the work in one of our Colorado mission stations, both a Home and a Foreign service, each within the regular budget work. If it would be better to give to the missionary budget as a whole, according to the percentages fixed by the General Assembly, rather than to specific projects even though within the budget, as some think,

there would certainly be no objection. Whatever will make the strongest appeal to the largest number of men, is the best plan.

The Regular League Meeting Program

A "Suggested Order of Service," as given in Article I of the By-laws, is followed at the monthly meetings of the League:

Worship Period.

Roll Call.

Reading and Adopting of Minutes.

Presentations of Letters or Other Communications.

Reports of Committees.

Business.

Educational Program.

Adjournment.

Social Period.

Thus, four distinct features mark every meeting of the League: worship, business, education and fellowship. A spiritual atmosphere prevails throughout the entire session. Business is greatly simplified and expedited by the previous work of the executive committee which sets it all in order. The educational part of the monthly program is carefully planned and executed and quite varied (see below). The social time comes last, for the League's objective is primarily spiritual. This is to be said, however, that the men have the finest Christian fellowship with each other and each meeting marks a really "good time."

A program of variety and high quality has been provided, on general lines and on our own work. Regular mission study courses have been used; Board secretaries have addressed our men; outstanding world missionaries, our own workers on furlough, prominent laymen and ministers have been on our program. At times the men themselves have brought the message. Is it any wonder that men are drawn and held to such a missionary program?

The Challenge of the Men's Missionary League

The foregoing is certainly worthy of the serious consideration of the men of the Church. More than that, it presents a claim that ought to meet with their whole-hearted response, for it reveals a most effective method of solving the problem of the speedy and adequate evangelization of our mission fields at home and abroad. This Men's Missionary League Movement is no longer a mere "Adventure." As one of our own men expressed it, "It has ceased to be an experiment, and has become an accomplishment." It shows the latent possibilities of the vast unused man-power of the Church.

The very definite, spiritual objective of the Men's Missionary League, together with the highly commendable achievement of its one great purpose, constitutes an appeal to the men of the Church which they ought not to ignore. This call comes to ALL the men of the Church, but, of course, primarily and most directly, to the pastors for they are the recognized and responsible leaders of its plans and activities. Upon them, therefore, rests the privilege and duty of taking the

(Continued on Page 170)

News of the Church

Japanese Authorities Force Crisis

News Letter from Korea
By the REV. ARCHIBALD CAMPBELL

THE Shrine question has come to a final crisis, brought on, no doubt by the action in China. September 6th was declared Patriotic Day throughout the Japanese Empire. Obeisance at the shrines by all schools was insisted upon by the authorities. The ceremonies included sacrifices and prayers. The Southern Presbyterian schools were forthwith closed in accordance with the previously announced policy of the Board of Foreign Missions. In Kwangju, many of the students and teachers persisted in going to the shrine in spite of the orders and warnings of the missionaries in charge. The buildings were immediately locked while the students were gone. At first the authorities said that such sudden closing could not be done. But when the missionaries assured them that it had been done, the official order closing the schools was given. It relieves the mission of the very expensive and unsatisfactory process of closing the schools slowly, allowing the students to graduate. This had seemed to be the only legal way, and it was the one adopted a year ago by the Northern Presbyterian Mission. In the case of the Southern schools, all those teachers who were willing to bow at the shrines were transferred to other schools by the authorities. The latest word from the Northern Presbyterian Board is that the schools are to be neither transferred nor sold to other groups.

Many Church primary schools throughout Korea have been taken over by other groups of backers, non-Christians and nominal Christians. At Kangkei, the boys' academy had been under the local presbytery since its founding 29 years ago, but it had always had a missionary for principal and the building and grounds belonged to the mission. The principal refused to have the school bow at the shrine. The "founder," who is the only authority recognized by the government, had been a prominent Christian but had fallen into sin and left the church. His resignation with the application of a new founder had been sent in long ago, but final action had not been taken by the government. He and some alumni, backed by non-Christian business men, came out to the school and warned the students that the school would be closed by the authorities unless they went out immediately to the shrine and bowed. Out of 135 students and 5 teachers, 42 of the former and 2 of the latter refused to go. The boys realized that they could go to no other school. The teachers knew it would be difficult to find any other means of livelihood. All realized the possibility of arrest and abuse. But they took their stand. The days of Shadrach, Meshach and Abednego are not over! The missionary principal was

of course dismissed by the government authorities. He announced that the building, being Board property, could no longer be used by the school, since it had ceased to be Christian. But those who had taken the institution over forced their way in and are continuing to use it. The police refused to do anything about it even when requested by the chairman of the executive committee of the mission.

The ultimate closing of practically all the Presbyterian schools creates many far-reaching problems. Very few parents will have the faith and fortitude to deny their children an education. They cannot teach them themselves. Students in all schools must go and bow at the shrines. The question of the training of the future Church leaders becomes acute. Candidates for the ministry must be educated. Only those who have bowed at the shrines will be prepared to enter the theological seminary. We have almost as impossible a situation as Abraham when he was told to offer up his only son, the heir to all the promises. But can we hesitate any more than he? Do we have the faith to believe that "God is able to raise up, even from the dead?" Can we expect that prayer will be made without ceasing of the Church at home unto God, as in Acts 12: 5?

Bowing at the shrines is not a matter for the schools only. The employees of all government offices and institutions are required to go. This includes many Christians. In some places each house is instructed to send a representative on the special occasions. In some places pastors, helpers, elders and other church officers have been called in by the police and much pressure brought to bear to get them to agree to go to the shrines. Threats of closing churches, banning Christian meetings, prison and even death have been made. I have just had word of a helper (unordained pastor) being beaten so badly for not agreeing to bow, that he cannot get up. Needless to say, a few have given in and agreed to bow, but the great majority of pastors and elders have held out so far. This is in spite of the fact that all the other Christian denominations have agreed to go to the shrines and in spite of the official declaration that the act is not religious.

The spirit of the General Assembly was far better this year than it has been for some time. A day-break prayer meeting was held each morning and most of the Korean commissioners attended. With the moderator of two years ago, who was also the Executive Secretary of the Board of Christian Training and who was quite involved in one of the serious disputes last year—now in prison on a political charge, together with the General Secretary of the Y. P. S. C. E. and some other leaders—there was little disposition to quarrel. The Assembly decided again not to send delegates to the National

Christian Council. It was felt that there is little real need for the Council and that the present organization gives unfair representation and has been manipulated by certain cliques for their own ends. The Agricultural Committee was abolished as being outside the scope of the church's work. The move to change it to a Committee on Rural Evangelism was lost since it was pointed out that practically all the home missionary work is already that. The Korean Foreign missionaries have all had to return because of war conditions. Some feared this might furnish the opportunity to the group that has been opposed to the work to try to close it. But no move was made. The missionaries were sent to work among the Chinese of Manchuria for the time being.

Persecution has always brought ultimate blessing to the church. Let us hope and pray for a great revival in the Korean Church in the near future.

KANGKEI.

Union of French Protestant Churches and What It Signifies

News Letter from France

By THE REV. B. DECORVET

FRANCE is always looked at as a very important factor in the world's situation. Let us try to picture its spiritual standing, especially concerning the evangelical churches. The greatest question which today concerns these churches is that of the unity, even the fusion of them.

Since 1906 the Presbyterian Church of France has been divided into two great branches: *l'Eglise reformee evangelique* (E. R. E.) which is evangelical in principle, and *l'Eglise reformee* (E. R.) which is Modernist. The first is twice as large as the second. Now these churches have decided to unite, and not only they but also the Free Churches and the Methodist Church which are not very numerous. It would be too tedious to expose the very long strenuous way by which the "fusion" will soon be a fact. Let us only say this: it was in 1933 that the problem was for the first time presented and after two years a new Confession of Faith was prepared.

This new confession is much like that of the E. R. E. (which has had a truly evangelical confession since 1872). The most serious objection is that a preamble is introduced by which free interpretation of doctrine is allowed. From the first, there was real and strong opposition, as well from the orthodox minority of the E. R. E. as from the left wing of the modernistic Church so that in 1936, the new Confession of Faith had to be altered, but without giving real satisfaction to the Evangelical minority. In fact, the last national Synods accepted the 1936 Confession of Faith so that we shall see doubtless, the fusion of these four churches.

During that time a "*Comite d'Entente Evangelique*" was created in order to resist

the actual form of unity which leads to the disruption of the E. R. E. and of the Methodist and free churches, but we hope that a true evangelical federation of all the faithful churches will be the result of the present trouble.

Once more the different synods will meet during the coming months. The hour is serious. We ask all our evangelical friends to join in prayer with us for the future events. Much trouble is created in some churches. May the Spirit of God guide us and lead us in the path of His will!

We must say something too of the life of some evangelical churches. Among other problems which stand in the foreground is the evangelization of the country. Something is already begun in the huge surroundings of Paris, but there is enormous work to do. Lately a new chapel was opened at *Nogent sur Marne* (near Paris) by the French Bible Institute of Dr. Saillens. It is hoped that this promising work will see further progress. The end of June was marked there by several well attended meetings.

In the South, may we mention the "*groupe missionnaire de gardonnenque*" a group of several young ministers of the E. R. E., united by a wholly evangelical faith and by the same vision of revival in the old Huguenot centers. Many revival meetings were held in a good number of churches in their province and in several parts of France. Blessed conventions with great crowds have been held for several years. A good work is done among youth. The next convention took place at St. Christol near the industrious city of Ales (Gard) from October 20 to 24 on the theme "Thy Kingdom Come."

In conclusion we shall say that we are nearing great events. Do not forget the land of Calvin in your prayers and think of the actual church and its ministers. We need more and more to preach the Gospel of our crucified and risen Lord with the power of the Holy Spirit.
St. Genies de Malgoires

Gospels Being Translated Into Primitive Languages

News Letter from Mexico

By ALICE J. MCCLELLAND

THE annual meeting of the Southern Presbyterian Mission was held recently in Chilpancingo, Guerrero, and the guest of honor was a young man who is working with what is called the "Pioneer Mission," an interdenominational group which is devoting itself especially to the primitive people of Mexico, living among them in order to reduce their native languages to writing and to translate at least the Gospels into them. Our guest, Mr. Richmond McKinney, of Memphis, lives all alone in a cabin in the mountains of the State of Hidalgo and his particular responsibility is the language of the Otomí Indians, a

large tribe only partially "civilized." He has had to learn Spanish as well as the Otomí language since coming to the country and has made good progress in both. He said that his colleagues who have been working on "Mexican," the language of the ancient Aztecs, have succeeded in translating a part of the New Testament which is being printed at this time and will soon be ready for use. This is by no means a dead language. It is spoken by the Indians over a wide stretch of territory and for a large percentage of them it is their only language. Naturally they can be taught to read the Gospel in this form with small effort compared with that necessary to reach them through the medium of Spanish. A great many more who read Spanish with difficulty can read their own native language at sight. It is a great pleasure to us to co-operate with this band of young and enthusiastic missionaries who are doing what we had long wanted to do but had never been able to. It is also interesting to know that the Mexican Government does not oppose this work, indeed has welcomed the translators, on account of the service they are doing for the nation in general in reducing these Indian languages to writing. Formerly the government hoped to incorporate the Indians into the social life of the nation by making them learn Spanish, but they failed. Now they are trying to reach them through their own native languages and hope to make better headway. As has been the case in many other primitive languages, the Gospels will be the first printed book.

Recently a matter of business took me near the temporary home of Professor R. A. Brown, near Mexico City, and I stopped to call. Professor and Mrs. Brown are again located in the house which was once their home when they were in charge of the Coyoacán School. The rest of the property has been taken over by the federal government and is being used for a high school. While there I was greatly interested in Professor Brown's account of a recent trip into our State, Guerrero, to help in an institute for lay workers. I had already heard from various sources of Professor Brown's effective work there, both as a teacher and as a Gospel singer and evangelist. He is due to visit the State again shortly for more institutes. This territory is now in charge of the Southern Presbyterian Mission, but he told me he had been over the region in 1906, soon after he came to Mexico as a missionary. It was then a part of the U.S.A. Presbyterian field, the change having been made at the time of the redistribution of responsibilities in accordance with what was called the "Cincinnati Plan."

The U.S.A. Mission Treasurer, Mr. Norman Taylor, also has his office in the house where the Browns live and I was invited to look into it in passing. I found the office force busy with the telephone

registers of Mexico City and surrounding communities, mailing a Gospel to every name listed. I was told that through the courtesy of friends in England and Scotland a very large supply of Gospels had been obtained for free distribution. The portions sent out would reach the better-to-do people, many of whom have been inaccessible to missionary influence. Pray that new opportunities for evangelistic work may be the result.

CHILPANCINGO.

One Hundred Years

News Letter from Australia

By THE REV. WILLIAM L. SIMPSON

THE Presbyterian Church in Victoria will be celebrating the 100th year of the establishment of the Church, during the next three months. On Sunday, October 21, 1837, the Rev. James Clow, conducted the first Presbyterian Service, at the sheep station of Dr. Thompson, on the River Barwon near Geelong. So that to Geelong and not to Melbourne belongs the glory of the first Presbyterian Service.

More than a year ago, a strong committee was appointed by the Victorian Assembly, to publish a history, and to organize functions, to mark the completion of the first hundred years. The history has been published, a very readable book, written by the Rev. Aeneas MacDonald, M.A., and functions of a state-wide character have also been organized. Dr. Adam Burnet and Dr. Roderick Macleod are coming from Scotland as special preachers and speakers, and the Rev. Yaksin Lee, a product of our Korean Missions, is already in the State.

Great enthusiasm prevails throughout the State.

The Centenary Committee has published a pamphlet which contains the following:

"It is not merely to remind of a great heritage from the past and a hundred years of steady growth that the celebrations in connection with the Centenary of Presbyterianism in Victoria are being held. They are primarily intended to be a gathering up of all our forces, after some difficult years, for another great advance with which to enter the second century. So that the whole State will be united in this movement, the Centenary preachers will not be retained in a few big City Churches, but will travel from Church to Church throughout the country. In this way it is hoped to see the greatest rally of Presbyterianism in the history of Australia.

"Another object of the celebrations is to inform our people thoroughly of what the Church is and what she does. How many people are aware for instance:—

That the work of the Christian Missions in Korea (in which our Church shares) has been so successful that the Christian population has increased by 112 per cent. in nine years, and that the Koreans are now building their own Churches. In Wiju City a Church has recently been completed by

Koreans for Koreans to hold 2,800 people, and there are 3,800 on the roll; that the work of the Flying Doctor—now a national institution and world-famous—was inaugurated by the Church; that every fortnight 2,500 men, women and girls in Melbourne factories hear the message of the Gospel; that the Church here in Victoria cares for 100 unwanted babies every year, and more than 200 neglected children; that in six centres now the aboriginals of Australia are being healed of their diseases, educated in their ignorance, and led into the Christian faith; that 100 volunteers assist 13 paid teachers in Day Kindergartens; that there are 650 Sunday Schools and 550 Bible Classes in Victoria, and that last Easter over 1,000 Presbyterian young people were in our camps.

"It would be interesting to know how many thousands all over Australia have received their education at Presbyterian Schools. Scotch College alone can account for about 15,000. These are only a few of the many-sided activities of the Church in the service of her Lord and Master."

"Beginnings of Great Things"

News Letter from India

By HAZEL BENNETT

THERE is much expectancy among the Christians in this part of India now. About three months ago God visited two large Christian villages, Martinpur and Youngsonabad, in revival power. Much sin was uncovered, confessed and put away. Many hearts were truly cleansed, quarrels and misunderstandings were made up, and the spirit of prayer and supplication was poured out upon many. Twelve groups for prayer have been meeting every night in Martinpur for weeks past and early morning prayer together is a regular part of the day's program. Men, women and children have walked for miles to carry the Christian message to surrounding villages. God's human instrument in this work is a young man converted in 1929. He has been much used of God in many places since. He tells of having asked the Martinpur people to meet him in the church at a certain hour, if any of them wished to go with him to witness in a village seven miles away. He thought there might be twenty who might be willing to go but when the hour came there were more than five hundred people, men, women, and children. Even the little children and the old people could not be dissuaded. Imagine if you can what a witness like that might mean to a Punjab village. Sixty men from Karachi and Martinpur walked more than one hundred thirty miles to attend the Sialkot convention. They preached in many cities and villages by the way. They were much used of God at Sialkot. We expect them here any day for a short stay on their return trip.

This year's Sialkot Convention was indeed a mountain top experience for many. There were about three thousand people in some

of the meetings. The convention was held Sept. 20-27 but a large number were also present in the pre-convention meetings which began two days earlier! "Christ crucified" was the theme throughout. There was much heart searching and confession of sin and coming unto God for cleansing. This convention has been greatly blessed through the years and has had a large place in the work of the Church.

A few days ago our local W.M.S. had their regular monthly meeting. Part of the time was given to those who had been at Sialkot. One woman tried to pray but God had brought such conviction to her heart that her prayer became a cry. The Spirit's presence and direction were so evident all through the meeting and we knew we had met with God.

Presbytery's Bible School is in nine-day session here and the same spirit prevails. God's wonderful Word is reaching our hearts in a very real way. In a part of our city we often saw Christian men sitting around playing cards. Those same men may now be seen in little groups studying their Bibles. They now have a daily 4 A.M. meeting for prayer. Those who find that hour impossible slip into the church as soon as they can for a quiet time with God. We feel these are but the beginnings of great things for our part of India. Please join us in praise and prayer. American Presbyterian Mission, Guyranualo, Punjab.

The Presbyterian Church In Canada

By T. G. M. BRYAN

IT MAY be that the articles in this column telling of the scarcity of ministers in the Presbyterian Church in Canada have had an undesirable result in that interim moderators of certain vacancies have received applications from men who are not eligible to preach for a call in our Church. So I will try to state the law of the Church in this regard more clearly. A minister may preach for a call, and if called may be received by the Presbytery, if he is a pastor duly called and settled, or a theological professor, or employed by special appointment in some department of the work of his Church, provided that he is minister of a Church which holds the same doctrine, government, and discipline as the Presbyterian Church in Canada, and provided that the interim moderator sees fit to give him a hearing. All others, whether Presbyterian ministers without charges or serving as stated supplies, or licentiates, or graduates not yet licensed, or ministers in non-Presbyterian Churches, may not preach for a call or be appointed stated supply until they are received into the Canadian Church. A presbytery wishing to apply to the General Assembly to receive a minister must notify all the presbyteries at least two months before the meeting of the Assembly, and the applicant must appear personally before the Assembly.

"The Presbyterian Student" will be published this winter with Mr. J. S. Clarke, B.A., of Knox College as editor-in-chief. Mr. J. M. Freeman of The Presbyterian College, Montreal, has resigned as joint-editor. Articles dealing with vital issues of today will be contributed by ministers and theological students, and any wishing to subscribe should send their dollar for the four numbers to Mr. Alex. F. MacSween, Knox College, Toronto, Ontario.

The following have received calls in recent months: Frank A. Lawrence to East River, St. Mary's, N. S.; F. Clarke Evans, Gairloch; Alex. Allen, Lunenburg; David Gowdy, Paris, Ont.; R. Duncanson, South Nissouri; Wm. Moore, Puce; J. N. McFaul, St. Andrew's, Stratford; A. M. Boyle, Auburn; S. M. Scott, Kincardine; J. D. Wilkie, Teeswater; James Evans, Knox and St. Paul's, Moose Jaw, Sask.; Ross K. Cameron, First Church, Edmonton, Alta.; M. S. Blackburn, Vegreville; and R. L. Taylor, Innisfail. In addition, these ordained missionaries have been appointed: Frank Baird, D.D., Sussex, N. B.; W. L. Atkinson, Hawk Junction, Ont.; C. Younger-Lewis, Swift Current; James Hagen, Meath Park; and R. M. Ransom, Rosetown, Sask.

Italy and Portugal

SO much attention has been paid to the religious situation in Germany, that that in Italy has passed almost unnoticed. Nevertheless, so far as liberty of worship is concerned, matters there are even more threatening for Evangelicals than in Germany. Under the law promulgated in 1929, the following religious organizations were recognized by the State and allowed to conduct their worship in their own way: First, the Roman Catholic Church, with special privileges as the National Church, then, in addition, the Waldensian Church, the Methodist Episcopal and Baptist Churches, the Friends, the Seventh Day Adventists, Plymouth Brethren, the Salvation Army and the Spezzia mission. No other denominations whatever are allowed in the country, a circumstance which was borne very hardly on many independent works.

It is a matter of common rumor in Italy that the Vatican helped to finance the Abyssinian war. In return it seems to have demanded that the civil authorities should apply the screw to all Protestant denominations. The first result was the disappearance of many independent missions and churches, which were merely extinguished in conformity with the law. Of late particular attention has been paid to one independent work with only a very loose organization, but estimated to number some 50,000 adherents. This has been a particularly aggressive and successful evangelistic movement, and one which was spreading rapidly. A few weeks ago no less than 1,000 of them were placed under what may be termed "house arrest," that is to say, they are not allowed to leave

their village or town and are obliged to report themselves daily to the police. Nevertheless, these persecuted people still manage to maintain their meetings in secret places, such as caves and other secluded spots.

Having settled with the unauthorized sects, attention was next given to those denominations recognized by the State, and whose status is guaranteed by law. In passing, it may be said that in Italy today there is no law as we understand the term. The country is really governed by Fascist regulations, which are issued in accordance with the exigencies of the moment. These regulations may or may not be in conformity with the official law, but in any case are put into force as interpreted by the local Fascist authorities. The latter are not infrequently much under the influence of the priests. It thus comes about that, in spite of the law, all evangelical work in Italy stands in jeopardy at the present time. Turning, then, to the guaranteed denominations, the Methodist ship is in such grave financial difficulties that it threatens to founder altogether, whilst the Baptist denomination is likewise encountering very heavy weather. . . . The Friends, on one pretext or another, have been practically squeezed out of existence, and in any case their known pacifist doctrines would render them highly objectionable to the State. The Seventh Day Adventists received orders to close their stations, but have been temporarily spared through the intervention of a high foreign official and personal friend of the official charged with carrying out the work. The fate of the Plymouth Brethren is at present hanging in the balance. The Spezzia mission still carries on, but its activities, too, are curtailed.

The animus of the Vatican is, however, principally directed against three organizations—the Waldensian Church, and especially its missions, the British and Foreign Bible Society and the Salvation Army. It is said that these three are marked down for extermination. The Salvation Army had received orders to cease its activities, but has been saved through the intervention of the governments of several Protestant powers, but is confined to social work, whilst our own government (Britain) has been obliged to intervene to prevent the wrecking of the Bible Society's work.

The recent decree of the Portuguese government has caused anxiety to Portuguese evangelicals, who, through the Portuguese Evangelical Alliance, have appealed to the government. The decree orders that the Catechism be taught in all schools, and the evangelicals are anxious that a non-controversial Catechism may be prepared that will commend the assent of all Christians. All school boys are now obliged to join the Portuguese youth organizations, which are similar to those in Italy. In all schools crucifixes must be displayed in the class rooms. Proposals favoring marriages in the Roman Church as against civil marriages have been made. Pressure brought to bear by

priests on prisoners has made evangelical work in the jails almost impossible. All these developments are indications that the "totalitarian" State ideal continues to develop, although the Premier has declared himself opposed to it as being pagan in its implications.—*British Weekly*.

Church-wide Campaign for Concerted Prayer

THE Presbyterian Church, U.S., is urging upon its people concerted prayer for definite objectives. The following suggestions are given:

(a) The groups can be large. They may also be small and very effective. "Two or three" is the Scriptural quorum. Ten may be a good number to aim at for one who organizes a group. The main point is to pray together without restraint and with definiteness, persistency, and oneness of desire. In such prayer meetings miracles often happen.

(b) Where the prayer life of a church is low one good way to begin is to have a *protracted prayer meeting*.

(c) Prayers that deal only in generalities become dull and uninteresting. When definite sins are confessed and definite objects and particular people are prayed for, intercession takes on the note of reality. Upon certain large objectives all of us throughout the whole Church and on the mission fields can agree. Matters of a more local or personal nature can be dealt with locally.

(d) Prayer and Bible study of course go together.

(e) It is well for each one to keep a list of the things the group is praying for. And after each petition to write the word, "Answer." And watch for the answer.

Coupled closely with intercessory prayer there should be a study of the promises. "This is the confidence that we have in Him that if we ask *anything according to His will* He heareth us."

Objectives

The following objectives are suggested:

(a) For the 108 missionary recruits needed in our wide Foreign Mission field during the next five years. Matt. 9:36-38.

(b) For the raising up and training of a small army of native workers to aid in reaching the 41,000,000 population for which our Church is responsible. Matt. 28:18-20.

(c) For Home Mission work and workers, who are faithfully trying to keep our own country Christian. Acts 1:8, Mark 6:19-20.

(d) For the completion of the Ministers' Annuity Fund in 1937. Tim. 5:8, Luke 14:29.

(e) For a new spirit of united prayer and supplication in all our churches. Acts 1:12-14.

(f) A new baptism of the Holy Spirit throughout our bounds, kindling new fires in the hearts of praying people, and calling back to their first love those who have grown cold and worldly. Isa. 32:15.

(g) For the lifting of the debts resting on our foreign mission enterprise and on many of our churches and institutions, thus retarding the work of the Church. Rom. 13:8.

(h) For the taking away of the stones on our own hearts which hinder full and glad-some consecration to God's service. Isa. 59:1-2.

(i) Concerning the Far East, that the horrors of an inhuman war involving millions of innocent people and the waste of long years of patient toil may be mitigated, that God's work may go on, His workers protected and given strength for the trying days ahead. Mat. 24:14, 20-22, Acts 4:29-30.

(j) Other subjects and causes as each one feels the burden of his need.

Texas School Board Gives Credit for Bible Study

THE Texas State Board of Education has recently taken action allowing credit for Bible study not only for graduation but for entrance to colleges and universities. The conditions are as follows:

1. High schools wishing to grant credit for Bible study must apply for approval to the Department of Supervision of the State Department of Education.

2. The Bible course must be non-sectarian. The Bible should be taught for its literary, historical and moral values.

3. The teacher of the Bible course shall be subject to the same qualifications as apply to teachers of other high school subjects.

4. The local school board is not to bear any of the expenses of the Bible course.

5. Two courses may be offered, one on the Old Testament, and one on the New Testament. One-half credit may be given for each course completed under the provisions of this plan.

6. Eighty-five class meetings of at least forty-five minutes each represent the minimum for each course.

7. Only students regularly enrolled in the high school grades (8, 9, 10, 11) may be permitted to take Bible courses for credit.

8. The only text used should be the Bible itself. It may be supplemented by syllabi.

9. The local school board, through the superintendent of schools, or the high school principal, shall be charged with the responsibility of seeing that the following meet all requirements: (a) Teacher qualification; (b) Place of meeting. The class room should have blackboards, maps, reference books, etc.; (c) Standards of scholarship.

10. The local school board is further authorized to formulate and enforce any additional rules and regulations which they

may deem necessary for the maintenance of proper standards.

The New Winona

By the REV. J. A. HUFFMAN, D.D.

FOR more than forty years Winona Lake, one of America's beauty spots, located in northern Indiana, has been dedicated to the cause of religion, education, and wholesome recreation. The name of Winona Lake has become known far and wide, and is a household word in many thousands of homes.

For these four decades the purpose for which Winona Lake was dedicated has been the jealous object of pursuit by those who were called to give headship to the institution. Among these men were Sol C. Dickey, Chaplain W. S. Scott, Dr. Henry Webb Johnston, William Jennings Bryan, Dr. J. C. Breckenridge, and the present incumbent as Executive Manager, Mr. James Heaton. For a quarter of a century, or more, the President of the Board of Directors has been Mr. William P. Carmichael.

There has never been a time in Winona's history when considerable emphasis was not given to the study of the Bible. The Bible Conference, which has attracted people from great distances, has been an annual feature. The Bible Conference has been under the direction of Dr. J. Wilbur Chapman, Dr. Sol C. Dickey, and, since 1922, of Dr. William Edward Biederwolf. The present School of Theology, which is recognized as an outstanding American Summer Seminary, strong in the defense of evangelical orthodoxy, with Dr. William Edward Biederwolf as its President, and Dr. J. A. Huffman as its Dean, was begun in 1922.

A high-class Chautauqua has been one of the regular features of Winona's program for many years.

Due to the changes which have come about as a result of the introduction of the automobile, requiring paved streets, and a necessity recognized, and required by the State, that of an extensive sewerage system, placed upon Winona Lake a burden of debt, under which she struggled for more than a decade. Expenses for upkeep of the grounds and the conduct of the different departments of Winona's work could be met without difficulty, but the heavy bonded indebtedness exceeding \$70,000.00 was more than could be borne. The noble Board of Directors tried every plan by which they hoped to free Winona Lake of its indebtedness, but failed to be able to do so.

A little more than a year ago, under the leadership of Dr. William Edward Biederwolf, a plan was devised, and through his splendid efforts, the goal of raising enough money for the complete payment of Winona Lake's indebtedness, and the refinancing of the Institution has been practically accomplished, and a new Winona is in the making.

A new charter has been secured from the State of Indiana, which perpetuates the original objective for which Winona Lake was organized. An entirely new Board of Directors has already been formed, with Dr. William Edward Biederwolf as its President, Dr. W. H. Houghton as First Vice-President, Dr. J. A. Huffman as Secretary, and R. G. Le Tourneau as Chairman of the Executive Committee. The name by which the Institution will be known in the future is Winona Lake Christian Assembly, Inc.

It is the determination of those who have labored for the perpetuation and reorganization of Winona Lake Christian Assembly, Inc., that the Institution shall be committed, for all time, to a vigorous and aggressive defense of the great fundamentals of the Christian Faith.

Accordingly, a Doctrinal Statement has been formulated, same never to be amended or altered, and signed annually, by each member of the Board of Directors. The Doctrinal Statement, which has been incorporated into the charter of Winona Lake Christian Assembly, is as follows:

Doctrinal Platform of Winona Lake Christian Assembly, Inc., Winona Lake, Indiana

1. We believe that the Holy Scriptures in their entirety, both Old and New Testaments, are the inspired Word of God; that this divine inspiration was given in such a way as to furnish us with an absolutely infallible and authoritative Bible as a rule of faith and practice.
2. We believe that there is one God existing in three persons; Father, Son, and Holy Spirit, equal in power and glory.
3. We believe that Jesus Christ was conceived by the Holy Spirit and born of the Virgin Mary; that while on earth He was possessed of two natures, divine and human, in one person, and that as the Eternal Son of God He has precisely the same nature, attributes, and perfections as God, and is worthy of precisely the same worship, confidence, and obedience.
4. We believe that Jesus Christ voluntarily assumed the sinner's place in substitutionary atonement, for the sins of mankind by the shedding of His blood upon the Cross.
5. We believe that Jesus rose from the dead in the same body, though glorified, as that in which He lived and was crucified; that He ascended into heaven, and is in His present life our High Priest and Advocate, and that from thence He shall visibly return to judge the quick and the dead.
6. We believe that the Holy Spirit is a divine personality co-equal in power and glory with God the Father and with God the Son; and that He is the Executive of the God-head in all the Kingdom activities.
7. We believe that man was created by God in His own image, and after His own likeness, and that man is, therefore, in

no sense the descendent of brute ancestry.

8. We believe that no one can enter the Kingdom of God until he is "born again" of the Spirit of God, according to the teaching of Jesus Christ, receiving thereby the gift of eternal life.
9. We believe in a coming judgment for all mankind issuing in eternal reward for the righteous and eternal punishment for the wicked.

This declaration of purpose shall never be amended, modified, altered, or changed as to the statements hereinbefore set forth.

General Council Plans

PLANS for a four-year "challenge movement" looking toward a return by the Church, not later than the year 1942, to the total amount contributed to benevolences in 1932 were approved by the General Council at its meeting in the Stevens Hotel, Chicago, on October 26-27. The Council adopted a budget of \$8,000,000 for the benevolence contribution of the Church as a goal to be realized progressively during the four years beginning April 1, 1938, and it urged upon the churches an increase in their benevolence contributions of twenty per cent each year over those of the preceding year. This budget goal of \$8,000,000 is in the usual way apportioned as follows:

Board of National Missions.....	\$2,352,000
Board of Foreign Missions.....	1,820,000
Board of Christian Education....	1,092,000
Board of Pensions	
(Relief Department)	280,000
American Bible Society	44,800
Federal Council of Churches.....	11,200
	\$5,600,000

Women's National	
Missions	\$1,200,000
Women's Foreign	
Missions	1,200,000
	2,400,000
	\$8,000,000

Progress in preparation of a plan for aiding local churches in removing their building debts was reported to the Council by its committee appointed to study the subject, and the Council expects to be able to report the perfected plan to the 1938 General Assembly.

A "plan" for the maintenance of the pastorate was approved by the General Council for recommendation to the 1938 Assembly. This plan is a thorough revision of the report made to the 1937 General Assembly and by the Assembly ordered sent to the presbyteries for their study and comments, the revision being based on the replies received from the presbyteries by the secretary of the General Council and on similar comments made by the national missions committees of the presbyteries.

As presented to the General Assembly, the

General Council's report will direct the Board of National Missions to proceed, in co-operation with the synods and presbyteries, along several designated lines, including the following: To complete its study of ministerial salaries in all aided churches, to study variations in living costs and determine bases of minimum salaries, to study the resources of churches now aided and others in which less than the minimum salary is now received, to formulate a policy for granting of national missions aid to churches toward the minimum salary, and to determine the status of all apparently competitive fields.

Publicity Department,
Presbyterian Church, U.S.A.

Pittsburgh Presbytery Protests Liquor Radio Advertising

THE Presbytery of Pittsburgh, of the Presbyterian Church in the U.S.A., at its regular meeting held on October 12, adopted unanimously the following resolution and directed that it be forwarded to those who are in position to assist directly in correcting the conditions against which this protest is made:

"The Presbytery of Pittsburgh has noted with deep concern the tremendous increase in the amount of advertising and propaganda being broadcast from radio stations designed to stimulate the consumption of alcoholic beverages generally, and particularly in Pennsylvania and in Pittsburgh. This pernicious propaganda, by the use of the unique qualities of the radio, forces entrance into the sanctity of our homes and thrusts itself upon our unwilling attention at all hours. Those who would not read such propaganda, and even children unable yet to read, are compelled to listen to this disgusting and dangerous misrepresentation without any present recourse or possibility of redress.

"The Presbytery of Pittsburgh, representing a constituency of considerably more than one hundred thousand people, solemnly protests not only against this manifest effort to increase the consumption of alcoholic beverages with its necessarily attendant wickedness and sorrow; but it also protests against the dastardly violation of the principles of good faith and decency supposedly underlying federally licensed broadcasting, which such a propaganda effects in the relationship a publicly responsible broadcasting agency bears to the community and to the radio audience.

"The Presbytery of Pittsburgh therefore respectfully requests you to co-operate in prohibiting the advertising of alcohol beverages over the radio as prejudicial to the best interests of the Nation and as a violation of the inalienable rights of the radio audience."

Committee on Stated Clerk Asks for Suggestions

To the Stated Clerks of
Synods and Presbyteries:

AS THE committee appointed by the General Assembly of 1937 to place before the next Assembly a nomination for the office of Stated Clerk, we address you to secure your suggestions and co-operation.

This is in accordance with the instruction of the Assembly to the effect that the Committee "should receive suggestions from the Church at large," and at the time of the election, while other nominations may be made from the floor, "the choice of the Committee shall be placed in nomination first."

Our interpretation of these instructions is that the Assembly appointed this Committee and made it representative of all parts of the Church, and requested it to secure suggestions from as wide a circle as possible, and to review them carefully before making its report, so as to avoid a multiplicity of nominations or hasty action, and so as to assure the choice of one thoroughly qualified for the high office of Stated Clerk.

We therefore request your assistance in making known this plan and purpose of the Assembly, and in advising that all suggestions be sent at the earliest possible date to the secretary of this Committee, the Rev. Dr. Charles R. Erdman, at 20 Library Place, Princeton, N. J.

WILLIAM HIRAM FOULKES,
Chairman.

To Reach the Jews in Philadelphia

PHILADELPHIA is the fourth largest city in the world, having 270,000 Jews and surpassed only by New York, Warsaw, and Chicago, in its Jewish population. The Presbyterian Church, U.S.A., has just taken over a Christian Community Center in Philadelphia through a joint committee for Jewish work representing the local presbyteries. The plan is to utilize the center as a focal point for a parish approach to the Jews through the individual Presbyterian churches of the city. A special budget has been raised for this important project. The project is essentially an experiment in method.

BOOK REVIEWS

(Continued from Page 163)

a deeply spiritual Christian character. There is a wonderful love and companionship between these sisters. In Gay's gentle way she helps to lead Betty into a vital Christian experience and life. Several years follow when Betty is gradually getting into closer touch with her Lord and Saviour. When she has become assistant editor of a religious paper, a beautiful and happy romance with Alfred Steele, the editor, comes as a satisfying climax. From reading the book we would judge that much of the story is drawn from the author's own experience which makes it more helpful and encour-

aging and interesting. It is a fine, sound, conservative book and would make a very attractive gift, especially for young girls.

—L. W.

Father, Forgive

(Luke 23-34—Romans 10-14 to 15)

VISION thy Saviour's hands and feet,
His wounded side, and then repeat
Those words He spoke while He did give
To man eternal life to live,
"They know not, Father, so forgive."

Behold thy Saviour's thorn-crowned brow,
Who died for those surrounding now
As well as those who then did live.
What hath man in return to give
For spoken words, "Father, forgive"?

The Christ we know, shall we deny
To those in darkness passing by,
Or shall we hold His cross on high
To untold millions e'er they die;
While here on earth we make reply?

How shall men believe who have not heard
Preachers expound God's sacred word;
How shall men preach who are not sent;
Shall selfishness alone prevent
While here we live in smug content?

How beautiful the feet that wait
Inside of Mercy's wicket gate!
If we their going forth deny,
Before Christ's throne, shall we reply
If asked to state the reason why?

In mud walled huts across the sea
Men wait in abject misery,
And though for them our prayers ascend
'Tis not enough unless we lend
Our substance with a glad "Amen."

(Written for the Centennial of the Presbyterian Foreign Mission Board, October 29, 1937, by Oliver Murray Edwards, Litt.D., Elder of the South Presbyterian Church, Syracuse, New York.)

Men's Missionary League Movement

(Continued from Page 164)

initiative in this most vital enterprise. And when they do lead out as they can, their men will follow them in most encouraging number and with a fine spirit of interest and devotion.

For fuller information concerning the organization and work of the Men's Missionary League, including a suggested constitution, send to the Board of Administration for the leaflet entitled, "An Achievement in Masculine Missions," price 4c per copy, 40c per dozen, \$3.00 per hundred. The Rallying Song of the League, a stirring missionary call to Christian men, entitled, "Awake, Ye Christian Men," may be had by sending to the headquarters of the League, 238 Princeton Avenue, Elyria, Ohio. The price is 3c per copy, 25c per dozen, \$1.25 per hundred. Above prices include postage.

News in Nutshells

Forward in the Far East

THE Protestant Episcopal Church is raising a large fund to enable it immediately to undertake forward steps in both China and Japan.

Buchmanism in India

PART of a letter to *The Indian Christian*, written by a devoted missionary, is quoted below:

"One is amazed and appalled at the numbers of fine fundamental missionaries who are being gripped by it (Oxford Group Movement)—in L——, for instance. There is awful and real danger, as they attend the exhibition meetings (of the Groups), that they may 'first endure—then pity—then embrace' this end-time heresy. It is so specious and so many missionaries in India, 'where Satan's seal is' are so terribly weary of 'having nothing to show for years of work'—and so anxious for a bit of fire—that even some 'wild fire' seems preferable to ice!

"Truly, though, irony aside, my soul is alarmed at the blessed missionary saints who know God—and yet who are going into the Groups. One such said to me the other day: 'Well, you mustn't criticise it.' I'd like to know WHY we mustn't! God help us!"

Roman Catholics Voice Support of Franco in Spain

IN REPLY to a pastoral letter issued by the Catholic Hierarchy of Spain, justifying the revolt of General Francisco Franco against the legally elected government and declaring its victory the only hope for the return of peace and justice, an open letter, signed by 150 American clergymen and laymen, was released from the office of the editor of *The Churchman* taking strong exception. Following this, a group of American Roman Catholics issued a manifesto through the associate editor of *America*, their national weekly paper.

Might Have Been Presbyterian

THE Episcopal Church is congratulating itself that Bishop Tucker, who has recently been elected to the newly-created position of Presiding Bishop of the Church, had a great-grandfather who would permit only half of his children to be brought up Presbyterians.

"The great-grandfather was an Episcopalian, the great-grandmother a Presbyterian. They agreed that the children should be divided, the first going Episcopalian, the next Presbyterian, and so on.

"If all had become Presbyterians, it would have cost the Episcopal Church—in later generations—two Bishops, the rector of one of its leading churches in the South, and two missionaries."

"Interneships" for Seminary Graduates

THE United Lutheran Church in America has announced its purpose to place selected candidates as assistants in outstanding successful churches for four months, then for four months in mission churches which have failed, before assigning to them churches of their own. In time the Board intends to apply this training to all seminary graduates who survive the preliminary trials. The United Lutheran Church has eleven seminaries which graduate an average of 125 men a year.

Good News from Spanish Guinea

SPANISH GUINEA is at present occupied by a military force from the Canary Islands. Moorish troops which were there have left, to the general relief. Communication with Spain has been reopened; Spanish steamers come and go, but business is practically at a standstill.

The attitude of the authorities to Evangelical missionaries is good. Thirty-five catechetical groups or schools, with 600 children, and chiefly taught in the vernacular, are functioning with no official opposition. Mission schools in the Cameroons have turned out thousands of literate boys and girls, and Spanish Guinea Government officials think similar results will be good in their territory.

This year is the centenary year of the "Mission Evangelica de Guinea Espanola." It is being celebrated by a joint campaign by the Mission and the native Church to win 15,000 natives to Christ. Three months were spent in preparation and prayer. During the three months just passed 11,000 men and women turned to Christ. Nine new communities have been supplied with evangelists in the past two months.—*World Dominion Press*.

German Missionaries

LICO in *The British Weekly* states that Germany although once a great missionary nation today requires all missionaries supported by German money to be Nazis prepared to work satisfactorily with the Nazi German consuls. He says: "I do not claim detailed knowledge of all parts, but I have before me (with full documentary evidence) the case of one missionary, a friend of my own, who has been hounded out of the missionary society by Bishop Heckel and the Church officials who have the favor of the Government, for no other reason whatsoever than that he frankly stands by the Confessional Church. In the past we have thought of German missionaries as distinguishing more clearly than others between the Gospel and Western civilization. We must revise our judgment."

Missions to Children in English Villages

THE lack of Evangelical witness in the country towns and villages of England is a matter of deep concern to Christian people. In many places boys and girls are growing up with no spiritual training whatever; in others they are merely being taught the formalities of religion.

It is therefore encouraging to hear of successful gatherings in all parts of the country, conducted under the auspices of the Caravan Mission to Village Children.

Many nights were spent teaching Bible stories to children in a tiny Cornish village. Mr. E. C. Howlett found that these boys and girls had no background of instruction whatever. From other counties come reports of boys and girls who attend the tent meetings in spite of opposition; of young people who are so keen that they walk a mile and a half each way in order to attend; and of others whose interest is so great that they arrive three-quarters of an hour before service time.

Although in many cases the parents are antagonistic, or indifferent, the young people themselves give the missionaries a warm welcome, and their response to the Gospel message reveals a hunger for spiritual things which might remain unsatisfied but for the visits of the Caravans.—*Life of Faith* (London).

Modernism Futile

DR. MEI, the Surgeon-General of the Chinese Army, when visiting the United States, declared that institutional missionary work without a clear evangelical basis was a futile thing. Of a so-called Christian hospital in a great Chinese city, where the Government itself is providing effective hospitalization, he expressed his doubts as to how it could justify its existence as a missionary institution. It ought to be an evangelistic agency, bringing men to Christ; otherwise it should disband. Dr. Mei also expressed himself regarding the worthlessness of so-called Modernism as opposed to the real and only Gospel. "To a group of newspaper reporters who interviewed him," says *China's Millions*, "General Mei spoke frankly of his own salvation through faith in Christ's atoning death. *But this was omitted from the front-page story with its photo of the distinguished Chinese visitor.*" How eagerly would it have been published if it had been an attack on evangelical teaching and theology!—ERNEST GORDON in *Sunday-School Times*.

England's Oldest Sunday-School

IN ITS original building at Plymouth, the Sunday-School established by Dr. Robert Hawkes in 1787, recently observed its Sesquicentennial of continuous service.

German Church Situation More Serious Than Ever

THE Rev. Martin Niemueller is still in prison. The number of pastors in jail is now about eighty. In sentencing a pastor recently for taking up a church collection the Prussian Superior Court decided that the Confessional Church is no longer a part of the German Evangelical Church. The Justice Ministry's official organ said:

"The German Evangelical Church comprises only those members and groups that recognize the church regime established by Chancellor Adolf Hitler and his church ministers. It does not, however, recognize groups which contest the legality of the state-appointed church regime. The confessional movement is no longer part of the German Evangelical Religious Association and thus has no claims for rights of religious association recognized by the State."

"Godless" Congress in London

THE Central Council of "Godless" Institutions in Moscow has voted 150,000 roubles toward the expenses of holding an international congress in London in April, 1938.

Certain statements made at this conference seem to have convinced the Soviet "Godless" leaders that the Church in Great Britain is a formidable enemy of atheistic communism, and that an anti-religious drive is necessary there.

The plans made to carry out this propaganda include, among other things, a new radio station to be completed next year from which "Godless" talks are to be delivered daily in European languages, including English.

Needs Multiply

IN AN article in *The Scotsman*, the Rev. Dr. J. MacDonald Webster pleading for the Inter-Church Aid Bureau, tells of the pressing needs, among other countries, of Rumania, Poland, and Spain:

"Rumania pursues her course of suppressing the Protestant religion, its schools and Sunday schools, of reducing the ability of the remaining Church members to maintain their organizations, and they are in dire need. Poland has now prohibited the holding of church services among the Ukrainians except in properly constructed places of worship, and new church buildings are urgently necessary, since the people can no longer meet in a private house, or barn or a barn-yard, and already there are sixty-seven Protestant congregations in Ukraine under the fostering care of the Central Bureau. The small Reformed Church of Lithuania is in need of help to build a church in the capital; the Evangelical Church of Greece has two churches only half completed until assistance comes from abroad, and the Czech Brethren require aid for further church building. The

CHRISTMAS GIFTS
 Why not give something which will enrich the life of the recipient—a gift that will not perish in the using? For one dollar you can have a year's subscription to "Christianity Today" sent anywhere. We will enclose appropriate greeting cards. Send us your Christmas list.
CHRISTIANITY TODAY
 525 Locust Street
 Philadelphia . . . Pa.

Christian Missionary Church of Belgium sends out a call for its very existence.

In Spain a number of pastors and evangelists have been killed, and the groups of Protestants in diverse parts of the country are in a lamentable state. In Madrid some children still crawl through rubbish heaps to Protestant schools, and on Sundays services have been continued for decreasing numbers of people. The great High School, known as *El Porvenir* (the future), a piece of the splendid work of the family Flidner (descended on the mother's side from Dr. John Brown of Haddington), has suffered severely from shot and shell and the workers are living deep down in the cellars—they are in a state of direst need, as are others elsewhere. So far as Spain is concerned two things are apparent—that immediate help for the Protestants is needful, and that a programme of future construction will make large claims. Funds to aid Christian refugees from several countries are exhausted, and funds are also urgently required for the training of students, and the distress among pastors and their families in many areas is heart-rending."

Dry Victories

TENNESSEE has just put herself on record with a 3 to 1 vote in favor of the dries. Forty-seven counties out of sixty in Kentucky have voted dry. Georgia has recently upheld her prohibition law by a more than 8,000 majority.

A Century of Missions in China

THERE were but fourteen Protestant Christians one hundred years ago. Today there are 500,000.

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Graduates of Christian Schools

DR. GEORGE W. TRUETT, the noted southern Baptist, gives the following figures: Eight of our chief justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our nation's presidents have been college graduates, while sixteen of the eighteen were from Christian schools. Eighteen of the twenty-five masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of our national congress, whose efforts or prominence have secured for them a place in "Who's Who," two-thirds of them were graduates of Christian schools.

Unevangelized America

IN A recent article C. F. Wimberly pointed out some appalling facts as to the religious conditions in America. Only eight per cent of the people of our nation attend services on Sunday morning, and but two per cent on Sunday evening. About forty per cent of the American people are on church registers, but only twenty-nine per cent ever attend church. Among the 13,000,000 Negroes in America, 7,000,000 are unchurched. There are 250,000 unchurched men, women, and children of all races in Pittsburgh; 400,000 in Cleveland; 300,000 in St. Louis; 250,000 in Seattle; 425,000 in San Francisco; 1,000,000 in Los Angeles, and 4,000,000 in New York. The unchurched of New York City are equal to the combined population of Idaho, Wyoming, Colorado, Nevada, Arizona, and New Mexico.

D. L. Moody's "Rules" for Prayer Meeting

MR. MOODY was a master of the means of holding the interest of his audience. Whether the audience were large or small he valued the attention of the last man. His dynamic personality, eagerness, and determination to be a faithful ambassador for Christ were calculated to rivet the attention of old and young. Something of the Moody technique is found in his published rules for conducting prayer meetings:

- Begin and close punctually.
- No prayer or remarks to exceed three minutes.
- Not more than two prayers or addresses consecutively.
- No tracts or papers to be distributed in the room.
- No announcement of meetings to be made, directly, or indirectly, except by the chairman, at his discretion.
- No solicitation for money allowed.

Negroes and Their Churches

AMERICAN Negroes have \$206,000,000 worth of church property and spend \$43,000,000 annually to maintain their religious enterprises.