

CHRISTIANITY TODAY



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

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Editorial Notes and Comments

THE CHRISTIAN VIEW OF THE FUTURE

AS WE entered the new year our thoughts involuntarily projected themselves into the future. No doubt we contemplated the past with mingled feelings of satisfaction and regret and yet, for the most part, our thoughts had to do not with that which has been but with that which shall be. Are we moving on, whether we will or not, to a time of darkness and gloom when existence shall be a terror and life a burden? Or are we traveling toward a land of peace and plenty such as we have never known? When we envisage the future, do we see a figure, fierce and terrible of countenance, from whose gaze we shrink and whom we would fain avoid? Or do we see a figure, fair of form and comely of countenance, on whose kindly face there is a smile of welcome?

If our viewpoint is that of Christian faith, then, appearances be what they may, it becomes us to cherish high hopes and expectation concerning the future. Whether we have in mind our individual selves or mankind as a whole, it becomes us to believe not only that the best is yet to be but that the blessedness that awaits us is beyond all comparison preferable to any thing we have ever known. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." As individuals it becomes us to say, "Now are we the children of God but it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." In the perfect manhood of Jesus Christ we see that which we are to be. The hour is coming when evil shall have been wholly eliminated from our lives; when every weakness and deficiency of character shall be but a memory; when we shall exercise to the full "our God-like power to do, our God-like aim to know"—to doubt that is to doubt the word of Him who "gave himself for us that He might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." Moreover, as we turn our thoughts toward mankind as a whole, it also becomes us to cherish high hopes and expectations. It is true that we are precluded from believing that a desirable future awaits all. There

are those to whom the judge of all will say, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Let us never forget, however, that "where sin abounded, grace did abound more exceedingly." Evil is not to triumph as the pessimist would have us believe. Neither are good and evil to continue in endless conflict as others would have us believe. "For He must reign until He hath put all His enemies under His feet." We may be sure, therefore, that at the end of the years all that is opposed to God will have been brought into subjection and that the petition our Lord taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven," will have been fully granted. As Christians we look forward to the full establishment of Christ's kingdom—a kingdom in which none shall hurt or destroy, in which men shall dwell together in peace and harmony, where love shall be the law and happiness the universal condition.

These hopes and expectations should not be accounted among the least of our assets as we face the future. They are an important part of our Christian inheritance. They are not only a source of encouragement, they powerfully influence conduct. Because we shall reap in the future what we sow in the present some so-called practical people would have us believe that our beliefs as to the future are a matter of small moment. Do your duty in the present, they tell us, and let the future take care of itself. Some go even further and say that beliefs about the future are a positive harm on the ground that they foster an otherworldliness that is hostile to a proper appreciation of the life that now is. There is no real warrant for such notions. For though it be true that we reap as we sow it is also true that what we expect to reap determines the kind of seed we sow. And though the choices we make today determine what and where we shall be on the tomorrow, yet those choices themselves are largely determined by what and where we hope to be in the days to come. Hence the importance of these hopes and expectations even from the viewpoint of conduct.

Unquestionably our hopes and expectations as Christians would be a rich source of comfort and encouragement, and so possess large value, even if they exerted no discernible influence over choice and thereby over conduct. Their full

value is seen, however, only as we perceive the extent to which our hopes and expectations incite us to conduct that will render their realization possible. Only as we cherish a Christian view of the future can we feel the full force of the exhortation with which Paul closes the fifteenth chapter of his first letter to the Corinthians: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

DR. FRANCIS L. PATTON'S VIEW OF THE BIBLE

PUBLIC attention has recently been called to certain statements concerning the Bible contained in *Fundamental Christianity*, a book written by the late President of Princeton Theological Seminary and published by the Macmillan Company under date of 1926.

It seems fairly obvious that the occasion of this fresh interest in DR. PATTON'S view of the Bible is the fact that the Board of Trustees of Princeton Seminary has called DR. E. G. HOMRIGHAUSEN to the chair of Christian Education in that institution. On the basis of DR. HOMRIGHAUSEN'S statements concerning the Bible contained in his book, *Christianity in America*, to which attention was called in the November and January issues of CHRISTIANITY TODAY, we have alleged that he denies its infallibility and affirms its errancy in a sense that is difficult if not impossible to reconcile with what the standards of the Presbyterian Church in the U.S.A. teach concerning the Bible as "the Word of God, the only infallible rule of faith and practice"—and so in a sense out of harmony with the position which Princeton Seminary has hitherto maintained throughout its entire history. If, however, it could be made to appear that DR. PATTON denied the infallibility and inerrancy of the Scriptures this consideration would certainly go a long way in the estimation of many towards breaking the force of the inference that in calling DR. HOMRIGHAUSEN, its Board of Trustees ignored the promise it made, shortly after its appointment by the General Assembly, "to continue unchanged the historic policy of the Seminary and to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its entire history." We do not mean to admit that it would invalidate that inference. Even if DR. PATTON had given expression to a loose view of the inspiration of the Bible in a book published when he was no longer President of Princeton Seminary that would necessarily only mean that in the closing years of his long life he gave expression to a view of the Bible opposed to that which he held when his mental powers were at their zenith. As a matter of fact, however, there is nothing that we have been able to discover in the passages cited from DR. PATTON'S *Fundamental Christianity*—or anywhere in the book for that matter—that affords any real basis for the notion that he ever ceased to believe in the infallibility of the Bible. While this holds good even when we consider the statements found in *Fundamental Christianity*, it becomes

even more clear when these statements are interpreted in the light of the little book on *The Inspiration of the Scriptures* he wrote near the beginning of his ministry and which was published by the Presbyterian Board of Publication. That DR. PATTON did not mean in *Fundamental Christianity* to repudiate or even modify in any essential way his earlier statements is evident from the fact that shortly before his death and subsequent to the publication of *Fundamental Christianity*, in reply to one who interrogated him concerning his view of the Bible, he referred him to his book on *The Inspiration of the Scriptures* just alluded to.

The particular statements by DR. PATTON concerning the Bible to which attention has recently been directed may be found in *Fundamental Christianity*, pages 180-182, and are as follows:

"It will be generally agreed that the authoritative information in regard to salvation is contained in the Bible, and it is also the general belief of Christians that the Bible is not only the record of supernatural information, but also that it is a supernatural record. The two ideas are obviously distinct. Let us then consider it as a record of supernatural information. Men differ, however, in the interpretation of this record. The existence of the various Christian denominations is evidence of this, for these denominations exist largely for the sake of promulgating doctrines which represent these differences. There are, that is to say, what are called 'witness-bearing churches.' Yet, in spite of these differences, there is a core of doctrine which is commonly regarded as containing the essence of the Christian faith. Clearly, then, there is an area of difference among Christian people which does not menace the right of those who stand for these differences to bear the name of Christians. And though the Scriptures which contain the record of supernatural revelation were not themselves supernaturally given, we should not on that account deny the divine authority of the Christian religion. It would be very foolish and very unreasonable to do so.

"Still believing as the Christian world always has believed, and still believes, that these Scriptures were given by inspiration of God, there are and always have been differences of opinion as to the nature of inspiration, the area covered by it, and the sense in which the Scriptures are infallible. You cannot call in question a man's Christian faith because he has not studied and so does not understand the problem involved in the inspiration of the Scriptures; or, having studied, has come to a conclusion differing from our own.

"The doctrine of inspiration is based on an inductive study of the contents of Scripture, and, like all other inductions, is expressed in the terms of probability and may undergo modification if the facts of Scripture can be shown to be misinterpreted. We must believe this or else take the Scriptures out of the sphere of inquiry altogether, in which case the argument for the inspiration of the Scriptures would rest upon the subjective certitude of the individual, and that cannot be a basis of argument between men who differ. For men possessed of this certitude, then, Christianity would rest upon supernatural information, supernaturally recorded, and in the mind of the individual believer supernaturally accredited. This in fact is the position of those who hold that the final proof of the inspiration of the Scriptures rests on what is called 'The Witness of the Spirit'—*testimonium spiritus sancti*. But it would not do to limit the area of Christian faith to those who hold this belief."

Only a careless and superficial reader of the passage just cited will find in it anything inconsistent with belief in the infallibility of the Bible. There is, relative to this point, merely a repudiation of the notion that the divine authority of the Christian religion stands or falls with the infallibility of the Bible coupled with a declaration that belief in the infallibility of the Bible is not an essential of Christian faith. DR. PATTON, it will be noted, points out that while those who are rightly called Christians differ in their interpretations of what the Bible teaches (while agreeing as regards its doctrinal core), yet that there is general agreement among them that the Bible is not only a record of supernatural revelation but a supernatural record of that revelation. This agreement, however, while unanimous relative to the Bible as a record of supernatural revelation is far from unanimous relative to the sense in which the Bible is a supernatural record of that revelation, as is indicated by his words, "there are and always have been differences of opinion as to the nature of inspiration, the area covered by it, and the sense in which the Scriptures are infallible." DR. PATTON does not align himself with those who deny the infallibility of the Bible. What he does is merely to affirm that we are not warranted in calling in question their Christian standing because they deny the infallibility of the Bible.

It is, of course, quite in harmony with the historic position of Princeton Seminary and with Presbyterian orthodoxy to maintain both that Christianity does not stand or fall with the infallibility of the Bible and that a man may be a Christian without holding that the Bible contains an infallible record of the faith once for all delivered. Men like the late DR. B. B. WARFIELD and the late DR. J. GRESHAM MACHEN were in full accord with DR. PATTON on both of these points. As evidence we content ourselves with citing the following passage from DR. MACHEN'S book, *Christianity and Liberalism* (p. 75):

"It must be admitted that there are many Christians who do not accept the doctrine of plenary inspiration. That doctrine is denied not only by liberal opponents of Christianity, but also by many true Christian men. There are many Christian men in the modern Church who find in the origin of Christianity no mere product of evolution but a real entrance of the creative power of God, who depend for their salvation, not at all upon their own efforts to lead the Christ life, but upon the atoning blood of Christ—there are many men in the modern Church who thus accept the central message of the Bible and yet believe that the message has come to us merely on the authority of trustworthy witnesses unaided in their literary work by any supernatural guidance of the Spirit of God. There are many who believe that the Bible is right at the central point, in its account of the redeeming work of Christ, and yet believe that it contains many errors. Such men are not really liberals, but Christians; because they have accepted as true the message upon which Christianity depends. A great gulf separates them from those who reject the supernatural act of God with which Christianity stands or falls."

DR. PATTON'S further concern in the passage we are considering was to maintain that we should not limit the area of Christian faith to those who hold the Reformed doctrine

of "The Witness of the Spirit," taught for instance in the Westminster Confession of Faith, as testifying both to the divine authority and infallible truth of the Bible. There is no denial on his part, however, that Christianity rests upon supernatural information, supernaturally recorded, and supernaturally accredited to the individual believer. No doubt a certain ambiguity attaches to his statement that "the doctrine of inspiration is based on an inductive study of the contents of Scripture" but only because this is a form of statement frequently used by advocates of low views of inspiration who maintain that our theory of inspiration is to be derived from a study of the phenomena of Scripture *while ignoring what the Bible says of its own inspiration as part of the phenomena of Scripture*. However, inasmuch as we know from other sources that DR. PATTON as truly as DR. WARFIELD (though possibly not as adequately) recognized the Bible's own statements as part of the phenomena of Scripture we need not withhold approval of his representation at this point.

Our examination of these statements by DR. PATTON has made clear, if we mistake not, that they in no wise involve any denial of the infallibility of the Bible on his part. We believe, moreover, that a careful examination of such other statements concerning the inspiration of the Bible as he makes in *Fundamental Christianity* while it might indicate that he may not have always expressed himself as guardedly as the occasion called for, or even that one or two of his representations are of doubtful validity—as when he implies that it would be difficult to show that according to the teaching of the Bible itself inspiration means inerrancy (p. 164)—yet that at no point did he express any doubt on his own part of the infallibility of the Bible. If any have supposed otherwise, we judge it is because they have overlooked the apologetic viewpoint from which *Fundamental Christianity* is written. We are not among those who minimize the value of Apologetics but in interpreting the writings of the apologists it should not be overlooked that they usually concern themselves with the minimum of Christianity, the very least that in their judgment must be maintained if we are to validate Christianity, rather than with its maximum. It will be recalled, for instance, that in the passage from DR. PATTON'S book we have examined he was concerned to point out not so much what in his judgment the Christian should believe as what a man must deny to make clear that he is not a Christian. *Fundamental Christianity* is an exceedingly able piece of apologetical literature that has never received the attention its merits deserve but it should be judged according to what it is, not as a volume of dogmatic theology. While this volume does not leave us in ignorance of the sense in which DR. PATTON held that the Bible is inspired, yet if we want a plain and perfectly unambiguous statement of his position we will do well to turn to his book on *The Inspiration of the Scriptures* to which allusion has been made. There he writes:

"We are led, as the result of our inquiries, to the irresistible conclusion that the books of the Bible—constituting, as they do, a unity; contributing severally to the develop-

ment of a single scheme of divine grace; claiming to be a message to men from God; speaking in terms of authority concerning duty and destiny—were composed by men who acted under the influence of the Holy Ghost to such an extent that they were preserved from every error of fact, of doctrine, of judgment; and these so influenced in their choice of language that the words they used were the words of

God. This is the doctrine that is known as that of **PLENARY VERBAL INSPIRATION**" (p. 92).

The Bible may or may not be the "Word of God, the only infallible rule of faith and practice," in the sense of the Westminster standards, but certainly **DR. PATTON** is on the side of those of us who believe that it is.

The Peace of God

By the **REV. CLARENCE E. MACARTNEY, D.D.**

"The peace of God . . . The God of peace."

—Phil. 4: 7-9.

TWO ways of saying the same thing; only when we say "The God of peace," we think of God as the Author and Source of Divine Peace; and when we say, "The peace of God," we think more of what that peace is able to do for man; how, as this text puts it, "it shall keep our hearts and minds through Jesus Christ."

When we come to a great utterance like this, a deep and timeless comment on life, it makes a great deal of difference who it is that says it. Who is it that is speaking here, and tells us with the accent of certainty and experience that the peace of God shall keep our hearts and minds through Christ Jesus? Is it some man clothed in purple and fine linen, living in kings' houses? Is it someone who has had a life of ease, cushioned with comfort and luxury? Instead of that, it is a voice out of a prison at Rome; it is the voice of a man who has suffered incredible hardships, persecution, stoning, shipwreck, hunger and thirst, sickness and pain, chains and prison. Yet, it is this man, St. Paul, who writes from his prison at Rome to these followers of Christ at Philippi and assures them that the peace of God is able to keep their hearts and minds through Christ Jesus. Because it is a man like that who is speaking, what he has to say about peace and what it can do is worthy of our interest and our respect.

The World's Lack of Peace

This is a world of deep unrest. More and more men seem to be conscious of the unrest which invades every territory of our life. The faster the pace of life becomes, the less peace men have. Man looks about him on all his creations and establishments of the external world, and then sadly asks himself, What does it all amount to? What lasting satisfaction or peace do I get out of it? One who came from the East to visit London said that the thing that struck him was the haunted look on the faces of the multitudes who passed up and down the streets of that city. It is frequently said, and no doubt with sound basis of fact, that despite all the increased knowledge of the body and the rules of health, the mental and nervous diseases are constantly on the increase. This is because man has exalted the external world as of greater importance than the internal world. He has left out God, left out the spirit; and faith avenges itself on man by afflicting him with unrest.

Mary Godwin, the wife of Shelley, expressed all this in her famous tale of "Frankenstein." It was the story of a young student of Physiology who created out of things taken from the graveyard and the dissecting room a monster which he was able to galvanize into life. Filled with longings which could not be satisfied, this monster turned upon its creator and perpetrated deeds of cruelty and enormity. It is a profound parable of man and the mechanical world which he has created, but which from time to time turns upon him with fury and destruction.

The consciousness of this fact is reason for the fact that in some quarters the minds of men are turning back to the internal world, realizing that they have made a mistake in the exaltation of the external world. Certain it is that not a few Christians are beginning to think anew and more earnestly about these great Scriptural sayings on the subject of peace. The sigh of the Psalmist is on the lips of not a few: "O that I had the wings of a dove, for then would I fly away and be at rest. Lo, then, I would wander far off, I would hasten my escape from the windy storm and tempest."

Peace the Great Word of the Bible

It was something of a surprise to me to learn recently, by looking up the use of the word, that after love, peace is the great Christian word in the Bible. Among the great words of the New Testament and the Gospel, such as grace, faith, hope and joy, peace is the word most frequently employed by the inspired writers. It is *the* great word of Christian experience and satisfaction. Almost the first word of Jesus was an invitation to peace: "Come unto Me and I will give you rest"; and His last word was that beautiful promise of His peace, "My peace I leave with you."

What the Peace of God Is

Peace is the gift of the God of peace. Only God can bestow it. The idea of peace is one that the mind easily takes in. When pain, as suddenly as it came, leaves the body which it has attacked, the patient has peace. On an autumn day we go out into the country and see the forests in their radiant colors and the goldenrod in the fields, and the brooks running peacefully towards the river, we say to ourselves that after the noise and confusion and dust and smoke of the city this is peaceful. When a ship that has been tossed with the Atlantic rollers glides at length into some landlocked harbor in France or in England, the traveller is struck with the peace of that bay

or harbor in contrast with the unrest of the sea. When a man has made some important decision, vitally affecting his life, after long weighing of the pros and cons, with uncertainty and unsettlement of mind, the very fact of a decision gives him peace. And when the fitful fever of life is over it is still the custom in many places to put upon the grave "Requiescat in pace—May he rest in peace," and that wish for the dead on the part of the living is a tribute to the preeminence of peace.

But above and beyond all this is the Peace of God. This peace is bestowed by God. You cannot deserve it or win it by your own efforts, but you can put yourself in the way and in the mood to receive it. Because it is the peace which comes from the God of peace, it is not man's peace, not at his creation or imagination, but from God. If the world cannot take it away, as Christ told us, it is simply because the world cannot give it.

This peace, of course, does not mean deliverance from all strife and struggle. It is interesting to see how the word "peace" is often used in the New Testament in connection with some figure of speech of war or strife. Paul says in one place that the God of peace shall bruise Satan under our feet, and here he says that the peace of God shall keep our hearts and minds; literally, to garrison, or guard, as a sentinel would watch and guard a fortress. The ones who speak to us the great words about peace have been those whose struggles in life were the greatest; Paul who sends messages of peace out of his dungeon, and Jesus who in what would seem to be the darkest hour of his life, with treason, desertion, and crucifixion facing Him, bequeathed His peace to His disciples. Now all this must mean, not exemption from difficulty and struggle in life, but in the midst of it the peace of God.

How to Secure the Peace of God

This is done by obedience to the will of God in Christ. What is the source of the world's unrest and violence and distress? Only one thing—sin. Just as the wind stirs up the tempest on the sea, so sin causes the storm in man's life. By sin man is separated and alienated from God. In Christ God deals with that separation and alienation. Christ came as the Ambassador of God's peace. That was what the angels meant when they sang at His birth, "Peace on earth," not political or national peace, but the peace of the soul, peace between God and man. That is the meaning of the Cross. "He hath made peace by the blood of the Cross." "Being justified by faith we have peace in God."

That peace is the first and fundamental thing. There would be no purpose in talking to you about peace and recommending to you the peace of God until you have accepted the peace which God offers you in Christ and have been reconciled unto God. But when that has been established, that new relationship, the relationship of reconciliation and forgiveness, there are still new fields and new experiences in the peace of God.

Enemies of the Peace of God

When we listen to great sentences like this of Paul, "The peace of God shall keep your hearts and minds in Christ Jesus," we recognize the deep and almost mystical

beauty of it. And yet we hardly dare to ask ourselves, How much of that peace do I possess? This is because of the ravages of the foes of the Divine Peace. One of these, no matter what, theoretically, we profess, is putting the heart and the emphasis of life on this world, on the external instead of the internal, on things instead of on the spirit, on ourselves instead of on God. When we invest that way in the external world, failure is inevitable.

"The worldly hope men set their hearts upon,
Turns ashes—or it prospers; and anon
Like snow upon the Desert's Dusty Face,
Lighting a little hour or two—is gone."
(Omar Khayam, Rubaiyat).

Another enemy to peace is the habit of useless worry about yesterday, today, and tomorrow. When did such anxious thought ever alter the past, ever change the present, or ever illuminate the path of the future? It is as futile as it is un-Christian. As Christ put it, "Which of you by taking thought can add one cubit to his stature?"

Other foes to divine peace are the exaltation of self, anger, envy, covetousness, and all hatred, and evil thinking and evil speaking of others. By none of these malign spirits is the soul led into the kingdom of peace.

"Hard-heartedness dwells not in souls.
Round whom Thine arms are thrown,
And dark thoughts fade away in grace
Like cloud spots in the dawn.

And often in my deepest thoughts
When they lie nearest Thee,
I feel the worst men that I ever knew*
Are better men than me."

It is only when we sound the trumpet of love that the angels hear us and heed us and hurry down to open the gate for our pilgrim feet.

Helps to the Divine Peace

There are many, of course, that could be mentioned. But I mention only those two which are spoken of by the Apostle just before he utters this great sentence about the Divine Peace. One is trust. "Be careful for nothing." If we will not trust God, how can we expect His peace? This means that we must relate all the events, incidents, duties, trials of life to God and to His will. It was after Christ had done that in His struggle in Gethsemane, and had said, "Thy will be done," that peace and repose and strength for the Cross came to Him. Suppose that every one of us for a single week should make this the rule and practice of life, to face every duty and every problem, and every relationship, and pass through every experience with that thought in our mind, what in this is the will of God for me? How would God have me speak and think and act at this moment? He who does that will know something of the peace of God. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

The other great aid to peace is prayer. "Be careful for nothing," says the Apostle, "but in everything by prayer

* See "Peace of God" R. S. Campbell.

and supplication let your request be made known unto God." The result of that, he says, the result of faith and trust in God and of prayer, is that the peace of God shall keep our hearts and minds in Christ Jesus. You have no right to expect any of the peace of God without trust, without relating all things in life to His will, and without prayer, making known your requests unto God. But if you do that, you will know something of the truth of what the Apostle says, that the peace of God will keep your heart and your mind.

The Peace of God! That is your great inheritance. Remember that every great thing that is said in the Bible by prophet and Psalmist and Apostle and by Christ Himself, every great promise is for you; not for David and Isaiah and Paul and John only, but for *you*. It is as if God when He makes those promises sees you only among all the multitudes of men. Upon *you* has come the end of the ages! Christ said, "My peace I give unto you." There is your inheritance as a Christian! Have you claimed it? Will you claim it now?

The Abrahamic Covenant and the Baptism of Infants

By the REV. E. E. BIGGER

The Perpetuity of This Covenant

THE very essence for the authority for the baptism of infants, as well as the origin and existence of the Christian Church is centered and grounded in the covenant which God made with Abraham, an "everlasting covenant," and so repeated, declaring that His covenant with Abraham would go down the ages, as His special covenant with His church (Genesis 17: 1-14). This covenant will continue in force as long as there remains any of Abraham's seed unsaved, until "All Israel shall be saved." Rom. 11: 25, 26. "O ye seed of Israel his servant, his chosen ones. . . . Be ye mindful always of his covenant, the word which he commanded to a *thousand generations; even the covenant which he made with Abraham. . . . and to Israel for an everlasting covenant.*" I Chron. 16: 13, 14, 15-17. B. C. 1042. "This is my covenant, saith the Lord. . . . It shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, *from henceforth and forever.*" Is. 59: 21. B. C. 698. Nor does the seed of Abraham after the flesh, exhaust God's covenant with Abraham. All the nations of the earth are included in this covenant. "And in thy seed shall all the nations of the earth be blessed." Gen. 22: 15-18. "Know ye therefore that *they which are of faith, the same are the children of Abraham.* And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. . . . For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*" Gal. 3: 6-8, 26-29. The condition limiting God's blessings and promises, in his covenant with Abraham, in time or place, in race or sex, is the *limitation of sinners baptized into Christ.* It would be difficult, if not impossible, to frame stronger language to show and prove that God's covenant with Abraham is in full force in the Christian Church, absolutely without restriction or limitation in Christ. Furthermore it is clear that it was Christ who established the covenant with Abraham. "The Lord appeared to Abram and said unto him, I am the Almighty God." Gen. 17: 1. Christ had to tell Abraham who He was, because He was in human form, *a man.* He appeared to Abraham as a *man* "in the plains of Mamre." Gen. 18: 1-4, 16-22. And Christ says, "Abraham rejoiced to see my day, and he saw it and was glad." Jno. 8: 56. Dr. Shedd, in his commentary on Rom. 10: 9, says, The word *Kurios* (Greek) is the Septuagint rendering of *Jehovah* (Hebrew), and *Lord* is the English rendering of the Greek *Kurios*. But '*Lord*' is the English rendering of *Jehovah* (Hebrew) in Gen. 17: 1. *Therefore it was Christ who made the covenant with Abraham in*

Gen. 17: 1. Manifestly, in His covenant with Abraham, Christ laid the foundation of His church, "which he purchased with his own blood." Acts 20: 18. Christ now having paid on the cross the debt of the nations, commanded His disciples: "*Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.*" Matt. 28: 19. Therefore Christ's covenant with Abraham must continue in force at least until His great commission is accomplished. Rom. 11: 25, 26. The virgin Mary, in her magnificat, exultingly exclaimed, "From henceforth *all generations* shall call me blessed. . . . As he spake to our fathers, *to Abraham and to his seed for ever.*" Luke 1: 48, 58; Gen. 22: 16, 18; Gal. 3: 16. Zacharias, at the birth of his son, John the Baptist, broke into another paean of praise, "He hath raised up an Horn of salvation for us. . . . And to remember his holy covenant, *the oath which he sware unto Abraham, our father.*" Luke 1: 69, 72, 73. Peter, on the day of Pentecost, said, "Repent and be baptized every one of you, in the name of Jesus Christ . . . *For the promise is unto you, and to your children, and to all that are afar off*"—the nations, the Gentiles. Acts 2: 38, 39. "Ye are the children of the prophets, and of the covenant which God made with our fathers, *saying unto Abraham, And in thy seed shall the families of the earth be blessed.*" Acts 3: 25. "*Know ye therefore that they which are of faith, the same are the children of Abraham.*" Gal. 3: 7. But believers in Christ constitute the Church. Eph. 5: 25-27. Therefore the Christian Church is the same and the perpetuation of the church established by Christ in the family of Abraham, and *brings with it all the blessings of that covenant* to the infant seed of believers in Christ. Thus we see how down the ages, the Abrahamic covenant was not suffered to lapse, but has been kept to the fore in all its fulness, and will be so kept until all the elect Jews and Gentiles are saved. Rom. 11: 25, 26.

The Change of the Seal of the Covenant

The perpetuity and active existence of the Abrahamic covenant in the Christian Church being indisputably established, let us consider the change of the seal of the covenant. That baptism, as the seal of the covenant, was substituted for circumcision, at the coming of Christ, is a fact of history. Christ gave notice that He would change the seal of the covenant *from blood to water* at His coming. He said, "I will sprinkle clean water upon you, and ye shall be clean." Ezek. 36: 25, 26. Accordingly, with the knowledge of this prophecy, the Jews expected Christ to come baptizing: And they asked John, Why baptizest thou then, if thou be not the Christ? Jno. 1: 25. And John the Baptist said, Christ was his authority for baptizing with water. Jno. 1: 31, 33. The change of the seal of the Abrahamic covenant from circumcision to baptism, was a change of *form* and not of substance, for they both symbolize

the same thing, viz., the regeneration of the heart by the Holy Spirit: Circumcision: "The Lord thy God will circumcise *thine heart, and the heart of thy seed*, to love the Lord God with all *thine heart*, and with all *thy soul, that thou mayest live.*" Deut. 30: 6. "He is a Jew which is one inwardly, and *circumcision is that of the heart.*" Rom. 2: 29. *Baptism: "He saved us by the washing of regeneration, and renewing of the Holy Ghost."* Titus 3: 5. "Let us draw near with a true heart in full assurance of faith, *having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*" Heb. 10: 22. "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God." Jno. 3: 5. Thus we have the axiom: Two things that are equal to the same thing, are equal to each other. Hence the substitution of baptism for circumcision in no way affects the essence of the covenant, but remains the divine plan to save the infant seed of God's people. Blood in the bloody sacrifices, from the blood of Abel's lamb to the blood of the Lamb of God, symbolized the expiation of the *guilt of sin*, while the blood of circumcision symbolized the *cleansing of the pollution of sin*. These two bloody symbols worked together in harmony until the first was fulfilled on the cross of Calvary. From that time on the shedding of blood, as a symbol, ceased, because it was out of harmony in the Christian Church. All ceremonial laws, including circumcision, were abolished by Christ. Gal. 5: 1, 2; Col. 2: 14. But the *covenant* was not abolished as we have proven, only the *form* of the seal was abolished or changed, because it was inharmonious and a "yoke" incompatible with "the liberty wherewith Christ hath made us free." Gal. 5: 1; Col. 2: 13, 14; Acts 15: 10. The covenant with Abraham remaining in force, Christ made baptism the sacramental seal of the covenant. If inspired language and logic mean anything, and can be trusted to convey and establish truth, the above quoted Scriptures plainly and positively substitute baptism for circumcision. But it is objected that, "Nowhere does the Scripture state that baptism was substituted for circumcision." True, in direct statement. But a *consequence or inference* is often as strong and positive truth as a direct affirmation. The Westminster divines, who formulated our Confession of Faith, so declare: "The whole counsel of God—is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture." Confession of Faith, Chap. 1, par. 6. This principle of interpretation applies in all cases where the conclusion leaves no alternative of choice in the meaning of the Scripture. An example of this principle is in the Passover and the Lord's Supper. When Christ instituted the Lord's Supper, He did not tell His disciples that the Passover was thereby abolished. This was a *necessary consequence*, because the Passover was the sign and symbol of the death of Christ to take place in the future, while the Lord's Supper is the sign and symbol of Christ's death accomplished and past. After the death and resurrection of Christ, the passover would be an *anachronism*, surviving beyond the time of its import. The same is equally true of circumcision. Any *bloody* sacrament in the Christian Church would be an *anachronism*, and incompatible. But the Abrahamic covenant, being a perpetual, an "everlasting covenant," requires a *binding seal*, and one in harmony with the Christian Church. Therefore baptism, signifying the same thing as circumcision, as we have seen, is the *necessary consequence*, the substitute for circumcision. If baptism is not the substitute for circumcision, then circumcision remains a binding sacrament in the Christian Church, for the Abrahamic covenant is the abiding sheet anchor that holds the promise of saving grace of Christ in the Christian family. But here again, *the consequence is necessary and imperative*, that Christ did substitute baptism for circumcision. Isaiah announced seven hundred years B. C., that Christ would change the *bloody seal* of His covenant with Abraham, to a *water-seal*, as a sign that sacramental bloodshedding would be fulfilled on the cross. Is. 52: 15. This clearly is the reason and the ground for substituting the baptismal seal in the Abrahamic covenant.

How Shall the Seal Be Administered?

Now that the seal of the covenant has been changed to baptism, let us consider how it is to be administered. Two prophecies of

Christ make the *mode of baptism by sprinkling an historical fact*. First, Isaiah declares that Christ will *sprinkle* the apostate and scattered "nations," the Gentiles, at his coming, in fulfillment of His covenant with Abraham. Is. 52: 15; Gen. 22: 18. Again, Christ said, "I will gather you (Israel) out of all countries, and bring you into your own land. *Then will I sprinkle clean water upon you, and ye shall be clean.*" Ezek. 36: 24, 25. This prophecy concerning Israel, will not be fulfilled, "until the fulness of the Gentiles be come." Rom. 11: 25, 26. Thus the mode of administering the seal of the covenant upon redeemed Israel, will be by *sprinkling*, the same as for the redeemed nations, the Gentiles. "One Lord, one faith, one baptism." Eph. 4: 5. All the redeemed Jews and Gentiles are baptized into Christ, by one and the same Spirit, and all are given one and the same seal of the covenant, by "sprinkling clean water upon them," by the express authority of Christ. For all who will receive and believe Christ's word, this is an end of all controversy on the mode of administering the baptismal seal of the believer's covenant with Christ, both for himself and his infant offspring.

Importance of the Mode

The mode of administering the seal is important, because in Christ's covenant with Abraham, the seal is to be given to the seed of Abraham *only*. "God said to Abraham, This is my covenant which ye shall keep between me and you and thy seed after thee: *Every man child among you shall be circumcised. And he that is eight days old shall be circumcised among you, every man child in your generations.*" Gen. 17: 10, 12. With fidelity to this covenant, there would be no *adult* males to be circumcised, as all their generations would have been circumcised in infancy. You will look in vain for *adult or "believer's baptism" in this covenant*. The only recorded instance of the circumcision of *adult Israelites*, besides Abraham, is when Joshua circumcised the Israelites who were born in the wilderness, and brought by Joshua into Canaan. Josh. 5: 3-7. There is no mention of their repentance or faith. Being born in the church, it was no fault of theirs that they did not receive circumcision, their birthright. That the infant seed of Abraham were born in the church, is a fact, since they received, at eight days old, circumcision, the symbol of regeneration. As we have given incontrovertible proof from Scripture of the perpetuity of Christ's covenant with Abraham, the infant seed of believers in Christ, "being heirs according to the promise," Gal. 3: 29, and holding the same place in the covenant as the seed of Abraham, have an inalienable right to baptism, the changed seal of the covenant.

With Paul's declaration that "believers in Christ are the seed of Abraham, and heirs according to the promise," Gal. 3: 29, it is no surprise to find the record of *household baptisms* by him, viz., those of Lydia, the Philippian jailor and Stephanas. Acts 16: 14, 15, 30-33; I Cor. 1: 16. As there is no statement, not even a hint, that any one of these households exercised faith, save by the heads named, and as the Abrahamic covenant commands that the seal of the covenant be given to the seed of believers, the *onus probandi, the burden of proof lies with those who deny that the children of these households were baptized on the faith of their parents*. Jeremiah and John the Baptist were born of the Spirit before they were born of the womb. Jer. 1: 5; Luke 1: 15. Paul says, "The unbelieving husband is sanctified by the believing wife, else were their children unclean, but now are they holy." I Cor. 7: 14. The apostle here affirms Christ's covenant with Abraham, the divine plan to regenerate and save from birth the offspring of believers. And Malachi says, "He hath made thee and the wife of thy covenant, one in the faith. And wherefore one? *That he might seek a godly seed.*" Mal. 2: 11-15. Malachi here recognizes the Abrahamic covenant as laying the basis of a godly life in a new heart from birth, "a godly seed." Children, dedicated to God in this holy ordinance in infancy, and "brought up in the nurture and admonition of the Lord," and under the example of loving, godly parents, as a rule, confess their personal faith in their Savior, at an early age. It is just like unbelief to stumble at this God-given *prenatal* doctrine of regeneration, "to stumble at the

word." I Pet. 2: 7, 8. This great Christ-given doctrine of the prenatal new birth, has, without interruption, been proclaimed down the ages, by "apostles and prophets, by evangelists, pastors and teachers." Eph. 4: 11. As the result of fidelity to this foundation covenant of the church, it is no surprise to find of the 680,000,000 members of the Christian Church in the world today, *ninety-eight percent are pedo-baptists, baptize their infant children, while only two percent oppose the baptism of infants!* The 1933 World Almanac and Book of Facts, pp. 426, 427. God's plan to save his elect people, in His covenant to Abraham, is to change the bent of their fallen and depraved nature in the very beginning of life, as the sure way to effect their redemption. "That he might seek a godly seed." Mal. 2: 15.

The apostle divides the human race into Jews and Gentiles. Rom. 2: 9, 10. The Gentiles constitute the apostate nations, who are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Eph. 2: 12. Christ, in his covenant with Abraham, provided for bringing back these "aliens" into His church. Gen. 22: 18. Hence His great commission: "Go ye therefore, and make disciples of all nations." Matt. 28: 19. In conformity with His covenant with Abraham, *Christ's commission extended only to the first generation of believers.* "He that believeth and is baptized, shall be saved." Mark 16: 16. Their faith brought them into the church and they were baptized, the sign and seal of regeneration. *And then their infant seed, like Abraham's were born in the church, and received baptism, the seal of the covenant. Adult or "Believer's baptism" ceases with parenthood, just as adult circumcision ceased with Abraham.*

The Stimulus and Responsibility of Parents

With the fidelity of parents to their part of the solemn, but gracious covenant, their vows, made at the baptism of their child, *the salvation of the child is absolutely assured*, for God's promise is, "I will be a God unto thee, and thy seed after thee." Gen. 17: 7. In the divine cooperation with parental faithfulness, could there be a greater guarantee of the child's salvation? That the baptismal water is not in any sense, the agent of regeneration, is evident, since baptism is administered *only to those presumptively born of the Spirit, adults and infants alike.* The saving virtue, in the baptism of infants, *is wholly in the faith and faithfulness of the parents to their part of their covenant with God, their Savior, just the same as in the baptisms of adults.* (The vital importance of the baptism of infants, is not to save "infants dying in infancy," but to save infants that develop into the age of accountability for their sins.) The failure of parents to give their infant children baptism, the seal of God's covenant, the token and security of God's saving grace, sends them out into a wicked and engulfing world, "Without God and without hope in the world," "They have broken my covenant." *The unbaptized child of Christian parents, has no more claim upon Christ's love and saving grace, than the child of their unbelieving and heathen neighbor!* "That soul shall be cut off from his people, he hath broken my covenant." Gen. 17: 14. In the baptismal covenant, Christ engages to cooperate with the parents for the salvation of their child. *Here the destiny of the child is in the hands of the parents. How, O parents, will you meet Christ's challenge, your responsibility to the immortal soul you have brought into the world?* The great day of assize awaits your answer.

Pacifism and the Bible

By A. N. Fraser

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WE HEAR a great deal these days, both from our pulpits and our religious press, about pacifism. Our colleges are full of it. Hundreds of college students are pledging themselves not to participate in any war in which the United States may become involved. Our religious youth movements are filled with this idea. The modernist pulpit is almost unanimously for it. Many of our evangelical ministers are pronounced pacifists.

One is led to ask as to the basis for this formidable movement. We read and hear the Bible quoted in support of it. Fragmentary and uncontextual verses are cited in a miscellaneous way. Vague generalizations to the effect that we cannot reconcile war with the spirit of Jesus are constantly heard. But I have not seen nor heard any attempt adequately to support this position in the Word of God. Many of our religious leaders do not believe it is sound biblical exposition, but their voice is not heard, or is lost amid the popular clamor.

The Christian's attitude toward war has nothing to do with his personal desires or ideas. It is simply a matter of an honest reading of the Word of God and adaptation of his point of view to it. It should not start with an idea no matter how noble and attractive. It should start and end, so far as the Christian is concerned, within the covers of the Book. Surely no one wants war. We do not need to paint its horrors and its hates in order to work ourselves up into an emotional reaction. It is with the desire simply

to find the messages of the Word of God on this subject that I venture to suggest the following outline. The present occasion of this study was the question asked by a young minister recently: "What shall I say to my young people when they ask, 'Shall I refuse to fight in the next war? Suppose my brother should be on the other side as was the case with two of the sons of Madame Schumann-Heink. Am I to kill him in spirit if not in fact by going to war for my country as he does for his?'"

I think the first misconception as to what the Bible has to say on this subject of war lies in the belief that there is a different ethic on this subject in the Old Testament from that of the New. Does the Bible teach one thing as morally right in the Old Testament, and declare it to be morally wrong in the New? We grant immediately there is a difference in emphasis and objective in the teaching of the Testaments, because of the simple fact that the Old Testament was written about and to a nation, and the New Testament to individuals who were to become associated together in a non-political body known as the Church. But that there is any difference in the basic truth on this or any other subject between these two sections of the Bible is unthinkable. How can anyone say that that which is taught and enjoined upon Israel as morally right in the Old Testament is declared to be morally wrong in the New Testament? The only accommodations of basic truth in the Old Testament were those declared by our Lord to be caused by the hard-

ness of Israel's heart. But He specifically declared concerning one of these principles that "from the beginning it was not so." The truth of the Old Testament is exactly that of the New Testament except that it is presented in allegorical form—dramatized in the life of a nation—which was God's provision for spreading the gospel of His love in that day.

Notwithstanding the ceremonials and sacrifices of the Old Testament, Paul declared that the fundamental of salvation always had been faith. "And Abraham believed God and it was counted to him for righteousness." The Cross is timeless, the Lamb of God having been slain from the foundation of the world, and all Old Testament sacrifices but symbols of this great reality. The only changes between the Testaments concern externals, and are occasioned by the difference in the form of God's method of witnessing through Israel as a nation to the benefits of obedience to Him. Israel was promised long life, safety and prosperity, if they would only obey. Thus they witnessed to the world as to the beneficence of His rule. But basic truth is the same in both Testaments. What is taught in the Old Testament as morally right is not abrogated in the New.

The next consideration I wish to suggest is that much of the thinking on this subject does not distinguish between judicial and personal acts. Most frequently we hear the Sixth Commandment quoted as a basis for pacifism. But apparently we forget that the same hand which wrote the Sixth Commandment had already written, "whoso sheddeth man's blood, by man shall his blood be shed." Here was a judicial act enjoined in absolute opposition to the personal murder forbidden in the Sixth Commandment. The Christian in war acts not as an individual but as a citizen of his country. The judge upon the bench sentences, possibly, his own son to death for murder, not as a father, but as a judge sworn to uphold and execute the laws of his commonwealth. It is unsound contextual interpretation to use the Sixth Commandment in this fashion.

What then does the Bible teach about war? Israel had hardly crossed the Red Sea and entered upon the first experience of their national life until Amalek, excited by the gushing spring of water God had given them in the desert, swooped down upon them to drive them out and possess this valuable asset for themselves. Israel was now at its purest state of government—a theocracy with God directly ruling in the affairs of His chosen people. There is much suggestive thought in this, in that it portrays God's ideal of human government which ultimately will be set up in the kingdom of heaven under His Son.

Under God's guidance Moses picked the young man Joshua to lead Israel in the battle, and he and Aaron and Hur went up on the hill to pray. This was defensive war.

Can there be any doubt as to the will and purpose of God as that battle swung back and forth all through the day in relation to Moses' arm raised in prayer? Did some of Israel die? Undoubtedly. Did many of them suffer horribly? Unquestionably, because the battle was a prolonged one with varying experience. But there can be no reasonable doubt that it was ordered and its issue directed by God Himself.

Let us take just one other incident of Old Testament history. Israel at last enters Canaan and camps before the walls of Jericho. Joshua, waiting on divine guidance, meets a stranger with a drawn sword and finds him to be the Angel of the Covenant—the one who visited Abraham at the Oaks of Mamre, who wrestled with Jacob a little further up the Jordan at Peniel, and the one who appeared to Moses in the burning bush, using the same words as He used to Joshua, "take off thy shoes from off thy feet for the ground on which thou standest is holy ground." It was the one who identified himself as Jehovah, using His holy memorial name, "I Am That I Am."

If we pursue this theophany into the New Testament, we find that this was none other than the Lord Jesus Christ, the second person of the Trinity—the active agent of the Godhead in all creation. This is the one who stood with symbolic sword drawn before Joshua and gave him detailed instructions for the taking of Jericho, and for the complete extermination of that people—man, woman and child, with the exception of Rahab. Here was an offensive war.

If we turn to the New Testament, we find absolutely no direct teaching on the subject of war, but very much indirect teaching which indicates that the Bible recognizes war as a necessity of the age in which we live, of the conditions men have brought upon themselves by national boundaries and jealousies, and as a result of the divine law recognizes and provides for the Christian's attitude toward it. God's government sees to it that men reap what they have sowed. But His grace abounds in mercy to the individual.

There is nothing in the New Testament that I know of which even indirectly suggests that war may be abolished before this age comes to its close. Daniel, looking down through prophetic ages, wrote, "and unto the end shall be war." Jesus outlining the course of this age said, "there shall be wars and rumors of wars." He enjoined recognition of the authority and rights of government by telling His disciples, "render unto Caesar the things that are Caesar's, and unto God the things that are God's." Paul recognized the divine background of government and provides for the Christian's obedience to it. "There is no power but of God, and the powers that be are ordained of God. He that resisteth the power withstandeth the ordinance of God."

What then is the Christian's duty? One hesitates about dogmatic statements, but it seems clear that it is the Christian's duty to defend his country in case of its being attacked. A recent writer in the *Christian Union Herald*, propagating these pacifist ideas, writes, "If armed enemy forces came crashing in upon your home, your wife and children, would you do good to them that hate you and despitefully use you? Would you love your enemies under those conditions? Until you and the millions of Christians over the world can answer 'Yes' to this question, peace will remain a goal yet to be reached." Here we find some more of this loose quoting of Scripture. It is taken from the Sermon on the Mount, but as Dr. Morgan points out, the Sermon on the Mount was given by our Lord as

the rule of life for those accepting the principles of His kingdom. "And seeing the multitude He went up into the mountain and when He had sat down His *disciples* came unto Him and He taught *them* saying . . ." This is the only rational and possible interpretation of the Sermon on the Mount. You and I both pledge our adherence to it as servants of Christ; then it becomes my rule of conduct toward you because you are bound by the same principles. Any other interpretation produces such an absurdity that it not only has not been practiced, but it has not been believed by the Church or the world. A bandit put his gun in our ribs and takes our small change. So we "let him have our cloak also" and hand over the billfold he has overlooked! We find a robber at our downstairs safe and lovingly point out to him that most of the money is kept in the third floor safe, and, if he will just come along, we will open that for him!

As to offensive war, leaving out the question of volunteering, what is the Christian to do when he is conscripted? I believe the Bible clearly tells him that he must do his duty as a citizen unless he believes the causes of that particular war (not war in general) are unrighteous—in which event, let him stand up and be shot like a man for conscience' sake. The events leading up to any war in these days of general knowledge are such that any intelligent Christian should be able to make up his own mind as to the principles involved. Certainly no one can read President Wilson's address to the Congress of the United States upon our entry into the World War and feel that there was anything other than the deepest conviction and justification of this act. I know there was a lot of propaganda and misrepresentation, and there always will be, but the great salient facts stand out. Possibly, too, the principles the President set forth then have since become discredited. That does not alter the fact of our necessity to act in accordance with the best light we have on a subject at the time action is called for.

The growing modernist section of our Protestant Church, and a large section of those whose faith is still evangelical, believe that war is the greatest single obstacle in the progress of the kingdom of God on earth. To those whose faith in the Son of God is still clear, I can only urge a better understanding of the plan of God for this age. It is this mistaken idea that the Church is to achieve the kingdom which leads us into positions historically and scripturally impossible like this. I well remember Dr. Robert McWatty Russell's smiling challenge to his brother ministers of an offer of \$500 to any one who would show him a single verse in the New Testament which taught that the kingdom would be achieved apart from the presence of the King.

Once our understanding of God's plan for this age is clarified, much of this hopeless and unscriptural attitude of the evangelical remainder in the Church will vanish. Then we will get rid of all these impossible objectives, and turn to finish the real task of the Church, the evangelization of the world in our generation.

Pittsburgh, Pa.

ALEXANDER HENDERSON'S TEXT— GLASGOW, DECEMBER 13, 1638.

The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.

Psalm 110:1.

Before me lies a manuscript history of the memorable Scottish General Assembly of 1638, open at the sermon which Mr. Alexander Henderson, the moderator, preached from this text at the excommunication and deposition of "the pretended Archbishops and Bishops of this Kingdom." Behind this Assembly lies the story of the tumults at Edinburgh when King Charles I ordered the introduction of a Romanizing Liturgy; and the renewing of the covenants at Greyfriars, February 28th.

The heart of the sermon of Mr. Henderson is that Christ is the only Lord and Head and King of the Church. The ground of this dominion is the will and word of God declared here and many other places, such as, Dan. 2:44; 7:13. Luke 1:33. God hath given Christ the dignity of sitting at His own right hand. Let us for whom He hath suffered so much but acknowledge His Lordship. And then the beams from the sun of righteousness will give light and heat to our souls in answer to His blessed advocacy. The Church is to seek that form of worship and of government that her Lord hath given her and to rely wholly on Christ's immediate presence with her.

Christ is to reign at the Father's right hand until every enemy is made His footstool. In the time to come His great glory and triumph shall be manifest. But today He calls us to maintain His Lordship, especially in His Church. As His faithful bride she is called to a holy jealousy in seeking a worship, a government, and a work that are wholly of His ordering. As in the days following this memorable assembly let us see that at the tent of every captain of the army of Covenanters there is "fleeing" a banner with this inscription:

"FOR CHRIST'S CROWN AND COVENANT."—W. C. ROBINSON.

In the Heavens

THE eagle is the king of birds; it soars the highest into the heavens. Believers are to live a heavenly life, in the very presence and love of God. They are to live where God lives; they need God's strength to rise there. To them that wait on Him it shall be given.—*Andrew Murray.*

The Living Stream

(Common meter.)

By JOHN W. MCLENNAN

Thy cleansing Word's a living stream,
Thou Well-spring of all good:
We sense its worth; we sing its power
To bring celestial food.

The noisy rills from human source
Dry like our passing tears;
Its source is in the hills of God,
Unchanged through changing years.

In letters clear its channel spells
The name Immanuel;
Hark how the ripples on its shores
Sing and His glories tell!

What thrilling life for thirsting souls
Its flow serene bestows!
Our deserts tap its steady tide
And blossom as the rose.

Mark how its depths reflect the deeps
Of Majesty above;
Therefore its trusting barks shall make
His port of deathless love.

A Meditation

"Not as I Will"

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

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

IN THE Lord's Prayer, and in Gethsemane, it is the same prayer: "Thy will be done," but, though on both occasions the emphasis and the words are alike, the meaning is altogether different.

"Thy will be done!" in the Lord's Prayer means: "Thy will, O God, *be done by me*"; in Gethsemane, on the other hand, it means: "Let Thy will, O God, *come upon me*, let things happen with me not as I will, but as thou wilt."

This latter prayer also supplies so large a part of that knowledge of God which is eternal life.

We increase in the knowledge of God, when our will conforms itself to God's will in such a way that we do not think, speak and act otherwise than in harmony with the ordinances of the Lord. This makes us to increase in the knowledge of God, because then God's will enters into us, He Himself transforms our will, and uniformity with the image of God becomes ever more clearly visible.

But there is also an increase in the knowledge of God which comes when we ourselves will what God ordains concerning us; when willingly we adapt ourselves to what He has determined for us in His council and by our lot in life; and when we accept everything that our lot in life brings us, not only without complaint and murmuring, but with the heroic courage of faith.

But *this* increase in the knowledge of God progresses differently and in a far more painful way.

The painfulness consists in this, that when we accept God's will in our lot, we suffer that will passively. When, "Thy will be done!" means: "Let me do Thy will as the angels do it in heaven," it stimulates our energy, imparts tension to the will, and when we triumph over sin, great gladness fills

our heart. But when: "Thy will be done!" means: "Let things happen with me not according to my desire but according to Thy decree," then there is need of submission, of resignation to suffer what God ordains and appoints.

Then there is, at least in the lower school of suffering, no development of energy, but inward enervation; no stimulus that tightens the will, but a stressing cord that binds it; a total loss of self; not the smile of heroic boldness, but the tear of poignant sorrow.

And this indeed leads to deeper knowledge of God, but often in a way that is most grievous because it is attended by such unknown and unsolvable enigmas.

Problems then especially cast their gloom upon the heart; not when it is a matter of undergoing a sorrow, but when it comes to the carrying of some bitter cross from one's early years to the end of his life.

Again and again *this* happens in life: A woman was most happy; hers was a pure delight in the possession of husband and child. Neither was she irreligious. An overwhelming sense of happiness found frequent expression in thanksgiving and praise. The love of her Father in heaven was so great. He made her so happy, her cup was full to overflowing.

But things change. Serious illness breaks up the quiet of her peace. And husband and child are snatched away by death.

Now everything is gone. Now she can not be comforted. Now her deeply wounded soul rises up in rebellion against God.

It has all been self-deception—misleading. No, God can not be Love. How could a God who is Love be so cruel as to cast her down from the heights of her great happiness into the depths of bereavement and grief?

And in this bewilderment of affliction, words of despair and of defiant unbelief flow from her lips. "Talk no more to me of God. Cruelty can not be love. There is no God."

So the break of happiness in life becomes the break of faith in the soul.

She fancied that she knew God, and now that He appears different from what she had imagined, she gives up all faith.

With her husband and with her child she also lost her God.

And what is left in the soul is but a burned-out hearth from which the last spark has been extinguished.

This makes you feel how hard the lesson is which through the school of suffering must make us increase in the knowledge of God.

When for the first time in our life the cross with its full weight is laid upon our shoulders, the first effect is that it makes us numb and dazed and causes all knowledge of God to be lost.

The psalm of love was so beautiful, it glided of itself into our soul so sweetly. A God who is only Love, love for us, in order to bless us, to make our life rich and glad, Oh, who would not willingly attain unto the knowledge of such a God?

In our life among men it is indeed glorious when love and nothing but love is shown us. And how rich, then, our heart feels in the possession of a God, who causes only love, only streams of happiness and peace to flow out after us.

But now dawns the day of adversity, the day of trouble and disappointment, the day of sickness and grief. Where now is the love of my God? Where now is that outflow of love from the father-heart? For not only has God not spared me my dying husband and my darling child, and has left me praying without coming to my aid, but He has deliberately taken *them away* from me. He sent the sickness into my home, and, O, too cruel almost for words, He himself has killed my husband and my dear child; He has torn them from my heart, to be carried out to the grave.

And of course, in the end, this must bring it about, that we attain to an

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other, a better knowledge of God, which explains His dealings with us. But at first what our heart feels is that we can not square this with our God as we had imagined Him, as we had dreamed Him to be.

The God we had, we lose, and, then it costs so much bitter conflict of soul, before refined and purified in our knowledge of God, we grasp another, and now the only true God in the place thereof.

The first lesson, then, consists in this, that in actual life, with our whole outward and inner existence, we give in to a higher decree, and bow before an All-power, against which we can do nothing.

And this *seems* dreadful, but yet this very thing is the discovery of God as God in the reality of our experience.

As long as we are but just started on the way to the cross we fancy ourselves the main object at stake, it is our happiness, our honor, our future—and God added in. According to our idea we are the center of things, and God is there to make us happy. The Father is for the sake of the child. And God's confessed Almightyness is solely and alone to serve *our* interest.

This is an idea of God which is false through and through, which turns the order around, and, taken in its real sense, makes self God and God our servant.

And from this false knowledge of God the cross removes all foundation. Cast down by your sorrow and grief, you become suddenly aware that this great God pays no heed to you; that He does not measure nor direct the course of things according to your desire; that in His plan there are other motives that operate entirely outside of your preferences; that, if needs be, His Might crushes you with one blow; and that in the working of that Plan and of that Might you are nothing else and nothing more than a particle of dust which cleaves to the driving-wheel and is driven before the wind.

Then you must submit, you must bend. You stand before it in utter impotence, and from this selfsame heaven, in which thus far you saw nothing but the play of light and clouds, darkness now enters into your soul, the clap of thunder reverberates in your heart, and

the flaming bolt of lightning fills you with dismay.

This is the discovery of God's reality, of His Majesty which utterly overwhelms you, of an Almightyness which absorbs within itself you and everything you call yours. And for the first time you feel what it is to have to do with the living God.

Such is God.

Now you know Him!

And then begins the new endeavor of the soul, to learn to understand this real God thus known. Then begins the query, the guessing, the pondering, *why* this Almighty God should so be and do. Then the troubled heart seeks an explanation. It seeks this in its guilt and sin. It seeks this in the after-effects of the past. It seeks this in the purpose wherewith the cross was laid upon us, and in the fruit which it shall bear in the unraveling of eternity. For a long time it still remains the endeavor of finding the explanation of God's doings solely and alone *in ourselves*.

Until the soul makes a still further advance, and abandons the theory of Job's friends, and, like Job, receives the answer from God Himself out of the whirlwind, and now learns to understand how God's appointment covers all suns and stars, all hours and centuries, and causes all creatures to revolve themselves around Him, the Eternal One, as the one and only center; so that therefore His council and plan are as high as heaven and consequently exceed our comprehension; and that not the verification of His council, but the entering into the life of it, whether it be through joy, whether it be through sorrow, is our honor and the self-exaltation of our soul.

This breaks the passiveness which enervates, and quickens again the stimulus which imparts heroic courage willingly to drink the cup, to drink it oneself, and not let it be forced upon us. To will to drink, as Jesus willed to die on Golgotha—with a broken heart, to co-operate in God's work, and in this suffering co-operation with God, Who slays us, to find eternal life.

The soul is thus like the sentinel who lets himself be shot down at his post and, in dying, enjoys the approving look of his general.

And he rejoices therein, because he knows, and now sees, that the general, who doomed him to death, yet loved him.

The Joys of Heaven

By the REV. JONATHAN EDWARDS

OH, WHAT tranquility will there be in such a world as this! And who can express the fullness and blessedness of this peace! What a calm is this! How sweet, and holy, and joyous! What a haven of rest to enter, after having passed through the storms and tempests of this world, in which pride, and selfishness, and envy, and malice, and scorn, and contempt, and contention, and vice are as waves of a restless ocean, always rolling, and often dashed about in violence and fury! What a Canaan of rest to come to, after going through this waste and howling wilderness full of snares, and pitfalls, and poisonous serpents, where no rest could be found!

And oh, what joy will there be, springing up in the hearts of the saints, after they have passed through their wearisome pilgrimage, to be brought to such a paradise as this! Here is a joy unspeakable indeed, and full of glory—joy that is humble, holy, enrapturing, and divine in its perfection! Love is always a sweet principle; and especially divine love. This, even on earth, is a spring of sweetness; but in Heaven it shall become a stream, a river, an ocean! All shall stand about the God of glory, who is the great fountain of love, opening, as it were, their souls to be filled with those effusions of love that are poured forth from His fullness, just as the flowers on the earth, in the bright and joyous days of spring, open their bosoms to the sun to be filled with his light and warmth, and to flourish in beauty and fragrance under his cheerful rays.

Every saint in Heaven is as a flower in that garden of God, and holy love is the fragrance and sweet odor that they all send forth, and with which they fill the bowers of that paradise above. Every soul, there, is as a note in some concert of delightful music, that sweetly harmonizes with every other note, and altogether blend in the most rapturous strains in praising God and the Lamb forever. And so all help each other, to their utmost, to express the love of the whole society to its glorious Father and head, and to pour back love into the great fountain of love whence they are supplied and filled with love, and blessedness, and glory. And thus they will love, and in that godlike joy that is its blessed fruit, such as eye hath not seen, nor ear heard, nor hath entered into the heart of man in this world to conceive; and thus in the full sunlight of the throne, enraptured, with joys that are forever increasing and yet forever full, they shall live and reign with God and Christ forever and ever!

Book Reviews

A CHRISTIAN LAYMAN'S HANDBOOK.

By Robert M. Kurtz. American Tract Society. pp. 72. Fifty cents.

THIS little book had its origin in a series of lessons prepared by its author for an adult Bible class concerned to obtain a better knowledge of the more essential Christian truths. G. Campbell Morgan has written an appreciative Foreword. The American Tract Society requested its publication in the thought that it will prove helpful not only to other classes but to individual Christians seeking a better knowledge of the faith by which they live. Mr. Kurtz was formerly editor of *The Biblical Review*. He has performed his task well and we trust that this fruit of his labors will find its way into the hands of many Christian laymen.

IN REMEMBRANCE OF ME. By Fred H. Lindemann. The Lutheran Press, New York. pp. 123.

THIS little book consists of twelve communion addresses as preached by a Lutheran pastor to his congregation. Their publication has been urged by a number of his fellow ministers in the thought that they will prove stimulating to busy pastors in their preparation of addresses of like purpose. We share this belief. Despite the fact that from our Reformed point of view his severely Lutheran conception of the Holy Communion goes somewhat beyond the teachings of the Scriptures, we have found these addresses not only informing in content and elevating in tone but highly suggestive. Possibly the very fact that their author's approach is somewhat un-Presbyterian will add to rather than detract from their value as a stimulant to Presbyterian pastors in the preparation of their communion addresses. Pastor Lindemann believes in frequent communion and these addresses were delivered "with the firm conviction that there is a direct connection between the coldness, indifference, and half-heartedness evidenced by our people and their woeful neglect of Holy Communion." He is clearly mistaken in asserting that the Reformed look upon the Lord's Supper as a "mere memorial" but his loyalty to the Word and his exaltation of Christ as Saviour from the power as well as the guilt of sin merits all praise. Perhaps it should be added that while these addresses are undergirded by an orthodox Lutheran doctrine of the Sacrament, yet their thrust throughout is eminently practical. They have as their objective the leading of the Christian "to connect the Lord's death with all the various phases of the Christian life, so that he may learn to find in Holy Communion the seal on every gracious promise of God, to gain in Holy Communion the strength and courage to face victoriously every trial and temptation and sorrow of life, to find the motive and constraint in Holy Communion for the practice

of every Christian virtue in imitation of His Lord and Master."

THE OXFORD CONFERENCE: OFFICIAL REPORT. By J. H. Oldham. Willett, Clark & Company. pp. 290. \$2.00.

THIS is an indispensable book for those interested—all Christians should be—in the Oxford Conference on Church, Community and State. It is the American edition of the book that in England was published under the title, *The Churches Survey Their Task*. Its contents are apparently identical with the English edition save for the special "Preface to the American Edition" by Henry Smith Leiper, the executive secretary of the Universal Christian Council. Following the preface by Dr. Leiper and the introduction by Dr. Oldham, the purpose of which is to call the reader's attention to certain considerations—such as the origin of the conference, its composition and the manner in which it carried on its work—fitted to further a right understanding of the work of the conference this book contains (1) the message which the conference at the close of its deliberations addressed to the Churches of Christ throughout the world, (2) the reports of the five sections into which the conference divided itself, and (3) six appendices.

The main part of the book is taken up with the reports of the five sections, viz., the reports of the sections on Church and Community, on Church and State, on Church, Community and State in Relation to the Economic Order, on Church, Community and State in Relation to Education, and on The Universal Church and the World of Nations. Additional reports on Church and Community and on Church and State are included with the result that the reports on these matters bulk much larger than those on the other matters considered. Approximately 200 pages of the book are devoted to these reports.

The appendices include a message to the German Evangelical Church, the report of the Committee of thirty-five recommending the establishment of a world council of churches functioning through a general assembly of approximately 200 representatives of the churches meeting every five years and a central committee of approximately 60 members of the general assembly who shall meet annually, an outline of the program of the Conference and lists of the churches represented and of its officers and delegates.

It is obvious that this book deals with matters of the utmost importance to the churches of the world—matters upon which their well-being if not their very existence depends. It is beside our purpose, in this connection, to attempt an appraisal of any of these reports. That would require both space and time that is not immediately available. Suffice it to say that the book as a whole is not only exceedingly informing but that its conclusions and recommendations are for the most part highly encour-

aging to those who would hold fast to the faith once for all delivered. The writer views with alarm the proposal to establish a World Council of Churches—a sort of super Federal Council of Churches so to speak—and is more or less suspicious of reports which have the endorsement of some of those who were delegates to the Conference but, despite that suspicion, he has found but little in these reports to condemn as compared with what he is disposed to commend. Whatever the measure of one's approval or disapproval, however, this is a book that intelligent churchmen everywhere—whether they be ministers or laymen—should possess, read and digest.

DIARY OF WILLIAM PLUMER JACOBS.

Edited by Thornwell Jacobs. Oglethorpe University Press. pp. 484.

THROUGH the courtesy of its editor, the President of Oglethorpe University, we have received a copy of this unusual book. It not only contains the life story of an exceptional man, told in the form of year-by-year extracts from a diary that extended from his fifteenth year in 1858 to his seventy-fourth year in 1917, but is a book of much human as well as historical interest. It is not merely filial devotion that leads President Jacobs to say in the brief introduction he has written to the volume: "Many readers of this volume will doubtless consider it the story of the most inspiring village pastorate in the history of the world. It is a record covering sixty years, set down day by day, pigmented with every color of the spectrum, and vocal with every tone of feeling. It is utterly real; yet strangely ethereal. It reveals a human soul in constant, intimate contact with God, and the results thereof." William Plumer Jacobs was not only pastor of the First Presbyterian Church of Clinton, S. C., for forty-seven years, he was also the founder both of the Thornwell Orphanage and the Presbyterian College of South Carolina. Though frail of body and handicapped by ill health, his accomplishments, in the face of all kinds of difficulties, were truly remarkable. Conspicuous among his traits was his never-failing trust in God as manifested in his conduct of Thornwell Orphanage. His career in this respect shows a striking likeness to that of George Muller. The fact that the contents of this book were written without any thought of publication adds greatly both to its value and interest.

TYPES OF MODERN THEOLOGY. By Hugh Ross Mackintosh. Charles Scribner's Sons. pp. 319 plus indexes. \$5.00.

THIS volume contains not only an exposition but an interpretation and evaluation of the most notable of the more or less unorthodox theological movements within Protestantism since the beginning of the 19th century—from Schleiermacher to Barth—by the late professor of Christian Dogmatics in the University of Edinburgh. The title of the volume is obviously more com-

prehensive than its contents unless the word "modern" be taken as more or less synonymous with "heretical." Within the territory that it actually covers, however, it will be found a guide that will prove exceptionally helpful.

The theological movements expounded and appraised in this volume are: (1) that of Schleiermacher, "the theology of feeling"; (2) that of Hegel and the Hegelians, "the theology of speculative rationalism"; (3) that of Albrecht, "the theology of moral values"; (4) that of Ernst Troeltsch, "the theology of scientific religious history"; (5) that of Soren Kierkegaard, "the theology of paradox"; and (6) that of Karl Barth, "the theology of the Word of God."

Professor Mackintosh was exceptionally well equipped for the task of expounding and appraising these theological movements, being a man of judicious temperament as well as of great erudition. His own theological position while by no means 100 per cent orthodox is in harmony with the evangelical tradition. He is perhaps best known in this country through his book, *The Doctrine of the Person of Christ*, published under the auspices of The International Theological Library—a book in which much that was good was combined with quite a little that was bad or questionable. In harmony with his evangelical outlook we find that he is more sympathetically disposed toward Kierkegaard and Barth than toward any of the others whose theologies he appraises.

This volume contains in a somewhat expanded form the lectures delivered by Professor Mackintosh under the Croall Trust in the autumn of 1933. With the exception of a part of the chapter dealing with Karl Barth the whole of its contents were ready for publication before his death in June, 1936. It is a book for the student rather than for the general reader. It will prove a rich boon to serious students of the theological movements with which it deals.

WHY DO I BELIEVE THE BIBLE IS GOD'S WORD? By William Dallman. Concordia Publishing House. pp. 138. Seventy-five cents.

THIS excellent book is a reprint of a 1910 edition published in response to persistent demands, the former edition being out of print. While its author does not suppose that merely human arguments are sufficient to produce full certainty of the divine origin and authority of the Bible yet he rightly believes that they are effective in creating a presumption in favor of such a notion and that they are further useful to the Christian in repulsing the assaults of sceptics. In support of his answer to the question before us he has marshaled an amazing amount of relevant material drawn from many fields and set it forth in a manner attractive to the average layman. Its scope is indicated by its outline. I believe the Bible is God's Word, says its author, for

five major reasons: (1) because it keeps good company; (2) because its unity demands it; (3) because its fulfilled prophecies demand it; (4) because it has been triumphant over all attacks; and (5) because of its blessed influence. Among fulfilled prophecies he deals with those concerning Noah, Nineveh, Babylon, Syria, Jerusalem and the Jews. Under attacks he includes those by Judaism, Heathenism, Heresies, Barbarism, Islam, Papacy, Infidelity, Rationalism, "Science" and "Higher Criticism." Under blessed influences he points out its effect on women, children, gladiators, war, labor, charity, government, education, literature, art, individuals and nations. It is a book eminently fitted to confirm faith in the Bible as the Word of God and we hope that it will not be long before there will be a demand for still another edition.

A Remarkable Document on the Bible

The Following Document (Here Abbreviated) Was Found in Westminster Abbey. Nameless and Dateless

ANATION would be truly blest if it were governed by no other laws than this blessed Book. It is so complete a system that nothing need be added to it, or taken from it. It contains most things needful to be known or done. It affords a copy for a king, and a rule for a subject. It gives instruction and counsel to a senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict from the jury, and furnishes the judge with his sentences. It entails honor to parents, and enjoins obedience in children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey, and promises the blessing and protection of its Author to all who walk by its rules.

It promises food and raiment, and limits the use of both. It defends the rights of all, and reveals vengeance to every defrauder, over-reacher and oppressor.

It is the first Book, and the best Book and the oldest Book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that can be revealed. It contains the best laws and the profoundest mysteries that ever were perused. It brings the best of tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and is a certain prediction of what is to come. It reveals the only and true God, and shows the way to Him, sets aside all other gods, and describes the vanity of them, and of all who trust in them.

In short, it is a Book of laws to show right and wrong, a Book of wisdom that condemns all folly, and makes the foolish wise. A Book of truth that detects all lies

and confronts all errors, and a Book of life that shows the way from everlasting death.

It is the most compendious Book in the world, the most authentic and the most entertaining history that ever was published. It will instruct the most accomplished mechanic and the profoundest artist. It teaches the best rhetorician, and exercises the power of the most skilful arithmetician. It corrects the vain philosopher, and guides the wise astronomer. It exposes the subtle sophist, and makes diviners mad. It is the best evidence that ever was produced, and best deed that ever was sealed, the best will that ever was made, and the best testament that was ever signed.

To understand it is to be wise indeed, but to be ignorant of it is to be destitute of wisdom. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a Book of lives, of travels and voyages. It is the king's best copy, the housewife's best guide, the servant's best directory, the young man's best companion, the schoolboy's spelling Book, and the learned man's masterpiece. And that which crowns it all is—the Author is One in Whom is no variableness nor the shadow of turning.—*The Gideon*.

The Greatest Man Who Ever Lived

HERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in an obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—His coat. When He was dead He was laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, today He is the centerpiece of the human race and the Leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One Solitary Life.

PHILIPS BROOKS.

Letters to the Editor

[The letters printed here express the convictions of the writers, and publication in these columns does not necessarily imply either approval or disapproval on the part of the Editor. If correspondents do not wish their names printed, they will please so request, but all are asked kindly to sign their names as an evidence of good faith. We do not print letters that come to us anonymously.]

Modernist Paper Supported by Presbyterians

November 27, 1937.

Editor of CHRISTIANITY TODAY:

THERE has long existed in the Western India Mission of the Presbyterian Church in America a great evil. Attempts have been made to abolish this evil but without success and the writer feels that she has conscientiously no recourse but to make the matter known to loyal fundamentalist Presbyterians in the hope that something may thereby be accomplished.

For a number of years a weekly religious paper called the *Dnyanodaya* has been issued in the city of Bombay. This paper is the religious organ of six Christian missions carrying on work in Western India, among which is the Western India Mission of the Presbyterian Church in the U.S.A.

The paper has for years been a disseminator of modernist views and teaching and space in its columns is frequently given to large quotations from the addresses and books of well-known modernist teachers and commendatory advertisements of such literature.

A few years ago the editor, Rev. J. F. Edwards, in an editorial stated that the occurrence of our Lord after His resurrection passing through closed doors to His disciples was now explained by the discovery of some chemical which would enable Him to have the appearance of doing this. In correspondence with the present writer concerning this editorial Mr. Edwards explained that while he himself believed in the supernatural in this incident he advanced the other theory for those who could not so believe.

Two or three years ago the editor in an eulogistic article greatly regretted the temporary retirement from Christian service of Dr. A. J. Appersemy of South India, well-known modernist teacher and writer.

Leslie Weatherhead, prince of modernists in England, and Stanley Jones who occupies a similar position in America, are lauded and praised by this paper and their writings commended to the Indian Christian public.

It was one of Weatherhead's books which, a few years ago, created such a storm of protest in India that the religious organization in England, under which it had been published by their house in India, condemned the book and ordered existing copies to be burned.

Last year one notable modernist book by Weatherhead was recommended in this paper as being "eminently suitable for translation into all the vernaculars of India."

A few weeks ago two full front-page columns of the paper were filled with a report by Weatherhead of a discussion at a recent Conference of the relation of psychology in spiritual healing and a quarter of a column on the second page to an admiring report of Weatherhead's work among young people in the City Temple, London.

In the issue for October 14th of this year the editor, in an editorial, approves the miracle of regeneration because it can be explained on psychological grounds, the clear inference being that it would not otherwise be acceptable. The editor of a Christian magazine refers to this editorial, in a private letter to the writer as "shocking." Certainly it seems nothing short of blasphemy to attribute to natural causes the definite work of the Holy Spirit.

In the issue for November 4th of this present month the editor quotes, with apparent approval, from Stanley Jones: "The Old Testament suggests that the righteous will be spared the troubles that befall other people but the prophets had a great deal of trouble in fitting this into the facts of life. The Christian gives none of these answers. He cannot believe that calamities are the result of deeds in a previous birth, nor can he believe that they are the will of God." So lightly does Dr. Jones take away the comfort and the stay of Christians through the ages!

From these quotations the character of the *Dnyanodaya* may easily be seen, yet our own Western India Mission is closely connected with it and contributes 216 rupees per annum toward its publication from money which is sent from America for the dissemination of the pure Gospel of Christ.

One year ago the writer appealed to the Mission to sever its connection with the publication and the Mission acknowledged the character of the paper in the following resolution, "That this Mission gives notice to the Board of the *Dnyanodaya* of withdrawal from cooperation one year from date unless all anti-Scriptural views or recommendations of books containing un-Scriptural teachings are eliminated from the publication and the paper brought into line with sound evangelical truth and teaching." Action taken by the Western India Missions at Panhala, India, October, 1936.

In view of the fact that, with the exception of recommending modernist teachings rather than their writings, there has been practically no change in the character of the paper, at the annual meeting of the Mission held last month, the matter was again brought before it but, owing largely to some retirements and furloughs during the year,

the Mission cast a practically unanimous vote to continue its connection.

About two years ago, before bringing the matter before the Mission, the Board was appealed to through the then Secretary for India, Dr. Robt. E. Speer. We quote from his reply in a letter advising that the matter be brought before the Mission for their decision. "I see that in the appropriation for 1935-36 the total amount of subsidy given by the Western India Mission to the *Dnyanodaya* was 216 rupees. I may be wrong, but one would find it hard to believe that the good service rendered by the paper was not worth this amount of help and a great deal more." The inference from this is that Dr. Speer, as Secretary of the Board, would imply that a little poison in the cup presented to Indian Christians and others makes no great difference.

My purpose in writing this is to bring the matter before fundamentalists in the Presbyterian Church in America. Part of the money they send to India for the upbuilding of the Kingdom of God is being used to tear down and to destroy. They have a right to know the facts and we cannot conscientiously longer withhold them. Is it not possible for those in the Presbyterian Church who still believe in the everlasting Gospel of the Son of God to do something to remedy this evil which has for so long existed in the Western India Mission? I believe that it is possible, and it is in that belief that this is written.

Sincerely in Christ Jesus,

GRACE L. ENRIGHT.

WESTERN INDIA MISSION, SANGLI, BOMBAY PRESIDENCY.

Discussion of Fundamental Doctrines Advocated

Editor, CHRISTIANITY TODAY:

I am sorry not to have sent my subscription dollar sooner. I had to deliver seven different addresses in the same church in five days, so that through the press of work, the sending of my subscription simply skipped my mind. I humbly beg your pardon. I send a three cent stamp for your sending me a reminder.

I am fully in accord with your stand in the latest ecclesiastical dispute. From a true reformed, I mean Calvinistic, point of view the Independent Board of Foreign Missions was a mistake. The task of missions is a task not of a society, but is a function of the institutional church. Dr. A. Kuyper, whose writings in the Dutch language I fairly well know, has emphasized that again and again. The function of Mission is a function of the institutional church. But at the same time I do not understand how the Presbyterian Church, U.S.A., could discipline the members of that Independent Board. I suppose it was a policy of *Carthago delenda est*.

I wish your paper most hearty success. With *De Heraut* from Holland, CHRISTIANITY TODAY is one of my most prized religious

(Continued on Page 217)

What Is Happening to the Christians Among the Refugees from Germany Today

By DR. HENRY SMITH LEIPER

TODAY'S mail brings a typical letter. It comes from a man whose name is known around the world. Before the present regime set back the clock of civilization in Berlin he was a close advisor of the leaders of his nation. He has written and preached in many lands. He is without a drop of non-German blood in the Hitlerite meaning of that unscientific term. He has been since 1933 a refugee in another European land where his great cultural and literary achievements assure him a place for as long as his exile continues. But his letter is not about himself. He is pleading the cause of another Christian refugee less fortunate than himself in finding a new home and source of income. He reminds me that this summer he talked to me about the probability that this friend of his would have to leave Germany. And now the blow has fallen. To the fourteen thousand Christian refugees from the land of Luther and Goethe another has been added.

Why are they out? And why is he seeking a new home? The reasons are not far to seek. In the main they are bound up with the philosophy, the methods, the general character of Hitlerism. It demands an artificial unity—political, social, racial, religious, economic, academic. Those who for reasons of birth, conviction, experience or associations are not in conformity with this kind of unity are in danger of almost all kinds of misfortune—among them exile. Some have been writers of distinction who have upheld universal Christian ideals as against the narrow paganism of Hitler, Rosenberg and lesser lights of the Third Reich. Some have been university teachers; some professors of theology. Others have been loyal to political parties with democratic ideals. Still others have connections by marriage with Jewish or partly Jewish families. Some have bravely refused to bow the neck to Baal-in-Berlin. (Remarks that the Baal of the Bible was a tribal deity whose devotees claimed for him the worship of blood and soil; he is back in modern dress thanks to Hitler and Rosenberg.) Many have felt that they could not have their children exposed to the steady training in heathenism which the compulsory membership in the Hitler youth involves.

Several thousand of the fourteen thousand Christian refugees—who for one or another reason have had to leave Germany—are destitute. The world has applauded their brave stand. Christian pulpits have run with the praise of those who emulate the martyrs. The religious press has told their story and revealed the need into which their faith has plunged them. But still they hunger. The modern Jerico road makes swift passage "by on the other side" peculiarly easy.

I have seen them—in Denmark, in Austria, in Czechoslovakia, in Paris, in London, and in New York. I have heard from them and about them. The reality of their suffering: the cruelty of their fate as people in a literal sense "without a country" is impressed upon me. But I am painfully aware that their existence is unknown to many. Well meaning and truthful but unwitting German victims (and foreign dupes) of propaganda are in part responsible for that. They deny that refugees exist. They have seen none. They fear to admit to themselves the real meaning of Hitlerism for the faith. They come back pathetically to the statement: "The Fuehrer says that he believes in positive Christianity." Surely the Church and Church members are safe in his hands.

Any one who knows the truth about what Hitler stands for and who can believe that is a mystery to me! The brave pastors who handed Hitler that four thousand word manifesto do not believe it. They know that the country which seeks to de-Judiise itself will succeed in de-Christianizing itself at the same time. Don't take my word for it; read what they say: "The German people are facing a decision of the greatest historical importance; the question is whether the Christian faith is to retain its right to exist in Germany or not."

A country where distinguished ministers say that to the head of the state is obviously a country from which, sooner or later, Christians will find themselves expelled just as they have been in many past ages from other lands where the way of Christ and of the Cross has become an offense. They have more to say: for example: "Today the gospel of Jesus Christ is being attacked here with systematic and unequalled violence. . . . Powers of the State and of the party—Nazi party—are being used against the gospel of Jesus Christ and those who profess it."

They point out that in the camps and elsewhere the teaching of Rosenberg is being forced upon youth. What is that teaching? Judge for yourself from the words of Rosenberg—remembering that he is officially responsible for the world outlook (the philosophy of life) of the new Germany.

"The most flaming conceivable nationalism is no longer to be built on tribes or dynasties or religious confessions but on Race, the primitive reality, bound to its own genius. . . . The new faith, buttressed by the sharpest knowledge, is that the Nordic Blood is the revelation of that mystery which has displaced and conquered the ancient Sacraments. . . . The strongest personality longs no more for personality but for a type. . . . The Prussian soldier is the primitive cell for the building of our complete being. We need sermons of men like Luther to hypnotize but the Luther-like leader knows he must yield to the system of a Bismarck. . . . Humanity, Love of Mankind, Pacifism, Slave-emancipation are idols. The State, the Church, Law, Art and Science are only

means; the Nation is the Alpha and Omega to which all must be subject. . . . Our new resolve, bestowed upon us by Fate, rejects with conscious pride the highest values of the cultures surrounding us as handicaps of our development. . . . World peace is not to set in with disarmament of armies and navies but with the complete destruction of dishonorable democracy, of the nineteenth century idea of State, which ignored the foundation of Race. . . . The idea of Honor—of national honor—will be for us the Alpha and Omega of all thought and action. It tolerates no central power of equal worth by its side, neither the love of the Christian nor the humanity of the mason nor the philosophy of the Roman."—Rosenberg's "Myth of the 20th Century."

Do you see why I referred to the resurrection of Baal? Is it any wonder that the loyal Christian in Germany finds himself compelled to fight this? And since opposition is regarded as disloyalty to the State and treason against its head, is it any wonder there are refugees of Christian faith?

The rest of the Christian world is still asleep—lulled into indifference by the enormous success of the Nazi propaganda—through the press, through the Olympics, through travellers, through the enforced silence of most Germans concerning what is really going on.

Yet here we have the Pastors of the Confessional Synod writing to Hitler and reading from their pulpits such words as these: "Many have lain in jail and in concentration camps and have had to endure banishment and other things!" There is no ambiguity there! No hedging.

If you ask then, on what authority it is said that there are refugees from Germany the answer is: "On the authority of the German pastors, of the High Commission set up by the League of Nations, of the Central Bureau for Inter-Church Aid, of the Universal Christian Council, and of the International Christian Committee for German Refugees. There simply is no doubt about it, propaganda or no propaganda from Goebbels notwithstanding."

But can anything be done? Yes. Much has been done. More can be done. Thanks to the efforts of Dr. James G. McDonald and Dr. Samuel Guy Inman places have been found for many refugees in South America. More could go if there were money to send them and establish them there. The special appeal in Great Britain under the leadership of the Archbishop of Canterbury has brought in funds by which fifty refugees have recently been sent. To neglect them is to prove that the Nazis are right when they say that race ties are stronger than the ties of Christian faith. The Jewish refugees have been cared for to a remarkable extent by the Jews of the rest of the world. It is the Christians who have been neglected. It is the Christian faith which seems to be the weaker tie.

News of the Church

Presbyterian Church of America Loses Suit to Retain Name

THE group who seceded in 1936 from the Presbyterian Church, U.S.A. to form the "Presbyterian Church of America" were enjoined by court order on January 18th from using that name.

The injunction was granted to the Presbyterian Church in the U.S.A. through Rev. Henry B. Master, moderator of its General Assembly; Rev. Lewis S. Mudge, stated clerk, and the committee of the General Assembly.

The injunction issued by President Judge Frank Smith, in Common Pleas Court No. 5, Philadelphia, pointed out that the similarity between the name the secessionists chose for themselves and the official name of the Presbyterian Church in the United States of America, is confusing.

"It would be a serious hurt to the reputation of the (mother) church and a detriment to its work if the (other) church, bearing a similar name, should enter the areas already occupied by the (mother) church and in real competition with it, thereby destroying the faith of those individuals in foreign countries not sufficiently educated in English to comprehend the controversy existing between the two organizations," the decision declared.

The injunction decree not only restrained the group from calling it the Presbyterian Church of America but also forbade the use of any other name "similar to or imitative of or contractive of the name Presbyterian Church in the United States of America or the Presbyterian Church in the U. S. A., or ever doing any act or thing calculated or designed to mislead the public or members of the plaintiff church."

In their defense officers of the new church had declared that their purpose was "to continue what we believe to be the true spiritual succession of the Presbyterian Church in the U. S. A." They contended that the parent denomination had abandoned its early principles and become infested with modernism.

Judge Smith refused to go into the doctrinal issue, asserting that the court was not concerned with the argument that members of the parent church were "not true to the principles of the Westminster confession of faith and the Catechism."

"A court in equity has no jurisdiction in examining into the merits of the two respective doctrines any more than it would look into the merits of commercial products after it had concluded that one concern had misappropriated the long-established trade name of another," he said.

Time will be allowed the defendants to file exceptions to the injunction decree before it is made final. Whether they will appeal or whether the moderator, the Rev. J.

J. De Waard of Cedar Grove, Wis., will call a special meeting of the General Assembly to choose a new name has not been determined.

The litigation began in August, 1936, with the filing of a petition by officers of the parent church.

Episcopalians Present Union Resolution to Presbyterians

NEGOTIATIONS looking toward unity took place December 7th, when Presiding Bishop Perry met a delegation from the the Presbyterian Church in the United States of America, to convey officially the information regarding the recent action of General Convention with reference to closer union with the Presbyterian body.

Representing the Presbyterian Church were the Rev. Dr. L. S. Mudge, secretary of the General Council of the Presbyterian Church, and the Rev. Dr. J. Ross Stevenson, chairman of the Presbyterian Assemblies' Department on Church Cooperation and Union.

The step taken on December 7th was the presentation to the Presbyterian group of the resolution passed by General Convention, which constituted the first official step in the process of closer union between these two groups.

"The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declares their purpose to achieve organic union between their respective Churches." (Note: exact text—verbs singular.)

"Upon the basis of these agreements," Bishop Perry said, "it is hoped that the two Churches will take immediate steps toward the framing of plans whereby this end may be achieved."

While the Episcopal Church as well as other branches of the Anglican Communion has been studying approaches to union with other Christian bodies for many years, it set up first in 1928 the official commission now named the "Commission on Approaches to Unity," which has, since that time, held conversations with representatives of the Methodist, Presbyterian and Lutheran Churches, a list increased this year by inclusion of the Reformed Episcopal Church. The present negotiations with the Presbyterian Church, in the opinion of Church

leaders, have progressed further than similar contacts with other bodies sympathetically interested.

The action of the Episcopal Church with reference to the Presbyterian Church is expected to be brought up for official consideration by the Presbyterians at the next meeting of the General Assembly of that Church, to be held in Philadelphia in May.

Grove City College to Receive Generous Gifts

THE executors of the estate of the late William W. Stewart of Sewickley, Pa., have announced that Grove City College has been remembered generously in Mr. Stewart's will. Mr. Stewart's will provides that the sum of \$1,000.00 in cash shall be paid the College. In addition 3,000 shares of Harbison-Walker Company common stock are willed to the College. The will also authorizes the creation of a trust fund of \$700,000.00 for the benefit of numerous friends and relatives who are to receive the income for life. At the termination of these lives, the principal of the fund is to be distributed. When this is done the College will receive 300/1225 of the principal sum. Mr. Stewart's bequest to the College is the culmination of an association that has continued over a number of years. His brother, the late Hamilton Stewart, was a trustee of the College for many years and was a very active and generous supporter of its work. On his death, his brother, Mr. William W. Stewart became interested in the College and each year has made a contribution to its support.

The college authorities have just announced that a fund which will eventually total \$1,000.00 has been established by Curtis C. Mechling, M.D., of the Class of 1897, in memory of the late Doctor John A. Courtney, for many years Professor of Latin in the College. Doctor Mechling who was a student in the classes of Professor Courtney more than 40 years ago is establishing the fund as an expression of his regard for Doctor Courtney and because of the inspiration and training he received in the courses in Latin taught by Professor Courtney. The income from the fund will be used to provide an annual award or awards for students who excel in courses in Latin language and literature.

Wheaton College Establishes Theological Course

THE trustees have taken the following action:

"In view of the bequest of the late John Dickey, Jr., of Philadelphia, Pennsylvania, the Trustees of Wheaton College, Wheaton, Illinois, hereby establish within the Theological Department of the College the John Dickey Memorial Theological Seminary Training Course in which said course there shall never be taught doctrines, principles,

or theories contrary to the testimony or platform adopted by the Board of Trustees of Wheaton College, on March 3, 1926. The Trustees of Wheaton College hereby authorize the faculty of the College to announce in the next annual catalog—in addition to the present courses leading to the Bachelor of Arts degree with major in Bible, and the Master of Arts degree in Christian Education—courses leading to the degree Bachelor of Theology, and to the Master of Arts degree in Theology.

"The Trustees of Wheaton College authorize the Faculty at the opening of the second semester of the current year, January 31, 1938, to call to the attention of theological students, the establishment of this theological seminary training course, and the restriction on instruction placed thereon, and the list of theological courses now available for such seminary students as may wish to begin at that date."

Wheaton College to Conduct Palestine Trip

WHEATON COLLEGE has announced that a field trip will be conducted to the Holy Land again next summer. This educational trip gives an opportunity to study archaeological evidence as well as the people and customs of the Holy Land. Special side trips are planned to Zionist colonies in order to see first hand the lands which are "blossoming as the rose." Last year the first Wheaton Holy Land Cruise spent a profitable period of time in the Bible lands of Syria, Palestine, and Egypt. This year the program has been enlarged to include two divisions of the trip; one group will remain in Bible lands for ten days and the other for three weeks. The cruise, sponsored by the Wheaton College Summer School, is conducted under the direction of Dr. Joseph P. Free, professor of archaeology at the College with the assistance of Mr. Paul Fried, son of missionaries located in Jerusalem. The trip is open to interested persons throughout the country. This cruise comprises a part of the summer program of the College. Because of this qualified students may take the credit courses while studying in Bible lands. Wheaton College also sponsors an annual summer expedition to the Black Hills of South Dakota where a camp is maintained for purposes of geological and biological study.

Wheaton College to Raise Large Fund

STEPS are being taken to raise \$1,650,000 in order to provide for Wheaton's greatly increased student body. Two women's dormitories, a modern physical education building and central heating plant, the change of present gymnasium into a classroom hall, are among the urgent needs. The enrollment in students has increased 54 per cent during the last four years.

American Bible Society News

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

In the United States

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

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

The Work Abroad

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

American Tract Society Prizes

THE conditions under which the Wood Fund Prizes of the American Tract Society for 1937-1938 will be awarded: First Prize, \$100.00 Cash and Gold Medal; Second Prize, \$50.00 in Cash; Third Prize, \$25.00 in Cash.

(1). The manuscripts must be of a definite religious character with a strong Christian motive, and by the terms of the giver of the Prize Fund must be to the glory of Christ.

(2). The manuscripts receiving these prizes shall become the property of the American Tract Society.

(3). All manuscripts submitted for these prizes must be typewritten and on one side of the sheet only, and must not have been previously published.

(4). The length of the manuscripts must not exceed 1,200 words.

(5). Manuscripts must be in the possession of the Society not later than March 15, 1938, and should be addressed to the Executive Secretary, American Tract Society, 7 West 45th Street, New York.

(6). The name of the author should be enclosed in a sealed envelope accompanying the manuscript. This envelope will not be opened until the decision has been made concerning the prizes.

(7). Manuscripts not receiving a prize but accepted, because of some unusual merit, by the Society will be published at the usual rates.

(8). The decision as to the awarding of the prizes will be made by the Publishing Committee of the Society.

(9). No unaccepted manuscripts will be returned unless by request and when accompanied by sufficient postage.

(10). The Society reserves the right to reject all manuscripts should none appear worthy of the Prizes offered.

(11). The literary style should be clear and simple, without superfluity of words; ideas should be expressed in a graphic and interesting manner, without exaggeration of statement.

The Society can use advantageously tracts on the following general themes: The Nature and the Mission of the Church; The Influence of the Bible and the Christian Faith on National Life; Tracts for young people answering the question: Is the Christian Faith Reasonable and Worthwhile?; and narrative tracts on Christian Life, with illustrative incidents within the present year or within the past twenty years.

Presbyterians in Korea

THERE are about 3,000 Presbyterian churches in Korea. They have been started for the most part in a humble way by groups meeting in the homes of Christians, or the quiet personal witness of Christians to their fellows. These churches contributed last year over 1,755,000 yen.

"Amidst Grim Realities of War"

News Letter from China

By THE REV. MARTIN A. HOPKINS, D.D.

IN SPITE of the war that is being waged in China, our schools here in Tengersien opened on time, with 130 students in the North China Theological Seminary, and 170 in the Mateer Memorial Institute. About a month after opening a few left when it seemed that the fighting was going to move this way. The roofs of our buildings are all painted black, we keep things dark at night, and have dug-outs all around to flee into in case of need. When it is known that planes are in the offing an alarm is sounded, which sometimes disturbs our classes. Many planes have flown over our heads, but so far no bombs have been dropped near us, though the sound of terrific explosions in neighboring places is often audible. It is wonderful how we have been enabled by the Lord to carry on in such times. Our Chinese teachers and students are most earnest in their prayers for China and Japan. A spirit of deep humility and utter lack of hatred pervades their prayers—a remarkable triumph of grace. The Japanese militarists have announced their purpose to "bring China to her knees." They have done so in the sense of bringing Christians to their knees at the throne of grace to pray that Japan may be brought to her senses before she ruins herself and China.

The following encouraging items come from a neighboring field: "The Sutsien City Church has been fully self-supporting for many years. The congregation now, in addition to its own pastor, supports in full two male assistants, one Bible woman, and furnishes one-fourth the salary of a second Bible woman; and an elder in the church supports in full an evangelist at large who goes about with a tent over the whole field. This church is maintaining at its own expense six nearby outstations.

"The church at Yaowan has been self-supporting several years. This year the session has, in addition to the support of the pastor, undertaken the full support of one male assistant and one Bible woman. Our hearts have been rejoiced this summer by four more churches or groups coming to full self-support: Pih sien City and Ihsu, each a single point with its own pastor and session; Kuanhu and Chenchialou, two points under one pastor and session; and the Chipan field, four points under one pastor and session.

"This summer there have been most destructive floods in all Pih sien district. Famine stares these poor people in the face. As the Kuanhu Chenchialou church is right in the midst of this flooded section and badly stricken, I was fearful that they would come up with a cry of distress, and plan to defer the day of full self-support. But yesterday one of the officers and the pastor told me with much exhilaration that they were going to hold to their resolve. This made me very happy."

The following is from a letter just re-

ceived from North China: "Four heroic women, Dr. Mackey, Misses Witmer, Gould, and Atterbury, remained in Paotingfu and weathered the storm there, and have done and are still doing a magnificent piece of relief work there. Sixty-five shells landed in our Presbyterian Mission compound there which was in the very center of the firing. A good deal of damage was done to the Mission property, but praise God, there was only one casualty among the Christians there, an old lady, who was killed as she came out of the church. There were 3000 refugees on the compound at the time. Eight people were killed (3 of them fleeing soldiers) and eight were wounded. A shell tore its way into the church which was crowded with refugees but did not explode. It killed three people by direct hit but had it exploded hundreds would have been killed. Three shells hit the hospital, not one of which exploded. We know those four women there are mighty in prayer, and God covered His children with His hand."

Now for a few sidelights. Some weeks ago a young Chinese friend of mine, in company with three Westerners, was going in an auto from Shanghai to Nanking. They sighted a plane and hastily got out of the car, and, running for cover in a rice field, found nothing but bundles of straw with which to cover themselves. The plane flew very low and swept them with machine gun fire several times. Fortunately they escaped without a single injury.

One of our girl students was on a passenger train that was attacked by a plane. The passengers left the coaches and fled in all directions for shelter. This girl ran to a field and finding little to cover herself with, lay down in a furrow and pulled earth over herself to hide a rather light-colored dress, thinking in her heart that if she were killed she would be already buried! After the first attack was over all got aboard, when lo, the plane came back for another attack. All scattered again while the train and platform was swept by machine-gun bullets, the plane flying so low that the men in it were clearly visible. No harm was done.

A missionary in a neighboring city, which has been the target of many air raids, writes that seven bombs were dropped within 200 yards of a church while a meeting was in progress. The Christians did not become panicky, but knelt in prayer during the bombing. The glass was shattered in the church windows, but no one was injured. Another missionary writes: "They bombed the Railroad at ——— while we were in the midst of a communion service. The frightfulness of the thing was terrific. We just stopped and prayed till the raid was over. No one was hurt and little damage was done."

In the midst of the grim realities of war the Chinese are not without a sense of humor. The report of a raid near here was to the effect that one old woman, too decrepit to run, was killed; a black crow was

wounded, and a frog had its hind legs blown off! Life goes on pretty much as usual. The Chinese Post Office has shown its usual ability to carry on in war time. We get daily mail here from all parts of China, including daily papers. All letters from abroad come to us only delayed a week or so. So don't think that China is destroyed, or that we do not receive your letters.

While in Peiping during the war in North China, when citizens of various nations were being evacuated from the war zones, the striking thought came to my mind that this is just what God is going to do before the final conflict between good and evil at the end of this age. He is going to evacuate the citizens of the Kingdom of Heaven before the conflict starts. This is the meaning of the rapture of the saints in I Thess. 4: 13-17. "For our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ," Phil. 3: 21 R. V. If earthly kingdoms before joining battle withdraw their citizens from the danger zones, it is reasonable to expect that like provision will be made for the citizens of the Kingdom of Heaven. There was even some talk of the use of airplanes for effecting a speedy evacuation in case of imminent danger. By God's supernatural power the citizens of Heaven will be caught up into the air to be with the Lord in a place of safety. Then the hosts of heaven will make the final terrific air raids the kingdom of the Beast as described in the Revelation.

A recent report from Shanghai says: "There are now 2000 homeless Christians being cared for in camps by the Shanghai Christian Federation Emergency Service Committee. Of these, 1200 are entirely dependent upon charity for their daily food. The resources of the remaining 800 are rapidly diminishing, for all are without remunerative work." Any one desiring to contribute to this fund can send checks to Associated Mission Treasurers, P. O. Box 251, Shanghai, China.

TENGHSIEN, SHANTUNG.

Shell Fire Wrecks Institution for Chinese Blind

A LETTER from Shanghai to the National Institute for the Blind states that the Institution for Chinese Blind in that city has been wrecked by shell fire. The disaster occurred while preparations were being made to celebrate the Institution's twenty-fifth anniversary.

Bible Exhibit in China

THERE were 300 entries in an exhibition of Bibles in Peiping this past year. They represented 69 languages and dialects. The first Protestant Chinese version was among them. The volume attracting the most interest was the Bible loaned by Generalissimo Chiang Kai-shek, which he used during the period of his being kidnapped.

All Energies Given to Evangelistic Work

News Letter from Mexico

By ALICE J. MCCLELLAND

THE buildings and farm of what was formerly known as "Wallace Institute" at Chilpancingo, Guerrero, have recently been sold to the Mexican Government for a cash price of forty thousand pesos, which represents a little less than half its original cost. As existing laws make it impossible for a religious body to maintain a school, the Mission felt God's leading was to dispose of its property when the offer came, rather than hold on to it indefinitely in a faint hope of change in laws. The government agents who arranged the sale stated that the property is to be used for a boarding school for soldiers as well as poor children. The plan calls for an enlargement of the plant to make it hold three hundred boarders.

The closing of the school three years ago was a sad blow to the Mission's (Southern Presbyterian) work but the teachers, both Mexican and American, have found occupation for all their energies in religious education and evangelistic work, so it is at least a comfort to have settled the matter of the disposal of the property. Since much church property has been confiscated by the Government it is a satisfaction to have received even a part of its value in hard cash.

The outstanding event in the life of our Presbyterian Church in Mexico recently was the meeting of the Synodical, its first regular annual meeting, since it was only organized last year. Two annual conventions had been held previously looking toward the perfecting of the Synodical Union, which resulted in progress but not in complete success.

The meeting was held in the city of Toluca, an hour's ride by automobile from Mexico City, from the first to the fifth of December. There were delegates from the five Presbyteries included in the organization. There was a very instructive program of addresses, besides the business and the spiritual. In spite of the fact that Toluca is eight thousand feet above sea level and cold all the year round, on those bleak December mornings there were sunrise prayer meetings and in an unheated building, of course. Most Mexicans are afraid of artificially heated rooms so no provision is made for comfort in that way.

Miss Emma Gomez, the principal of the Toluca Bible School for Women was appointed to attend the meeting of the International Missionary Council in the Orient next year. Miss Gomez will be the official representative of all the Mexican churches, being endorsed by the Mexican Federation of Evangelical Churches.

It was decided that future meetings of the Synodical would be held biennially rather than annually. The same officers

were carried over until the next meeting.

The Synodical cooperates with similar organizations of other evangelical churches in the publication of a woman's magazine called *La Antorcha Misionera* (The Missionary Torch). Miss Gomez was also elected editor for the year. The Synodical also publishes an annual for the use of the societies. Mrs. Virginia A. de Alvarez is the head of the publication department and has proved herself eminently successful.

Chinese Natives Trained by Presbyterians

THE Laymen's Bible Training School, Shuntehfu, Hopei, under the auspices of the American Presbyterian Mission, North, is a school for the training of lay workers. During the past ten years the Church in the rural districts around Shuntehfu has had a rapid growth. Many new Christian groups have been formed in towns and villages, groups which some day will be full-grown autonomous churches. In order to attain this goal these groups must have a leadership that is thoroughly indigenous and yet well trained. It is for the training of such leadership that this school has been established.

It is the purpose of the school not only to teach the students the principles and technique of Christian service, but also to provide a warm Christian atmosphere conducive to their growth in grace, in knowledge of the Lord, and in fellowship with their brethren. "Practical Work has a considerable Place in the course."

The school is not a theological seminary, nor does it aim primarily to prepare evangelists for mission employment. Its primary aim is to train up Christian lay workers, to train men for eldership, for deaconship, for superintending and teaching Sunday Schools, for voluntary evangelistic work, and for shepherding the local flock. The regular course comprises two years of eight months each. Each year is divided into two terms. Graduation from a Higher Primary School or its equivalent is required for entrance. Students who satisfactorily complete the two years' course receive a diploma.

Each year during the winter a short term Bible Institute of three months duration is conducted for laymen who are unable to take the regular course.

The Truth Bible Institute for Women also under the auspices of the Presbyterian Mission in Shuntehfu, aims to prepare its students to be Christian mothers, and to establish Christian homes, to enable them to bring up their children in the fear and knowledge of God, and to spread the news of salvation in their own villages. The school course covers a period of seven years, and is divided into Lower and Higher grades of four and three years respectively. Aside from Bible study and kindred subjects the students are taught Home Making, Cooking, Sewing and Hygiene. They also help in preaching bands, and teach Sunday School classes.

Sequel to the Murder of the "Three Freds"

NEARLY two years ago three young missionaries of the Unevangelized Fields Missions laid down their lives in an attempt to take the Gospel to a wild tribe of Indians on the Amazon River. *The Christian* (London) in a recent issue tells of the aftermath.

"A few weeks ago news was received at headquarters which transformed the whole prospect. Indeed, it was an evidence of divine intervention as encouraging to faith as it was unexpected in its nature. A report was received that 1,200 members of the Kayapo tribe of Indians had suddenly emerged from their almost impenetrable fastnesses in the forest, and had descended on the little town of Nova Olinda. The inhabitants of the town, at first, were terror-stricken, fearing looting and massacre. The Indians, it soon turned out, had not come as raiders, but as suppliants. There had been fighting amongst the tribes in the interior of the forest. The Kayapos had been defeated, and had come into the open, seeking safety from their enemies, and food for their starving bodies. The influx of such a large number of famishing Indians provided a difficult problem. The missionaries, however, saw in the event an answer to prayer. It was felt that if some of the workers could reach Nova Olinda in time they might be able to shepherd the fugitives and persuade them to create their own village settlement. That would provide the long-desired opportunity to evangelize them, and then, through them, to establish contact with numerous other Indians still in the forest.

"The tidings reached field headquarters just as Messrs. Leonard Haris and Horace Banner were preparing for a long prospecting journey up the River Araguaya. Responding to what they felt was a direct call from God they immediately changed their plans, and on March 21 started up the Xingu river. Acting on the injunction, 'If thine enemy hunger, feed him,' they carried with them over a ton of food (farinha).

"The thrilling experiences of that journey, and the souls won as the Gospel was preached, is too long a story to tell here, but contact with the Kayapos was established, and, to the wonder and delight of the missionaries, they found that God had been preparing for this contact for over ten years past."

White Unto Harvest

REV. CAMERON TOWSEND, a missionary in Central America, in *King's Business*, says that one thousand tongues still beckon for Bible translators. In Latin America of the 17,000,000 dialect-speaking Indians with 500 different languages, very few have received a single ray of Gospel light.

Thirteenth Annual Convention of League of Evangelical Students

THE Convention will be held at Calvin College and Seminary, Grand Rapids, Mich., from February 18th to 20th. Students and friends everywhere are invited. The program follows:

- Friday, February 18th
- 2:00 P. M.—Registration of Delegates
- 3:00 P. M.—Word of Welcome—Dr. R. Stob, President, Calvin College
- Devotional Message—Dr. C. Bouma, Calvin Seminary
- 4:30 P. M.—Opening Business Session
- 8:00 P. M.—Address—Dr. Gordon H. Clark, Wheaton College
- Saturday, February 19th
- 8:30 A. M.—Prayer Meeting—Field Secretary
- 9:00 A. M.—Devotional Message—Professor Thomas Wellmers, M.A., Hope College
- Address—Dr. P. B. Fitzwater, Moody Bible Institute—Chapter Reports and Business Session
- 2:00 P. M.—Address—Dr. Lewis Sperry Chafer, President, Dallas Theological Seminary
- Address—Professor Louis Berkhof, B.D., President, Calvin Seminary
- 6:00 P. M.—Banquet. Toastmaster—Mr. Lawrence Veltkamp, Calvin Seminary
- Message—Dr. Henry Schultze, Calvin Seminary
- 8:00 P. M.—Address—Professor Melvin A. Stuckey, Th.M., Ashland Seminary
- Sunday, February 20th
- 1:30 P. M.—Song Service
- 2:00 P. M.—Address—Dr. J. Oliver Buswell, President, Wheaton College
- Missionary Address—Rev. Charles J. Woodbridge, First Presbyterian Church, Salisbury, N. C.
- 7:00 P. M.—Address—Professor R. B. Kuiper, M.A., B.D., Westminster Seminary

* * * * *

Send all registrations, requests for lodging, and reservations for banquet to Miss Grace Bouma, 644 Worden Street, Grand Rapids, Michigan, at least ten days before the Convention. Lodging will be supplied free. Price of banquet—sixty cents.

Library for Ministers

"The School of Religion Library of Vanderbilt University has inaugurated a Library Extension Service to the Rural Ministers of the South. This service was made possible through a grant from the Carnegie corporation.

"Any minister of the South—irrespective of denominational affiliations—who signs the application card, is eligible for the service. Annotated book lists are mailed regularly to all ministers who are active borrowers. Lists on special subjects are compiled upon request.

"Books may be kept for three weeks and are subject for one renewal if not in demand elsewhere. The only expense to the borrower is return postage."

Calvinistic Congress to Meet

A CALVINISTIC CONGRESS will be held (the third of its kind) in Edinburgh, Scotland, from July 6 to 11, 1938. Edinburgh University has put the resources of the New College at the disposal of the congress for its forenoon and afternoon sessions. On two evenings there will be public meetings in the adjacent assembly hall of the Free Church of Scotland. The general theme before the Congress will be the Reformed Faith in its ethical consequences to the individual and to the family; also to society as organized not only in Church and State, but as finding expression in knowledge and theology, and in economics and in art. In order that the Congress may be truly representative, helpful to those in attendance, and of reflexive value to the Churches, all the Churches of the Reformation are being invited to send delegates, and to let the names and credentials of delegates be soon made known to the executive. A hospitality committee is hopeful of being able to do much for the comfort of delegates. The secretary is Lieut. Colonel W. Rounsfell Brown, and the congress office is at 15 North Bank Street, Edinburgh.

1940 Convention World's Sunday School Association

THE 1940 Convention of the World's Sunday School Association is to be held in Durban, South Africa, according to the unanimous decision of the North American Administrative Committee of the association at its meeting in New York on October 19. The formal invitation to hold this convention in South Africa was accepted at the last World's Sunday School Convention in Oslo, Norway, in July, 1936. The invitation was extended by the South African National Sunday School Association and was supported by the Sunday School Committee of the Dutch Reformed Church and the Episcopal Church of the Province of South Africa. The date recommended for the convention is July 22-28 in order to fit the convention trip with the vacation period both in South Africa, Great Britain, Canada and the United States from which countries the largest body of delegates will come. It is anticipated that there will be approximately 2,500 delegates, not less than 1,000 of whom will come from overseas. Circulars regarding the convention are now being prepared and will be ready for distribution early in 1938. They may be obtained from the headquarters of the World's Sunday School Association, 51 Madison Avenue, New York City. Former World's Sunday School Conventions have been held in Oslo, Rio de Janeiro, Los Angeles, Washington, St. Louis, London, Glasgow, Zurich, Rome, Jerusalem and Tokyo.

Leaflets Against Evolution

THREE valuable pamphlets on evolution have just been issued by the International Christian Crusade of Toronto. They are written by a Christian physician, whose name is not given. The first two contain twelve pages each and the last four pages, and they are Numbers 1, 2, and 3 in the "Evolution Series."

The particular value of these pamphlets lies in the fact that they are written without bitterness by a physician who understands the theory of evolution, but who marshals against it the latest findings of true science and the teaching of the Word of God. In the first pamphlet he shows the fallacy of the five fundamental premises of evolution. In the second he gives quotations from over forty well known scientists which tend to undermine the theory of evolution. In the third he discusses the three fruits of evolution,—world-wide revolution, atheism, and war,—in the light of Scripture.

The three leaflets may be had for 10 cents (not 10 cents each, but 10 cents for the three) from the International Christian Crusade, Room 404, 366 Bay Street, Toronto 2, Canada.

LETTERS TO THE EDITOR

(Continued from Page 211)

papers. I hope to subscribe for the *Evangelical Quarterly* in the near future.

Just a suggestion if only a suggestion.

Wouldn't it be possible for your paper to have a somewhat long series of fundamental doctrines of the Christian Faith discussed in a way that *De Heraut* and *The Banner* of the Christian Reformed Church have been doing? I mean a popular discussion without too much of technical phrases, so that the common layman may be able to understand. It seems to me that profundity need not be sacrificed. I know how much I enjoyed the articles of Prof. Lorraine Boettner. I enjoy the articles of the editor immensely also. But in the latter articles there was more of a polemic note, perfectly proper and even necessary for editorials in order to enlighten the people as to the conditions, *present-day* conditions and current events in the Church, but for an educational long range policy, I deem the former method by far the best. We need with calm and full assurance to expound the great doctrines of the Reformed Faith. People must feel that the mighty momentum of the Word is back of these doctrines. The premillennial schools have attempted that and people have amazingly been won by that method to their views, though erroneous. I feel we must steal their thunder. I have used these tactics and methods in my own church with very gratifying results.

My prayer is that God may use CHRISTIANITY TODAY further to champion the Reformed Faith to his glory and to blessings of men.

Yours appreciatingly,
H. F.

News in Nutshells

Heretical Report by Anglican Commission

A REPORT on religious doctrine which took twenty prominent leaders of the Church of England fifteen years to complete was made public January 14. Some of the findings which must cause grave concern to the believers in that Church follow:

The Bible—"Its authority must not be taken as prejudicing conclusions of historical, critical or scientific investigation in any field."

Virgin Birth—Historical evidence is "inconclusive." This was one of the many things the members split on, with the Archbishop of York, who headed the Commission, reporting that he accepted as historical fact the Lord's birth from a Virgin Mother, and his physical Resurrection from the tomb.

Evolution—The Christian doctrine of Creation "leaves abundant room for a variety of theories as to the evolution of the world," and the universe "depends upon the Creative Will of God."

Miracles—The commission was divided on whether they occur, but agreed that God "could do" them if He "would." Some held he would not wish to perform them.

Angels and Demons—"It is legitimate to suspend judgment" or treat them "symbolically."

Resurrection—Jesus' rising from the dead, "however explained," is to be understood to have been an event as real and concrete as the Crucifixion itself and an "Act by God wholly unique in human history."

Baptism—A vital ordinance of the New Testament.

The Future—"We shall have means of recognizing each other in future life."

Papal claims—The Church of England still is bound to resist claims of Papacy but "some of us" envisage a reunion of Christendom under leadership such as "a Papacy which renounced some of its present claims." Other members of the commission hoped for a reunion "by a more federal type of constitution which would have no need" for such leadership.

The Church Association founded by evangelical churchmen who favor simplified forms of worship and oppose ritual of the High Church Section speaking through its secretary remarked:

"The commission has incubated a report which is merely an addled ostrich egg, for they disclaim the idea of defining what doctrine is permissible in the Church of England. According to the Archbishop's Commission, you can think what you like and still be Christian."

Boston, Massachusetts

TODAY only three per cent of its population is Protestant—forty years ago, 33½ per cent.

An Approach to Young Men

E VANGELISM, a bulletin of evangelistic work in the Church of England, makes mention of an interesting method adopted by a clergyman to get into definite contact with young men who were attending his church. He sent out a letter to them suggesting that they probably had questions which they would like to ask or discuss, and suggesting that they might meet from time to time. About fourteen replied, some saying they were fogged by modern ideas on the Bible. Frequently the questions take up the whole time. They include queries about difficult verses in the Sunday lessons, the Virgin Birth, and apparent inconsistencies in the Scriptures.

Presbyterian Church U. S. and the China Crisis

I N A recent article in *The Presbyterian of the South*, Dr. C. Darby Fulton says:

"If one had deliberately planned a war in China to interfere most directly with the China Missions of the Presbyterian Church in the United States, he could not have accomplished this more thoroughly than has been done by the warring forces in the Far East.

"The territory of our Mid-China and North Kiangsu Missions lies between the upper and lower jaws of the huge monster of war. The upper jaw is gradually closing down, as the Japanese armies of the north have pressed southward along the Tientsin-Pukow railway to a point barely thirty miles from Tsinanfu, the northernmost center of our work in China. The lower jaw is in the Shanghai-Nanking area, where Japan has massed her strength against the determined resistance of China's courageous army. Already the entire territory of our Mid-China Mission is in Japanese hands, including our stations at Soochow, Kashing, Kiang-yin, Chinkiang and Nanking. The capture of Hangchow also seems imminent. The big 'bite' between the upper and lower jaws includes the entire area of our Foreign Mission projection in China."

The Goal of Communism

T HE *Watchman Examiner* (Baptist) says: "Some preachers advocate the social gospel so far as to look with approval on communism. They should ponder this pronouncement of the Commissar of Education of the Soviet Republics: 'We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor. What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We have done with the kings of the earth; let us now deal with the

kings of the skies. All religions are poison. They intoxicate and deaden the mind, the will and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality.'"

Dr. Turck's Conception of the Church

D R. CHARLES J. TURCK, Secretary of the Board of Christian Education, Presbyterian Church, U.S.A., preaching on January 10th, in New York, outlined what he considered the five fundamental duties of the church if it is to minister effectively to all the needs of mankind.

"The first and foremost duty of the church is to help lift the curse of war," he said. "Secondly, in industrial relations, it should try to bring about justice and fellowship. The third duty is in the matter of race relationships—to rid the world of the horrors of racial discrimination. Fourthly, the church should do its utmost to cooperate with the schools, Y. M. C. A.'s and other character-building organizations in the community. Lastly, it should actively combat all anti-social businesses.

Southern Methodist Salaries

D R. GEORGE L. MORELOCK, speaking at the annual meeting of the Board of Lay Activities of the Southern Methodists, held at Lake Junaluska last August, gave some "staggering facts" which the efforts of the Board had brought to light. He said: "Among these facts are that one-half of the ministers of the M. E. Church, South, are inadequately supported; a low tide of giving to the benevolences; approximately 65 per cent of the members not enlisted at all; a large per cent of the Church's ministers know apparently little of church finance and all kinds of duplication and overlapping in financial methods." Of the 6,181 pastoral charges studied, according to Dr. Morelock, 710 are paying their pastors less than \$500; 1,863 between \$501 and \$1,000; 69 per cent of the pastors of Southern Methodism receive a salary of less than \$1,501.

The Mississippi conference of the Methodist Episcopal Church, South, in session recently, set a minimum salary of \$1,000 annually for unmarried ministers with a married man's scale set at \$1,200 annually.

Funds to provide the minimums will be raised through a plan whereby ministers in the higher salary brackets will join with their churches in donating a small percentage of the pastors' salaries. The funds will be pooled and payments to those whose salaries must be supplemented will be made from it.

Jews in Palestine

T HE Jews of Tel Aviv, the new all-Jewish city in Palestine, have appropriated five hundred dollars to combat Christian missionary activities among Jewish children.

Campaign for Princeton Seminary

DR. HENRY S. BROWN, vice-president of the Presbyterian Theological Seminary at Princeton, has sent a letter to the alumni asking their cooperation in a campaign to raise \$3,000,000 "to honor 125 years of history and to furnish the new president of the trustees, Dr. Robert E. Speer and the new president of the Seminary, Dr. John A. Mackay, the tools with which to realize dreams and plans for the next hundred years."

"Rising Tide"

THE Oxford Group has just bought out a new journal patterned after *Life*. The editors state that the magazine is appearing "in 10 countries, 9 languages, and more than a million copies. It seeks no financial profit; it makes no appeal for funds; it desires to promote no special group or interest." We are informed that the magazine was "put together by men and women who are new to pictorial journalism, most of them being in the business or professional world; and they have volunteered their time without compensation, many of them working both night and day to put into action an idea—to present in pictures the answer to the riddle of life and the unrest of modern nations; the answer as they have seen it demonstrated by a Rising Tide of men and women who feel that if you want to see the world different, the only place to begin is with yourself."

"United Front" Hit by British Churchmen

A PRESS report from London states that a number of Anglicans and Free Churchmen, occupying official positions, have repudiated the "United Christian Front" formed by a number of British Churchmen and dissenters, to cooperate with Roman Catholics in order to combat what they have described as the "Red menace to Christianity" in Spain.

The Archbishop of York is among those signing the repudiating statement, which reads as follows:

"Attention has once more been drawn to the 'United Christian Front' by the withdrawal of a leading layman who was among the signatories to its manifesto.

"Some of us who are especially eager to promote Christian unity and cooperation felt unable to associate ourselves with this newly initiated movement, because it is concerned with the Spanish conflict and adopts a view of it which seems to us ill-founded. Reference to Spanish history completely dispels the idea that anti-clerical outbreaks in Spain must be promoted by Communism, for they were familiar long before the day of Karl Marx.

"We regret that so admirable an inspiration as the union of all Christians in resistance to the enemies of the Gospel should be bound up with judgments on contemporary

events which are certainly precarious and to us appear mistaken."

"The question arises whether or not the church, controlling so many human relationships, would become a totalitarian body. If it aimed at political power this would indeed become a very dangerous possibility. However, Protestantism aims only for moral supremacy.

"I do not believe we can look to the Scriptures for solutions to such complicated problems as the Spanish war or industrial strikes. Conditions have changed since the days of Christ. But human nature hasn't changed, and in problems of the heart and human attitudes the authority of the Scriptures is supreme, now as ever."

Survey Finds Collegians 88 Per Cent Religious

ALTHOUGH it is reported to be illegal in nine states to inquire into the religious preferences of students, the Council of Church Boards of Education late in 1937 completed a religious survey which reached 91.9 per cent of all students in American colleges and universities. According to Dr. Gould M. Wickey, the council's general secretary, the students number 828,071, and attend 1,340 institutions of higher learning. A total of 88.3 per cent of all American college students have a definite interest in religion and the Church, it is indicated by the survey of the 1,340 institutions. Of the 828,071 students 88,473 expressed a preference for the Presbyterian Church. The highest number, 156,423, stated that they were Methodists. Catholics followed, numbering 122,786, and the 99,219 Baptists were third, with Presbyterians fourth. Next, in order, came adherents of the Congregational and Christian Churches, Protestant Episcopalians, Lutherans, Hebrews, Disciples of Christ and Christian Scientists.

World's Jewish Population

THE total number of Jews in the world at the beginning of the present year was, roughly, 16,000,000. Of that number about one-half reside in a group of adjacent countries—Poland, Lithuania, Latvia, Austria, Czechoslovakia, Hungary, Rumania, and European Russia. In this region the Jews constitute fewer than 6 per cent of the total population.

Some 4,500,000 live in North America, where they constitute nearly 3 per cent of the total population. In the Arab countries the Jewish percentage is also 3. In Palestine it is 32 per cent—420,000 in a total population of 1,300,000; in Iraq 2.5 per cent, in Syria less than 1 per cent, in Arabia 0.4 per cent. The Jews in Egypt and Turkey together with those in the neighboring countries number some 700,000.

Accepting Joseph Jacob's estimate of Jewish population for 1900 of 11,275,000, the number of Jews has increased by 42 per cent in the course of thirty-six years, but there is evidence that the rate of increase

among Jews in practically all parts of the world has begun to decline sharply, and that in some parts, leaving out the influence of emigration and immigration, an absolute decline has set in. This is due to the fall in the birth rate, which in recent years has been greater than the death rate. Taking into account the three factors of fertility, mortality, and age constitution, it is likely that the Jewish population will soon reach its maximum and then begin to decline, but it is reasonable to anticipate that the total Jewish population will reach 18,000,000 before decline sets in.

It is interesting to recall that the Jewish population in the Roman Empire at the time of the death of Augustus, A. D. 14, numbered 4,500,000, and constituted one-twelfth of the total population. If they had remained in Europe and multiplied at the same rate as the European population as a whole, they would today number some 75,000,000.—*Palestine* (organ of the British Palestine Committee).

Thankful for Leprosy

LEPROSY is the last thing for which most people would be thankful, yet at the watch night service at Culion Leper Colony the following testimony was given: "I thank God Almighty for having made me a leper because in this place I have found my Lord and my Redeemer. I have tried to find joy, peace, and contentment from what the world had to offer, but all ended in bitter disappointment. In Jesus I have found my salvation and real contentment."

—*Int. Review of Missions.*

British Analysis of "Re-Thinking Missions"

A RECENT conference of forty denominational mission boards in Great Britain, pointed out how Modernism has repudiated the first principles upon which all real Christian churches rest by putting the spirit of the present age in place of the Bible. A prominent speaker singled out the American volumes issued under the title, "Re-Thinking Missions," to illustrate his meaning. He said that the Christian missionary is in these volumes set forth as "a fellow-searcher with the heathen in striving after a true knowledge of God." Dr. Micklem added that this means that "the Gospel is accommodated to the materialism of the age, and the sentimentalism of the Protestantism that has lost its faith." He continued, "We are not redeemed by the genius of Jesus and our pure devotion to the divine will, but by the passion and resurrection of the Son of God. The stupendous fact is that God was made Man for our salvation, and no religious syncretism can supersede that fact."

Since Prohibition

IT IS stated that there is 300 per cent more drunkenness now than during prohibition.

News Notes on German Church Situation

The health of Pastor Niemoller, who has been in prison for five months, is causing anxiety. It is reported that he has recently had several fainting spells, caused, it is thought, by being required to do physical work beyond his strength.

Bishop Muller, speaking to German Christians, after suggesting that the Church should be eliminated from the life of the German people, affirmed that the Communion wine was the symbol of the eternal blood coursing in German veins; the bread, symbol of the fruits of the German soil."

The *Religious Digest* states that Adolf Hitler does not approve of the New Testament and proposes to make another attempt to write it as it "should be." The former effort called forth only ridicule, and so he purposes to give this one close personal supervision. He has had a number of ministers arrested because they prefer the gospel given by Jesus, Matthew, Mark, Luke, John, Peter and Paul, to that written by Chaplain Mueller even though filled with misspelled words and poor grammar.

A "program for the future of the German Church" which proclaims a State religion and confiscation of all church property by the State, is announced in a December issue of the Nazi periodical, the *Schwartze Korps*. The program follows:

(1) Germany proclaims a State religion to which all citizens, without exception, are obligated. This new religion is based on the "revelation of God in nature, and in destiny, life, and death of the peoples."

(2) The churches will be permitted to exist as purely private institutions if they subordinate themselves in sermon and teachings to the basic doctrines of the general State religion.

(3) The State refuses all cooperation with the churches. It removes its protection from them and refuses the financial support hitherto paid to them.

(4) The State confiscates all church property on the grounds that "this property was created through the joint cooperation of all citizens and in a period when State and Church were still an entity." Convent schools and institutions and monastic settlements will therefore be disbanded.

(5) Religious instruction in the churches will be conducted in the service of the State religion and will be given by teachers that have left the churches. In exceptional circumstances special instruction can be furnished for children remaining in the Christian Church by teachers who are "ecclesiastical professionals."

According to the *Neue Zuercher Zeitung*, the announcement of this "program" has aroused great excitement in Germany. The paper points out the sorry situation of

the remnant churches of the future without church buildings, institutions, and most of its personnel, existing only on uncertain tolerance and suspect as "the carriers of subversive, immoral activities" that "refuse cooperation in the reconstruction of the race community." The Berlin correspondent of the paper sees little alternative between exile and martyrdom for the Churchmen who remain Christian. It is believed that this will be the program the government will follow while indulging in many denials that it is doing so.

The *Hebrew Christian* tells of an effort to be launched in America to raise funds to be used for the care and education of the children of Christian refugees from Germany. The fund-raising campaign is to be conducted by prominent evangelical leaders. Dr. W. E. Biederwolf, American evangelist and Director of the Winona Lake Bible Conference, is to be chairman of the Campaign Committee, and other leaders associated with him and supporting the effort will be Dr. Harry Ironside, pastor of the Moody Memorial Church, and Dr. Oliver Buswell, President of Wheaton College. The plan is to educate the children in sound evangelical schools in Great Britain, and the American Committee is seeking the cooperation of the International Hebrew Christian Alliance in the matter.

College Paper Urges Theology

THE *Daily Maroon*, official University of Chicago paper, in an editorial, charges that "students are disgracefully ignorant of the creeds which moved their ancestors to the depths. . . . Most religious groups have become little better than social organizations. They shy away from theology. Yet it is a poor sort of religion that consists of good wishes without any intellectual basis."

To Evangelize Free State

THE Irish Evangelization Society is sponsoring a route march through Ulster in 1938, visiting each town and village, holding open-air services, and leaving an attractively printed portion of Scripture at every house on the roadside.

Chinese Ambassador Witnesses to Christ

M. R. C. T. WANG, the Chinese Ambassador to the United States, is a Christian and a Christian who hears witness to his faith. The press quotes him as saying:

"Sometimes I think I am the poorest of all Christians, unworthy to unlatch the shoes of many I know who live close to Christ. Yet I am trying to be a Christian who works at it. I have a pew in my church at home and I sit in it regularly. I take time out to talk over my political moves and statecraft with Jesus Christ. I think that needs to be done in China and in America, and in diplomatic circles 'round the world. We all need to listen for the Voice. I have been playing the royal game of statecraft now for a good many years, as foreign minister and prime minister, and minister of this or that, not one of which is as important as being a good minister of Jesus."

Unbelievers Both

ULDOUS HUXLEY, an English novelist, grandson of Thomas Huxley, on a recent visit to Philadelphia, made a plea for a new religion—a common belief in the "unity underlying diversity."

It can be carried on, he asserted, by small groups who have previously proven effective carriers of simple creeds, such as the monastic orders and the Quakers. Pinned down to naming a concrete form the new religion he advocates would take, he pointed to the co-operatives of Denmark as an example.

Rev. Leslie Weatherhead, the City Temple, London, who recently preached in some of our churches in this country, in an article in the *Christian World* says: "To my mind, we do not know yet what Christianity really is, for we have never adequately seen it in the perspective of the truth which other religions undoubtedly reveal. The Christianity we know now cannot be the final religion for the world. The final religion for the world will be a Christianity which includes the truth of every religion."

Roman Catholics Increase

THE Roman Catholic population in the United States now numbers 20,959,134, an increase of 3,305,106 in ten years. There are 125 bishops and archbishops and 31,649 priests.

Native Indian Christians

INDIA has her face turned towards Christ, but there are only nine missionaries to every million of her people, and in her 670,000 villages, Christians reside in not more than 70,000. Foreign enterprise cannot overtake this colossal task; in the last analysis it must be done by India's own Christian people. Nevertheless, the missionaries can contribute a spiritual experience, Christian wisdom, and a brotherly fellowship, which the Indian Church vitally needs.—*World Dominion Bulletin*.

IN THIS ISSUE:

EDITORIALS:

The Christian View of the Future	197
Dr. Francis L. Patton's View of the Bible	198
The Peace of God	200
Clarence E. Macartney	
The Abrahamic Covenant and the Baptism of Infants	202
E. E. Bigger	
Pacifism and the Bible	204
A. N. Fraser	
"Not As I Will"	207
Abraham Kuyper	
Book Reviews	209
Letters to the Editor	211
News of the Church	213
News in Nutshells	218