

# 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

### "AS JEHOVAH THE GOD OF ISRAEL LIVETH BEFORE WHOM I STAND"

**T**HE words which stand at the head of this column supply the key to the understanding of one of the greatest characters in history. Elijah was what he was and wrought what he wrought largely because he heartened and encouraged himself by the thought, to which they give expression. The significance of this utterance, however, is not exhausted in the light it throws on the career of the great Tishbite. It is also freighted with significance for those of us who live today. As we stand on the threshold of a new year, facing conditions (modern Ahabs) fitted to appall the stoutest hearts, well will it be for us if we too are able to hearten and encourage ourselves with the conviction that was Elijah's.

These words, uttered in the presence of Ahab, bear witness, in the first place, to the fact that Elijah was thoroughly convinced that Jehovah is the living God. In his eyes this was the fundamental difference between the God of Israel and the gods of the surrounding nations. The latter were not alive, they had no existence other than an existence in the minds of their worshipers. It was otherwise, however, with the God of Israel. He possessed objective existence. He was a living, all-powerful Person Who thought and felt and willed in the highest and fullest sense these words can bear. Of this Elijah was as completely convinced as of his own existence.

These words bear witness, in the second place, to the fact that to Elijah God was an ever-present reality. It is possible to think of God as real and as alive and yet to think of Him as a far-away reality. It was not thus that Elijah thought of God. For him He was One in Whose presence he ever lived, from Whose eyes he could not escape if he would. There are those who would have us regard such a conception of God as a modern conception. Such is not the case. No doubt there have been periods

when there was a strong tendency to over-emphasize the transcendence of God just as there have been periods like the present—at least previous to the rise of Barthianism—wherein men showed a marked tendency to unduly stress the immanence of God; but that affords no warrant for saying that the thought of God as an ever-present reality is a modern discovery. Not only does it find expression in all the great creeds of the Christian Church, it is a thought at least as old as Elijah.

Again, these words bear witness to the fact that Elijah thought of himself as the servant of this living, ever-present God. The words, "before whom I stand" make this clear if and when we consider their meaning elsewhere in the Old Testament. They are used, for instance, in Deuteronomy in the description of the office of the priests, "The sons of Levi shall stand before the Lord and minister unto him"; also in the words that the Queen of Sheba addressed to Solomon, "Blessed are thy servants and blessed are the men that stand before thy face continually." Hence the words, "before whom I stand," meant for Elijah essentially what the words, "whose I am and whom I serve," meant for Paul.

Do we carry about with us the consciousness that we are the servants of the living, ever-present God? If not, we lack a sufficiently realistic outlook upon life. And that because we are God's servants and as such are responsible to Him whether or not we acknowledge it. It is not for any man to say whether his position will be that of a servant of God. We have no more choice at this point than we had in determining who would be our parents. Moreover just as we had no choice as over against our parents save to decide whether we would be obedient or disobedient children, so as over against God men, without exception, have no choice save to determine whether they will be obedient or disobedient servants. They may have it within their own power for the time being to go their own way, to act as though they were masters in their own right and as such answerable to none, but none can say, save in idle boast, that they will not one day appear before the judgment seat of God and there render an account—



whether it be good or bad. "Oh, that they were wise, that they understood this, that they would consider their latter end!"

Obviously the thought of God's presence is fitted both to restrain us from evil and to incite us to what is good. Just as associating with fellow-humans of singular purity and faithfulness to duty both restrains us from what is unworthy in thought and deed and incites us to nobler living so, though in larger measure, does an awareness of the presence of God. When tempted to evil we are influenced to say in effect, "I will not do it because God would not like it." What is more, in proportion as such a consciousness is dominant in our lives we constantly hear the voice of God speaking to us in effect, "This is the way: walk ye in it." And thereby the question of questions for us becomes not, "What is popular?" or "What is expedient?" but, "What is right?", "What would God have me do?" In the measure in which our consciousness of God is strong and clear will we feel that God's will must be done, come what may. Let us not forget that if Elijah was conscientious—and who was more so?—this finds its explanation in the fact that he was ever conscious of himself as standing in the presence of a God who is true and righteous in all His ways.

An outstanding characteristic of Elijah was his courage. Clearly this courage was rooted and grounded in his faith in God. It was because he feared God that he did not fear man. It was because he believed that God was with him and for him that he did not quail before his adversaries. It has ever been thus. Those who do not fear God live as a rule in constant fear of their fellows. Moreover in proportion as men fear God they find the fear of man being driven out of their hearts. If we lack Elijah's courage it is because we lack his faith. "Who art thou that art afraid of man that shall die, and the son of man that shall be made as grass; and hast forgotten Jehovah thy Maker that stretched forth the heavens and laid the foundations of the earth?"

Elijah's career was a stormy one. But while a man of action in an age of apostasy he was not lacking in inward peace and tranquility of soul. This too had its source in his faith in the God of Israel. It was this that saved him from despair and hopeless pessimism. And what was true of Elijah has ever been true of those who have seen life and seen it whole. If to the unrepentant sinner, awakened to a true sense of his condition, the thought of God brings the deepest unrest of which the human soul is capable yet to those who have turned away from sin and put their trust in His mercy it brings unspeakable peace and joy and tranquility. Such may have the glad consciousness that wherever they are the everlasting arms are underneath and round about them, that no matter what may befall them during this earthly life nothing can separate them from God's protecting care. The storms may assail, the winds of trouble may blow, but their feet are upon the rock and theirs the peace which the world can neither give nor take away.

"I know not where His islands lift,  
Their fringed palms in air,  
I only know I cannot drift  
Beyond His love and care."

Elijah's actions as the servant of the living God made him an opposer of the evils of his day. As a result he was called a trouble maker. None the less he was not the real troubler of Israel. When Ahab asked him, "Art thou he that troubleth Israel?", he spoke truthfully as well as boldly when he replied, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of Jehovah." Obviously the situation in the Church today is very similar, in this respect, to what it was in the days of Elijah.

### DR. HOMRIGHAUSEN'S VIEW OF THE BIBLE

**I**N OUR November issue we directed attention to certain statements about the Bible made by Dr. E. G. HOMRIGHAUSEN in his book, *Christianity in America*, the immediate occasion of our concern over his view of the Bible being the fact that he has been called to the chair of Christian Education at Princeton Theological Seminary. In connection with our citing of these statements—all of which were fitted to indicate that he regards the notion that the Bible is infallible as not only contrary to fact but harmful to the progress of Christianity—we pointed out that his book contains statements of a different tenor which show that, despite the statements cited, he like Barthians in general attach a unique significance to the Bible as a record of divine revelation. It has been felt, however, by friends of Dr. HOMRIGHAUSEN that our representation as a whole placed so much emphasis on what may be called the negative side of his view of the Bible as to convey a wrong impression of the value he attaches to the Book of books. As a result a statement by Dr. HOMRIGHAUSEN, in which he sets forth in a more positive form his view of the Bible, has been given us with the request that we publish it in the interest of promoting a better understanding of his position. DR. HOMRIGHAUSEN'S statement follows:

"I do believe that the only true knowledge of God vouchsafed to us humans of His grace is that which has been revealed. His revelation consists of a declaration of His mercy, purpose, plan and will. The Bible is the only and the trustworthy record of that revelation. Nowhere else, whether in nature, history or the natural man will mankind discover the true righteousness and mercy of God. The attempts of men to find God's sovereign mercy elsewhere than in His revelation will only end in frustration and at the most in unsatisfying quest.

"The Bible is a totality, and must not be severed into its various parts. To do so is to make man an arbitrary master of the Biblical record. Holy men under the inspiration of the Holy Spirit determined the canon, and thus the Bible is a totality.

"The Bible is the record of God's revelation of Himself in history. It is the only rule of faith and practice. It is the



source of all Christian life and thought. While written by human hands and recording human events, its writing was divinely supervised to make it a trustworthy witness to God's revelation of His righteousness and mercy.

"It shocks me to read and hear that my evangelicalism is regarded as unevangelical, for in all my preaching and teaching, as can be testified by thousands, I have never even hinted that I sought any other than the Biblical source for all my Christian words and acts. In the present theological controversy I have consistently, and often at great cost, upheld the necessity for a Biblical basis for the reconstruction of theology. It is my firm intention to hold this point of view."

We are not advised as to what extent Dr. HOMRIGHAUSEN had in mind our animadversions when he wrote the statement just cited. Apparently he did not have us exclusively in mind as we are not aware of having said anything reflecting on his evangelicalism or of having accused him of seeking a knowledge of saving truth elsewhere than in the Bible. If he did have us exclusively in mind it would seem that he is of the opinion that the placing of question marks after his view of the Bible involves the placing of question marks after his evangelicalism or even that he thinks that the mere fact that one holds that the Bible is the only rule of faith and practice makes him an evangelical. That, however, seems to us to indicate a loose and unwarranted use of the word "evangelical." It is no doubt true that all evangelicals derive their basic convictions from the Bible but at the same time others than evangelicals have at least professed to derive their views from the Bible. For instance, this was true of the older Unitarians and yet certainly they were not evangelicals. Hence the fact that Dr. HOMRIGHAUSEN can say, "I have never even hinted that I sought any other than the Biblical source for all my Christian words and acts," does not of itself prove that he is evangelical in his preaching and teaching. And that because the question of a man's evangelicalism has to do with the content of his teaching rather than its source. True evangelicalism, as Dr. B. B. WARFIELD pointed out, exists where and only where there "sounds the double confession that all the power exerted in saving the soul is from God and that God in His saving operations acts directly upon the soul" (Plan of Salvation, p. 20). In this connection we are questioning not Dr. HOMRIGHAUSEN's evangelicalism but his use of the word. There may be some question as to the degree to which the Calvinism of Dr. HOMRIGHAUSEN—as of that of the Barthians in general—is in accord with that set forth in the Westminster Confession of Faith, but as far as we know his evangelicalism has not been questioned.


There is much to commend in this statement by Dr. HOMRIGHAUSEN. Obviously his view of the Bible is not that of the Modernists. It will be noticed, however, that it contains no retraction or repudiation of those denials of the infallibility of the Bible made in his book—some of the more significant of which we cited in our November issue. For while it stresses the Biblical basis of his preaching and teaching, going so far as to refer to the Bible as "the only and trustworthy record" of divine revelation

and as "the only rule of faith and practice," yet it carefully avoids ascribing to the Bible that infallibility he had previously denied it. It seems clear, therefore, that Dr. HOMRIGHAUSEN still attaches to the Bible only that measure of trustworthiness as is consistent with such denials of its infallibility as are to be found in his book. If such is not the case, it is passing strange that this statement says nothing to the contrary.

We rejoice in view of the added evidence the statement cited above affords of the high view of the Bible held by Dr. HOMRIGHAUSEN in conjunction with Barthians in general, but, it still remains clear, unless we are much mistaken, that his view of the Bible falls far short of that set forth in the Standards of the Presbyterian Church in the U.S.A.—the view of the Bible to which Princeton Seminary is committed not only under its Plan but according to many of the deeds of trust under which it holds much of its property. Hence we are still at a loss both to understand how Dr. HOMRIGHAUSEN can, in all earnestness and sincerity, make the pledge required of Princeton Seminary professors and how the Board of Trustees of said Seminary can reconcile their action in calling him to one of its professorships with its promise "to continue unchanged the historic policy of the Seminary and to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its entire history."

It should perhaps be added that even if Dr. HOMRIGHAUSEN's view of the Bible were beyond criticism it would not necessarily follow that he is qualified to occupy a chair at Princeton Seminary. And that because it is by no means clear to what extent the content of his teaching conforms to the system of doctrine set forth in the Westminster Standards. At any rate according to Dr. C. BEEKENKAMP of Holland "the school of Barth and Bruner is not on good terms with Calvinism and is, in fact, on many fundamental points its antagonist" (Calvin Forum, December, 1937, p. 108)—a view that is shared by others. Be that as it may, if his view of the Bible is as we have represented it, it would seem to be a work of supererogation to consider this question in this connection.

## PRESIDENT BAIRD'S INAUGURAL ADDRESS

N NOVEMBER 9th, last, Dr. JESSE H. BAIRD, formerly pastor of the First Presbyterian Church of Oakland, California, was installed as President of the San Francisco Theological Seminary—the third largest under the control of the General Assembly of the Presbyterian Church in the U.S.A. In installing Dr. BAIRD San Francisco Seminary gained the doubtful honor of being the first theological school under the control of said General Assembly to be presided over by a signer of the so-called Auburn Affirmation—an Affirmation which, as is well known, not only affirms that belief in the infallibility of the Bible is harmful as well as contrary to fact but asserts that belief in such basic Christian con-



victions as the virgin birth, bodily resurrection, substitutionary death of Jesus Christ and the historicity of the miracles ascribed to Him in the Gospels is not essential even for Presbyterian ministers.

The inaugural address he delivered on the occasion of his installation may be found in the November issue of *The Seminary Chimes*, published under the auspices of the Seminary, under the title, "For a Day Like This." It was in many respects an excellent address in which much that needed to be said was said well. Our disappointment with it is due not so much to what its author said as to what he left unsaid. We have scanned it in vain for any indication that DR. BAIRD has changed his theological position since he attached his name to the Auburn Affirmation. His positives include the ardent recognition of the fact that personality is central to our universe and that the supreme characteristics of the God who rules over it are love and righteousness. His negatives include a condemnation of the humanists and certain super-theists—the latter described in such a way as to suggest the

existence of a group of whom we have no knowledge—and a deprecation of contention over non-essentials. There is, however, an ominous absence of any stress or even any clear statement of what have been called the "grand particularities of the Gospel." We sincerely hope that the editor of *The Seminary Chimes* wrote advisedly when he asserts that those who attended the inaugural exercises "gave thanks to God that the destiny of the Seminary was in the hands of a man who believed with all his soul in the great truths of our Christian faith," but, if so, it seems clear that it is because he has a source of information other than DR. BAIRD's inaugural address.

In his address DR. BAIRD emphasizes the strategic importance of San Francisco Seminary as the only Presbyterian Seminary in the western half of the nation; but, if it is to do its part in meeting the spiritual needs of our West, not to mention the world's need, at such a time as this, we are confident that it must witness to a gospel having a more specific Christian content than that which finds expression in this address.

## Palestine Today

By the REV. W. L. McCLENAHAN, Missionary in Jerusalem

**P**ALESTINE is in some respects unlike most other countries and therefore requires, perhaps, special attention and study in order to properly understand its needs and the problems of the missionary there.

One gathers from what one reads in foreign newspapers that there is no lessening of interest in what is taking place in these parts. Indeed, as time goes on, it appears to be increasing. That is not to be wondered at, considering the world-wide dispersion of the Jews, their intimate relations with the Gentile nations, and their desire and expectation—wrought in them almost from their very birth—regarding a home of their own in the land of their fathers.

The place which is attracting the attention of people all over the world is quite out of proportion to its size. For its area is but about 9,000 square miles—something like one-fifth that of the State of Pennsylvania. Its population is only about 1,400,000. There are points a few minutes distant from Jerusalem from which one can on an ordinarily clear day have a good view of both the Dead Sea on the east and the Mediterranean on the west. And yet the troubles of this small country seem never ending. India has a population nearly 300 times as great and yet Britain controls it with comparative ease.

When one refers to the Arabs, it is to be understood that one means all those whose tongue is the Arabic language, whether they be Moslem or Christian. They constitute about 70 per cent of the whole population, the remaining 400,000 being Jews, the most of whom have come in as immigrants during the past few years.

The Arabs made slight, if any, objection to the Balfour Declaration at the time it was made in 1917. It may be

remembered that its purpose was to facilitate "the establishment in Palestine of a National Home for the Jewish people." Indeed, it is authoritatively stated that the Emir Feisal, the virtual head of all the Arab peoples, who later became King of Iraq, not only appeared satisfied with the new plan for Jewish settlement in Palestine, but also openly congratulated Dr. Weizman on it. There is no record of any protest having been made by the former when the matter was definitely settled at the Peace Conference in 1918. Of course it is possible that at the time he neither realized the depth of the feeling among the Jews as to their return to Palestine, nor had any inkling of the fresh persecutions that would arise against them in other lands, so that they would feel impelled to emigrate elsewhere.

More recently, as the Arabs see how the Jews are pouring into the country, increasingly strong objection has been made to their further immigration. The Arabs say, what is probably true, that it would be only a short time until they themselves would be outnumbered. That, to them, would have most undesirable consequences. The more moderate among them would be willing to have immigration limited to a fixed number each year so that they themselves would always remain in the majority. The less moderate would prohibit by law the sale of land to Jews. And the more extreme would also do away with mandatory control either by England or by any other foreign power, Palestine becoming entirely independent. They argue that as other surrounding countries, such as Iraq, Egypt, and Saudi Arabia, are now free of foreign control, they themselves should likewise have their liberty. And as



these others obtained it by agitation and resistance, they may so gain what they want.

In their rebellion—for that is what it amounts to—they would appear to have the more or less active support of at least one of the European powers. Its leader is the political and secular representative, so far as it is possible to be that, of the Roman Catholic Church. The Roman Catholic Church has very large interests in Palestine and is doubtless ambitious of its ultimate supremacy here as elsewhere, as its political ally has ambitions for the restoration of the ancient Roman Empire, of which this country was a part. He, some months ago, it will be remembered, proclaimed himself the Defender of Islam. The Arabs dislike the English so much for what they consider partiality to the Jews that at least some of them would be quite glad to see him come and drive the English out and take over the country himself. The atrocities his people are said to have committed in restoring order in a nearby Moslem country a few years ago are either forgotten or excused.

As for the Jews, within the past century there has been a marked revival of their hope. One of their earliest colonies, a large and very strong one, established in 1878, has as its name "Petah Tikva," which means "the opening (or revival) of hope." While the vast majority are returning practically in unbelief and without any definite religion at all, the notion is general among them that Palestine belongs to them and that they are destined to rebuild it. Old Testament names are usually given to their colonies and settlements, which, by the way, number, we believe, between 150 and 200. A few of these names serve to show the religious sentiment that is present in the movement: "Mikve Israel" (gathering together of Israel), "Ramat Rahel" (the heights of Rachel), "Gan Shelmo" (the garden of Solomon), "Mishmar ha-Yarden" (the watch on the Jordan), "Yavniel" (God will build up), "Hephzibah" (my delight is in her), etc.

Their interest in Palestine is not confined to those who are finding living conditions difficult in other lands and hence emigrating from them, but is shared by the whole scattered nation everywhere, many of whom have no thought whatever of coming here to settle. Their thought and attitude was concisely expressed some years ago by a writer in the *Manchester Guardian*. He said: "The Jew outside Palestine will not be a citizen of Palestine; he will have no political tie with it, and owe it no political obligation. His relation with the Jewish Palestine will be purely voluntary and ideal. It will interest him according as he is interested in a *society which is a model of what the Jewish genius in its freedom can create*. He may send his children to receive part of their education there; he may study its literature, art, and philosophy; he may look to it for guidance in his own religious pilgrimage." (Italics ours.)

They do not see any good reason why they should not be allowed to come into the country and that without restriction. They say, what is true, that they have always paid the prices asked for the land they have bought, that they are ready to do so for the future, that Great Britain

or the League of Nations can always be appealed to in case of dispute with the other party, and that they are still ready, as they have always been in the past, to meet and confer with that other party with a view to an understanding and co-operation. They point to the vast stretches of waste and of practically untilled land and ask why they may not be allowed to buy it and develop it. They say in effect, "Here is a land (almost) without a people; scattered abroad is a people without land."

As to England, the third party concerned, her special interest in the country is of comparatively recent years. It has not come about by chance. For, it will be recalled, not very long after the outbreak of the Great War, Turkey, to whom all these regions belonged, took sides with the Central Powers, that is, against England and her allies. That meant the immediate exposure of this part of the Turkish possessions to attack by England. She then joined forces with the Arabs (of Arabia proper), who are not Turks by race, in their effort to throw off the yoke of their masters. It was fully understood at the time that although England was furnishing the bulk of the men and material supplies needed for the campaign, the Arabs were at the end to have complete independence. This was finally realized, Britain eventually withdrawing all her forces and leaving the various Arab tribes and peoples to set up their own government. Palestine was to be an exception as it, together with Syria, formed a special section of the old Turkish Empire. France, the ally of England, had long had special interests and rights in the latter, and the two could not be dealt with separately.

Politically they have been great gainers through the war and England's help to them at the time, all the vast regions occupied by them (excepting the very small country of Palestine) having become free and self-governing.

While England's action in issuing the Balfour Declaration was due primarily to her desire to make practical acknowledgment of her debt to certain Jewish leaders who had been of service to her in the Great War and to her natural sympathy with their people in their trials in different parts of the world, the turn of events since then has made her present position in Palestine of peculiar importance to her. The writer in the *Manchester Guardian*, quoted above, says further: "The sympathy of fourteen million Jews throughout the world is assured to the Power who fulfils faithfully the mandate in Palestine. A Jewish Palestine will be the solidest pillar of British influence in the Near East, and a stout bulwark to the Imperial sea road of the Suez Canal. As it grows, it will be equal to its own self-defence, and in time of trial will render substantial help to the mandatory. A Jewish Palestine will be the chief gate for the economic penetration of most of Asia. The Palestinian Jews will know the languages and the ways of the East. There are notable commercial settlements of Jews in Bagdad, in Persia, in India, in the Straits, in Hong Kong, in Shanghai. To all these the Jewish Palestine will be the base, and all this tremendous machinery of commercial expansion will be at the service of the industry and commerce of the mandatory power, Great Britain."



However that may be, developments in Europe and the Near East have made it simply impossible for England to give up connection with this country. The Suez Canal could with ease be bombed by aircraft and so her present communication with India and the Far East cut off. But it could be re-established by land, through Palestine and Iraq, where Britain still has a strong air center. A waterway right through Palestine, from the Mediterranean to Akaba, on the Red Sea just east of the Sinai Peninsula, has been mooted, also, as a possibility in case of the sabotage of the Suez Canal.

The proposal to divide the country between Arabs and Jews (with certain small reservations for Britain's military and naval bases) as recommended by the Royal Commission sent out from England about a year ago, has been rejected by the Arab leaders of all shades of political belief. And there is not a single individual amongst all their people who favors it, so far as we can learn.

The Jews have agreed—at their recent Congress held at Zurich—to accept the principle of partition, as a working basis in negotiation with Great Britain. Many of them are not without hope that they will in time get more than is now offered them. This action of their Congress may be regarded a victory for the more moderate section, for there were many that were strongly opposed to anything short of full and unlimited right to enter the land and settle where they please.

There have been renewed suggestions of late that Palestine be made a Crown Colony. This might be the best way out of a difficulty. It is doubtful that there would be objection to it anywhere outside of Palestine, except on the part of one or two European powers who appear to be jealous of Britain's strength and prestige.

Meanwhile conditions seem to grow no better. Four days ago a group of five young Jews were done to death by a gang who were lying in wait for them, while on their way to work in preparation for a new colony in the hills some ten miles out from the city, near the Jerusalem-Jaffa road. Jerusalem itself is no better off than the rest of the country. A week ago two men of the Scottish Black Watch were murdered as they were returning to their barracks on their way back from a trip down town. Twelve days ago two men were shot down at midday in the crowded thoroughfare of Jaffa Road, one being killed. No arrests have been made in connection with the shooting, so far as we know. Yesterday evening, just after the firing of the Ramadan gun which closes the Moslem fast for the day, a bomb was thrown in the center of the city, killing two Arabs and wounding others. No arrests have been made as yet. Jews may have been responsible for this last affair. There have been threats of retaliation by them, because of the great losses they have suffered, and despite the efforts of their leaders it is possible that this has begun.

Although the British Government has of late been adopting much stronger measures in order to deal with the troubles, the latest being the institution, two days ago, of military courts, the outlook is none too hopeful. We have been hoping and expecting for fully eighteen months that

the situation would soon clear up. Some think that we may be about to enter the great tribulation. Certainly there can be no permanent peace "until He come whose right it is."

The missionaries here would renew their request for special prayer for them as they mingle with the people in these troublous times. They do not know where to look or what to think and are usually most ready to listen to what we have to say and to accept literature from us. The future, one's spiritual and eternal interests, are most natural things for one to speak about. We do not have to seek "contacts" for publishing the Gospel; we are in the midst of them; we cannot get away from them. Friends at home may be of great help in these momentous times here by joining in prayer that our responsibilities may be fully discharged.

### The Glory That Excelleth

I'VE looked on the blue of the heavens  
above,  
I've thrilled at the fresh green of spring;  
I've watched the rose blush like a maiden  
in love,  
And followed the mew on the wing.

I've trembled with awe at the cataract's  
roar,  
At billows that never can rest;  
I've trod the white sands of many a shore,  
By the breezes of ocean caressed.

I've gazed on the mountains, the ancient  
of days,  
And o'er stretches of desert space;  
I've listened with tears to the nightingale's  
lays;  
I've joyed in the palm's stately grace.

The laughter of children, the cheer of a  
friend,  
Their wealth of affection I knew;  
The peace of the hearth-stone as day drew  
to end,  
The love of a wife wise and true!

But what are they all, when compared with  
the One  
In whom I adoringly see  
The light of my light and the life of my  
life,  
Who suffered for me on the tree?

And certain I am, I repeat the refrain,  
He's with me, though veiled to my sight,  
A Comforter when in the valley of pain,  
My lamp in the gloomiest night.

And when time and sense become dim to  
my eyes,  
When the last weary mile has been trod,  
Then my eyes, purged from sin, will in  
Paradise see  
In His Face, the Face of my God.

—MAX I. REICH in *The Hebrew  
Christian Alliance Quarterly*.



# The Authoritative Book

By E. VAN DEUSEN

**N**ATURE and our own consciousness tell us that God is, and something of His *attributes*; we also have ample evidence that men are *estranged* from Him, and that our life does not end here. So we need to know *whether* and, if so, *how* we can be *reconciled* to our Maker, and also our duties and relations to Him now and hereafter. As God is the one who is and has been wronged by us, it is for Him to specify the way of reconciliation. Obviously, we cannot know this save as He *reveals* it in human language. It is to be expected that the benevolent Creator and Benefactor of men will give them this vital information. And, after pardon and reconciliation, we need to know more of God and of His will for us, and to grow in strength and stature in the new spiritual life planted in us. This information and training *could* be given directly by God to each person. But, the natural *effect* on men of direct communications by God to them *would* be to *unduly influence* their spiritual attitude toward Him; He, however, wishes men's recognition of and loyalty to Himself to be unforced and *voluntary*. So—save in the morning of mankind's existence, and to a relatively few choice souls—He has uniformly spoken to men through the written record of His will and His teachings by precept, example, warning, punishment and prosperity. Written instructions are more readily restudied and learned, are less subject to change, have a seeming added reality, and are more readily tested than if oral only. Men's spiritual understanding is dulled by disobedience; they need this record constantly before them that they may learn "line upon line, precept upon precept, here a little and there a little" (Is. 28: 10). So our need for authoritative information and instruction is met in this divinely-provided handbook—the Bible.

We can know another's mind only as he reveals it by *word* or *deed*; only so, too, can finite beings know the mind of the Infinite One. Obviously, this involves a *supernatural* disclosure; and there are manifest difficulties in expressing supernatural truths in natural terms. Yet this communication must perforce be made not only at some time and to some person or persons, but also in some known language. So, the record should be read with due regard to the characteristic peculiarities of its original tongues—especially the Hebrew. Failure to duly consider these aspects of the Semitic mind and tongue account largely for different views of and imagined contradictions in the Bible.

Why the Bible record is trustworthy and authoritative may be briefly noted under three general heads, viz.—because of its (1) Historical Correctness, (2) Textual Reliability, and (3) Supernatural Character.

(I) *Historical Correctness*: (A) *The Old Testament*: Its marks of trustworthiness may be very briefly noted under two heads:

(1) *Pre-Adamic*: Events before mankind's time can of

course be authoritatively known only as revealed by a Personal Intelligence—the First Cause, God. Conjectures and inferences may be drawn from the existing natural world, but the only means of verification is to check such conjectures by the written record. As before stated, this record, like any other, must be read without preconceived prejudices and with due regard to its inherent literary characteristics, to see what it really says in its brief but comprehensive statement of facts. On the *origin* of the material universe and its laws, it says "In the beginning God created the heavens and the earth." To this prime fact material science has now come; Sir James Jeans says "Everything points with overwhelming force to a definite event, or series of events, of *creation*" (producing something from nothing) "at some time or times, *not* infinitely remote. The universe cannot have originated by chance out of its present ingredients, and neither can it have been always the same as now." Before and back of the universe is its Creator—God.

From this beginning the record turns at once—and without reference to matters irrelevant to the Bible's main theme—to a brief account of the *preparation* of this planet for man's home.

Here we should note—(a) The Author of natural forces is entitled to and commonly does work out His will through their operation; He directly exercises His omnipotence only when so needed. His laws of Cause and Effect are directed toward the ultimate accomplishment of the Creator's purpose. (b) In the Bible various mundane matters are treated as *types* of the corresponding antitypes or heavenly archetypes; the lower is a type or reminder of the higher—e.g., the "Sabbath of rest." As has been well put—a one degree arc on the earth's circumference represents a far longer arc on the celestial sphere; the earthly time-measure is a type of the vaster one in the chronology of Him to whom a thousand years are but as a day. In Augustine's words—"God-divided days" vs.—"sun-divided days."

In the beginning God created. After four days or periods His creative fiat again goes forth and brings into being the *animate*—also for man's use. Finally, the decree of an absolutely new creation—"We will make man"; physically, from the dust to which he returns, but *spiritually* "in the image of God"—a self-conscious moral being with an endless future—like God; "a living soul" separated from all other creatures by the wide and impassible difference of *God-consciousness*.

With this brief but comprehensive Genesis record, modern science—so far as it has or can definitely speak—agrees, or can present no disproof. Genesis gives the basic initial facts, leaving further knowledge to later revelation and discovery. Life, since the original creative acts, has



reproduced itself according to the law first established—"after its kind."

(2) *Post-Adamic History*: When Abram left Ur of the Chaldees (c. 2000 B.C.) writing was already an ancient art, and the keeping of written records common. So, Old Testament writers from Moses (c. 1500 B.C.) onward could refer to written records based on contemporary knowledge. Should such early sources be lacking in some case, there was also—and aside from divine revelation—valid family tradition handed down by long-lived and long-remembered ancestors, in the race's days of pristine vigor. So, for example, the account of the Flood was easily handed down through a few generations from Noah to Moses—and this aside from the earlier records—while a few more generations of long-lived forebears before the Flood would convey the thrilling and tragic recitals of Adam and his children.

That these Old Testament narratives were true to the facts is shown by their general harmony with contemporary records of other nations and with what is known from other sources of world history, especially the many and multiplying confirmatory findings of *archaeology* and language research—examples of which cannot here be cited. Old Testament history (to quote the outstanding modern Semitic scholar, R. D. Wilson) "fits exactly into the framework of world history"; he concludes, "I have come to the conviction that no man knows enough to assail the truthfulness of the Old Testament."

Again, existing Jewish rites, laws and institutions—e.g. the Passover, witness to the historic reality of the causal facts they commemorate; mere local or national fables do not embed themselves into the formative thinking of the many other and varied peoples throughout the world, nor continue to shape the social, civil and religious life of a canny race like the Jews for over three thousand years; especially when such regulations are counter to men's natural bents, onerous in number and detail, and openly oppose the ideas and practices of all surrounding nations. History so completely confirmed is authoritative.

(B) *The New Testament*: Its history covers a period of many and varied social, religious and political situations, changes and confusion in the life and affairs of the Roman Empire and its provinces. This gives ample opportunity to test the accuracy of its historical statements and incidental allusions to these different matters. It has been said that "Generality is the cloak of fiction"; but the New Testament writers uniformly show perfect familiarity and minute accuracy in their statements and references to contemporary civil history. This can be easily and repeatedly verified, though there is not space here to cite illustrations. Historical accuracy indicates truth. Again, this absolutely unique gospel story was first published in the very region of its occurrences, among a critical and partly hostile folk who knew, were interested in and could, if untrue, easily disprove—yet recognized and did not dispute—the facts recited. Furthermore, wherever this record went—in Palestine or Greece or Rome—opponents did not base their opposition on any denial of the events related; indeed, Christianity's leading *enemies* (like Celsus, Porphyry or

Julian) *admit those events* they refer to, even as to particulars—including Christ's miracles. In short, the widespread knowledge of the facts, by friends and foes, precluded the New Testament historians from writing falsehoods—were they so disposed; while their manifestly frank, plain, matter-of-fact narratives clearly show their consciousness of recording only familiar and indubitable events. When to these tests you add the clear credibility of the New Testament writers, as tried by the five known marks of a reliable witness, the true historicity of this record is evident. New Testament history is established by its proved historic accuracy, the practical impossibility of falsehood without detection and denial by the writers' alert enemies, the record's confirmation by other writers, and the obvious trustworthiness of these writers themselves. Certain it is that in the first century of this era something occurred that radically changed the course of world history. Christianity with its institutions and influence exists as a fact, and the New Testament history is a fair and reasonable explanation of the cause. To doubt such testimony would be to introduce absolute and universal skepticism of all testimony and of all history.

(II) *Textual Reliability*: The historical accuracy of Scripture logically indicates the trustworthiness of those parts of its text; there are also other grounds for confidence that throughout the text is substantially as first given.

(A) *The Old Testament*: Of this, or of its several parts or books, there are approximately 2000 known manuscripts (cf. one to a dozen or so of individual Greek or Roman "classics"—e.g. 15 of Herodotus the historian, the oldest of the 10th century A.D.). Further, Green states that Hebrew manuscripts found in even India and China "yield the same text as that in our copies of the Bible." The present Hebrew Bible text is practically the "Masoretic" or "pointed," with vowel-signs and diacritical marks to preserve and perpetuate the right spelling and pronunciation of its words after Hebrew ceased to be commonly spoken—a fact which itself tended to crystallize and preserve unchanged the form and sense of Scripture language. Correctness and accuracy of text was the prime concern.

The text's integrity was guarded also by the Talmudists, spurred by both religious and political sentiment to preserve their *one treasure*—the sacred writings—after the destruction of their national life. Accordingly, they had meticulous rules for copyists as to method and procedure, location of words, form and size of letters, etc., all aimed to promote minute accuracy in transmission of the text. Synagogue copies were carefully examined within thirty days, and three slightest differences in form from the original condemned the copy to be destroyed. Annotations, comments or explanations were made only on the margins, or elsewhere, but the sacred text itself was left untouched.

Again, further evidence of a fixed and authoritative Hebrew text about the beginning of the Christian era exists in the "Targums"—generally literal paraphrases of the original Hebrew into Chaldaic Hebrew. Added evi-



dence exists in the several *Greek translations* or "versions" of the Old Testament. The scholar Origen had and used these versions, later publishing them—with the Hebrew text in Hebrew and Greek letters—in a six-column Bible or "Hexapla."

About 285 years before the Christian era, and a hundred-forty years or so after the latest O.T. books were written, there was begun the so-called "*Septuagint*" translation into current Greek of the Hebrew Scriptures; this was used in the synagogues of and before Christ's day, and from it He quoted more often than from the Hebrew—then no longer spoken. Thus, at and before Christ's time there was an O.T. text "regarded as handed down in its purity from the time of Ezra and of Moses himself. Such a conviction implies that the text as they knew it and had received it, was undisputed and of long standing" (Green). In addition to the Septuagint and the Targums, two other confirmatory versions were made from original texts—the Syriac "*Peshito*" and the Latin "*Vulgate*," both these latter extending over the New Testament also.

Incidentally, an independent and unintended witness to this textual integrity is the "Samaritan Pentateuch" (the Hebrew Pentateuch in Samaritan letters). The intense enmity between these two races is (quoting J. P. Smyth) "ample security that its text has never since been influenced by the Jewish Pentateuch"; hence, all agreements, "and that means substantially almost the entire contents, must certainly belong to the 'Early Ages' Bible. There is no other way possible of explaining their agreement."

From the day when Ezra read to the returned exiles "the book of the Law of God" and they "entered into—an oath to walk in God's law, which was given by Moses," until 70 A.D., there were always regularly designated "Scribes," with "Doctors of the law," to carefully preserve, study and expound it, and to certify correct copies for the people's use. During the immediately preceding Exile "Teachers of the Law"—of whom Ezra was a later chief—were appointed to guard and preserve among the captives a knowledge of their Scriptures and language.

Another five hundred or more years earlier Samuel (c. 1100 B.C.) the Judge established the "Schools of the Prophets" as guardians, students and teachers of the Scriptures then—on which Samuel's own teaching rested. Elijah and Elisha were of these Schools—which evidently continued until the Captivity. As God inspired them, some of these picked men became the authors of some of the Old Testament books, e.g., Hosea, Jonah—written during this era.

As divinely directed, Moses' original writings were deposited with the Ark in the Holy-of-Holies of the Tabernacle—later the Temple—"guarded by the awful majesty of God's visible presence." There also Joshua and Samuel put their manuscripts, and there the sacred writings were found less than twenty years before the Babylonian Captivity. Every 7 years "the book of the Law" was to be read before all the people, and numerous such cases are recorded. Further, each Ruler was enjoined to make and keep a copy of the original, as their mentor and guide. Also, Quotations

by prophetic writers from preceding ones indicate the availability of their writings. Finally, the practically official status of many of the writers and writings; the custom of other nations to collect and carefully hold such works in the highest regard; especial reverence for these writings in a theocratic state, and their liturgical use in public worship; these facts, and repeated evidences of utmost care for the preservation, right reading and understanding of both the older and later Hebrew Scriptures give adequate assurance of the text's practical inviolateness.

(B) *The New Testament*: Three converging confirmations of the text:

(1) *MANUSCRIPTS* (Greek, the original language), of which there are approximately 3000, over 150 being early "uncials." Tischendorf held that the Sinai MS represents the accepted text in even the 2nd century A.D., or the period immediately following the death of the last writer—St. John.

Incidentally, the so-called "various readings" in the several manuscripts are not properly different readings, but almost entirely such minor variations as are natural in extensive copying, and do not affect the basic teachings of Scripture: e.g., differences of spelling or grammatical form, use of a pronoun for a noun, or a different order of words—as "Christ Jesus" or "Jesus Christ," "Esaias the prophet" or "the prophet Esaias," "woman, believe Me" or "believe Me, woman," etc. A distinguished critic has said that the text "instead of being rendered more precarious by variations, is made more certain and authentic"; another writer says "these slight diversities—offer themselves as so many and separate witnesses to the essential integrity and identity of the text through all periods of its history." This is further confirmed by the fact that though but one of the less valuable early manuscripts was used in connection with our "King James" translation (1611), it nevertheless harmonizes with the teachings of the four early and most important manuscripts which later became available.

(2) *QUOTATIONS* by early writers: So many and extensive are these that it is held possible to reproduce from such writings of the first three centuries alone practically the entire New Testament. Thus, in the first third of the third century are Tertullian's writings credited with over 3000 quotations, and Origen's with 5765 quotations; indeed, the learned Tregelles said that—from personal examination—he knew that in Origen's Greek writings alone were cited at least two-thirds of the New Testament. In the second century are such writers as Polycarp, for some thirty years a contemporary and disciple of the Apostle John; Justin Martyr, who wrote only about forty years after John; Irenaeus, credited with 767 quotations. In the second, or possibly first, century you have the writings of two Pauline disciples—Barnabas and Clement of Rome. Lord Hailes, a Scotch Judge, is recorded to have found within two months, in these early writings, all but 11 verses of the New Testament—and, with a bit more time, he considered that these could also be found.

(3) *Ancient VERSIONS*—or *translations* into the



speech of the respective peoples among whom early Christianity was spreading—some of whom probably had heard one or more of the Apostles themselves, and remembered their words. When such translations were made relatively near the time of the original writings, are in several different languages, and have come down through unallied channels, yet substantially agree with the existing text, the evidence of textual integrity is convincing. The oldest translations are the Syriac "Peshito" of the early second century—probably within fifty years after the Gospels and Epistles were written—and in a tongue nearly that of the folk among whom Christ moved. This was the Bible of the Eastern church. Some scholars have held that the Syriac "Curetonian" manuscript of the Gospels is even older. The old Latin Bible of the Western church was another early version, supplanted later by the "Vulgate." Other early and confirming versions, from the Greek, are the Coptic, Ethiopic, Gothic, Armenian, and others in the different tongues of early Christendom.

Thus our printed New Testament is very directly linked through many Manuscripts, Quotations and Versions to the original apostolic text existing in the early Second, or even late First, century A.D.

Incidentally, whether a translation is a true one—or whether some individual translator has injected his own notions as to the import of sundry terms or expressions—obviously depends on a faithful rendering of the words in the manuscripts of the Bible into their definite and well-recognized lexical meanings—as in the King James translation by fifty scholars, and the later English and American standard revisions; these "revisions" were to improve the equivalent English expression in some cases, using important manuscripts not available to seventeenth century and earlier translators.

(III) *Supernatural Character*: The absolute *uniqueness* of this Book in its content, history and influence forbids its classification with any other writings, and cannot be explained on merely natural grounds; this would be to try to explain an effect by an *inadequate* cause. Its supernatural source and character, and consequent *authority*, is a necessary conclusion from the facts. A few only of these unique facts can here be briefly noted.

(1) *Supernatural Unity*: Composed of 66 separate writings, of different types; by approximately 40 different authors of unlike antecedents, experience and qualifications; each writing independently at different times during some 1600 years, in various lands, under widely differing circumstances, and on different topics treating every aspect of human life; yet—like the unity of nature amid all its diversities—these writings constitute but *one* Book with one basic theme and aim—like a "continued story," viz. man's *need* of and God's *provisions* for man's *Reconciliation* to his Maker. No mere naturalistic explanation can adequately account for *this unique unity*. One controlling Mind evidently guided the composition of this Book. This distinctive characteristic is one evidence of the Bible's supernatural nature and consequent authority.

(2) *Divine Teachings*: The *content*—as well as composi-

tion—of this Book also bespeaks its supernatural source and authority.

(a) *Unique and lofty conceptions of God*: Though written during idolatrous ages and among polytheistic peoples, it presents *one God alone* as Lord—holy, infinite and eternal; "the high and holy One who inhabiteth eternity, whose name is Holy." But more! He is "merciful and gracious, longsuffering and abundant in goodness and truth." Yet further, wonder of wonders! He actually *loves* rebelling man, and seeks his love in return; "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee"; "all day long have I stretched forth my hands unto a disobedient and gainsaying people." No other writing, uninfluenced by the Bible, even approaches these lofty and uplifting conceptions of Deity, or of His feeling and attitude toward men. Such conceptions were very evidently not natural but supernaturally imparted to the writers' minds.

(b) This book shows not only what man is to believe concerning God, but also what *duties* God requires of man. Obviously, these also can be known only as revealed by God Himself; finite men cannot discover the Infinite One's plans and purposes concerning man and his moral and spiritual life, now and hereafter, by speculating and theorizing about them. You cannot know the mind or will of any person—much less of God—save as he reveals them by *act or word*. Man's duty to love, trust and rejoice in God, to *gladly* seek to know and do *His* will in all things—rather than our own, these are duties and relationships to God unknown outside of divine revelation.

(c) The *Basis of biblical Ethics* is unique: Gratitude and *Love to God*, rather than selfish fear—as with pagan religions—was the desired *motive* for keeping the moral law; "We love Him because He first loved us." Again, in contrast with the static nature of heathen moralities, that of the Bible is *progressive*; our spiritual life is to "Grow in grace and in the knowledge of our Lord." This is a purely Bible teaching. In short, that all the ages since its moral laws were penned have been able to add *no* virtue, or condemn *no* vice, not already covered in this Book, is adequate evidence of the supernatural source and authority of its ethical teachings.

(d) *True Prophecies*: Prophecy is *not* inference from present known facts, based on either the rule of probability or presumed continuance of "uniformity" in nature; there should be *no* present ground for inferring a prophetic statement. E.g., When foretold (c. 700 B.C.), there was no reason to expect the extirpation of the Edomites, in contrast to the Jews—both descendants of Isaac: the former rose earlier to power, were more warlike, escaped the repeated desolations of Judea, and when Titus sacked Jerusalem (70 A.D.) were yet a powerful and prosperous people. Nor to expect—after the mighty efforts of Rameses (c. 1400 B.C.), Cyrus (c. 550 B.C.), Pompey (c. 60 B.C.), Trajan (c. 100 A.D.)—that the Ishmaelite Arabs should remain free and unconquered, according to prophecy. Nor to expect 250 years before, a *literal fulfillment* of the taking of Tyre by Alexander (c. 330 B.C.); nor that Sidon, which



was in relative decay when Tyre was in its glory, would remain today, as prophesied. Nor to expect the extinction of Bethsaida and Capernaum, "exalted unto heaven" in Christ's time, while Tiberias remains. Keith lists about 140 fulfilled prophecies as to peoples and nations, and over 140 concerning Christ's advent, life, death, influence, etc. 'Tis said "A single fact is worth a thousand arguments" unsupported by facts. The cumulative weight of the Bible's fulfilled prophecies evidence the sureness of the yet unfulfilled ones, and the supernatural source of the record itself.

(e) Superhuman Insight and Knowledge: The Bible speaks with superhuman assurance and certainty on matters concerning man's being, duty and destiny—about which men long guessed, disputed and contradicted themselves. It answers implicitly, for example, the age-old question "If a man die shall he live again?"; it throughout presents both the ideal and the motive force for the union of personal religion with high morality—a union distinctively Biblical! The writers—save one—were from a *naturally* materialistic, narrow, unspiritual and unliterary race, and mostly reckoned unlearned men; yet all wrote on these sublime themes with as much confidence and simplicity as if treating very obvious and elementary truths. Prof. Margoliouth of Oxford says "The moment Jewish literature separates itself from the Bible (its) originality perishes." Fitchett says the race "for one brief golden hour was the channel through which the Spirit of God flowed into human history; but the channel is not the river." So the writers refer all their statements to God's illuminating influence; they confess to speak simply as God's messengers to men, and clearly show that their supreme regard is only for God's glory, "that in all things He might have the preeminence." "Thus saith the Lord" prefaces their messages. "No honest and merely human historian ever dared to write thus," says Lee; and Clarke writes "Neither Koran nor Zendavesta utter claims like these, that profess to proceed out of the mouth of the Most High." Were these claims untrue, the Book making them would have long ago perished; instead, it has flourished. The only logical conclusion from the unique character of its contents is that the Bible is "God's Word"—hence authoritative.

(3) Adapted to Men's Needs: The Bible has been termed "The contemporary of all ages"—and peoples. Nature does not reveal its Creator sufficiently for all man's mental and moral needs; he is estranged from God—spiritually callous, weak and enthralled; he needs new spiritual life, health and guidance—for a victorious life here and fitting for the endless life. He needs principles and precepts for material and social welfare, truth to correct and uplift his mental vision, sure and lasting objectives to inspire spiritual faith, power and service. This Book meets all man's needs for life and light, whenever he truly follows its teachings. It opens the door to hope and escape from evil; it provides the authoritative answer to the universal and otherwise unanswered vital question, "How should man be just (right) with God?" This, only a supernaturally divine revelation

can show; this is the need and mission of the Bible. Its truth is seen in its fruit of multitudes of redeemed souls in every age and clime; the spiritual rebirth and upward growth of those who believe and obey this Book distinguish it from all other religious books and mark its divine source and authority.

(4) Influence and Preservation: As the thought and teachings of this Book—immeasurably above those of any other writing—mark its divine authorship, so also does its moral and spiritual influence on men, families and society. Contrast the civilization and life of peoples uninfluenced by the Bible—which space here also forbids to illustrate. Suffice to say that if the Bible had done no more than purify peoples from the pest of lewd gods and goddesses, it would have shown its divine source and authority. But it has regenerated, elevated and blessed persons and peoples as all other books have not.

From the beginning of the Christian era this Book has successfully withstood the fierce and persistent attacks of its enemies, the treachery of false teachers, the mistakes and misinterpretations of friends; had the Bible been a merely human product, it would have long since perished. Yet it lives and greatly influences—even when unrecognized—men's standards of life and literature today; not an occasional copy, but millions, and translated into hundreds of languages. That it should thus survive, and amid a general wreck of the literature of the most advanced and polished peoples of contemporary antiquity, is further evidence of its divinely authoritative character. Every effect must have an *adequate cause!* "What need we any further witnesses?"

## UNDER GRACE

For sin shall not have dominion over you: for ye are not under the law, but under grace. Romans 6:14.

For the sinner the law has nothing but demands which he cannot fulfill and curses for which he cannot atone. The law is weak through the flesh and has no power to redeem from sin's guilt or power. It is Christ who has redeemed us from the curse of the law being made a curse for us. It is by His obedience and righteousness alone that we are justified. It is the law of the Spirit of life in Christ Jesus that has made us free from the law of sin and death. These are the guarantees that sin will never again have the dominion over the believer.

But what is sin? Sin is the transgression of the law. The believer, then, is not free to sin but to righteousness and righteousness is simply conformity to the law of God. He is not redeemed by obedience to the law but he is redeemed unto it. He is created in Christ Jesus unto good works. The law of God is the rule of life. It is here the antinomian perverts Scripture and destroys the souls of the simple. The moral law is the reflection or expression of the moral perfection of God and is therefore the immutable standard of obligation and norm of righteousness. To deny the permanent authority of the moral law is to deny the holiness of God. God is holy. "Ye shall be holy for I am holy." —JOHN MURRAY.



# "From Strength to Strength" A Meditation

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

Translated by Rev. John Hendrik De Vries, D.D.\*

**T**O GO from strength to strength is to grow, to wax strong, to increase. Not to remain what we are, and for the most part go backward, but, on the contrary, to make advance, to progress, to become richer, fuller, more abundant in faith, and, thanks to this more abundant faith, to become richer in Godliness and in fruits meet for repentance.

This going from strength to strength, God the Lord shows us in the plant. When the oak first began to grow, you could bend it over with your hand. But when the oak, slender at first, obtains its trunk and becomes a full-grown tree, its strength resists even the hurricane.

God shows you the same in the animal. That same young colt, which at first was scarcely able to stand up has in a few years become the strong horse, after whose strength man measures the power of steam, which laughs at the heavy load and, with his rider in the saddle, leaps over wall and hedge.

In a still more telling way God shows us this going from strength to strength in our own child. First the helpless babe which is fondled on the lap and has to be carried on the arm. Then the creeping with the difficult lesson of learning to walk, until, finally, the first successful venture is made when the ankles have become stronger. And so the growth goes on until full maturity is reached. And then there is strength for a strenuous run, for the bold leap, for climbing of steepest rocks, for a defying of all weariness and fatigue.

All this is but material, the growth of oak and horse, and the growth of the child.

But this growth in strength is not limited to the material. From the visible it passes over into the invisible. There is, likewise, development in the human spirit.

Development by exercise of the artistic talent, which was latent at

first, then made itself known, and gradually became capable of more vigorous expression. But also development through training, education, through independent exertion on the part of the thinking spirit to furnish the galleries of the memory with ever richer treasures, to clarify more and more the insight into the world about us, to grasp the unity in the multiplicity, to feel the relation between dull reality and the high ideal, and thus to stand ever more strongly in power and in spirit.

Always growing, always going forward, with the *excelsior* flag wrapped around the breast, climbing the mountain steeps.

And this development, this growth, this going from strength to strength becomes different again when you pass from the unseen of art and the unseen of the understanding to the sphere where character unfolds and the moral stature is formed and nerved. To acquire power in the will and gradually to nerve this will-power. To feel the waking up of the sense of honor and to see it come to an ever finer point. To watch the bud of fidelity and honesty unfold and to see it blossom ever more beautifully. Over against the sense and love for truth to see the rise of hatred against falsehood. To feel the sense of justice cut in ever more deeply; to see the seriousness of life expand. It all presents the beautiful image in the inward personality of a going from strength to strength.

In the body the man grows; in the understanding, the scholar; in the character, the person.

And yet all this does not explain what is meant by the "going from strength to strength" in the song of the Psalmist.

There is in the child of God still another life, the life of Divine grace.

And in this life also, there must be progress, there must be growth and development.

Here, too, the law must be effective.

Not to remain what we are, but to go on further and further.

A going from strength to strength.

In the material sphere growth knows its measure, its limit.

Already in the acorn it is determined how high the oak, which springs from it, shall be able to lift itself up. First it sprouts, then grows and expands, but finally the limit, the measure is reached. And then the oak may enlarge in thickness of trunk and breadth of foliage, but there is no more increase in height.

So it is, likewise, with the growth of the animal. From small it becomes large, it broadens itself and becomes full grown. After not many years, sometimes after only a few months or even after a few weeks the measure of the animal is exhausted, and it remains in size what it now is.

And no different is the growth of our body. Far slower than with the animal, man reaches gradually his limit in height. Sometimes this growth takes twenty and more years. But at last here, too, the measure is complete. And then there still is change, increase in strength and expansion, but he gains no more in height, and in old age there is not infrequently even shrinking and diminution.

With the artist there is a moment in his life when he has reached his zenith, when the fullness, the wealth of artistic utterance rather decreases than gains. And in the intellectual domain there may be a few whose brain at seventy or eighty years of age is still green and fresh, when it even still increases in depth and wealth of scope; but for most people here, too, a line is drawn beyond which there is no more advance, and which indicates the limit of development.

Only in the sphere of morals and in the development of character this limit by itself can not be shown. Love and devotion can always increase. Solidity of character can increase in strength even unto death.

And this same thing is put as a claim before every child of God.

Never here on earth to arrive at a goal, but always to go on farther and farther.

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Until the day of our death a *going from strength unto strength*.

But here our lost estate appears, which, alas, inexorably shows itself even in the work of grace.

Consider it in your own case, watch it in the case of others. See it in a child of God, whom, after an absence of ten or twenty years, you meet again.

Then, indeed, he should see in you, and you in him, as with eyes, and be able to handle, as it were, with hands, the ripe fruit of this ten or twenty years old work of grace.

And is such the case?

Can you truly say that a child of God who was converted in early life, is ten years farther advanced in grace at sixty years of age than he was at fifty? Do you feel and realize a doubling of power in grace, when at forty years of age you meet again him whom you lost from sight at thirty? Do parents, in the measure of their years, as a rule, stand so much higher? Is the oldest among the children in the same family always farthest advanced in grace?

Notice particularly certain defects in character, certain (to you) well known weaknesses and little sins, which ten or twenty years ago you found offensive in a child of God. And is it a rule, that in meeting such a brother or sister again after the lapse of ten or twenty years, you at once observe the change, and perceive with delight that all those obtruding sins and defects of the long ago have tracklessly disappeared?

Is it not rather true that after twenty or more years you find your acquaintances and friends, your own children and your own parents, all too frequently beset with the same limitations of grace which you mourned in them before, and the gift of grace as intricately bound up with the same thorns and thistles as then?

And more yet. When you consider yourself, and examine your own life in the presence of God, are you then not bound to confess with shame that sometimes ten long years have advanced you almost no step further in spiritual increase, and that the old weeds still flourish with old-time luxuriance in the field of the heart within?

What is the ordinary course?

Is it not this, that one becomes converted; that after conversion one sets his mind and soul on holy things; and in all sorts of ways acts differently from before, and that thus he feels within himself that the past is broken with and a new life has begun. At first it is even too ideally strung, so that after a few years a calmer state ensues.

And then this stadium in the life of grace in most cases becomes fixed. It remains what it is, but growth there is none. One feeds on what spiritual capital was acquired during this first period of grace. One increases fairly well in knowledge, also in spiritual experience and in spiritual wisdom, but it does not come to higher strength. Sometimes there is even backsliding, from which one does not recover save with difficulty. So one is satisfied. Strives after nothing higher. And remains what he became until his death.

We do not say that this is the case with all.

Thank God, there are those who as shining lights shed luster upon the life of the congregation, and who until they die, do not cease to take full draughts, again and again, from the cup of grace.

And yet how wholly different would be the revelation of the Kingdom of heaven among our people, if all believers, if all they who are conscious of the fact that they are the children of God, from the hour of conversion until the day of death, would continually cause the call of *onward and forward* to find its echo in their soul.

Who can say what it would be in your heart, in your home, in the Congregation of the Lord, if with all of us it were, and continued to be, an ever constant and unceasing going from *strength to strength*.

### Afraid of a Shadow

From a Discourse by a Young Scotchman  
Delivered at Torquay.

"I was sitting in my study one Saturday evening when a message came to me that one of the godliest among the shepherds who tended their flock upon the slopes of our highland hills was dying, and wanted to see the minister. Without loss of time I crossed the wide heath to his comfortable little home. When I entered the low room, I found the old shepherd propped up with pillows, and breathing with such difficulty, that it was apparent that he was near his

end. 'Jean,' he said, 'gie the minister a stool, and leave us for a bit; for I wad see the minister alone.'

"As soon as the door had closed, he turned the most pathetic pair of grey eyes upon me I had ever looked into, and said in a voice shaken with emotion, 'Minister, I'm dying, and—and—I'm afraid.'

"I began at once to repeat the strongest promises with which God's Word furnishes us: but in the midst of them he stopped me.

"'I ken them a',' he said, mournfully. 'I ken them a'; but somehow they dinna gie me comfort.'

"'Do you not believe them?'

"'Wi' a' my heart,' he replied, earnestly.

"'Where then is there any room for fear with such a saving faith?'

"'For a' that, minister, I'm afraid, I'm afraid.'

"I took up the well-worn Bible which lay on his bed.

"'You remember that twenty-third Psalm?' I began.

"'Remember it,' he said, vehemently. 'I kenned it afore ye were born; ye need na' read it; I've conned it a thousand times on the hillside.'

"'But there is one verse you have not taken in.'

"I slowly repeated the verse, 'Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me.'

"'You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did those shadows ever frighten you?'

"'Frighten me?' he said quickly. 'Na, na! Dave Donaldson has Covenantanter's bluid in his veins; neither shadow nor substance could weel frighten him.'

"'But did these shadows never make you believe you would not see the sun again?'

"'Na, na; I cudna be sic a simpleton as that.'

"'Nevertheless, that is just what you are doing now.' He looked at me with incredulous eyes.

"'Yes,' I continued, 'the shadow of death is over you, and it hides for a little the Sun of Righteousness, Who shines all the same behind; but it's only a shadow that will pass, and when it has passed, the everlasting hills in their unclouded glory will be before you.'

"The old shepherd covered his face with his trembling hands, and for a few moments maintained an unbroken silence; then said: 'Aweel, aweel! I have conned that verse a thousand times among the heather, and I never understood it so afore—afraid of a shadow! afraid of a shadow!' Then turning upon me a face now bright with an almost supernatural brightness, he exclaimed, lifting his hands reverently to heaven, 'Aye, aye, I see it a' now! Death is only a shadow—a shadow with Christ behind it—a shadow that will pass—na, na, I'm afraid nae mair.'"



## Book Reviews

WHAT IS CHRISTIAN FAITH? By William Childs Robinson. Zondervan Publishing House. pp. 117. \$1.00.

THE author of this book, who occupies the chair of Historical Theology at Columbia Theological Seminary in Georgia, is not unknown to the readers of this paper. Not only has it had the privilege of printing a number of his contributions but his previous books *The Certainties of the Gospel* and *Our Lord: An Affirmation of the Diety of Christ* have been reviewed and heartily commended in its columns.

While the book before us does not compare in size and importance with the second of the books just mentioned—a book which also bears a 1937 date and which in our May issue we spoke of as an outstanding contribution to Christian Apologetics by reason of “the breadth and accuracy of its scholarship, the clarity, vigor and persuasiveness of its style and the zeal and evident sincerity of its author”—yet it maintains the same high level throughout and is equally worthy of commendation.

In the book before us Dr. Robinson deals with the nature of the Christian faith rather than its contents. The question he puts and answers should be carefully distinguished from that which Principal Micklem recently discussed, viz., *What is the Faith?* No doubt the question Dr. Robinson puts is closely related to the one Principal Micklem put inasmuch as the nature of Christian faith as contrasted with other faiths is determined by its contents. In this little book, however, Dr. Robinson takes for granted the content of Christian faith (as set forth and defended in his previous books) and is primarily interested in making clear the nature of the faith that Christians exercise in becoming partakers of the benefits of the glorious Gospel of the blessed God. This he does in three brief chapters entitled, to name them in order: *Christian Certainty: The Lost Chord in Modern Thought*; *Christian Faith: A Work of God, Not a Mere Wish of Man*; and *The Faith of Abraham: The Father of All Those Who Believe*.

Lest any one should construe the question-form of the title of his latest book as indicative of doubt or uncertainty on his part Dr. Robinson in his Introduction states in positive form the theses he defends in defining the true character of Christian faith. These theses are: (1) that Christian faith is not a man-made conjecture, but a God-given certainty; (2) that since its relation to God is of the essence of Christian faith, therefore any definition of faith which leaves God out is inadequate and erroneous; or, that a true doctrine of faith involves a theology of faith, and not merely a psychology of faith; and (3) that Abraham is the Scriptural exemplar of faith; hence, everyone professing faith ought to com-

pare his faith with that of the father of the faithful in order to ascertain whether his faith is of the type that will be reckoned for righteousness.

Dr. Robinson combines in an unusual degree a robust Christian faith with a wide and accurate knowledge of modern scholarship—both orthodox and unorthodox—and so is particularly well qualified to deal with this important question in a manner fitted to meet the needs of thoughtful people.

PRESBYTERIANISM IN AMERICA—PAST, PRESENT AND PROSPECTIVE. By Andrew C. Zenos. Thomas Nelson and Sons. pp. 216. \$1.50.

THIS book contains a history, exposition and interpretation of Presbyterianism by a distinguished scholar. Dr. Zenos has been a professor at the Presbyterian Theological Seminary at Chicago (formerly known as McCormick) since 1891, first as professor of church history and later of historical theology. Needless to say this book is characterized by broad scholarship and that it deserves a high place in the literature of the subject with which it deals. This is not to say, however, that it deserves anything like unqualified praise. Presbyterianism as it appears in this book is Presbyterianism as seen through the eyes of a liberal rather than an orthodox Presbyterian. Despite this fact, however, it is a book that few will be able to read without getting both a better understanding and a better appreciation of the abiding significance of Presbyterianism.

This book opens with an illuminating chapter on “The Essentials of Presbyterianism.” This is followed by five chapters dealing with Presbyterianism in history—one of which is devoted to Presbyterianism preceding its beginnings in America and four to Presbyterianism as it has manifested itself in America. In these four chapters Dr. Zenos gives us an interpretative account of Presbyterianism in the colonial period, from the Revolution to the opening years of the nineteenth century, from the disruption in 1837 to the reunion in 1870, and finally from the reunion until the present time. Then follow chapters entitled respectively, “Presbyterianism and Catholicity,” “Presbyterianism and Doctrine,” “Presbyterianism and Progress,” and “The Future of Presbyterianism.”

While approximately half of this book deals with Presbyterianism in history Dr. Zenos nowhere loses sight of the purpose expressed in his “Foreword,” viz., that “the object of this work is not to impart information but to inquire into the meaning of well known facts.” This means, of course, that Dr. Zenos’ dominant interest even in the more historical portion of this book is not

so much to relate historical facts as to indicate their significance. In harmony with this we find that he invariably interprets the facts he relates in harmony with his predominantly liberal tendency. What is worse, if we mistake not, his liberal bias has at times influenced his report of the facts he seeks to interpret, as, for instance, his account of the “Fundamentalist-Modernist Controversy” (pp. 101-102) and his representation that the late B. B. Warfield looked upon the Westminster Standards as the *ne plus ultra* in Creedal achievement (p. 163). No doubt it is interesting and not without profit even for the conservative to view these “facts” as appraised by a liberal but naturally the latter will estimate them somewhat differently. Dr. Zenos alleges that only those Presbyterians who misunderstand their own system will criticize him on the ground that he has surrendered distinctive elements of Presbyterianism in the interests of a too large comprehensiveness (Foreword) but it is by no means clear that such is the case. Be that as it may, few if any Presbyterians will criticize him when he affirms that in an exposition of Presbyterianism as an ideal “it is not terminology and technique that count but the essential principles of the system—and these are its emphasis on the spiritual, the unity of the Christian Church, the brotherhood of all believers, and the combination of the largest freedom with the authority of the whole body over its separate members.”

Dr. William Chalmers Covert, a former Moderator of the General Assembly and General Secretary (emeritus) of the Board of Christian Education has written the introduction to the book.

“LORD, I BELIEVE.” By Walter Emerson McClure. Wm. B. Eerdmans Publishing Co. pp. 138. \$1.00.

THIS book consists of ten sermons on the Apostles’ Creed by the pastor of the Covenant Presbyterian Church of Detroit. They are doctrinal sermons in the good sense of the word. Prepared for the instruction of an average congregation in a great city concerning the foundation doctrines of the Christian faith they are at the same time eminently practical in character. Dr. Hugh T. Kerr in the commendatory “Foreword” he has written for the volume speaks of it as prophetic of that revival of doctrinal preaching that is taking place throughout the Christian world. We join with him in commending the book to the attention of others and in expressing the wish that it will inspire other preachers to follow its author’s example. Certainly Dr. McClure does not speak without warrant when he affirms that “no congregation grows into a strong spiritual organization, except the doctrines of the Bible be taught.” Would that preachers in general realized with Dr. McClure that “a sermon to be practical must be doctrinal.”



PETER AND HIS LORD. SERMONS ON THE LIFE OF PETER. By Clarence E. Macartney. \$1.75. Cokesbury Press.

THE multitude who listen to Dr. Macartney's powerful and persuasive preaching of the Gospel in the First Presbyterian Church, Pittsburgh, and over the radio in their homes in that city and its environs, are outnumbered by a wide circle who beyond the sound of his voice read the sermons which he publishes. This last series consists of twenty-one sermons on the Apostle Peter. Dr. Macartney says: "To no other disciple did Jesus speak so frequently. To no other disciple did he utter such promises, predictions, rebukes, warnings, prayers, encouragement, blessing and high commission."

It is the habit of many to think of Peter as just one of the disciples or at best as one of that inner circle of Peter, James and John. But Dr. Macartney casts the spotlight on Peter as an individual in association with his Lord. The sermons deal with each incident of this association as it is told in the New Testament—his call, his confession, his walking on the sea, his denial, his repentance, etc., and thus give the true Peter, honest, impetuous, sincere, weak and failing often, loving much. Then come the death and resurrection of the Lord and His appearances to Peter. The sermons on Peter restored, Peter on the Mount, Peter and Cornelius, Peter at the Gate Beautiful, etc., show the change wrought in the man who now converted can strengthen his brethren.

THE APPROACHING ADVENT OF CHRIST: AN EXAMINATION OF THE TEACHING OF J. N. DARBY AND HIS FOLLOWERS. By the Rev. Alexander Reese. Marshall, Morgan & Scott Ltd., London and Edinburgh or Zondervan Publishing House, Grand Rapids, Michigan. 320 pp. plus indexes. \$2.50.

THIS is not only a scholarly but a significant and decidedly worthwhile book. Its main title is somewhat misleading being fitted to indicate that it contains a more or less comprehensive study of the doctrine of the Second Advent. Its sub-title, however, saves the day by indicating the specific field to which it confines itself. As its author points out in his preface, it is "simply an examination of prophetic theories (those of J. N. Darby and his followers) that have gained a large acceptance among Evangelical Anglicans, Fundamentalists in all the Protestant Churches, Plymouth Brethren, Keswick and similar movements, free-lance Bible-teachers and evangelists, and all whose leanings are toward a realistic programme of the End." When it is remembered that Darby's followers include such names as W. Kelly, E. W. Bullinger, Sir Robert Anderson, W. E. Blackstone, F. W. Grant, F. C. Ottman, J. M. Gray, A. C. Gaebelein and C. I. Scofield, not to mention many

others held in high repute by many, it becomes clear how true it is that this book deals with theories that have gained a large acceptance in many circles. It should be added, moreover, that the contents of the book is even more limited than its sub-title is fitted to indicate. For our author's full examination of even these theories we will have to await the publication of a second volume which we are told is practically ready for publication and which "aims at examining thoroughly the Darbyist interpretation of Mark XIII and Matthew XXIV-XXV, and deals with the prophetic and dispensational theories of Sir R. Anderson, E. W. Bullinger, J. N. Darby, A. C. Gaebelein, W. Kelly, D. M. Panton, and C. I. Scofield."

The viewpoint from which Mr. Reese examines the theories of Darby and his followers is that of a convinced Premillennialist. Though a Presbyterian, and so presumably acquainted with the Westminster Standards, he disregards the Amillennial position which is enjoying such a widespread revival today and refers to the Postmillennial position only incidentally and by way of condemnation, going so far as to say that it is "now as dead as Queen Anne and just as honorably buried" (p. 306). His position is that of the older premillenarians—the position that he claims was all but universally held by the premillenarians before the rise of the Darby school about a hundred years ago—and is summarized by him as follows:

"(1) The approaching Advent of Christ to this world will be visible, personal, and glorious.

(2) This Advent, though, in itself a single crisis, will be accompanied and followed by a variety of phenomena bearing upon the history of the Church, of Israel, and the world. Believers who survive till the Advent will be transfigured and translated to meet the approaching Lord, together with the saints raised and changed at the first resurrection. Immediately following this Antichrist and his allies will be slain, and Israel, the covenant people, will repent and be saved, by looking upon Him whom they pierced.

(3) Thereupon the Messianic Kingdom of prophecy, which, as the Apocalypse informs us, will last a thousand years, will be established in power and great glory in a transfigured world. The nations will turn to God, war and oppression cease, and righteousness and peace cover the earth.

(4) At the conclusion of the kingly rule of Christ and His saints, the rest of the dead will be raised, the last judgment ensue, and the new and eternal world be created.

(5) No distinction was made between the *Coming* of our Lord and His *Appearing*, *Revelation*, and *Day*, because these were all held to be synonymous, or at least re-

lated, terms, signifying always the one Advent in glory at the beginning of the Messianic Kingdom.

(6) Whilst the Coming of Christ, no matter how long the present dispensation may last, is the true and proper hope of the Church in every generation, it is nevertheless conditioned by the prior fulfilment of certain signs or events in the history of the Kingdom of God: the Gospel has first to be preached to all nations; the Apostasy and the Man of Sin be revealed, and the Great Tribulation come to pass. Then shall the Lord come.

(7) The Church of Christ will not be removed from the earth until the Advent of Christ at the end of the present Age: the Rapture and the Appearing take place at the same crisis; hence Christians of that generation will be exposed to the final affliction under Antichrist" (pp. 17-18).

What Mr. Reese thinks of views introduced by Darby within the fold of Premillennialism as well as the specific theories he is concerned to refute may be learned from the following statement in his Conclusion: "Premillennialism never had a greater millstone round its neck than the mass of vagaries that the new scheme propounds to us. Think of having to defend theories that are associated in many minds with propositions like these, sponsored by eminent names:—'The approaching Advent of Christ will be secret, and all Christians will be snatched away to Heaven'; 'Matthew's Gospel was written for the Jews,' its unsuitability for Gentile Christians being taken for granted; 'The Church is not in Acts before Paul'; 'The four Gospels do not contain Church teaching'; 'the Body of Christ is not in the Apocalypse'; 'The Great Commission refers to the witness of the Jewish Remnant in the End-time, before its own regeneration'; 'The use of the Lord's Prayer by Christians is unchristian'; 'Israel's approaching blindness will happen after the approaching Day of the Messiah: after the Glorious Appearing of Jehovah-Jesus in Titus ii. 13'; 'The first resurrection is not the first—but the second'; 'The vision of Rev. vii. 9-17 gives an earthly scene'; 'The twelve Apostles are not in the Body'; 'The Church cannot be the Bride, because she is the Body'; 'Antichrist rises and triumphs after the Parousia of Christ'; 'The New Jerusalem is Jewish' (p. 295).

The point at which Mr. Reese concentrates his examination of the views of Darby and his followers is the so-called Rapture, more particularly the time of the resurrection of the saints. "In the labyrinth of prophetic facts and theories," he writes summarizing much of his book, "I confidentially recommend to the honest inquirer a shining clue that will not fail him: it is the resurrection of the saints: let him courageously and impartially examine the setting of Isaiah xxv. 8; xxvi. 19; Dan. xii.



1-3, 13; Matt. xiii. 43; Luke xiv. 14; John vi. 39-54; Rom. xi. 15; I Cor. xv. 54, 23; I Thess. iv. 16; Rev. xi. 15-18; xx. 4-6; and he will shed forever the pleasing delusion that the saints are raised and raptured out of the world before the coming of Antichrist; shed forever the fiction that Antichrist arises after Messiah's Parousia and Day" (p. 294).

What has been related has perhaps sufficed to indicate the viewpoint as well as the general contents of this book. It is obvious that it deals with a matter of primary interest to Premillennialists only. That does not mean, however, that Amillennialists and Postmillennialists may not be grateful to Mr. Reese for his devastating attack on the errors of the Darbyists. They may regret, each from their own point of view, that Mr. Reese still clings to his Premillennialism but they will doubtless both recognize that his type of Premillennialism involves a relatively mild departure from the simplicity of Biblical prophetic teaching as compared with the Darbyists.

While Mr. Reese does not mince words in dealing with the prophetic teaching of Darby and his followers it should not be supposed that he condemns their teaching as a whole. He has only praise for them when expounding central doctrines of revelation such as the deity and humanity of Christ, His atoning death on the cross, His bodily resurrection, His session at the right hand of God, His priestly ministry in the heavenly sanctuary, the justification of the sinner by grace, and his complete deliverance through union with the risen Christ (p. 268-269).

Mr. Reese exhibits an acquaintance with modern scholarship, particularly of the more or less unbelieving type, beyond that to which we are accustomed in writers of his school. While this is highly gratifying in many respects we could wish that his book exhibited an equally wide acquaintance with modern scholarship of a more believing type. In reading his book it is difficult to escape the impression that he rarely quotes an orthodox scholar if he can find an unorthodox one who supports his position. But while his book contains so many citations from modernist and near-modernist scholars we have found nothing to indicate that he himself is infected with the virus of Modernism.

It should perhaps be added that Mr. Reese was reared in a Darbyist circle and that for many years he was an earnest adherent of the views he now combats. In this respect he resembles Philip Mauro in our own land with this important difference, however, he still clings to his Premillennialism while Mr. Mauro became an Amillennialist.

We shall look forward with interest to the publication of Mr. Reese's second volume in which he promises to deal with the Dispensationalism of the Darbyists—a fact that seems to make clear that he does not

approve of President Lewis Sperry Chafer's criticism of those who say, "I am a Premillennialist but not a Dispensationalist." In the meantime we hope that this volume will have the wide reading its merits deserve. It certainly deals with a very live question among the churches both at home and abroad.

### The Sino-Japanese Conflict As It Looks to Us

[The following statement was passed and sent out by the large group of British and American missionaries who were spending the recent summer at Mokanshan, East China.]

AT THIS time when the world is watching with horror the destruction and bloodshed in the Shanghai and North China areas, we, a number of American and British missionaries, wish to state the following convictions which the events of the past years have forced upon us. In order to be more nearly free from personal bias, we have sought to develop our ideas in a group. Now as individuals we are distributing copies of this statement to friends at home who want to know what we think.

I. Responsibility for the outbreak of hostilities at Lukouchiao (Marco Polo Bridge) on July 7 or at Shanghai on August 13 is to be determined not so much by a detailed examination of the immediately preceding events as by seeing each incident as part of a total movement extending over a period of years.

Since September 18, 1931, Japan has occupied one-fourth of the territory of China in spite of repeated statements that she has no territorial ambitions. This aggression was carried out in the following steps: The conquest of Manchuria, the first Shanghai war, the occupation of Jehol Province, the establishment of puppet regimes in East Hopei and North Charhar Provinces, continued encroachments in North China and the attempted invasion of Suiyuan Province. The fact that fighting broke out at Lukouchiao, an important railway junction, indicates that it was not an accidental clash or a Chinese-provoked incident, but the next step in a continuous plan to gain control of North China. The subsequent capture of Peiping and Tientsin and the drive upon Nankou, the gateway to Charhar Province, make this pattern even clearer.

In Shanghai the shooting of two members of the Japanese Naval Landing Party near a Chinese airdrome was made the occasion for the demand that the Chinese armed forces be withdrawn from their own territory in the city. Who fired the first shot in the resulting tension is not as important as is the fact that Japan was using the same pattern she had followed in the

North, that is, forcing Chinese armed forces out of a strategic territory which Japan wished to control. China refused to go, and serious fighting resulted. We further believe that the Chinese Government was not ready for and did not want war at this time. They were rapidly arming, but had not reached an equality of armament sufficient to make them seek a cause for opening hostilities.

II. Much as we are shocked by accounts of individual or group atrocities, we should remember that the fundamental atrocity is the war itself, forced upon China by years of unremitting aggression.

The world has been horrified by the indiscriminate Japanese attacks upon non-combatants such as called forth the strong British note of August 30, protesting the shooting of her Ambassador. We agree with such protests, but would go on to point out that basic to all such incidents is the atrocity of war itself; an invading army, navy and airforce, tens of thousands of men engaged in the business of killing, millions of dollars worth of property destroyed, thousands of people homeless and without work, productive life throughout the whole district paralyzed, thousands of men killed and wounded and the deepest of hatreds engendered.

We are thus protesting not only against the incidental atrocity, but also against the fact of military aggression which gives birth to all such tragedies.

III. We recognize that China has not always been blameless in her conduct to Japan, yet we do believe that the actions which Japanese spokesmen so condemn are the result of rather than the justification for the Japanese military activity in China.

Such accusations include the following: Anti-Japanese feeling and agitation, occasional mob murders of Japanese citizens, informal and organized boycotts, evasion, subterfuge and sabotage of agreements, and the continued vigor of the Communist movement in China.

We believe that a frank facing of these claims would reveal some basis of fact in each one, and we think China should admit it. Yet such a condition in no sense justifies the Japanese invasion of China. It is beyond the scope of this statement to analyze these claims, yet we cannot refrain from commenting on two points:

Much as we deplore the growth of hatred and resentment towards Japan, we believe that in view of the Japanese treatment of China, such anti-Japanese feeling is no more than we would have expected any other people to have developed under the circumstances. In fact, we have frequently been impressed by the moderation, tolerance and control of the Chinese people.

In the second place, while we by no



means condone laxity in such matters, we think it is too much for Japan to expect China to keep the letter and spirit of every agreement forced upon her, while Japan has violated her two fundamental agreements, the Pact of Paris and the Nine Power Treaty.

IV. On behalf of Japan we would ask all people to recognize first, that she has genuine economic needs which are crying to be met and second, that it is the military leaders and not the people of Japan who are responsible for the invasion of China.

The Japanese economic structure is efficiently built, but is in a precarious condition because of her large population, lack of raw materials and necessity for foreign markets. Any permanent arrangement for peace in the Far East must recognize these needs and open a way, just to both China and Japan, by which they may be met. It is a tragic fact, however, that her present drive for raw materials is closely related to her preparation for war. Furthermore, it is the expense of her military activities and her investments in Manchuria and North China which have put such a strain upon her economy.

For the people of Japan, we have a deep sympathy, for they, too, are suffering at the hands of this war machine which through propaganda and repression is molding them to its will. We find it easier to understand and forgive when we realize that all that they read and hear is subject to a rigid censorship which gives no dependable picture of actual conditions. Even our own countrymen in Japan find it impossible to obtain true information.

V. Finally, we would call the Nations of the West, especially our own, to repentance for their share of responsibility for the present conflict.

Since 1931 China has appealed in vain to the League and to the signatories of the Nine Power Treaty to help restrain Japanese aggression. We must face the awful fact that no effective measures have been taken by the Christian world to relieve her distress, or that of Japan. Even that American thorn in the flesh of both nations, the Oriental Exclusion Act, has not been removed. Thus China came to the conclusion that only by her own military might could she preserve her national integrity. And we have beheld a peace-loving people educated for war.

There is one final consideration which brings us a peculiar sorrow. Wars of aggression are as old as history, and Japan has long held a strong military tradition, yet the basic pattern of military and economic imperialism which she is now following was developed in the West. This fact does not excuse Japan; it is still our considered judgment that this tragic conflict was brought on by her unbridled militarism and economic greed.

## Christian Loyalty

AN EDITORIAL by a Chinese, written in English and published in the China Press of Shanghai, a Chinese-owned daily newspaper in the English language, Monday, September 27, 1937.)

Christian missionaries in China have ignored their government's advice to seek personal safety. They have been urged to leave their posts and concentrate in sectors from which evacuation under the protection of their national forces may be comparatively easy; and they have preferred to remain in this war-torn country with their Chinese fellow-Christians, unafraid and undaunted.

The action of the missionaries has doubtless been prompted by a sense of duty toward their evangelical cause and toward their fellowmen. To God they have pledged to march onward as true soldiers of the Cross, and to their fellowmen they have professed to bring a divine message of goodwill and spiritual comfort. At no other time is the spirit of the true soldier more manifestly being placed on trial, and at no other time does a war-worn race stand in more need of the benefits of Christian goodwill and comfort.

It would be highly disloyal to God and to man if the missionaries were to pursue the line of least resistance and withdraw from the field in which they and their predecessors have labored so arduously to espouse the cause of the Gospel.

As the Son of God, Jesus could have asked for God's hand to stay the Crucifixion, but Jesus the Christ remained to the end of His mundane existence the Saviour of men by giving His life and shedding His divine blood for the redemption of man's sins.

The missionaries in China today are, no doubt, being confronted with danger. It might be easy for them to ask their governments to extend a paternal hand and deliver them from destructive forces, and yet to do so would be unChristian and unworthy of their Lord.

Admittedly, the Sino-Japanese war must come to an end sooner or later. While the missionaries must look after the present, they cannot ignore the future. By deserting at the first sign of danger, they might betray the confidence reposed in them by the Chinese converts; by remaining together with the converts, they would surely earn undying goodwill as well as affection and lay the foundation for a greater claim to Chinese support in the years to come.

Devotion to a cause, be it Christian or otherwise, presupposes the willingness to sacrifice. Unless the missionaries were, as they are, prepared for sacrifices at any cost, it would be hypocritical to talk about devotion, and to claim devotion from others.

The firm resolution of the missionaries to fulfill the demands of the Christian movement in China has already won the admira-

tion of the Chinese of all classes, irrespective of their personal beliefs. The challenge to Christian loyalty has never before been more severe, and happily it is being met in a true Christian spirit—a spirit of which all followers of Christ may well be proud.

## Gustavus Adolphus' Battle-Hymn, 1631

GUSTAVUS ADOLPHUS became king of Sweden when a youth of 17. He had been carefully nurtured by his father "to be the future prop of Protestantism." When he came to the throne Sweden was ringed about with foes, being involved with the Danes, Russians, and Poles. But his dying father's prophecy was that he would succeed against them all ("*ille faciet*") and succeed he did. Not only did he make Sweden strong and free—one of the greatest powers in Europe; he had a deep sympathy for his oppressed fellow-Protestants in Germany. They were God's people, he was their appointed deliverer, and he cherished a sure expectation of God's extraordinary assistance in the good cause. He crossed to Germany and marched well-nigh through its length and breadth, often holding at bay superior forces and snatching victories from some of the very greatest generals of the day. He fell in the flower of his youth—he was only 38—on the battle-field of Lützen in 1632. In that bloody fight the Swedish Ironsides were victorious, but they lost their noble and well-loved leader. This is his battle hymn:

"Fear not, O little flock, the foe  
Who madly seeks your overthrow,  
Nor dread his rage and power:  
What though your courage sometimes  
faints,  
His seeming triumph o'er God's saints  
Lasts but a little hour.

"Be of good cheer; your cause belongs  
To Him Who can avenge your wrongs;  
Then leave it to your Lord;  
Though hidden yet from all our eyes,  
He sees the Gideon who shall rise  
To save us and His word.

"As true as God's Own Word is true,  
Nor earth nor hell with all their crew  
Against us shall prevail.  
A jest and by-word are they grown;  
God is with us, we are His own,  
Our victory cannot fail.

"Amen, Lord Jesus, grant our prayer:  
Great Captain, now Thine arm make  
bare:  
Fight for us once again;  
So shall the saints and martyrs raise  
A mighty chorus to Thy praise.  
World without end. Amen."

—Irish Evangelical.



## News of the Church

### The Student World on Fire for Christ

A Report of the Third International Conference of Evangelical Students  
Budapest, September 6-13, 1937

By T. DE B. WILMOT, Oxford, England

THE Christian public today is taking a deeper interest in its student generation than in the past. It is good that this is true, for God has always used students in His work. Paul was a student and he studied at the feet of one of the greatest teachers of his day—the learned Gamaliel.

In recent times there have been dark days in the student world—for years many universities of Europe were without a witness to the Saviour. Student generations have come and gone, and still the darkness remained unpierced. Yet today we rejoice to see beams of light shining in many of these dark places: sometimes the beam is a pin-hole beam: but the Light is there. In England we have seen the growth of a united student witness in the formation and development of the Inter-Varsity Fellowship of Evangelical Unions, a movement which has seen the opening of doors into several British Universities previously without a living witness to the Saviour. Similar movements are slowly coming into being on the continent. Were it not for this development in the student Christian world it would not have been possible to hold the International Conferences which started in 1934 in Oslo. After a second Conference in Stockholm in September 1935, there was a gap of two years: and then, in September 1937, only last month, the third of these conferences was held, this year in Budapest, at the invitation of the Hungarian student movement known as the "Pro Christo" movement. A hundred and twenty delegates came together from about a dozen countries: sixty of them were Hungarians, whilst the others came from as far away as Australia, Canada, U. S. A., South Africa and many European countries, including all the Scandinavian countries, Holland, Denmark, Germany, Roumania, Switzerland, and a large contingent from Great Britain—mainly members of the Inter-Varsity Fellowship.

The theme of the Conference was "The Lordship of Christ and Christian Discipleship" and speakers from several nations revealed to us the secrets of living as a true disciple. The host and hostess to the Conference were **Captain and Mrs. Godfrey Buxton** of London, and other speakers well-known in England included **Professor A. Rendle Short** of Bristol University and **Professor D. M. Blair** of Glasgow University.

In the last resort the value of such a Conference can only be tested by its after-effects: yet, by the spirit of the Conference,

and particularly of the prayer meetings, we may see something of what those after-effects might be. There was a good spirit of prayer in the Conference, although the language barriers admittedly created difficulties. We prayed together that the Conference might result in the student world being set on fire for Christ: and of course God can still answer that prayer. The Conference, we believe, has already borne fruit, through the Evangelistic meetings held in a University Hall each evening, in the lives of some Hungarians.

Primarily, however, the Conference was concerned with the Christian students who gathered in Budapest and with affecting their universities through them: the addresses aimed at reaching into the personal life of each hearer: the speakers gave a clear but deep presentation of the fundamentals of Christian discipleship. One of the first essentials for many continental Christians today is a real assurance of the validity of the basic truths of their faith: they will advance no further until they are intellectually assured on these things, and the speakers aimed at giving a reasoned foundation for this assurance. Thus on the Thursday in the Conference week the **Rev. Frederick Wislöff** of Norway spoke on "The Lordship of Christ and Redemption." He spoke in simple German—interpreted into English—on the meaning of the Cross and the extent of God's grace reaching down to us through the atoning work of Calvary. With grace in his words, he made the Grace of God alive to our hearts.

The three subjects through which the addresses aimed chiefly at affecting the personal life of the hearer were the subjects of Bible Study, Obedience, and Sanctification. Once again foundational truths were clearly laid: no doubt the English delegates felt the lack of the practical application of these truths, but the talks were given in that theoretical manner which God has seen fit to use and bless on the Continent. **Dr. Alanen** of Finland spoke to us on Bible Study urging the necessity of faith in a Whole Bible and some of our leading scientists gave testimony to their faith in the living Word of God. It was almost thrilling to hear a Professor of Anatomy at one of our leading Universities tell us that "it is easy, purely on scientific grounds, to pick holes in any theory of evolution"—or, again, to hear another leading professor, who took his science degree in geology, upholding the truth of the first chapter of Genesis. Yet both these professors were careful to tell us that they had a better reason for believing the Bible than its scientific accuracy. "Even the modern Scientist," one of them declared, "can only find out God for himself through Jesus Christ, and he can only find Jesus Christ through God's revelation in the Bible. Science is not

a Religion." And if the modern student world is ever to be on fire for Christ, the modern student must have a personal faith in the Whole Bible.

The test of faith is obedience. The secret of Obedience is Sanctification. We were brought closer to the secret of being on fire for Christ when **Professor Hallesby** of Norway spoke to us on this great subject. He told us of the essential union of Grace and Sanctification. We so easily preach Grace without Sanctification or Sanctification without Grace: we so easily separate the work of Christ FOR us from the work of Christ IN us. Genuine sanctification springs from grace: that is Christ FOR us: and genuine sanctification is constantly renewed by Grace: that is Christ IN us. Furthermore genuine Sanctification is complete: it overcomes the flesh. **Professor Hallesby** spoke searchingly of some of the particulars in which the Sanctifying Spirit of God unmasks the flesh: firstly, he said, the Spirit of God unmasks the flesh in our prayer life—He reveals to us that we trust more in prayer than in God; then in our Bible reading—He reveals to us that our real object in reading the Bible is to nourish and comfort the self-life; and so also in our attitude to sin, in our fight against sin, in our conversations and addresses, in our almsgiving, and in our very zeal for God's cause. From this carnal Christianity we were shown only one way of escape: Sanctification through the Cross, the work of Christ for us and Christ in us. Such is the abundance of God's grace.

Fire, however, cannot burn in an enclosed space: there must be an outlet, and it was for this reason that we had several talks on witness. We saw it as a living reality in the Reports Meeting, when we heard of the struggles of God's Servants against great odds in the different places of the student world, such as Roumania, Hungary itself, and Jugo-Slavia. This was one of the high-lights of the Conference: many will look back on the reports meeting and the united communion service as the greatest inspirations of their week in Budapest.

Talks on Witness ranged from Humility in Witness to the general principles of witnessing. A Hungarian speaker told us of God's desire for all His children to be witnesses to Him: we cannot conceal what is in our hearts, and it is our duty to show that Christ is "der Herr, der Führer, und der König unseres Lebens"—the Lord, the Master, and the King of our life. When a man has once met Christ he cannot remain silent. He must speak.

This was made still more practical for us in a talk on the Missionary duty of the Church at which the **Rev. N. Dahlberg**, the secretary of a leading Swedish Missionary society and **Captain Godfrey Buxton** of the Pioneer Training Colony of London, both spoke. How essential it is that this student generation should be a witnessing generation: how much more important that it



should carry that witness to the ends of the earth! We must not be satisfied with a few students on fire for Christ, nor even with a student England or a student Europe on fire for Christ—we must not and we dare not rest until we see the student world on fire for Christ.

## A Second Century Message

From the First Meeting in the New Century of the Board of Foreign Missions of the Presbyterian Church, U.S.A.

THE Board of Foreign Missions of the Presbyterian Church in the United States of America is deeply grateful to God for its first century of service for the Lord Jesus Christ. The Board now enters upon the second century of its life with firm faith and high hope. With deepening conviction it believes that the Holy Spirit will continue to empower our Church, the Board itself, and the missionaries, as we bear witness to the divine Evangel unitedly and with certainty unto the uttermost part of the earth. In sacred commemoration of the past and in sincere consecration to the future, the Board prayerfully commits itself anew to the Great Commission of our Lord, and whole-heartedly reaffirms its central aim as defined in Article I of its Manual: "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

### To the Church at Home

One hundred years of missionary experience have served only to enhance this fundamental conviction of the founding General Assembly: the Church is first and last a Missionary Movement. Keenly aware that our Board is the responsible medium through which our Church seeks to present Jesus Christ to the non-Christian world, and gratefully remembering the vision, faith, and action of our Communion in its world mission during the past one hundred years, the Board earnestly challenges the Church as a whole to face with Christian realism the critical needs and opportunities of its Foreign Missionary Enterprise today. Widespread chaos and despair reveal man's desperate need of salvation. Devastating forces of godlessness in many forms threaten the world because sin rules in the souls of men. Modern prophets can but take up the ancient cry, "How shall we escape if we neglect so great salvation?" The quest of youth in every land, the movement of the masses in Africa and India, the modern means of transportation and communica-

tion for the propagation of the Gospel, the missionary achievements of the last one hundred years, and the yearning eagerness of the Younger Churches, all present increasing opportunity and inescapable obligation to our Church in America. The Board calls the Church to a deeper experience of faith and prayer and a larger consecration of life and substance in the crusading fellowship of the world's only Saviour, our Lord Jesus Christ. The Centennial Celebration has been indeed "A Consecration"; it has clarified, revitalized, and focused our missionary vision and motive. Now is the time for a concerted advance. Our most devoted and best trained sons and daughters are needed today for strategic missionary posts. Pastors and lay men and women are urged to share with the Board their constructive thinking as to our world task in order that we may build progressively and unitedly. The constituency must enlarge its giving if the compelling challenge is to be met effectively. And more than anything else, the Board calls the entire Church to "pray without ceasing."

### To the Missionaries

To the Missionaries of our Church, witnesses to the Gospel in Mexico, Guatemala, Colombia, Venezuela, Chile, Brazil, West Africa, Syria, Iraq, Iran, India, Siam, the Philippines, China, Chosen, and Japan, and to their comrades now retired from the field, grace and peace from God our Father and the Lord Jesus Christ. The members of the Board, personally and corporately, "remembering without ceasing your work of faith and labor of love and steadfastness of hope," thank God "with joy for your fellowship in the furtherance of the Gospel from the first day until now, being confident of this very thing that he who began a good work in you will perfect it until the day of Jesus Christ." As you go forward in this good work, the Board assures you of the deepened desire and purpose of our Church loyally to support you spiritually and materially in every way worthy of the vocation wherewith we are called.

The Board fully sympathizes with its Missions in their heavy and trying tasks, one of the most difficult being to attempt the development of the work with decreased personnel and finance. Happily, a part of the desperate deficiency can be met by the special Centennial offering. Greater wisdom than ever is required for the right location of each missionary and the best use of each appropriation. To go forward at a time when force and funds have been so unfortunately reduced is a real challenge and calls for added courage, ingenuity, and effort. Though our material trusteeship for the Home Church is seriously reduced, our spiritual trusteeship of its prayer, love, and hope for missions is perhaps greater than ever. We all seek to exercise this sacred responsibility in ways worthy of the devoted and often sacrificial support of our Foreign Missionary Enterprise.

### To the Churches on the Mission Field

The Board extends through the Missions its warmest greetings to those Churches of Christ with their members and adherents which have grown out of prayer and love and labor of its missionaries. Our Church in America is deeply indebted to the Younger Churches abroad for many inspiring influences in its faith and life and, in particular, for the helpful stimulus of the service rendered this year by the foreign delegates bringing greetings and counsel from many lands to the Board's Centennial. In the growing strength of the National Churches, in their close interdenominational comity and unity, and in their ever-enlarging part in the Christian Movement in their own and other lands, the Board rejoices and finds great hope for the future. The Church is the world's chief witness to the Gospel. The vigor and development of Younger Churches are ordinarily enhanced by their independence of foreign support; moreover, such independence allows the use of Mission resources in extensive evangelism which both enlarges the Church and employs foreign personnel and funds in ways chiefly desired by the supporters. The Board hopes that the Church in each land will be truly, naturally, and spontaneously indigenous, that it will express vitally its own spiritual experience of God in Christ as far as its influence can reach, that the oncoming generation of youth will be brought within its fold, that a suitable leadership for a really indigenous movement is developed by the education of the ordained Ministry, and that the inspiration and training of the Laity for voluntary service are adapted to the measureless need and opportunity. With wisdom and with fidelity the Church in each land will exercise its own ecclesiastical authority and responsibility, together with the functions pertaining thereto, and will fulfill its own God-given mission both locally and universally. Our Church in America devoutly desires to assist in the extension of the National Churches of today and tomorrow in close and cordial cooperation with other evangelical communions, and it looks forward with faith and satisfaction to the constant expansion of these Churches and to their essential participation in the ecumenical Christian Movement which holds the hope of humanity.

### Counsel to the Missions

Special consideration is constantly given to the effect upon our enterprise of the rapidly changing conditions on the mission field and in the world at large. We believe the Missions will welcome a few words of friendly counsel.

### Changed Conditions Require Revised Methods

Recognizing that life involves recurrent adaptation to circumstances and that changed frontiers create new problems demanding new solutions, we will not only advance along the lines indicated in the Manual and in supplementary Actions, but



will also blaze new trails as Christian Missions have always done. Toward this end the directional policies of our work should be definitely restudied and reformed from time to time by responsible groups in each Mission. Knowing our united purposes and goals, let us then apply ourselves unitedly to them, achieving as many of them as possible. Towards meeting the present and emerging changes around the world, the Board reemphasizes a few administrative policies.

#### Comprehensive Survey of an Area

The periodic, official Surveys by the Missions and Field Councils have been very helpful. A number have been made recently. The Board requests the other Missions to make proper Surveys and to apply them according to Manual regulations. Some Missions are also planning inclusive or institutional Studies by persons not of their own membership, which should be a very revealing and fruitful diagnosis. Surveys should be factual and forward-looking as well as comprehensive and integrated, and should be followed by cordial collaboration in effectuating their officially-approved Findings. As conducive to fresh ideas and to wider perspective, let some missionaries be asked to undertake pieces of creative research or to study other fields. A coordinated and progressive program in a large area is not easy to create, much less to execute, but it is manifestly desirable.

#### Careful Study of Each Piece of Work

The Project Plan, which stresses the recurrent evaluation of each undertaking subsidized by Board funds but without injury to worthy continuity, is recommended for purposeful application in an enlarged part of our undertakings. Our present reduced resources in force and funds emphasize the still greater need for the thorough planning and reviewing of each and every undertaking. The obvious advantages of qualitative work point definitely toward selective processes of change, with vertical rather than horizontal adjustments to the new bases; this will demand far-sighted, courageous, and unselfish plan and action. Let us guard against premature surrender of desirable work under temporary, adverse pressures, like the present extreme nationalisms, while we are also watchful for dead-lines beyond which results do not justify our continued effort. Positive procedure in the selective and qualitative improvement of our work is strongly urged.

#### Extensive Evangelism

The tragic needs and open doors of the world present a new summons for frank and direct evangelism. The Good News of the Way of redemption and of righteousness, offered by the grace of a loving Father, is the only hope for an individual or for a world of nations. To make Jesus Christ known, loved, and obeyed is the dynamic motivation in all parts of our work. This desire should constantly carry our activities out to unoccupied and neglected areas and

phases of human life, e.g., the enormous and undeveloped rural field, the newer and fast-growing industrial communities, and the students in non-Christian institutions. Pioneer witness to the unique and universal Saviourhood of our Lord Jesus Christ is the essential purpose of the supporting Church for its mission abroad. In their gospel extension work the Missions are requested to investigate and, as may seem wise and feasible, to employ (more fully) motor transport, vans and trailers for various uses, radio, newspapers, and other modern tools.

#### Various Forms of Service

In educational, medical, rural, literary and other work, many new and strong cross-currents demand extraordinary care and effort on our part to keep our institutions true to the approved course of the Christian adventure. All the institutions in which we share should be permeated with the spirit and directed by the purpose of the Evangel of Jesus Christ and of His way of life. It is desirable that the work-schedule of each missionary shall allow ample time for direct religious work. Toward the upbuilding of the Church and for its outreach into society, Christian schools and colleges should, we believe, engage more fully in the training of Christians for professional and lay service in the Christian movement, with practical curricula. The Board definitely recommends fewer and better institutions wherever this is practicable; while there are manifest difficulties in this program, it will make for better character building and for better cultivation of moral and religious values with a distinctly Christian contribution to life. And a Christian missionary movement must always do creative pioneering into new types of work, into non-Christian phases of life, and into unreached areas of population.

#### Coordinated Administration

Conditions within and without the Missions demand a fuller delegation of a Mission's authority for self-management to its own administrative body, which shall definitely exercise its responsibility. Our General Assembly in 1922 gave the Missions very large autonomy, and the Board urges each Mission and each Executive Committee to correct any weakness in the executive direction of its affairs. "Organization is the means of applying power most advantageously." An Executive Committee needs to have adequate authority for comprehensive and constructive administration and to exercise it; its responsible officer needs ample time, office facilities, and secretarial help to function properly. Has sufficient recognition been given to our Councils in Brazil, China, and India? Progressive leadership is necessary for coordinated advance. What can the Board do to help? The fields urge more frequent and longer visits by Board representatives; the Board is planning to supply this recognized deficiency, but it cannot feel that such occasional visits from America should be required for local administration.

Supplementing this Second Century Message, the Board will prepare for the Home Church fuller interpretations of our world enterprise and more specific ways of co-operation, and the Board will send to each missionary, for careful study and for such application as the Missions administratively or the missionaries personally find advisable, a statement entitled: "Proposals for Improving the Board's Enterprise Abroad."

#### The Power to Carry On

With courageous faith in our triumphant Lord, the Board humbly reconsecrates itself to this God-given task in its second century. It continues in prayer for the personal welfare and work of each missionary, for the corporate undertaking of each Mission and of the related National Church, for the deepening devotion of the Home Church, and for the central service by the Board, that, as we all go forward as interpreters of God in Christ, it shall be in the wisdom and power of the Holy Spirit, remembering "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth."

"Is this the time, O Church of Christ! to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront . . . ?  
No! rather, strengthen stakes and lengthen cords,  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!  
The earth with all its fullness is the Lord's.  
Great things attempt for Him, great things expect,  
Whose love imperial is, Whose power sublime."

## Late News from China

Extracts from Bulletin of Board of Foreign Missions, Presbyterian Church, U.S.A., to the Relatives and Friends of Our China Missionaries

#### China General

WE HAVE had cabled report that all missionaries excepting Miss Miriam Null (and her mother) of Nanking and Mr. and Mrs. Lautenschlager and children of Hangchow who were obliged to stop their journey in Japan when returning to China in the early autumn, have been able to go on to some section of China.

For China missionaries whose furloughs are due in the summer and autumn of 1938, the China Council has requested—and the



Board has granted permission for—the immediate return of some of the single women, a few families with small children, and of other mothers with children, the men remaining on the field until normal furloughs are due.

Our China Treasurer has reported that it is possible to get funds to all our missionaries or workers in the different Missions, though in one or two places it is somewhat difficult. We suggest that any gifts of money sent to China be sent in care of the Rev. C. M. Myers, Associated Mission Treasurers, P. O. Box 251, Shanghai, China.

#### North China Mission

The North China American School which was holding its classes with the Peiping American School in Peiping has, because of the cramped quarters, moved back to Tungshien. We have had word, through cable from Shanghai and through the State Department, that Dr. Mackay, Miss Witmer, Miss Atterbury and Miss Gould are in Paoting and carrying heavy responsibilities. We know that some of the mission buildings were damaged to some extent during the fighting which preceded the Japanese occupancy of the city, but are awaiting reports of the full extent of the damage. We have had cabled report that the Boys' School at Shunteh has been destroyed by Japanese planes, but await further details by letter. Dr. Cochran and Dr. Wylie expected to start from Peiping on a trip to Paoting and possibly Shunteh, and Dr. Henke, Mr. Bickford and Mr. Jenness hoped also to visit these two stations a little later. Yenching University cabled on October 9: "All well here, enrolment 500."

#### Shantung Mission

News from Shantung is very slow in reaching us, but we know that Dr. Scovel and Mr. Kenneth Kepler have been able to go from Japan to their Stations, Tsining and Tenghsien respectively, and that Cheelo University in Tsinan is carrying on, though facing many difficulties. All the schools in Tenghsien have opened; the medical work of Weihsien and Chefoo are filling a great need; and schools are open in both these Stations. The facilities for travel are none too good but the inland stations of the province seem to be accessible. The opportunities for personal evangelism are unlimited.

#### East China Mission

Despite the distressing news that we hear and read daily of the East China section, we are greatly encouraged that the schools in Ningpo and Hangchow are open, Hangchow Christian College having cabled on October 2 that the College opened at the regular time, with the usual curriculum and with an enrolment of 500; and that Mary Farnham School (Girls) and Lowrie Institute (Boys) of Shanghai, along with other Chinese Mission Schools, have opened class work in the Settlement. Our Soochow missionaries have not yet been able to return there.

#### Kiangnan Mission

The different Stations of the Kiangnan Mission are courageously facing difficult and diverse situations and are carrying on. At Nanking, the University of Nanking opened with a small enrolment on October 4. On October 9, the University Office in New York received a cablegram from Miss Priest, which was transmitted through the State Department, advising that, since the Central Hospital was bombed, the University Hospital is the only large hospital now operating in Nanking and is doing excellent work. The message further stated that the hospital would need abundant supplies to care for the destitute civilian wounded. Ginling College is placing groups of students in different educational institutions—Miss Catherine Sutherland and seven other faculty members have gone to Hwa Chung College, Wuchang, with a group of thirty-four girls; Dr. Ruth Chester and two others are in Shanghai with a group of forty students in cooperation with St. Johns and Shanghai University. President Wu Yi-fang and Miss Vautrin are remaining in Nanking. At Hwaiyuan, the schools and hospitals are in full swing, the schools having more pupils than they prefer to take.

#### Hunan Mission

Again we can state, as we stated in Bulletin No. 7, that the Hunan Mission has not been molested to any great extent. And the work of the Mission, in all departments, is going forward. The Hunan missionaries who were stopped in Japan are on their way to or have already reached Hunan, with the possible exception of Mrs. R. F. Kepler and children who may go to Laan Tau Mountain Camp, near Hongkong, for a time or to Kuling. Changsha, with its enhanced population, is filling all the mission schools to capacity. (Later Mr. R. F. Kepler may remain in Shanghai.)

#### South China Mission

The normal work of the Linchow and Yeungkong Stations of the South China Mission goes forward, but much of the work of the Canton Station has been disrupted at different intervals during the past month. So far, the property has escaped damage; and the Hackett Medical College and Hospital serve proudly in such circumstances as might tend to discourage the less stalwart. The True Light Middle School has opened in Hongkong, and Miss Hawke and Mrs. Hofmann are living there.

#### Hainan Mission

The Island of Hainan has recently been subjected to some military attention, which has necessitated some shifting in the work and workers there. The Pitkin Junior Middle School has opened in Nodoo. That, however, there is no serious disruption in the work and no diminution in opportunities for service in Hainan is evidenced by the cabled request of the Hainan Mission and our China Council for the immediate return to Hainan of three Hainan missionaries who are now in the United States.

## Preparing for Sesqui-Centennial of General Assembly

**N**EXT May, the General Assembly of the Presbyterian Church, U.S.A., will meet in Philadelphia where the first presbytery, the first synod, and the first General Assembly were all organized.

The program will include historical addresses at the several popular meetings, reviewing the work of the agencies of the Church during the last century and a half. The Department of History will have an exhibit of documents and printed books relating to the first meeting of the Assembly, as well as of portraits, prints and relics illustrating the early history of the Church.

## Presbyteries' Action on Assembly Matters

**E**IGHTY-EIGHT presbyteries of the Presbyterian Church U.S. have held their fall meetings and their actions in regard to the three important proposals sent down by the General Assembly are as follows:

1. Twenty-three presbyteries favored the Church's re-entering the Federal Council; twenty opposed it.
2. Eighteen presbyteries approved proposed changes in the Confession and Catechisms; nine disapproved. Several made exceptions.
3. Twenty-six presbyteries approved the proposed amendment on "The Minister and His Work"; ten disapproved.

## Sprunt Lectures At Union Seminary, Richmond

**T**HE 1938 Series will be delivered by Rev. George Warren Richards, D.D., President of Lancaster Theological Seminary, February 6-12 inclusive. Dr. Richards' subject will be "Creative Controversies in Christianity." Two other series of lectures will be given before the seminary body during that week. Dr. Luther Allan Weigle, Dean of Yale Divinity School and a former Sprunt lecturer, will give four lectures on "Christ and the Educational Method." The other series will be on the subject, "The Gospel of Justification by Faith," and the lecturer is Rev. Samuel Levinson Joekel, D.D., Professor of English Bible and Religious Education at Austin Presbyterian Theological Seminary, Austin, Texas.

## Flourishes During Depression

**T**HE General Secretary of the American Tract Society, Dr. William H. Matthews, reports that the Society is doing a larger work than it had done for a period of twenty years. He reports a greater need for colporteur work in religiously neglected districts than at any time in the 112 years that the Society has been in existence. The Society is publishing twice as many pieces of Christian literature as it published before the depression.



## Federal Council Enlarges Preaching Mission

NOT satisfied with its tours in this country, this body plans a world-wide simultaneous preaching mission in 1940. Dr. Jesse M. Bader, of the Department of Evangelism, will first make a world tour to initiate arrangements.

The Preaching Mission for Colleges of which President John Mackay, of Princeton Theological Seminary, is Chairman, will start in January. Among his helpers thus far announced will be: Dr. Ernest Fremont Tittle, Dr. T. Z. Koo, Dr. Henry Pitt Van Dusen, Dr. Douglas Horton, Dr. George Buttrick, Charles P. Taft II, Dr. Edwin McNeill Poteat, Jr., and Dr. Howard Thurman.

The *Watchman-Examiner* (Baptist) says of this movement: "We can see how this projected mission can do much good, but on the other hand we can see how it can do much harm. The students of today must be approached not only sympathetically and wisely, but by men of *robust faith and profound conviction*. (Italics ours.) Comparatively few college men are being reached by chapel services or occasional preachers. The field is white unto the harvest."

## A Needy Home Field

OF the 11,000,000 negroes in the South, fully 6,000,000 are not Christians.

## The German Church Conflict

THE German State continues unrelentingly its campaign against the Confessional Church. It carefully avoids an attack on the main position; it is too clever for that.

"If you are going to wait for the proclamation of the Gospel to be prohibited," it is said in Church circles, "you will have to wait till doomsday." But the attack goes on without cessation at selected points, and the Church realizes that though the public in wide areas in Germany even may be quite unaware of what is taking place, there is being delivered at the present moment a general attack on a carefully thought out plan.

It realizes, too, that it is essential that every single one of these points be strongly defended. They are enumerated in a paper that was circulated lately among the congregations in a certain large area in Germany.

The administration of Church property has been entrusted to State-appointed departments of Finance. The Church sees here the realization of what the "German Christians" prophesied on July 14 of this year: "The transference of Church rule to the ruling organs of the German people." It is felt that this is something that the promised "Church Election" will not be allowed to touch.

### Instruction Barred

The Church is forbidden to train its

preachers. A course of instruction arranged in the old Prussian Union for the month of September was prohibited by police order from Berlin the day before it was due to open.

The Church is forbidden to intimate the names of those who have left the Church. This becomes important, for one thing, in the event of an election.

The Church is not allowed to tell its members publicly what attitude to take to the State's "Church Election." If the election is, as would appear, no "Church" election at all, the Church advises and will continue to advise its members to have nothing to do with it.

Only collections appointed by State-recognized authorities may be made in church. Collections appointed by the Church (some of them of long standing, e.g., for the Rhine Mission), have in recent days frequently been carried off by the police. Needless to say, the Church insists on its right to appoint its collections and to use them for Church purposes. Significant (in view of such incidents as the snatching by the police of the collection from the very Communion table) is the injunction to congregations to take special care that the collection reaches its destination.

### No Prayers for the Victims

Ministers have been punished for offering up prayers in the church services for the persecuted members of the Church. This is naturally regarded as an impious and intolerable intrusion in the affairs of the Church, and the Church authorities insist on the Church's right to carry before God the names and need of brothers oppressed and persecuted for the sake of the gospel.

All these laws and measures, it is felt, are aimed at giving the State control not only of the external machinery of the Church, but also of its services and preaching. It is becoming more and more apparent even to those formerly inclined to be neutral that what is being aimed at is the complete subjection of the Church to the State.

The Editor of the *Reformierte Kirchenzeitung* recently lost his status as journalist because he reported an address that might be interpreted as casting reflections on the Nazi State. "As things are," solemnly declared the august President of the Reich Press Chamber in the letter of dismissal, "I cannot count on your standing up on every occasion unreservedly for National Socialism and for the State upheld by it." That, of course, is the main qualification necessary for the editing of a Church newspaper.—*British Weekly*.

## The Presbyterian Church in Canada

By T. G. M. BRYAN

ON JULY 22, 1935, the Rev. Andrew S. Grant, Secretary of the General Board of Missions, passed away in his seventy-

fifth year. The General Assemblies of 1936 and 1937 postponed the appointment of a permanent successor, but that is to take place next June. This winter the forty-seven presbyteries of the Presbyterian Church in Canada are being asked to make nominations for two secretaries, one for Home Missions and one for Overseas Missions. The actual appointment will rest with the General Assembly, but it is to be hoped that the presbyteries take their responsibility seriously and prayerfully. There will be more than enough for two men to do, if congregations are to be visited and informed about the missionary enterprise to an extent that cannot be done if there is one secretary overburdened with office duties.

It might be of interest to note that twenty-two presbyteries made nominations in 1936, though none had been called for at that time. The list of names which will be proposed to the 1938 General Assembly may be somewhat different, and it may include a number not nominated in 1936. However, the men suggested at that time and the pastorate to which appointed were as follows:

Rev. W. G. Brown, Montreal, 1902, St. Andrew's, Saskatoon.

Rev. W. A. Cameron, Knox, 1910, Central Church, Vancouver.

Rev. C. L. Cowan, Manitoba, 1912, St. Andrew's, Hamilton.

Rev. H. R. Horne, Knox, 1893, Synodical Missionary, Saskatchewan and Alberta.

Rev. W. M. Kannawin, Queen's, 1898, Secretary, Board of S. S. and Y. P. S.

Rev. A. J. MacGillivray, Princeton, 1894, Knox Church, Guelph.

Rev. James MacKay, Knox, 1908, New St. James, London.

Rev. H. M. Paulin, Knox, 1909, St. Andrew's, Windsor.

Rev. A. S. Reid, Montreal, 1904, Synodical Missionary, Synod of Montreal and Ottawa.

Rev. J. S. Shortt, Queen's, 1899, St. Andrew's, Barrie.

Rev. A. C. Stewart, Knox, 1908, Chalmers Church, Toronto.

Rev. R. G. Stewart, Montreal, 1908, St. John's Church, Toronto.

Rev. W. F. McConnell, Montreal, 1915, late of Paris, Ont.

Rev. A. C. Stewart, Chalmers Church, Toronto, has been called to Midland, Ont.; Rev. William Verwolf, West River, N. S., to Summerside, P. E. I.; Rev. S. W. Hirtle, Kitchener, to Durham, Ont.; Rev. R. H. M. Kerr, Chesley, to Streetsville; Rev. W. McRoberts, Griswold, Iowa, to Bobcaygeon, Ont.; and Rev. D. Crawford Smith, Stamford, to Oakwood Church, Toronto. Rev. C. E. Hayward has been inducted in Dalhousie, N. B.; Rev. G. S. Mitchell in Westville, N. S.; and Rev. A. O. Thomson in Brookfield, P. E. I.

TORONTO, ONTARIO.



## News in Nutshells

### Church People Give Most

**I**N NEW YORK CITY, a recent survey showed that eighty per cent of the people who support charitable institutions belong to the Churches.

### The Liquor Question in England

**T**HE *Methodist Recorder* (England) in a leading article urges a new campaign for the observance of Temperance Sunday. It points out that, according to available statistics, the campaign of the brewers is achieving success. "In fact there has been a reversal of the movement to increasing sobriety which went on in the years 1913-1932. There has been an increase of 35 per cent in the consumption of beer during the last five years. In 1936 the consumption of absolute alcohol was about a million and a half gallons more than in 1935. Prosecutions for drunkenness have increased, especially in great centres of population, and there is no doubt that drinking among the young is definitely on the increase—a fact which is not surprising to those who have observed the spread of the cocktail habit. It is perilous to generalize where definite figures are not available; but we do not hesitate to state our belief that the rule of total abstinence is not as generally observed, even among Methodists, as it was a generation ago, and that in general our young people are not being taught the importance of observing it."

### Reactions to World Council Suggestion

**T**HE Federal Council Bulletin states that in both Canada and the United States the proposal for a World Council of Churches, as submitted by the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order last summer, is already receiving a response which is even more cordial and widespread than had been anticipated. The Triennial Convention of the Protestant Episcopal Church, the first ecclesiastical body to meet since the plan was outlined, voted a virtually unanimous approval. The International Convention of the Disciples of Christ, a fortnight later, endorsed the movement enthusiastically. The Church of England in Canada displayed the same keen interest and gave its endorsement. All indications point to a similar attitude in other great bodies of North American Christianity.

On the other side of the Atlantic the response is less clear. Dr. Adolf Keller of Geneva, now in this country participating in the National Preaching Mission, reports that the first reactions on the Continent of Europe, both to the conferences of the summer and to the proposal for the World Council of Churches, disclose a measure of criticism and uncertainty.

### Birthplace of General Booth

**T**HE birthplace of General William Booth, founder of the Salvation Army, in Notintone-place, Nottingham, has been acquired by the Salvation Army.

### Rejoices in Tribulation

**A** LETTER recently written by Pastor Niemöller from his cell in the Moabit Prison in Berlin, ends with the following words:

"I would like to tell you that I am not only unbroken after six weeks of imprisonment, but am full of joy and gratitude for God's gracious guidance. . . . It is one of our Lord's unfathomable truths that His trust upholds our peace of mind in all situations of life. It really seems as though nothing at all had happened, precisely because everything has happened, everything that had to happen everywhere.

"I am now resting in peace after the abundant turmoil of the last few years and am waiting, patient and full of confidence, if the Lord will again need me for service outside these walls. When and how? It is not for me to worry. . . . I know that I and many others whom God has committed to solitary places are carried by many prayers. Remember me to . . ."

### The Gospel in Ethiopia

**A**T THE Annual Meeting of the Bible Churchmen's Missionary Society, Dr. Bartlett reported that the year 1936 opened with great promise for Ethiopia. The Bible School was doing magnificent work, there were many conversions and in the provinces the old Ethiopian Church seemed to be awakening from its stupor. Then came the Italian occupation, the native preachers were thrown into prison and the missionaries expelled.

"Werku, the evangelist, Bayena, his assistant, and Tageni, the student, stood facing an Italian firing squad. Their only crime that they had preached the Gospel in all its fulness to their fellow-countrymen. A few minutes later they were 'with Christ, which is far better.' Does not that scene, as you picture it in Addis Ababa, remind you of John Bunyan's description of the death of Faithful in the heart of Vanity Fair?—'Thus came Faithful to his end. Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had dispatched him), was taken up into it and straightway was carried up through the crowd with the sound of trumpets, the nearest way to the Celestial City.'

"I heard a voice from Heaven saying unto me: Write, Blessed are the dead which die in the Lord, from henceforth, Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

### Cunning Deceivers

**M**ANY an orthodox Christian, confronted by the speeches of modern religious liberals, feels like exclaiming with Shakespeare: "Words are grown so false, I am loathe to prove reason with them." Walter Lippman has designated the contemporary abuse of Christian phraseology very precisely. He calls it (*Preface to Morals*) "that weasel method of sucking the meaning out of words, and then presenting the empty shells in an attempt to palm them off as giving the Christian faith a new and another interpretation."—*Religious Digest*.

### American Standard Version To Be Revised

**I**N 1881, the King James Version was revised by a committee of English and American scholars. In 1901, the American Committee produced their own revised version. This last revision is to be revised under the executive direction of Professor James Moffat of Union Theological Seminary, and plans to "embody the best results of modern scholarship as to the meaning of the Scriptures," and preserve the "simple classic English style of the King James Version."

### Freedom to Worship

**A**FEDERAL Court Judge in Philadelphia, Judge Albert B. Maris, has recently ruled that public school authorities lack authority to expel pupils who refuse to salute the American flag because of their religious convictions.

### "The Good News" in France

**T**HE missionary boat of the McCall Mission in Paris, is a canal boat, called "The Good News," used for evangelistic services in the rivers of Northern France. During the Paris Exposition last summer, it was tied up to one of the piers of the Exposition in the River Seine and Gospel Meetings were held there daily.

### Christian America

**K**ATA-RAGOSO, a Chieftain in the Solomon Islands, son of a cannibal, converted twenty-two years ago, after a visit to the United States recently had this to say:

"I have been observing, however, that even the great men of this country did not talk about God. They were eager to show me the wonders of man's makings and devisings; but I didn't hear one of them say that God had given him the thoughts, through inventive genius, to unravel things that have come into existence. When the missionaries came to the Solomon Islands, they kept teaching us that God is Ruler over all, that He has made all things, that He guides the destinies of all mankind, and I have been disappointed at not hearing the great men of America give God credit for anything."



## Spreading the Gospel by the Bird Route

THE *Intelligence Leader* tells of a novel method for spreading the Gospel which has been inaugurated by Mr. Minor, the famous Canadian Naturalist. From his great bird sanctuary in Ontario he captures as many big Canadian geese as possible, and attaches to their legs an aluminum band with a Scripture passage. When later these geese are shot in the isolated Hudson Bay territory, the people who have no other touch with the Gospel find the Scriptures.

## What Was Meant by "Day's Work" Some 80 Years Ago

AN INTERESTING document was brought to light during the recent celebration of the eightieth anniversary of Carson, Pirie, Scott & Company Store in Chicago. The rules for employees of their first store read as follows:

"Store must be open from 6:00 A. M. to 9:00 P. M. the year around. Store must be swept; counters, base shelves and show cases dusted. Lamps trimmed, filled and chimneys cleaned; pens made; doors and windows opened; a pail of water, also a bucket of coal brought in before breakfast (if there is time to do so) and attend to customers who call.

"Store must not be opened on the Sabbath unless necessary, and then only for a few minutes.

"The employee who is in the habit of smoking Spanish cigars, being shaved at the barber's, going to dances and other places of amusement, will surely give his employer reason to be suspicious of his integrity and honesty.

"Each employee must not pay less than \$5 per year to the church and must attend Sunday School regularly.

"Men employees are given one evening a week for courting and two if they go to prayer meeting.

"After 14 hours of work in the store, the leisure time should be spent most in reading."

How times have changed!—*Brethren Evangelist*.

## Important Bills Before Congress

SENATE BILL 1369 would "prohibit the transportation in interstate commerce of advertisements of alcoholic beverages." Also introduced into the House of Representatives Bill 4738.

House of Representatives Bill 3140 "to prohibit the advertising of alcoholic beverages by radio."

H. R. Bill 7508 amends the Liquor Enforcement Act of 1936 to protect dry states against interstate liquor shipments under the second section of the Twenty-first Amendment. This measure has passed the House and is now before the Senate.

Write to your representatives.

## Crisis in Rumania

ON APRIL 17, the Rumanian Government influenced by the state church issued a decree suppressing certain small church groups and declaring illegal a strong evangelical movement within the Orthodox Greek Church itself. Already many churches have been closed by order of the authorities without regard to the six months' interval contemplated by the decree itself. And yet at the recent Oxford Conference an influential delegation from the Orthodox Church of Rumania agreed in abjuring all repression of Christians.

## Sex Pictures Stopped by Denver Judge

THE *Walther League Messenger* (Lutheran) gives the following:

Sex films offer no moral lesson, according to Philip G. Gilliam, Denver municipal judge. His opinion, spoken from the bench as he banned such pictures from Denver, is worth reading and following. "Now and then," he declared, "a motion picture is shown of the type commonly known as the sex picture. Such pictures are usually placed at the third-run theater and are advertised as being 'for adults only.' Whenever these films are shown there is usually a flood of protests to the authorities to have them stopped. When parties involved are brought into the Municipal Court for . . . an ordinance prohibiting the showing of obscene pictures, they claim that there is a moral lesson involved and that the pictures are therefore educational. . . . In my opinion . . . these pictures are not educational. They are displayed always with an inference of evil. I personally do not think a theater is the proper place for sex education. . . . As long as I am on the municipal bench I am going to have these pictures stopped."

## Religions in Germany

THERE are 40,865,258 Protestants in Germany, 21,171,991 Catholics, 34,927 other Christians, 499,682 Jews, and 2,646,603 adherents to other religions. Total 65,218,461.

## All Night Meetings of Prayer

LARGE companies of intercessors gathered at the all-night prayer meetings for revival in a number of centers in London, one night in November.

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## True to His Commission

IN AN article on "The Lost Passion for Souls," in *The Watchman-Examiner*, Rev. Arthur Hedley tells the following incident. "The late Captain Welsh, commander of the Royal Yacht, felt compelled to ask how things stood with his sovereign, King Edward VII. Seizing a favorable opportunity, he told his royal master of his concern for his spiritual welfare and put to him the all important question, 'Has Your Majesty ever taken the Lord Jesus Christ as your personal Saviour from sin?' The king replied seriously, 'Thank you, Welsh. No one has ever asked me that question before. I can tell you that I have and have believed His promise, "Him that cometh unto me I will in no wise cast out."'"

## Greeks and the Scriptures

AN INCREASING number of Bibles are being purchased in Greece, more than in any other Balkan state. There are now eleven churches within the Union of Greek Evangelical Churches and twenty mission stations. There are also regular services held in villages where there is neither church nor mission station.

## General Ludendorff, Foe of Christianity, Dies

ON DECEMBER 20, General Erich von Ludendorff, the military genius of the German armies in the World War, died in a Munich Catholic nursing home, at the age of seventy-two, an avowed "heathen" and advocate of "war as the highest expression of human survival." In 1926 he divorced his wife of twenty-five years and married a woman physician prominent among Wotan culturists. In 1929 he attracted world-wide attention when he issued a denunciation of Christianity and urged the German people to return to the worship of Thor, Wotan and other pagan Teutonic gods. He also recommended that a new Bible be created, based on the Scandinavian Eddas—embracing Norse myth and folk lore. His recommendations, however, met with little public approval.

Following bitter attacks on Masonic lodges, which he accused of dominating Evangelical pastors, Ludendorff left the Church of Germany and turned his attacks on the Catholic Church, with the result that several libel suits were instituted, some of which he lost.

## A Queen and Her Conversion

THE following incident is told in *The Irish Evangelical*: "An evangelist went recently into a book depot to buy some copies of 'Safety, Certainty, and Enjoyment.' He asked for fifty copies, and when they were handed him was told there was nothing to pay, as the Queen had been getting some and she gave instructions that the first person who bought fifty copies was to get them free at her expense, as that book had been the means of her conversion."