

CHRISTIANITY TODAY



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

SAMUEL G. CRAIG, Editor

H. McALLISTER GRIFFITHS, Managing Editor

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Editorial Notes and Comments

"EVANGELICAL"



THE *Christian Century*, in its issue of January 18th, attempts an editorial reply to a correspondent who inquired as to the meaning of the word "evangelical" as applied to an individual or church. A more floundering reply it would be difficult to imagine. That the reply is so unsatisfactory finds its explanation, if we mistake not, in the fact that our contemporary feels constrained to define the word in a way that will make it possible to employ the word to describe its own position. As a result it ascribes

a meaning to the word quite other than its historical meaning.

It begins by saying that evangelical is an "ex parte word like 'heretic,' 'orthodox' and 'bigot'" and ends by saying that "to be evangelical is nothing more or less than to be a Christian." The opening statement is equivalent to saying that it is a word without definite meaning. The closing statement has meaning only if we are agreed as to the meaning of the word "Christian." Such statements, therefore, throw no light upon what is meant when we speak of an "evangelical" Christian or an "evangelical" Church.

As a matter of fact, as *The Christian Century* rather grudgingly admits, the word has been employed historically to designate a type of individual or church distinguishable on the one hand from the Roman Catholic and on the other from the Unitarian. For instance the third volume of Dr. SCHAFF's great work "The Creeds of Christendom" is entitled "Evangelical Creeds" and an examination of its contents shows that it contains all the creeds of Protestantism other than those of the Unitarian type that appeared before its publication. This means that as over against the Roman Catholic the Evangelical rejects its sacerdotalism and maintains the immediacy of the soul's relation to God in the matter of salvation. But it means also that as over against the Unitarian the Evangelical rejects its doctrine of salvation by works and maintains the soul's dependence on the grace of God and the grace of God alone for salvation. Hence the word is used in its historical and proper meaning only when it is used to designate those whose religious experience is grounded in the following convictions: (1) that the relation between the soul and God is immediate; (2) that the soul is dependent on God and on God alone for salvation, that nothing that we are and nothing that we do enter into its grounds; and (3) that the salvation that the soul receives as a free gift from God was made available through the incarnation and atoning death of the Second Person of the Trinity.

The Christian Century came near to expressing the only proper meaning of the word when it referred to the fact that "we find the word 'evangelical' used with reference to a type of religion

which stresses the inner and personal experience of salvation, holds fast to a theology which is essentially Nicene with reference to its view of God and Augustinian in reference to its view of man and his sinful estate, and resists on the one hand the institutionalism of Catholicism and on the other the rationalistic individualism of liberal theology."

The Christian Century no doubt holds to the first of the three convictions mentioned above. It has no sympathy with sacerdotalism. It, however, rejects the second and the third of these convictions, and thereby advertises the fact that it has no right to call itself evangelical. Men may or may not approve of its position but it should be clear to all that it is not an organ of Evangelicalism.

THE EVANGELICAL QUARTERLY



SINCE the discontinuance of the *Princeton Theological Review*, as a result of the reorganization of the Seminary in 1929, there has been no publication in this country having as its aim and purpose a scholarly exposition and defense of the Reformed Faith. This does not mean, however, that such a publication is not available. Fortunately "*The Evangelical Quarterly: A Theological Review, International in Scope and Outlook, in Defence of the Historic Christian Faith*" was launched in England

shortly before the discontinuance of the *Princeton Review*. Under the able editorship of Professors JOHN R. MACKAY and DONALD MACLEAN of Edinburgh it has gone on from strength to strength so that it is recognized today as the one publication that discusses in scholarly fashion, from the standpoint of the Reformed Faith, the issues that are being raised in the realms of history, philosophy, theology and scientific research. It seeks not only to defend and propagate the Reformed Faith in the face of assault and misrepresentation but to bring the strength and comfort of its Biblical and historic system to the relief of prevailing religious and social distress. Its associate editors include Professors G. CH. AALDERS of Holland, O. T. ALLIS of America, A. LECERF of France, DuTOIT of South Africa and Drs. W. KOLFFHAUS and E. C. UNMACK of Germany and England respectively. It is published by James Clarke & Co., Ltd., 9 Essex Street, London, W. C. 2, price ten shillings per annum. It may be obtained through Wm. B. Eerdmans Publishing Co., 234 Pearl Street, N. W., Grand Rapids, Michigan, price \$2.50 per year, seventy-five cents per copy.

We take pleasure in commending *The Evangelical Quarterly* to the more scholarly of our readers. It seeks to do in scholarly fashion what we are attempting to do in more popular fashion. It is rendering an important service to the cause of Calvinism throughout the world and should have the support of those who value our Reformed heritage.

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"THE LOOTING OF A LEGACY"



UNDER the above title Mr. J. N. STURK, a lay-preacher of the United Church of Canada, has written a 122 page booklet in which the current teachings of that Church are contrasted with its statutory creed with the purpose of showing that the former differs from the latter so radically as to warrant his charge that the legacy of doctrines and property which the United Church of Canada received from its predecessors is in process of being looted.

The opening chapter contains the doctrinal basis of union, or statutory creed of the Church, which consists of the "XX Articles, The Apostles' Creed, The Athanasian Creed, and the Nicene." The remaining chapters consist for the most part of extracts from the writings of leading ministers and professors of the United Church of Canada, taken in large part from *The New Outlook*, the official organ of the United Church of Canada. Mr. STURK has small difficulty in showing that the divergence between the statutory creed and the current teachings of said Church is nothing less than appalling—so appalling as to compel the belief that while the former is fundamentalist the latter is unblushingly modernist. We could wish at times that Mr. STURK had been a little more restrained in his choice of words—true as it is that it takes unpleasant words to describe unpleasant things—but that he successfully defends his main contention there can be no reasonable doubt.

Mr. STURK writes from the viewpoint of an enthusiastic adherent of the United Church of Canada, not of the "continuing" Presbyterian Church. "The author of this pamphlet," he writes, "is not, never has been, and never expects to be a Presbyterian. He believes that the XX Articles of the Doctrinal Basis of Union, the Statutory Faith of the United Church of Canada, is superior to the Westminster Confession of Faith and that as a statement of the fundamental principles of the Christian Faith it excels anything ever written since the New Testament was given." This, in our judgment, does not speak very highly for his theological acumen; but it at least makes clear that he is criticising the current teachings of the United Church from within, not from without.

We commend this booklet to the attention of our readers. It calls attention to a process that is going on in churches other than the United Church of Canada. The Presbyterian Church in the U. S. A. is not a stranger to it. It may be obtained from the Berean Bible and Tract Depot, P. O. Box 1901, Winnipeg, Manitoba, Canada (Single copy, \$0.75).

DR. SPEER ON THE LAYMEN'S REPORT



THE *Missionary Review of the World* for January, contained an article by ROBERT E. SPEER entitled "Re-Thinking Missions Examined." This article has been reprinted under the auspices of the Presbyterian Board of Missions and sent to all our ministers. In view of its authorship and the mode of its distribution, this article may be looked upon as reflecting the attitude of at least a majority of the members of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. toward the report of the Laymen's Foreign Missions Inquiry as contained in the book, "Re-Thinking Missions."

It is encouraging to note that Dr. SPEER declares that the two major proposals of this Report are "impossible."

The first and most important of these proposals has to do with the doctrinal basis of missions. Dr. SPEER's judgment of the doctrinal basis proposed in the Report finds expression in the following:

"This construction of Christianity and of its relation to non-Christian religions and this conception of CHRIST and His person, place and nature as a teacher and example and spirit, with no avowed acceptance of CHRIST as God or as Redeemer or Saviour, and with no witness to the meaning of His death

and the significance of His Resurrection, are not possible for the Churches which still hold the great creeds, or even the Apostles' Creed, or which base themselves on the New Testament. The unique meaning of CHRIST as the Son of God and the Divine Saviour is to them the very essence of Christianity. That was what Christianity was. Its simple confession was 'Jesus, the Son of God, is Lord.' It is so still. Christianity is not for us the life and teaching of Jesus only, or man's thought of God, or man's search for God. For us CHRIST is still the Way, not a way, and there is no goal beyond Him or apart from Him, nor any search for truth that is to be found outside of Him, nor any final truth to be sought by a universal religious quest, except it be sought in Him who is the Way, the Truth and the Life. Moreover, Christianity is not what Jesus taught alone, it is what He did as Saviour, by His Life and Death and Resurrection. . . . The only truly authentic Christianity there ever was or ever will be is the Christianity that is both JESUS, the historic Son of Man and Son of God, and the Eternal CHRIST, the risen and ever-living Master and Lord" (pp. 31-32).

The second of these major proposals has to do with the suggested centralized overhead autonomous body of control—a proposal that Dr. SPEER rejects not only on the ground that it is undesirable in itself but on the ground that the great mass of missionary givers would not give to an agency operating in harmony with the motives and methods advocated in this Report "not because of denominational narrowness but because of uncertainty as to the evangelical basis and evangelistic purpose of the new body" (pp. 36-38).

It is also heartening to read Dr. SPEER's spirited defense of the missionary personnel, of the missionary churches as a vital factor in spreading Christianity, and of evangelism (by word as well as by deed) as central to the missionary enterprise. Incidentally we have been pleased to note that Dr. SPEER points out that the Report suffers from the narrowness and partisanship it condemns in others, that it is written from an inadequate historical background and that it is not really a laymen's Report ("only three members would class with the type of business laymen to whom the newspapers and the popular impression attribute the Report," p. 11). It is also interesting to note that Dr. SPEER accuses the Laymen's Mission Inquiry of having acted unethically in the matter of the "publicity releases" it gave to the press previous to the presentation of the Report to the Mission Boards.

Dr. SPEER's article contains so much that we approve that we regret that we cannot give it our unqualified approval. It seems to us, for instance, that Dr. SPEER bends backward in what he says in appreciation of the spirit and purpose of this Inquiry and Report. He even speaks of it as a "friendly criticism of the work of foreign missions." It looks as though in this connection Dr. SPEER had allowed himself to be unduly influenced by the fact that some of those responsible for this Inquiry and Report are among his "best and dearest friends . . . known and loved for many years" (p. 7). PAUL did not so speak of the attack that the Judiazers (who were more orthodox than the authors of this Report) made from within upon his work as a missionary.

It seems to us also—not to mention matters of lesser importance—that Dr. SPEER is unduly frightened at "the dreadful peril of divisiveness with which this Report is charged" (p. 59). How one who sees the real nature of this Report as clear as Dr. SPEER does can speak of the "peril of divisiveness" in this connection we are at a loss to understand. According to Dr. SPEER himself: "The Report not only does not commit itself to the position of the New Testament and of the faith of the Church with regard to the deity of CHRIST and the meaning of His death and the great facts of the Incarnation and Resurrection, but it makes clear that the Report is not based on this position" (p. 29). It seems incredible that he should want missions continued under conditions of cooperation between those who accept and those who reject the faith of the Church as set forth in the New Testa-

ment. There are things more dreadful than divisiveness—disloyalty to JESUS CHRIST as LORD and Saviour for instance. There seems to us scant warrant for Dr. SPEER to say that “into many missionary groups that had found without compromise a happy basis of cooperation, the Report has already driven a plowshare of division” (p. 59). Such a statement would be plausible if the Report had had its origin from without the Church; but inasmuch as it originated from within it seems clear that it has merely revealed the depth and width of a division that existed previous to the appearance of the Report. What is more, the appearance of this Report from within indicates that what Dr. SPEER calls “a happy basis of cooperation” had been gained at the cost of compromise. The very Board of which Dr. SPEER is the senior secretary has an Auburn Affirmationist as its Candi-

date Secretary. The same Board has Mrs. PEARL BUCK as one of its missionaries and there are good reasons for thinking that many of its missionaries are more or less in sympathy with her position. Indeed we will hardly go far wrong if we substitute the word compromise for the word self-interest in the language of the Report (p. 17) and that say that the trail of compromise within the organization lies like a sinister shadow over many phases of mission work within our purview. What Dr. SPEER calls “the dreadful peril of divisiveness” is the one thing about the Report that enables us to cherish the hope that its ultimate effect may be wholesome. The logic of Dr. SPEER’s theological position is clearly against maintaining the *status quo*. What is needed, it seems to us, is a house cleaning. Otherwise division would seem to be inevitable.

The Editor's Page

ATTITUDES AND DOCTRINES



It is often said or implied that while modernists and evangelicals differ as regards doctrines their attitudes toward CHRIST are essentially the same. Such a representation is unwarranted. The consistent modernist and the consistent evangelical—we are not now thinking of the half-way specimens of which there are many—differ radically not only in what they think about CHRIST but in the attitude they assume toward Him. Radically different conceptions about CHRIST necessarily involve radically

different attitudes toward Him. Head differences necessarily express themselves in heart and hand differences. When modernists and evangelicals join in singing, “Blest be the tie that binds our hearts in Christian love” they are no more at one than when they join in repeating the Apostles’ Creed.

It is so obvious that doctrinal differences involve attitudinal differences that we are at a loss to understand how anyone can maintain the contrary. How is it possible, for instance, for those who deny the deity of CHRIST to assume the same attitude toward Him as those who affirm His deity? The attitude of worship is natural for the latter, impossible for the former. Again how is it possible for those who look upon JESUS as one who not only died but remained dead to assume the same attitude toward Him as those believe that He is alive and energizing in the world today more potently than in the days of His flesh? Fellowship with the living CHRIST is natural for the latter, impossible for the former: and yet the nerve, the inspiration, the secret of Christianity’s influence in the world has been the fact that it has directed men to a living CHRIST as one with whom they could have fellowship, to whom they could pray, in whom they could put their trust, upon whom they could build their confidence—whether for this life or for the life to come. Yet again how is it possible those who think of JESUS as only a teacher and example and who value Him only because of the ideas and ideals that He taught and exemplified to assume the same attitude toward Him as those who think of Him not only as teacher and example but as Redeemer and who value Him most of all for having redeemed them from their sins by His blood, dying for them upon the cross? It is natural for the latter, impossible for the former, to assume the attitude toward CHRIST which finds expression in the great jubilation of the Apocalypse: “Unto Him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priest unto His God and Father; to Him be the glory and the dominion forever and ever. Amen.” Surely in the very nature of the case the differences between modernists and evangelicals are not only doctrinal but attitudinal.

The full significance of what has been affirmed will be hidden from the reader unless he realizes that in the last analysis our salvation hinges on the inner attitude of our souls to CHRIST

rather than what we think about Him. But while the thing most vital is the inner attitude of the soul to CHRIST yet it should never be forgotten, as we have sought to point out, that the nature of our inner attitude toward Him is inextricably bound up with our thoughts about Him. The intellectual element is always present. It is impossible to assume any attitude toward CHRIST whatever without some knowledge of Him. It is impossible to assume a right attitude toward Him without some measure of right knowledge about Him. It is quite true that right knowledge does not necessarily result in a right attitude; but that does not alter the fact that a right attitude is impossible apart from some measure of right knowledge about Him. The tragic element in the situation is not only that modernists have false conceptions of CHRIST, but that with their false conceptions of CHRIST it is impossible for them to assume a saving attitude toward Him, as this matter is understood in evangelical circles. The differences between modernists and evangelicals would be comparatively unimportant if they were confined to the sphere of the intellect; but when it is seen that they are never so confined, that they always include a difference in attitude of soul toward God and JESUS CHRIST, it becomes clear that their importance can hardly be exaggerated inasmuch as they concern a matter of weal or woe, of life or death, of heaven or hell. Our opposition to modernists is rooted only secondarily in our conviction that they are teaching men false conceptions of God and man, of CHRIST and the Bible. It is rooted primarily in our conviction that they are leading men astray as regards the way of salvation. They say to men desirous of knowing what they and other must do to be saved, “This is the way, walk ye in it,” and, lo, the way in which they direct their steps is a way that leads to destruction.

No one maintains that doctrinal soundness is enough. That is a form of intellectualism of which evangelicals are sometimes accused but of which no true evangelical has ever been guilty. With one voice they maintain that a man’s conception of CHRIST and of the plan of salvation may leave nothing to be desired, and yet the man himself have no part or lot in the Christian heritage. What is more they have ever affirmed that a man may have an inadequate and in many respects faulty conception of CHRIST and the plan of salvation and yet be a true Christian and as such an heir according to the promises. Evangelicals have not indeed supposed that ignorance or error is a slight fault, still less a desirable characteristic, but neither have they maintained that only the wise are called, that our salvation hinges on the correctness of all our intellectual constructions. They have held rather that it hinges on the inner attitude of the soul to CHRIST. Where men have the right inner attitude of soul toward CHRIST they will be saved, despite their faulty or inadequate conceptions, because CHRIST is a living reality who is able to save and who does save all those who put their trust in Him, even though their faith be weak and wavering and insufficiently informed.

The Laymen's Report as Seen Through Japanese Eyes

By Goji Tanaka, Th.M.

[The Editors feel privileged to publish these translations by Mr. Tanaka, who is a brilliant graduate student in Westminster Seminary. Mr. Tanaka is a graduate of the Kobe Chuo Shingakko, the Seminary of the Church of Christ in Japan. He spent one year in graduate study in Princeton Seminary, before coming to Westminster.]



AMERICAN Christians will, perhaps, be interested in Japanese non-Christian appraisals of the work of the "Appraisal Commission" of the Laymen's Foreign Missions Inquiry. If the Commission really expected that non-Christians of Asia would welcome its suggestion of a union of religious forces to fight materialism and atheism, it would seem to be approaching disappointment. Two quotations follow,—taken from the *Fukuin Shimpō* of October 13, 1932, which repeats the comments of two influential Japanese newspapers.

First, from the Tokyo *Nichinichi* of October 6, 1932:

"Though the Protestant missionaries from the U. S. A. to Japan, China and India have rejected, up to this day, the non-Christian religions in the Orient, such as Buddhism, Hinduism, Mohammedanism and the others, and propagated Christianity as if it were the Final Religion, lately, as with the spirit of the age, the recent rise of materialistic thought, the high waves of Marxism, Leninism and Russellism have come surging upon the world, and the domain of the Christianity seems to have been considerably checked. Forced by these circumstances, a group of Protestant Missionaries established, lately, a new missionary principle and planned an armistice between Christianity and the Oriental religions to resist hand in hand, Marxism, Leninism and Russellism, which are the common enemies of all religions. A formulation of this new missionary principle was published by the Laymen's Inquiry of Foreign Missions which was organized with the cooperation of the seven great denominations of Christianity in the U. S. A. And the formulation of this new principle was the result of the investigations by the group that was recently sent to the Orient, under the leadership of Dr. William Hocking, the professor in Harvard University. According to the report of this group, Christianity has, up to this day, engaged in battle against the non-Christian religions in the Orient. But lately, those who oppose all religions have conspicuously increased, especially among intellectual people. The enemies of all religions are now the philosophy of Carl Marx, Lenin and Russell. Further, according to this report, the future task of the Protestant missionaries is to study and understand Buddhism and other Oriental religions and to take the points of excellence of those non-Christian religions into Christianity. This publication demands the great attention of the whole religious world, because it seems to give a revolutionary influence for the future of the Protestant church."

Concerning this, *Yomiuri* (a newspaper—not a Christian paper) expressed an opinion as follows, a few days ago: "The so-called Toyo-shukyo-chosa dan of which John Mott is president has often sent its delegates to China and Japan. And lately, it sent a group of investigators under the leadership of Prof. Hocking of Harvard University, this spring (1932); and thus, at last published the report of their investigations and established the principle of its future missionary work. This group is called "The Laymen's Inquiry of Foreign Missions," but, in fact, it can be properly considered to have a leading influence because of the members of this group who are the outstanding leaders of all Protestant denominations in the U. S. A. And therefore it can be also properly considered that the principle of missionary work which was established on the ground of the investigations of this group, has no little influence on all the Protestant Churches in the U. S. A. and their Mission Boards. For example, as we have already reported, this group had given \$25,000,000 to the various countries in the Near East for religious education. And it is rumoured that this group will send an enormous sum of money to the Far East countries also.

"But what is this new principle of the Christian Missionary work? Christianity has, up to this day, engaged in battle against the non-Christian religions in the Orient. But recently, the philosophy of Marx, Lenin and Russell has come to the front as the common enemy of all religions. Therefore the future task of the Christian missionaries is to study and understand those Oriental religions and take their strong points into Christianity. That is, Christianity should enter into an alliance with the Oriental religions and they should complement each other and thus resist the common enemies, the materialistic movements. This is the so-called new principle. This is called new, but contrary to their claim, this principle was the attitude that was established in Jerusalem Conference several years ago, and this is no new revelation at all. Already at the day of the Jerusalem Conference they showed such a terrible concession, as, that it is possible for Christianity to compromise with Buddhism or other Oriental religions even in its essential principle, maintaining the superiority of Christianity as a mere difference of degree in the sphere of religious science. This principle was reaffirmed by the report of Laymen's Inquiry of Foreign Missions, and was published as a manifesto of their principle."

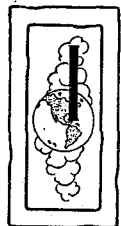
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A New Princeton Apologetic

By the Rev. Cornelius Van Til, Ph.D.,
Professor of Apologetics in Westminster Theological Seminary

A Discussion in Two Parts

Part II



IN his address on "The Remaking of Human Nature" Professor Kuizenga seeks to answer three questions: (a) "What is this human nature which may be remade?", (b) "What is the power which can do this work?", and (c) "How may we know when the transformation is actual fact?". In the last issue of this paper we discussed the answer given to the first question.

We found that the answer Professor Kuizenga gives is scarcely, if at all, distinguishable from the answer given to this question by the evolutionary and idealist philosopher, the negative critic and the Pelagian theologian. We propose now to look at the answers given to the second and third questions.

The second question is of great significance. There are two and only two answers that can be given to it. Christianity says that God through the atoning blood of Christ and the regenerating power of the Holy Spirit must initiate and complete the remaking of human nature. Non-Christian thought says that man can remake himself. The alternative is in itself simple enough.

A difficulty appears, however, when we observe that much of modern idealist philosophy, though giving the non-Christian answer, gives this answer in terminology that resembles the Christian terminology. As an illustration we offer such a book as "Human Nature and its Remaking," by Professor Wm. Ernest Hocking, chairman of the Appraisal Commission sent out by the "Laymen's Foreign Missions Inquiry." Hocking accepts the current evolutionary view of the origin of man. He denies the supernatural at every point in the remaking of human nature. He does not believe in the Christian view of the atonement through the blood of the cross. He has no place for the church's doctrine of regeneration. Yet he uses practically all of the ordinary Christian terminology. For this reason many people are greatly confused. They are tempted to think that idealism and Christianity are in agreement on the interpretation of life.

Now it is upon this confusion between idealism and Christianity that Modernism largely feeds today. Christian theologians ought therefore to flee this confusion as the plague. Their language should, as far as possible, never allow of an idealist as well as a Christian interpretation. The church cries out for a clear-cut, unmistakable testimony to the teachings that distinguish Christianity from an idealism such as that of Hocking.

Yet if Hocking were minded to prove that the church has no reason to complain of the report on missions unless it also complain of the new Apologetic at Princeton he could make out a very good case indeed. As in the answer to the first question asked by Professor Kuizenga there was not a word of man's guilt before God, so in the answer to the second question there is not a word about the removal of that guilt through the atoning blood of Christ. As from the answer to the first question one could not clearly learn that Professor Kuizenga believes that "sin is any want of conformity unto, or transgression of, the law of God," so from the answer to the second question one cannot clearly learn that the removal of sin must be accomplished by Christ's "once offering up of himself a sacrifice to satisfy divine justice." Such omissions are fatal. Brevity cannot be pleaded. If nothing else was said that much should have been said. To omit the fall of man and the substitutionary atonement from a summary dealing with human nature and its remaking makes such a summary as ambiguous as a summary dealing with the differences between the white and the colored race would be if it omitted to tell us that the white race is white and the colored race is colored.

And what is true of the omission with respect to the objective work of redemption is equally true of the omission with respect to the subjective work of redemption. Does Professor Kuizenga believe in the church's doctrine of regeneration? We take for granted that he does, just as we take for granted that he believes in the substitutionary atonement. From the article under discussion, however, one cannot learn clearly that regeneration is necessary for the remaking of human nature. Professor Kuizenga does say that "human nature cannot be remade without the gospel of the grace of God and the present power of the Holy Spirit." This may be given an orthodox interpretation, if taken by itself, but may equally well be given a Modernist interpretation. The Modernist interpretation would, moreover, be more in accord with the context. There is not one spot in this section of the article where it is made clear that the initiation of the work of redemption, in the heart of man, is exclusively the work of God. On the contrary it is said without any limitation or qualification that: "If in the end 'it is not of him that wills nor yet of him that runs,' neither is it of him that wills not nor of him that runs not." Does Professor Kuizenga, in such words as these, teach that in regeneration, as well as in sanctification, man is active? We take for granted that

he does not wish to do this. Such teaching would be out of accord with the Reformed Faith. Such teaching is in perfect harmony with idealism but wholly out of accord with Christianity. Yet Professor Hocking could more fairly interpret the article on this point in an idealist fashion than we could interpret it in a Christian fashion.

To the omissions just discussed we must now add that Professor Kuizenga constantly uses the subjective instead of the objective form of statement in what he says about the remaking of human nature. He speaks of "our faith to Godward," that is to be "the hope of the new man and of the new humanity." Again he says that he does not see how we can love men unless we first love God and how we can love God "unless we believe that he first loved us; unless we believe that he sent his only begotten Son. . . ." Why does Professor Kuizenga put the matter this way instead of saying simply that man and humanity are hopeless unless God has actually sent His Son? Is it in the interest of bringing the old truth in the language of the day? That were laudable indeed. Unfortunately it is the Modernist who prefers the new language because he does not believe in the objective facts of historical Christianity. Consequently an orthodox theologian cannot afford to use the subjective language unless he makes it plain that it is not because he agrees with the Modernist but for some other reason that he uses it. But since Professor Kuizenga has omitted from his summary the most characteristic doctrines of Christianity and has nowhere unequivocally asserted his belief in regeneration, the subjective language only adds to the general confusion and obscurity.

We see then that at the point where we should certainly expect a Christian theologian to indicate clearly the difference between all the schemes of self-salvation on the one hand and Christianity on the other hand Professor Kuizenga has at best been obscure. His trumpet gives forth an uncertain sound that will call no one to war against the mission report or against Buchmanism.

In answer to the third question as to how we may know that human nature has actually been remade, Professor Kuizenga says: "The marks of Christianity in conduct are at least these three, love of the kingdom, zeal for righteousness, and power to overcome the conventionally respectable sins of our day." Professor Kuizenga does not tell us directly what he means by "the kingdom." He only tells us a story of a "Christian minister" a native of India, who came to America, and who, while here, hastened to express his gratitude to "a little ordinary Dutch woman" who had supported him "that he might be educated and become the Christian man he was." Can any one learn from this story whether the Modernist or the orthodox conception of the kingdom is meant? For all the reader can see it may mean just what is meant by the "kingdom" in *Rethinking Missions* when it is there said that perhaps the most perfect way of describing the goal of missions is found in the phrase, "Thy kingdom come."

Again in the section dealing with the "zeal for righteous-

ness" no distinction is made between the righteousness of the "natural man" and the righteousness of the regenerated man. Does Christian character need the righteousness of Christ for its foundation or does it not? We cannot tell from the article under discussion. That we have no right to presuppose that in this section the truly Christian conception of character is meant is plain from the fact that in the answer to the second question there was no clear-cut division made between justification by works and justification by faith.

Professor Kuizenga does indeed say that he does not see how we are to have a zeal for righteousness unless we believe that God has sent His Son into the world; but even here the phraseology is subjective and might as fairly be given a Ritschlian as a Christian interpretation. The net result is that in an age when salvation by character is the motto of Modernism and when blurring of distinctions is the order of the day we have, at best an uncertain sound from the new Apologetic at Princeton.

Finally we note that the same ambiguity meets us in the idea that it is a mark of a true Christian to have power to overcome the conventional sins of our day. We take for granted that what Professor Kuizenga means is that a good Christian may to an extent be distinguished from a poor Christian by a great sensitiveness of his Christian conscience. Yet as far as the article is concerned it is not clear at all that this is meant. Professor Kuizenga has not even made clear to us the difference between a poor Christian and a non-Christian. Many a man who is not a Christian claims to have power to overcome the conventional sins of the day. There are many "good moral" people who are not Christians at all. Yet for all we know from the article they ought to be accounted Christians.

We conclude then that in the answer to the second and third questions Professor Kuizenga has been just as vague as in his answer to the first question. The Scripture quoted near the end of the article would, if interpreted in the orthodox sense, imply those teachings which we have found to be omitted from the article. The mere quotation of texts tends but to confusion. The texts quoted in the article are not woven into the warp and woof of the argument.

We think we have adduced enough evidence to prove that in the present crisis of the church, when we so sorely need to unite the orthodox forces in defence of the true presentation of Christianity, the new Apologetic introduces a split into the orthodox camp by making men waver on the question whether there is any profound difference at all between the idealism of the mission report and the Christianity of the Westminster Confession. Such writing as that of Professor Kuizenga gives aid and comfort to the enemy and paralyzes those who are truly in Christ. We reiterate that the new Apologetic, as it appears in the article now under review, as well as from other articles of Professor Kuizenga, is not merely useless but dangerous to the church.

Notes on Biblical Exposition

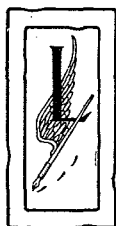
By J. Gresham Machen, DD., Litt.D.

Professor of New Testament in Westminster Theological Seminary

XXV. THE ATONEMENT

"For as many as are of the works of the law are under a curse; for it is written, 'Cursed is everyone who does not abide by all the things written in the book of the law to do them.' But that in the law no one is justified with God is clear, because 'the just shall live by faith'; but the law is not of faith but 'he who has done them shall live in them.' Christ redeemed us from the curse of the law by becoming a curse for us, because it is written, 'Cursed is everyone who hangeth upon a tree,' in order that unto the Gentiles the blessing of Abraham might come in Christ Jesus, in order that we might receive the promise of the Spirit through faith" (Gal. 3:10-14, in a literal translation).

The Curse of the Law



LAST month we began to study Paul's argument from Scripture in defense of the great central doctrine of justification by faith alone. "Abraham was justified by faith, not by works"—so we summarized the Apostle's words—"and those who are of faith, being his true descendants, share his blessing."

This month we observe how the same thing is proved by an argument from the contrary. "It is those who are of faith who receive Abraham's blessing," says the Apostle in effect; "for certainly those who are of the works of the law do not; indeed, far from receiving a blessing, they receive only a curse—a curse from which Christ had to set them free before the blessing could ever possibly come to them" (verse 10-14).

Everyone who depends upon his own accomplishment of the works which the law prescribes is under a curse; "for it is written (Deut. 27:16), 'Cursed is everyone who does not abide by all the things written in the book of the law to do them.'" It is evident that one link is here omitted from the argument. "Everyone," Paul says, "who depends upon his own obedience to the law is under a curse; for the law pronounces a curse upon all who disobey." The argument depends, of course, altogether upon the assumption that no one has obeyed the law. If anyone had obeyed the law, then the curse which the law pronounces upon disobedience would not apply to him.

But this assumption is to Paul so much a matter of course that it does not need to be expressed. Some expositors, indeed, think that it is expressed—in the next verses, where Paul says that when the Scripture declares that "the just shall live by faith" it declares that the just shall not live by his works—in other words, that he has not really kept the law—since justification by works and justification by

faith are mutually exclusive. But it is simpler, and, we are inclined to think, better, to say that the argument in verse 10 is complete in itself and that that argument depends on the unexpressed but obviously valid assumption that no one has really kept the law. The law pronounces a curse upon disobedience; no one has really obeyed; therefore all are under the curse.

Thus verses 11f. are best to be regarded as presenting a separate argument in defense of the thesis that everyone who depends upon his own works is under a curse. The first argument (verse 10) is that since the law pronounces a curse upon disobedience, and since all have disobeyed, therefore all are under the curse. The second argument (verses 11f.) is that since the Scripture says that a man is justified (and attains life) by his faith he cannot possibly be justified by his works, since being justified by faith and being justified by works are mutually exclusive.

Grace vs. Merit

"But that in the law [practically the same as 'by means of the law'] no one is justified before God is plain," because [as Scripture says, Hab. 2:4] 'the just shall live by faith.' But the law is not of faith [does not partake of the nature of faith], but [as Scripture says, Lev. 18:5] 'he who has done them [the commandments] shall live in [or 'by'] them.'" "These words, 'he who has done them shall live in them,'" Paul means to say, "describe the nature of the law. It requires *doing* something. But faith is the opposite of doing. So when the Scripture says that a man is justified by faith, that involves saying that he is *not* justified by anything that he does. There are two conceivable ways of salvation. One way is to keep the law perfectly, to *do* the things which the law requires. No mere man since the fall has accomplished that. The other way is to *receive* something, to receive something that is freely given by God's grace. That way is followed when a man has faith. But you cannot possibly mingle the two. You might conceivably be saved by works or you might be saved by faith; but you cannot be saved by both. It is 'either or' here not 'both and.' But which shall it be, works or faith? The Scripture gives the answer. The Scripture says it is faith. Therefore it is *not* works."

Such is Paul's argument. The law, far from bringing the blessing, brought only a curse. Far from being an aid to salvation, the law in itself was a stupendous obstacle to salvation. It was not merely that salvation had to be obtained in a way that was independent of the law. That is no adequate statement of the case. No, the stupendous

obstacle which the law interposed against salvation had to be overcome before salvation could be obtained.

The obstacle was overcome by Christ. But how was it overcome? Paul now gives the answer, and in doing so he unfolds the inmost heart of the gospel.

"Christ Redeemed Us"

"Christ redeemed us," he says, "from the curse of the law by becoming a curse for us." The first question is whom he designates by "us." Does he mean all Christians; or does he mean Jewish Christians, who had previously been expressly under the curse of the Mosaic law and were now redeemed from that curse by Christ? On the whole, it is probable that he means the latter. In this Epistle, the distinction between Jews and Gentiles is very much in view; it had been insisted upon by the Judaizers; Paul is showing how it is done away in Christ. So here, when he says, "Christ redeemed us . . . in order that *unto the Gentiles* the blessing of Abraham might come in Jesus Christ," it seems rather clear that he is contrasting "us" with "Gentiles," so that by "us" he must designate not all Christians but only Jewish Christians.

This interpretation does not, however, do away with the application of this glorious text to all of us today. Nothing could be further from Paul's thought than to hold that although Christ redeemed Jewish Christians from the curse of the Mosaic law there was no divine curse from which He redeemed all Christians. On the contrary, in Rom. 2:14f. Paul says that even the Gentiles have the work of the law written in their hearts, their conscience bearing witness. It is entirely in accordance with the teaching of the Apostle, therefore, when the Westminster Shorter Catechism says: "*All mankind* by the fall lost communion with God, are under His wrath and curse." The curse of God's law rested upon all mankind, both Jew and Gentile, and from that curse both Jew and Gentile were redeemed by Christ.

There is no reason at all to weaken the force of the word "redeem," in the sentence, "Christ redeemed us from the curse of the law." It means "to buy off," "to set free by the payment of a price." Truly Christ did pay a price to set us free, the price of His own precious blood. On this subject the reader is referred to the splendid articles of B. B. Warfield, "The New Testament Terminology of Redemption," and "Redeemer and Redemption," in *Biblical Doctrines*, 1929, pp. 325-398. These articles should forever dispose of the habit of depriving these wonderful Biblical words of their true, rich meaning. We are not saved by the Lord Jesus Christ by some method that cost Him nothing. No, we were bought with a price; in the fullest sense of the word we were "redeemed."

Christ Our Substitute

"Christ redeemed us from the curse of the law by becoming a curse for us." That is only a more forcible way of saying that Christ bore a curse for us, or that He became

accursed for us. Perhaps the reason why Paul avoids saying that Christ became "accursed" for us is that the word "accursed" in Greek, like the English word, might mean "*worthy of a curse*," and in that sense the word would not apply. Christ was not worthy of the curse that He bore upon the cross. We alone were worthy of it; He endured it for us though He was worthy of naught but glory and honor and praise.

But *what* curse was it that Christ bore upon the cross? There ought really to be no doubt about the answer. It was *our* curse, the curse of God's law that rightly rested upon us because of sin.

It is perfectly true, indeed, that the Greek preposition here translated "for" does not necessarily indicate substitution; it does not necessarily mean "instead of."

The preposition that does mean "instead of" is used, for example, in Mk. 10:45, where it is said that "the Son of Man came . . . to give His life a ransom instead of many." There we find the great doctrine of the substitutionary atonement taught in the plainest possible way by our Lord Himself and in that one of the Gospels which is thought by modern skeptical criticism to be the earliest of the four.

But although that preposition, which means most clearly "instead of," is not used in our passage, yet our passage teaches the substitutionary atonement in the clearest possible way. Some scholars think that the preposition which is used here shades over in certain passages into the meaning "instead of." There is something to be said for such a view. But the question is here quite unimportant; for even if the preposition means in our passage, as it usually does, "in behalf of," "for the benefit of," and not "instead of," yet the idea of substitution is presented by the entire context in the clearest possible manner. "We were under the curse of the law," says Paul; and "Christ redeemed us by becoming a curse in our behalf." Christ bore a curse when He hung there on the cross. But what curse was it? Paul makes the answer perfectly plain. It was not merely the curse of some human law; but it was the curse of *God's* law. True, Christ died at the hands of wicked men; putting Him to death was a terrible crime. But He died, according to Paul as well as according to Peter, "by the determinate counsel and foreknowledge of God," and the curse which Paul quotes in the very next verse as resting upon Christ is the curse of the law of God.

Here we come to the very heart of Paul's teaching. The curse which Christ bore upon the cross was not a curse that *wrongly* rested upon Him; it was not a curse pronounced upon Him by some wicked human law. No, it was the curse of God's law; it was a curse, therefore,—we tremble as we say it, but the Scripture compels us to say it—it was a curse which *rightly* rested upon Him. But if that be so, there can be no doubt but that the substitutionary atonement is taught in Scripture. The only way in which a curse could *rightly* rest upon a sinless One is that He was the substitute, in bearing that curse, for those upon whom it did rightly rest. That is the heart of Paul's teaching and the heart of the whole Bible.

The One Page Sermon

WHEN THE PILOT COMES ABOARD

By the Rev. Egidius Kellmayer,
Minister, First Presbyterian Church, Holland Patent, N. Y.

"And He went up unto them into the ship; and the wind ceased." (Mark 6:51)



HIS precious statement, so laden with encouragement, promise and comfort, forms part of an highly interesting narrative circumstantially detailed by the Evangelists. The great miracle of the loaves and fishes had just been performed by our Lord. The effect it produced on the multitudes was so impressive that they determined to take Him by force and make Him king. Perceiving their intention, the Master constrained His disciples to get into a boat and sail to the other side of the lake, while He

would persuade the people to depart, for the day was drawing to its close.

The Storm

The disciples started across the lake, as the evening shadows were falling. The Master departed into a mountain to pray, and while He prayed He kept His eye upon the disciples, even from where He was. But, after nightfall, we read, a contrary wind arose, and the disciples, who were by this time in the midst of the lake, were unable to make their destination, because of the violence of the storm, and were in great peril.

About 3 o'clock in the morning, "about the fourth watch," as they were "toiling in rowing," the Master came to them, walking on the lake. At first they supposed Him to be a spirit, and they cried out in fear. But "immediately He talked with them and said unto them, be of good cheer: it is I; be not afraid."

There are some lessons taught, by this passage of Scripture, of great value and significance to the child of God, especially in times of trial—in just such times as these are today.

The Necessity of Testing

First. We are reminded of the fact that trials, testings and afflictions must be expected by those who would follow Jesus.—When the soul accepts the invitation of mercy and complies with the call of the Saviour, and takes up the cross to follow Him—to embark to cross the lake at His bidding—all may be delightful and serene. The blue sky overhead may smile, the slanting rays of the setting sun make a golden path over the tranquil waters, the warblings of the song-birds seem to become the voice of all nature, rejoicing, as the gentle breezes fill the sails to waft the boat, joyfully and swiftly, on her way. But, by and by, the sun declines and sets—the golden path is gone, the air becomes chill. Clouds gather, and the distant rumblings fill the heart with apprehensions; suddenly and swiftly the storm howls, the waves roll and the ship tosses. There is danger and peril, and we are alone and afraid.

Manful Christian Patience

Second. We learn from the attitude of our Lord, in this picture, that, when trials, testings and afflictions come, especially when they come in the path of duty, the child of God will meet

them manfully. There will be no impatience at their prolongation and continuance, nor anxiety as to their results, nor will there be any questioning as to the goodness and wisdom of The Heavenly Father. Jesus knows when His people are in trouble. When He sent His disciples over the lake, in that boat, He knew that there would be a storm. But He bade them go; it was His will, He had a plan. Just so, He bids us go,—take up the cross and witness to His love, His power and His care. Just before His death on the cross He said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Yes, He knew that His followers would meet trouble, that they would be persecuted, that they would sustain losses, of all sorts, in following Him. But, though He bids us embark and cross the lake, in the very face of a storm, He watches us, our progress, our difficulties and our fears. He always sees us "toiling in rowing." Though He sometimes seems to delay His help, He appears at just the right moment. His delays are not denials. There is no philosophy like trusting God and waiting His time.

Safe with the Pilot

Third. When Christ is the Pilot the ship is safe. This is the great lesson taught by this significant picture, from which our text is taken. The disciples embarked, confidently and courageously, to cross the lake. As we see them in their plight, toward early morning, do we not wonder why they did not invite Jesus to accompany them? Somehow we can not escape the conviction that, had they asked Him, seriously and earnestly, He would have complied gladly, for there seemed to be nothing to keep Him where He remained excepting that He might pray for them and watch over them. At last, when the disciples truly realized that they needed help, when it was evident to them that unless help came they were lost, then He drew near. Mark says that "He would have passed by." Yes, even now, being so near, He will not interfere until He hears their cry for help. But, at the first and slightest sign of helplessness, He is by their side. He "immediately talked with them." Encouraging, cheering and reassuring them. And then the great fact of the entire setting is stated, "He went up unto them into the ship, and the wind ceased."

Christ the Only Saviour

O, that we of today, we His disciples, His people, His Church, His world, might be brought to the realization of the one great fact, that our own ways, means, methods and plans will never serve to extricate us out of the grip of this black, fierce and bewildering storm, which seems, so completely, to envelope us. What we need, more than anything else, in every phase of life, international, national, political, economical, social, religious and individual—Yes, what we need above all else, more than anything else, is the Pilot Jesus Christ. He is watching us. He sees our futile efforts. He sees how hard we are pulling at the oars. He is listening for our cry for help. He will draw near as soon as we want Him. He will again come up unto the ship with us, and as soon as He does, but no sooner, will the wind cease and the storm subside.

Unto All the World

A Missionary Page

By Elizabeth Willet Thompson

Foreign Missions

JAPAN

"How beautiful upon the mountains are the feet of him that bringeth good tidings . . . that publisheth salvation . . ." (Isa. 52:7.)

JAPAN—land of miniature landscapes, lake-jeweled valleys at the feet of many mountains, and crowning all, beautiful, sacred Fujiyama wrapped in her mists and snows. But alas, beneath the surface, Japan—the land of idols, of temple prostitutes, of dire poverty, of densely crowded humanity, of sin. Japan needs Christ. Her people need missionaries who will point them to the One who is able to say, first, ". . . thy sins be forgiven thee," and then, "Arise, and take up thy bed and walk."

"I know a soul that is steeped in sin,
That no man's art can cure;
But I know a Name, a Name, a Name
That can make that soul all pure.
I know a life that is lost to God;
Bound down by things of earth;
But I know a Name, a Name, a Name
That can bring that soul new birth.
I know of lands that are sunk in shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name
That can set those lands on fire.
Its sound is a brand, its letters flame,
I know a Name, a Name, a Name
That will set those lands on fire."

The majority of the Japanese are tired of their mixed religion—Shintoism, Buddhism, Confucianism. There is a spirit of inquiry into religious matters. Confucianism and Shintoism are merely glorified forms of patriotism, Emperor-worship figuring large in them. If the Church at home will give to Japan the Gospel which she holds in trust, Japan will become a willing missionary to the whole Far East. If we are really loyal to Our Lord, our duty is plain. To be selfish with our Christianity is a contradiction. The population of Japan is estimated to be 60,000,000 souls, three-fourths of whom are still entirely ignorant of Christ. Who will take the message of salvation to these waiting millions? The scarcity of workers has made it necessary to withdraw missionaries from several stations. There are fifty-eight organized churches but they are not self-supporting. These churches are connected with the United Church of Christ in Japan and receive financial aid, but it is hoped that they will be trained to strive for financial independence, and that no more dependent churches will be organized. The dependent native church will be a weak church. The self-supporting native church will be a growing, permanent church.

Do you have a Missionary Society in your Church? Is it contributing to missions in some specific way? The Presbyterian Board

has schools, colleges, kindergartens, nurses training schools in Japan, a list of which may be obtained from the Board headquarters at 156 Fifth Avenue, New York City. There are students in these institutions who need your support and prayer. If you are already contributing to these or other missionary causes in Japan, have you investigated them recently? Our support should go wholeheartedly—but only to those works and workers that hold true to the blessed, only, Gospel. The evangelization of Rural Japan is in need of your help. There is great poverty among the farmers and their families. Missionaries in these country stations need Fords and motor-cycles to carry on their work. Newspaper Evangelism is one of the most fruitful forms of missionary service in Japan. The different Missions run a daily column containing Christian teaching, Bible quotations, and chapters from tracts. Nearly everybody in Japan reads the newspaper, among them literally millions who are shut-ins, or who consider themselves barred from Christian assemblies by rank or religion or occupation.

Does your society write regularly and encouragingly to your particular representatives on the field, supplying their needs?

Do the gifts to Missions show that the average contributor approves of missionary endeavor "going modern?" From April to the beginning of November ground was lost. A secretary says, in "The Laymen's Report and Gifts for Foreign Missions," "People give to Foreign Missions because they believe in the cause. They have an unalterable conviction that the world cannot live without Christ; that there is no hope for mankind apart from the Gospel, and that, whatever shortcomings there may be in the conduct of the work, there must be no slackening of support, as it is unthinkable that the task should cease." Most surely the true task of missions will never cease! God will see to it that there will always be faithful witnesses to Himself on the Mission Field. Just at present many of the Faith Missions are well within their budget, and are doing a noble work. It seems to us that it is not the missionary enterprise that is endangered by the Laymen's Report, but rather those missions which have been "investigated" by the Appraisal Commission,—or any missions which prefer the "wisdom of this world" to the "reproach of Christ."

People are very busy today re-thinking Missions. Some are even "re-thinking" the Word of God. We do not find that the Bible greatly stresses originality, but rather "thinking God's thoughts after Him." Let the methods be modern, and the approach,

and the equipment, if you will, but oh, make doubly sure, you who support missionaries, and you missionaries, that what you are giving to these little ones is the old, old story of the Saviour who is the same yesterday, today, and forever.

National Missions

FOREIGNERS IN AMERICA

"All kindreds of the nations shall worship before Thee" Ps. 22:27.

"To make possible a Christian ministry . . . for all people of whatever race, language, color, or station." (*Pith and Core.*)

WHILE there are large numbers of foreigners entering this country, there are at the same time many leaving to return to their own countries. Students form a large part of this group. What is their state of mind, and more important, their state of soul, after four or more years spent in the schools of this so-called Christian land? Are they able to "go home and tell how great things the Lord hath done" for them? Or have unbelieving and modernistic teachers caused their spiritual state to be blacker than before? The University of Pennsylvania has an "International House." Doubtless there are many such houses connected with the various institutions of learning throughout our land. Students of all races gather here for fellowship and entertainment. What an opportunity to lead these young people to the Lord Jesus Christ! What a responsibility upon those Churches in the neighborhood which these foreign students attend. Fellowship is a poor thing unless Christ be in the midst.

"Join hands then, brothers of the faith
Whate'er your race may be;
Who serves my Father and His Son
Is surely kin to me."

Have you ever spoken to a Jew about his Messiah? Judaism and Christianity are intimately related. Our Lord, though He was a Foreigner from the Courts of Heaven, was also a Jew. The time has come when many Jews are re-considering Jesus. Here is an open door. We quote from "The Jews in a New Day" by Dr. J. S. Conning, "The movement away from the traditional faith, though not a movement toward Christianity, has at least left the Jew open-minded as he has not been for centuries. He is ready to listen to any one who gives promise of spiritual help. In his search for spiritual satisfaction he bows at many strange shrines, Christian Science, Ethical Culture, New Thought, Theosophy, Spiritism, and

every modern cult. For the young working people Socialism has a mighty appeal.

"Christianity too has its chance. All workers among Jews testify that they have never known them to be so approachable. They are reading the New Testament and other Christian literature. They visit Christian Churches and listen to Christian messages over the radio."

There is a great work waiting to be done for Christ among foreign sailors. Philadelphia is a port city and there is a Presbyterian Church at Front and Delancey Streets devoted to Seamen. These men are especially grateful for your interest, for theirs is a peculiarly lonely life—always on the move, and separated from home and loved ones. Many of them stay on their ships while in dock and are thankful for tracts and some one to tell them personally of the sailor's Friend, Who stills the tempest and says to the winds "Be still."

There are foreigners in the hospitals—sick and among strangers, perhaps dying without their Lord. And in the penitentiaries, men and women bound in Satan's fetters, far more cruel than those iron bars which hold them back from following the dictates of their own unregenerate wills. "Inasmuch as ye have done it unto one of the least of these my brethren . . ." What are we doing to reach the foreigners around our Churches, our homes, the tradespeople with whom we deal? Missionary work among foreigners is still largely a matter of personal evangelism—of house to house visitation on the part of ministers whose parishes lie among foreign-speaking peoples. Some Churches carry on a daily Bible School for foreign children of pre-school age. Children become missionaries to their families.

"Only one life
Twill soon be past
Only what's done
For Christ will last."

Sunday School Lessons for March

(International Uniform Series)

Lesson for March 5, 1933.

JESUS GIVING LIFE AND HEALTH

(Lesson Text—Mark 5:21-24, 35-43. Also study Matt. 9:27-35; Luke 7:11-16; 17:11-19; John 5:1-9; 11:1-46; 10:7-18. Golden Text—Psalm 126:3.)

THE story of the raising of the little dead daughter of Jairus has always been acknowledged as one of the tenderest episodes in the ministry of our Lord. Against the dark, shifting background of human woe, sin, weakness and struggle, we see the white luminous form of the Son of God moving calmly away from the turbulent mob and its fickle loyalty, to go as Lord of Life to the solitary and stricken house of death. The crowd tried to follow, but He turned it back. As He approached the house of Jairus the mourners—probably professional mourners employed as customary—were weeping and wailing, "greatly." No doubt other tears than purchased tears were being shed for the dear little girl. The messenger telling Jairus and Jesus of the death of the child had met them on the road. To the heartbroken father Jesus spoke words of mystery and comfort: "Be not afraid, only believe." And the story is eloquent with the unspoken fact that he *did* believe, even though he could not have predicted that his child should be raised to life. Sorrow had brought him to Jesus—spiritual forbear of so many!—and now faith, which has followed, will see its fruition.

Was anything more natural than that, as they crossed the threshold, unbelief should leap out from every watching eye? To them, as to us, death was the one inevitable, unshakeable, inexorably final fact. Could

this new prophet reverse the total experience of all life? No wonder they did not believe! How could they have believed without knowing *who He was*? They knew Him as "Jesus," but not as Son of God. Perhaps the hired mourners were resentful and jealous of anyone who might render their services unnecessary. At any rate, Jesus herded them all out, until three only were left in the room: Himself and the parents of the dead child.

Our Lord led them into the room where the little form lay white and still. He spoke no word to the sorrowing and suffering ones with Him. But there in the silence, He took the little dead hand in His own. To the Jew it was a ceremonial defilement to touch the dead. But He who stood there is Lord and King of Life,—at whose command man first became a living soul. And the Voice that spoke when earth was new, now spoke again: "Talitha cumi . . . damsel . . . arise." He did not call to the cold little body, but to the deathless spirit. And the spirit heard Him, no matter where it may have been. Though the words were, perhaps, no more than a whisper, yet they echoed and reechoed all through the mighty tracts of the universe of God until the little soul heard and knew the authority and the love that called her back to life. (Even so does He call the dead-in-sin to life, this eternal, inescapable Redeemer, who speaks today, and never speaks in vain!)

The girl rose! Astonishment, fearful and genuine! Was it a dream? Were they sane? Their minds reeled, and yet,—there was the child alive, who had been dead. Then, cutting through their inchoate wonder came the voice of Jesus, bringing their mind to

simple, practical things. They should keep these events to themselves, and to the young girl they should give needed food.

What a picture! Eternal Love in action!

Lesson for March 12, 1933.

JESUS MINISTERING TO THE MULTITUDE

(Lesson Text—Mark 6:32-44. Also study Exodus 16:14-18; Matt. 25:31-46; Luke 4:16-21; James 1:27; Rev. 2:17. Golden Text—Matt. 20:28.)

After the raising of the daughter of Jairus, Jesus had spent His time teaching, healing and preaching,—yet troubled by the cynical unbelief of His neighbors who, because they thought they knew all about His ancestry, thought they knew all about Him. Jesus had also sent out the twelve again,—who after itinerating, returned to Him tired and spent. Because of the crowds He called them away with Him into "a desert place,"—where they went by boat. But being seen by some of the people, who guessed the spot on the shore to which He was heading, He was preceded to His destination by the whole multitude.

When the boat bearing Jesus and the twelve turned into some little cove to find the thousands waiting there, was He angry that His privacy was invaded? Ah no! The most important Person in the world did not show the slightest trace of that important self-exaggeration shown by second-rate little nobodies in almost every walk of life. He forgot His own need and that of the disciples in His compassionate eagerness to shepherd this vast, unwieldy flock. "And He began to teach them many things."

Time must have passed like a wind-driven shadow when Jesus taught. Before anyone noticed it, the day was almost gone. The disciples began to worry. (I wonder was Judas the disciple who estimated the cost of bread at "Two hundred penny worth?")

It probably would have been physically possible for the crowd to have split up and bought bread in various villages only a few miles away. But they were already tired, and the day's end was near. Jesus was still thinking of them as a flock without a shepherd. Not that only, but He had not done with teaching them. The greatest lesson He had yet in store. And so He fed them by the miracle. For Him it was not a hard thing to do. Yet through the miracle shines His eternal Power and Godhead.

A true miracle? Yes,—no illusion, no falsification this. And does it excite your wonder? Of course it does. He alone could do these things. But do you seek a greater wonder? Then see it in the fact that the Eternal God could look upon this motley Jewish crowd, and be moved with compassion, that He, seeing them as sheep without a shepherd, could love them and feed them,—the same wonder that Paul felt when he cried, "The Son of God who loved me and gave Himself for me!"

Can that wonder ever cease?

Lesson for March 19, 1933.

THE EFFECTS OF ALCOHOLIC DRINKS

(Lesson Text—Proverbs 23:29-32; Isaiah 28:1-4; Daniel 5:1-4; Golden Text—Proverbs 29:32.)

The text of this topic is an abrupt breaking away from the sequence of lessons, in order that a much-needed warning concerning drunkenness and its deadly perils may be given. Indeed this is a time when such warning, when temperance education, is sadly needed. The signs that point to the end of the eighteenth amendment are seemingly overwhelming and clear. This lesson does not deal with prohibition,—it deals with an evil that lies at the root of the whole problem of temperance,—the evil of turning these bodies of ours, temples of the Spirit, over to the domination and control of the contents of a bottle.

How well the writer of these lessons remembers the intensive temperance education he and nearly all others received before the days of national prohibition. That that temperance education "sank in" is evidenced by the history of the drinking habits of our nation over a hundred years. In our youth it was no clever thing to drink,—most of us children and young men and women thought it unclean and degrading. Then came January 16, 1920. So many felt that government had now taken over all responsibility. Temperance education slumped. But law can never replace the voice of an enlightened conscience. Today's youth has mostly grown up under prohibition. It has been taught that it is "smart" to carry a flask, to have a bootlegger, to know the best speakeasies. True temperance education has been conspicuous by its absence. The writer is not criticizing those who, for the ideal of a sober America, worked for the enforcement of a law they believed would end the curse of alcohol and its profiteering parasites. But every one can see the mistake we all made now: we allowed a whole generation to grow up without the kind of temperance instruction that made their parents want a prohibitory law. And we did it just at a time when such education was needed most: in the backwash of the greatest war of history, when transportation was speeded up, cheapened, and changed as if by magic,—and when, because of the rise of modernism, the great truths on which the old temperance education depended, were being swept away or ignored. Like it or not, we must face the fact that temperance education must begin all over again. And that education, if it is to bear fruit, must go hand in hand with straight doctrine about sin, and with the lifting up of Christ crucified, the only Redeemer Who can change life, and make the mind and body worth keeping clean. Back to the Gospel then—for only as boys and girls are really taught what it means to be temples of the Holy Spirit, will they want to keep that temple undefiled.

Lesson for March 26, 1933.

REVIEW: JESUS OUR EXAMPLE IN SERVICE

(Golden Text: Jesus of Nazareth . . . went about doing good. Acts 10:38.)

This lesson completes the first quarter of 1933, and is half of a six-months course in St. Mark's Gospel. The thread that binds all these lessons together is the Gospel of Christ as shown by Him in His works, His teaching and His example.

The main theme of each of the lessons might be characterized as follows:

- (1) John ("The Baptist") points out Jesus as the one who is the foretold Messiah.
- (2) Jesus' ministry begins with a call to men for repentance.
- (3) Jesus shows His power to heal.
- (4) Jesus claims the right and the authority to forgive sin.
- (5) Jesus as Lord of the Sabbath teach-

ing men to respect its proper use.

(6) Jesus chooses, needs and uses disciples.

(7) The necessity of the Word finding a real entrance into the heart.

(8) The power of God to work mightily through small beginnings.

(9) Christ has absolute power over creation: man-made or living.

(10) Christ's love and compassion *always* finds issue in action.

(11) Christ's self-forgetfulness as He looked upon the sheep without a shepherd.

(12) The necessity of the new birth that we may regard our bodies as true temples of the Holy Spirit.

In all these lessons this truth is brought clearly into relief: The world desperately needs a Saviour, and Jesus Christ is more than sufficient for all that world's tragic need.

The Comfort of the Scriptures

A Devotional Meditation

By the Rev. David Freeman, Th.M.

"Pray without ceasing." 1 Thess. 5:17.

ALL men everywhere pray. The Buddhist and the Mohammedan pray. All men are aware of their insufficiency and instinctively call upon a Being above.

Christians pray not to a God unknown. We worship God in Spirit and in Truth. Through Jesus we have access unto the Father of Lights.

Jesus has taught us how to pray. He has made known to us how our prayers may reach God and cause Him to answer. God's kingdom and glory are to be uppermost in our minds and all our petitions are to be submitted to the perfect will of God.

Coming to God in prayer, having ourselves been accepted in Christ Jesus, we are exhorted to "pray without ceasing." We are encouraged so to do because God gives us the assurance that He will answer us.

Will God answer our prayers? Has He not His plan for the world and all His creatures? Here is a mystery. But the truth of the mystery ever remains. God does hear us and is moved to act according to our petitions or else He would not call upon us to pray. Truly God has a plan for each of us and all that concerns us He will perfect, but it is His will to accomplish His holy purposes in us and for us through our prayers. Through them the mighty works of God are wrought. "If my people shall pray." Then only will God forgive and heal the land.

Much depends then upon our prayers. We receive not because we ask not. Have we wondered why things are not different? Have

we perhaps been waiting for God to work in us and about us without our Prayers? Are we not then expecting God to work contrary to His will? It has pleased God to bring about our sanctification through prayer and it has pleased Him to do wondrous things in His church through the intercessions of the redeemed.

We often marvel at the success of the early church in the midst of a hostile world. The secret of it lies in the prayers of the saints. We read that they gave themselves *CONTINUALLY* to prayer and "prayer was made *WITHOUT CEASING*." It was a church upon its knees. Do we wonder at its works? We should not. It is only the fulfilment of God's promise.

This being true are we not responsible for the lukewarmness in our devotion to God? He will not bless us unless we draw nigh to Him in prayer. He draws nigh to us only as we draw nigh to Him. We sing, "O where is the blessedness I knew." If that time has gone from us it is because we have not availed ourselves of this means of grace.

Are we not responsible for the condition of the church and the world today? May it not be because we have not prayed? With God the prayers of the righteous avail much. Lord teach us to pray.

" . . . There is a power which man can wield
When mortal aid is vain,

"That power is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand which moves the world,
To bring salvation down."

This Changing World

By
"Calvinist"

JOHN GALSWORTHY, greatest of modern novelists writing in English, died January 30, in London. So passes from this mortal stage another of the literary "immortals." His two greatest works, *The Forsyte Saga* and *A Modern Comedy* mirror, as perhaps no other volumes, the spirit and form of the vast changes that have come over the occidental world in the last seventy-five years. The reader of Galsworthy will, in addition to his delight in the almost flawless prose, find himself a vicarious contemporary of the change in atmosphere from the days of Victoria to the late nineteen-twenties. He will see and feel for himself the crumbling and dissolving of the sense of authority, of eternal rightness and wrongness that so characterized the days of "The Man of Property"—first of the novels in the great *Saga*. While not a Christian writer, Galsworthy's works ought to be familiar to all educated and intelligent Christians.



In 1932, with hundreds of thousands of people in desperate need, with children hungry and suffering from the long agony of malnutrition, with relief funds largely undersubscribed, we, the people of the United States of America spent \$10,000,000 (yes ten million dollars!) for *jig-saw-puzzles*. For cosmetics, for chewing gum and candy, we also spent this amount many times over. Oh America! America! Clowning on the edge of the abyss!



It is being suggested seriously that the General Council of the Presbyterian Church in the U. S. A. should postpone the 1933 General Assembly to save expense. The writer has watched, either as commissioner or gentle cynic, the performances of five general assemblies. They waste a good half of their own time, and a great deal of other people's money in the process. Yet if any group attempts to cancel the Assembly this year (for which cancellation there is no law or authority) it will find itself swept out of office by an aroused Church. It would be legal, and perhaps better, if the invitation from Fort Worth could be withdrawn, and the Assembly meet in some more central place—say Columbus, Ohio. That would save upward, perhaps, of a hundred thousand good sacrificial dollars. Think it over, Messrs. Moderator and Stated Clerk.



Technocracy, having had its day in the fickle court of public confusion, seems to be on the wane,—at least temporarily. The

writer confesses to some amusement both at the *remedies* advocated by Technocracy (which didn't always follow from the facts as adduced) and at the intemperate attacks on Technocracy by a whole horde of those who had so much to lose if it were right. There isn't any need for heated argument about it. It doesn't matter one way or the other *where* Howard Scott came from, what he used to say to his village cronies in Pompton Lakes, or whether he once lived in Greenwich Village. The only question is, *are his facts right?* If they are, all we have to do is to wait a very few years and be overwhelmed by them. The way out will be something else again. Howard Scott and others like him may be able to prophesy the doom of an era. But they are in a dense fog when it comes to planning a new age. The basic trouble is, that the worldling, whether Technocrat, Capitalist, Democrat, Socialist or Communist, leaves out the three greatest facts in human existence: The Sovereignty of a Holy and Just God, the sin and rebellion of man, and the redeeming transforming love of God in Jesus Christ. Unless these facts are built into the warp and woof of a people's experience and life, civilization is only a jungle with a bathroom. Sin and its tragic consequences lie like a slimy Midgard serpent curled around the world of the life of man. It is not man's outward surroundings, land, sea, machinery, money or weather that will make or break him: it is the inner disposition either to use these for the glory of God and the welfare of all, or else to grab all he can for himself and let death or famine catch the hindmost. Sin is the cornerstone of all the castles and citadels of oppression or iniquity in the world. Blast out the foundation, and the walls will fall. Only on the foundation Jesus Christ can any true or just social order be reared. As good Calvinists we declare that the Gospel is for the whole life of man.



The Laymen's Report—Concluded

"But, would the Oriental religions ever welcome such an attitude or proposal? And further, can Christians claim such an attitude as a fair attitude to which all men should give consent? And further, is it the right attitude for the Christians themselves? We have great doubt as to their attitude. When superficially considered, it may seem as very moderate, the proper attitude that Christian missionaries have established such a new principle as that they would resist the materialistic move-

ments, acting in concert with the Oriental religions. But in fact, this attitude is typical of American Christianity. This is an attitude of a man who sits on the fence; the attitude that aims at only the external results. This can be seen very clearly throughout their report. On the one hand they suspend hostility and on the other hand they show the enemy to attack. Is not this merely the policy to form an alliance with those near, in order to attack those far away? Well, where can we find out the concealed source of this subtlety? We conclude that it is nothing but an exposure of their internal spiritual weakness. As we have already made clear, since the so-called Jerusalem Conference, they have, of course, maintained the superiority of Christianity, but have, tragically, forgotten the finality of Christianity. They have lost the true sense of the supernatural, revealed religion and have degraded Christianity to a religion which is only relatively more adequate than others. Even without touching on the problem of the essence of Christianity, we can point out the fact that they have very clearly lost the true Christian faith. Then, where is their missionary message in such faith as they have now? How can they have passion and enthusiasm for evangelization with such an attitude? Therefore it is not strange that their attitude is to watch which way the wind blows; no wonder that their attitude is cowardly. Here we are shown the tragic exposure of American religion. Of course there are, though few, good and sound Christians even among Americans, but in general, the religion of Americans is pragmatic. They are nothing if not practical. The great temptation to start a new movement depending upon their financial backing must be seen in the light of their pragmatic principle. And necessarily those who invite and consult with them on the religious movement have to degenerate to the co-operation of interests. The religions in the Orient cannot have any cooperation with such an obscure, subtle movement, can they? It might be, that there are some who shake hands with them, but only because of pressing interests and seemingly good results. But never will there be any who compromise with them in principles. No religion in the Orient can agree with their principle. We, the Oriental religions, would prefer to struggle manfully to determine which is truth: we would prefer to decide the issue of the final truth in the combat of principle. In this point, there is no difference, whether the enemy is Christianity or Materialism, Buddhism or Shintoism. It is the problem of truth, but not of interests. But now the group of American missionaries has declared an armistice in this battle of truth, and is trying to open missionary work on such a so-called new principle with worldly methods. We cannot welcome them at all, not only that but we express our regret for their elusive obscurity."

News of the Church

Correspondence, General

Washington—Oregon—Idaho Notes

Dr. Roy Talmage Brumbaugh

THE report of the Laymen's Appraisal Commission will make it increasingly difficult to raise money for Foreign missions. The pale pink statement of the Presbyterian Board of Foreign Missions will alienate the support of evangelicals. The written statements and reported addresses of the fallen giants of evangelical Christianity have but added to the confusion and the conviction that those in authority are becoming increasingly modernistic. And the semi-official recognition of "Buchmanism" will not help.

The Rev. J. S. Flacks, a Christian Hebrew evangelist and Bible teacher, held a series of meetings in the Calvary Presbyterian Church of Portland, Ore., of which the Rev. H. Ralph Geil is pastor.

The Rev. Byron Travis, pastor of the Unity Presbyterian Church of Portland, Ore., is doing an effective work among the young people.

A visiting committee of one hundred recently visited the eight hundred families reported in the Church and Sunday School of the Rose City Park Community Church, Oregon, of which the Rev. Dr. Donald W. M. MacCluer is pastor. Accessions to the church and increased attendance resulted.

The Rev. Charles T. Hurd is not only pastor of the Hope Presbyterian Church of Montavilla, Oregon, but a fellow Presbyter writes that he is the "finest stated clerk in the United States."

The Rev. Mr. Jansen, chaplain of the largest leper colony in the world and a Presbyterian missionary to the Philippine Islands, visited a number of churches in the Northwest recently.

The mid-winter session of the Olympia Presbytery was held in the First Presbyterian Church of Tacoma, Washington, January 17th, with the Rev. R. A. Walmsley, presiding. Dr. R. L. Powell, pastor of the First Baptist Church of Tacoma preached the sermon. The Rev. R. A. Walmsley led in the discussion of "Methods of Church Work"; The Rev. H. B. Long "Youth and the Minister"; Dr. Roy Talmage Brumbaugh, "The Minister in his study"; Dr. John W. Kennedy, "The Minister and his books"; and the Rev. Robert A. Cameron, "Keeping up the spiritual tone of the minister." The evening service was in charge of the newly organized Elders' Association.

California Column

By the Rev. Stanley H. Bailes

ONE of the most honored ministers in Southern California, Rev. Walter E. Edmonds, D.D., recently celebrated his twenty-first anniversary as pastor of the first church of Glendale. During his pastorate the membership has increased from 185 to 2860, a fine tribute to a hard working pastor and the fruitful ministry of Bible preaching.

The midwinter meeting of Presbytery was held recently, and some of its decisions revealed an increasing tendency toward liberalism on the part of our leaders; despite the protests of the conservative group, a considerable sum was voted from our benevolences toward the support of the Federal Council of Churches of Christ in America, but many of our elders representing the givers in the churches felt strongly that sacrificial money should not be expended in an organization they believe to be "modern."

Los Angeles Presbytery with its 338 ministers enrolled, is said to be the largest in the world and is almost unwieldy; there is growing desire for division into two presbyteries, and the hope expressed that the evangelicals could be gathered into a separate group, thus saving much benevolence money, now being diverted into non-Presbyterian channels; with this thought in mind a recent speaker estimated that fully ninety percent of our lay people are evangelical and fundamental at heart and are in a state of constant protest at actions such as recorded above.

The names of the Rev. Milo F. Jamison and Rev. Samuel H. Sutherland were ordered erased from the Presbytery by the specially appointed Judicial Commission, for their continuing the work at the University Presbyterian Church, and the Bible Clubs at the Campus of the University of California at Los Angeles; a protest has been filed and will be considered at our meeting of Synod in July.

The deprivation of the ministerial standing of these two young ministers has caused a tremendous impression among the laity who have known only of the many lives reached for Christ by these ministers during recent years in a strategic center.

The Oxford Group Movement with its caravan of 45 speakers and workers is at present holding meetings in Los Angeles; their appeal has so far been extended especially to the ministry, admission being by special invitation; as is usual with any

new movement of its kind, there are opinions pro and con.

Dr. G. A. Briegleb used the Foreign Missions hour recently to conduct an enquiry into the Laymen's Foreign Missions Enquiry; various speakers were heard with much interest, and while some said the iniquitous report "was not a betrayal" the rest seemed to convince us all that the cause of Foreign Missions had not only been betrayed but severely injured by such an unwarranted attack.

From up and down the coast we hear reports of the Lord's blessing; the spirit of prayer is increasing and many mid-week meetings report larger numbers of the members who are clinging to the uplook because of the darkness of the outlook. LOS ANGELES, CALIF.

Denver and Vicinity

By the Rev. H. Clare Welker, Th.M.

IT was the privilege of the writer and his wife to worship on a recent Sunday evening in the Twenty-third Avenue Presbyterian Church of Denver, Dr. Robert Karr, pastor. A gradual shift in the population of the city has left this fine old church completely surrounded by the colored population and yet it carries on its ministry to a large and ever-growing congregation of white people who come from outside the colored zone to worship within its walls. The young people were in charge of the service on the occasion of our recent visit. An unusually talented orchestra from the Sunday school and a great chorus choir of the young people of the church furnished a most inspiring musical program as a setting for an earnest evangelistic sermon by the pastor.

Under the consecrated leadership of the Rev. John Knox Hall, D.D., moderator of Denver Presbytery, the Clayton Community Church of Denver is making rapid advances in all departments. The congregation has been passing through a period of severe trial but thanks to the loyalty and wisdom of its officers and members and to the self-sacrificing labors of Dr. Hall it is beginning to see brighter days ahead.

The winter meeting of Denver Presbytery was held in the Berkeley Church of Denver of which the Rev. George R. Edmundson, D.D., is pastor. Dr. Edmundson is also the stated clerk both of the Presbytery of Denver and of the Synod of Colorado. A resolution was passed requesting the Foreign Missions Committee of Presbytery to make a special study of the report of the appraisal Commission of the Laymen's Foreign Missions Inquiry and submit a report of its findings to the spring meeting of Presbytery. The Rev. E. J. Hendrix, pastor of the Capitol Heights Church of Denver, himself a former missionary in India under our Foreign Board, is chairman of this committee.

The Committee on National Missions of the Synod of Colorado of which the Rev. E. Roy Cameron of Sterling is chairman recently held an important meeting in Denver. Boulder Presbytery was represented by the chairman, Rev. E. Ray Cameron; Denver by Rev. J. S. Dapp who substituted for Dr. Edmundson; Gunnison by the Rev. Ray B. Norton who substituted for Dr. Geo. F. McDougall of Grand Junction and Pueblo by the Rev. William M. Orr of Canon City. As might be expected the question of finances required earnest consideration on the part of the committee.

The Rev. L. Myron Boozer, D.D., Synodical Executive of the Synod of Iowa, paid a recent visit to Colorado in the interests of the Stabilization Fund of the Board of National Missions.

Reports regarding the very distressing financial condition of many of our people, especially in the rural districts, reach the writer from time to time. Most rural churches are carrying on their work on financial budgets which are meager in the extreme and practically all of our rural pastors are reduced to what many would not consider a living wage and yet they and their families are carrying on uncomplainingly. It certainly behooves all in positions of financial trust and responsibility in the church to look well to the matter of a truly sacrificial economy of administration.

BRIGHTON, COLO.

Nebraska Notes

By the Rev. W. F. Perry, D.D.

THE Nebraska Pastors' Convocation (interdenominational) held in Lincoln, January 16-18, was attended by more than 400 ministers of the various denominations of Nebraska. This is the third year of the Convocation, and although many thought we could not have it this year because of the hard times, it was pronounced the best we have had. Dr. Albert W. Beaven, President of the Federal Council of Churches, was all and more than the program committee promised he would be. For the Presbyterians, Dr. John Timothy Stone was all that could be desired. Dr. Jesse M. Bader of the Federal Council of Churches brought a message from the Council.

The Presbytery of Nebraska City in its Mid-Winter meeting at First Presbyterian Church, Lincoln, at the suggestion and request of the General Council, adopted the "Youth Budget" for the coming year. It is hoped that all the churches of the Presbytery will cooperate in carrying the pledge and envelope system of Church finance down through the Youth and Children's Divisions of each local Church. Favorable action to this plan had already been taken by the executive committees both of the Synodical and Presbyterian Societies and was unanimously adopted by the Presbytery.

Arrangements were made at this meeting for the installation of Rev. A. C. Ramsay, formerly of Fort Morgan, Colorado, over the First Presbyterian Church of York, Nebraska.

Tuesday, January 17th, the Presbyterians attending The Convocation held a noon luncheon in the First Presbyterian Church. There were seventy present and the address was by Dr. W. F. Weir of Chicago. Considerable interest was aroused in the holding of instruction classes for the officers of local churches of the Presbytery.

Feb. 5th the Pathfinder Class of the Presbyterian Church at Fremont, Rev. R. V. Gilbert, pastor and teacher of the class, celebrated its third anniversary and showed an average attendance for the three years of 50 men. This church is uniting with the other churches of Fremont in making February a month of evangelistic work. One week being given to the taking of a religious census, another to personal visitation and the third week, Feb. 19th, Dr. Paul Calhoun of Lincoln First Church, will conduct evangelistic services in the Presbyterian Church. The last Sunday is reserved for the reception of new members.

LINCOLN, NEB.

Minnesota, Wisconsin Letter

By the Rev. H. Warren Allen

(Ministers in Minnesota, Wisconsin, and the Dakotas please send news of interest to the correspondent of this section, the Rev. H. Warren Allen, First Presbyterian Church, Minneapolis, Minnesota, before the first of each month.)

THE writer of these notes will be glad to contribute any news of interest that may come to him from this section and in this small way to add to the helpfulness of this much needed Christian magazine. The added features of the Sunday School lessons and the News of the Church will be enthusiastically received by the readers of CHRISTIANITY TODAY in these parts. We rejoice in the great contribution CHRISTIANITY TODAY is making to the Christian world and trust that God will continue to bless its ministry.

The Presbytery of Minneapolis met in regular session on Monday evening, January 6th, at Knox Presbyterian Church, Dr. Walter F. McMillin, pastor. The moderator, Rev. H. Warren Allen, presided. Rev. W. L. Porter is the clerk of the Presbytery. The report of the committee on Christian education showed an unusually large number of young men now preparing for the Christian ministry and under the care of this Presbytery. The largest number in years. Some of these young men show a lack of clear incisive language in expressing their view of what it means to be a Christian and the true motive for entering the ministry.

Surely the fault lies with the pastors who are substituting for the language of the Bible a modern terminology that is void of any Christian meaning. The Presbytery voted not to concur with the petition of the Presbytery of West Chester in asking the General Council to omit the next Assembly if possible. It was pointed out that such a thing would be unconstitutional as well as unwise at this time. Dr. J. T. Bergen was asked to continue his supply of the Home-wood Presbyterian Church of Minneapolis for another two years.

Rev. T. Ross Paden who has been supplying for Stewart Memorial Church of Minneapolis has been laid aside by illness.

Miss Margo Lee Lewis of Chosen is home on furlough for the winter. Her St. Paul address is 1706 Stanford Ave. She has spoken at a number of Churches in the Twin Cities.

Dr. Frederick Coan, formerly of Persia has just returned from an evangelistic tour through the State of Minnesota. He reports the blessing of God upon the services. In a recent address in a Minneapolis Church he severely denounced the Laymen's Missionary report for the audacity of a group of inexperienced laymen with a cursory knowledge of the mission fields attempting to tell experienced missionaries for over half a century what was needed on the foreign field.

A communion service for young people under the auspices of the Young People's League of Minneapolis is to be held on Sunday afternoon, January 13th, at Grace Presbyterian Church. The conservative Churches of Minneapolis are not cooperating.

Bethany Presbyterian Church on the University of Minnesota Campus just closed a week of special services with Dr. Oliver Buswell, president of Wheaton College as the special speaker. Rev. Evan D. Welsh, is the pastor.

MINNEAPOLIS, MINN.

Ohio, Indiana, Kentucky News Letter

Rev. Gerard H. Snell

Cincinnati, Ohio

WILLIAM Ernest Hocking and Robert E. Speer each presented their causes in Cincinnati during the week of January 22. The large and enthusiastic audiences which greeted each speaker indicated that strong groups approve the Laymen's Foreign Missions Inquiry as well as condemn it. The Report is crystallizing into open and decisive conflict the antagonism which now exists in latent form between two great forces in the present day Christian Church.

Dr. Hocking at the banquet meeting, Monday night January 23, presided over by Elder E. D. Roberts of the Seventh Presbyterian Church, said that the inquiry was not for those who had no doubts about cur-

rent foreign missions, but for those who had; that Christianity during the one hundred years of modern missions had not really taken root in fields abroad; that Paul acknowledged the reality of the religious life of the people to whom he went; that a heathen mother "had the real thing" who said to her son, "We never get away from our need of the care of God"; that Ghandi was one of many moral priests of other religions who are "helpers" to the Christian worker, and so forth.

Dr. Speer, speaking Thursday night to three hundred men in the First Presbyterian Church on Walnut Hills, Dr. Frederick N. McMillin, pastor, under the auspices of the Presbyterian Men of Greater Cincinnati, criticized the Inquiry Commission for its lack of an historical background, its apparent partiality for the testimony of non-Christians and ex-Christians to that of Christians, its brief time of inspection (four months) and especially its concept of the missionary needed today as one who was to do Christ-like deeds with little or no attempt to preach the Gospel.

The Community Chest Campaign this year will be led by one of our Presbyterian laymen, Mr. Cecil H. Gamble. Among other principal aids listed are three Presbyterian elders, Mr. F. P. Atkins, Mr. William H. Kite, Jr., and Mr. Lowe H. Wiggers.

A dinner in honor of Rev. John V. Stephens will be given March 2. Dr. Stephens' resignation from the office of Stated Clerk was accepted with regrets by Presbytery at a recent meeting.

Dr. Paul L. Berman, representing the Board of National Missions in its work for the evangelization of the Jews, spoke to the Sabbath School, the morning service and the young people's meeting, of the First Presbyterian Church on Walnut Hills, on Sabbath, February 5. Dr. McMillin, pastor of this church has recently reached every young person in the congregation in a systematic campaign in the interest of the young people.

Rev. J. Kenbeek, minister of the First Christian Reformed Church of Cincinnati, writes: "Our church is holding the Fort of our Lord Jesus Christ by faithful preaching of His Word. . . . We are, as far as our denomination is concerned, the Lone Star in Cincinnati and vicinity. Our nearest neighbor is Lafayette, Indiana, and we are the farthest south of any, I believe!"

Letters from other churches in Ohio tell of a number of special evangelistic efforts. The First Presbyterian Church of Bellville, Rev. W. James Johnston minister, has just closed a two weeks union meeting with the local Methodist church. Rev. Frank Stewart preached each night on the theme, "The Exceeding Sinfulness of Sin." The Fremont Ministerial Association will hold an all day conference on Evangelism on February 22,

in the First Presbyterian Church of Fremont, of which Rev. James R. Walter is minister. The Rev. W. H. Christian, minister of the Hopewell and Shreve Churches is preaching a series of sermons on the subjects, "What the Bible Teachers," "The Fact of God," "The One and Only Savior—Jesus Christ," "The Reality of Sin" and others with the same old-fashioned Gospel ring.

Immediately after his morning service, February 5, the Rev. Maurice P. Stoute, minister of the Second Presbyterian Church, Portsmouth, conducted the wedding ceremony which united his daughter, Marjorie, to William Holt Blair, son of Rev. J. E. Blair, retired Presbyterian minister of Albany, Oregon.

Louisville, Kentucky

Packed houses Sunday mornings and evenings are reported by Rev. Charles Henry Prather, pastor of the Bardstown Road Presbyterian Church, in response to special revival efforts. A campaign among the membership during February and March will be followed by ten days of evangelistic services just before Easter. The congregations of nearly five hundred are made up almost entirely of the resident membership, which is 460 at present. Cards have been sent to every member on which he will mark his own attendance during the two months. A second item, Edgar A. Guest's little book on "Why I Do Go to Church," will be mailed the week of February 12. Rev. W. D. Chamberlain, D.D., of the Louisville Presbyterian Seminary preached for Dr. Prather February 12, on "Missing the Mark."

Rev. John A. Mackay, of New York, was entertained by the Presbyterian ministers entertained by the Presbyterian Ministers of the city at a luncheon, at which time he addressed them on "Re-Thinking Missions."

Indianapolis, Indiana

Presbytery's Committee on Foreign Missions, headed by Dr. John B. Ferguson, pastor of the Irvington Church and former pastor of the Union Church in Manilla, P. I., has just completed an intensive missionary educational and inspirational program in the local churches. Among other speakers in the course of the various meetings were Dr. A. Raymond Kepler, executive secretary of the United Church of Christ in China, Dr. George S. Cunningham, director of the Presbyterian Hospital in Dumaguete, P. I., Rev. J. Wilbur Prentice of Allahabad, and Prof. John B. Weir of Forman College, Lahore, India.

Dr. Speer's message on "Re-Thinking Missions" before a large interdenominational luncheon at the Y. M. C. A., January 25, was warmly received.

CINCINNATI, OHIO

News Notes from the Southeast

By Dr. Wm. C. Robinson

Florida

A CHAIN of Missionary Assemblies was held in Florida from January 14th through February 8th, in the cities of Clearwater, Deland, Jacksonville, Miami, Orlando, Palm Beaches, St. Petersburg, Tampa and Winter Haven. Speakers included Dr. Walter L. Lingle of the Presbyterian Church, U. S., Dr. John McDowell, and Dr. and Mrs. Sam. Higginbottom of the Presbyterian Church, U. S. A., Deaconess Harriet Bedell of the Episcopal Church, Dr. L. M. Bratcher of the Baptist Church; Mrs. G. Meade Willsey, Congregationalist; Miss Janet Mille, M.D. and Mrs. Blanche Webb Purvis of the M. E. Church, South; Rev. C. R. Rape of the M. E. Church.

Mississippi

Synod's committee on summer conferences announces its plans for June Conferences with Dr. J. B. Green of Columbia Theological Seminary and Dr. J. Gresham Machen of Westminster Seminary scheduled to teach the Bible courses. Young people's group conferences are announced as follows: DeKalb, March 18, Rev. G. E. Tucker, adviser; Gulfport, Feb. 14, Rev. C. F. Monk, adviser; Ocean Springs, Feb. 15, Rev. B. A. Meeks, adviser; McNeil, Feb. 18, Rev. J. P. Simmons, adviser; Ellisville, Feb. 25, Rev. L. A. Beckman, adviser; Jones Memorial, Meridian, Rev. S. P. DuBose, adviser; Mt. Olive, March 4, Rev. E. L. Storey, adviser; Leakesville, March 11, Rev. R. M. Dickson, adviser.

South Carolina

The regular Sunday afternoon evangelistic services for men were held by the Columbia "Y" this Winter with local pastors bringing the messages. Out of eight pastors chosen three Presbyterian pastors, Rev. S. K. Phillips, Rev. F. Ray Riddle, Rev. J. W. Jackson were chosen by the laymen's committee as men who could present the Gospel and clinch an evangelistic appeal. The Columbia Bible College is sponsoring a Bible and Christian Life Conference in the First Presbyterian Church of Columbia January 29 to February 3rd. Among the speakers at this conference are Dr. J. Oliver Buswell of Wheaton College, Rev. Wade C. Smith, Rev. J. M. Kimber, Rev. R. C. McQuilken. The Stewardship Committee of Congaree Presbytery, S. K. Phillips, Chairman, is already issuing stirring bulletins in an effort to meet the needs of the Churches and causes in the approaching every member canvas. A special meeting of South Carolina Synod endorsed an appeal for \$10,000 to replace the Clemson College Church destroyed by fire.

Alabama

Congregations continue to increase in the First Presbyterian Church of Anniston, Dr. Melton Clark, pastor. Prayer meeting has gone over the hundred mark. Rev. W. B. Penny was recently ordained and installed pastor of the Presbyterian Church at Jacksonville.

Georgia

The evangelistic year is continuing to receive special emphasis in the Georgia Churches. Special services have been held in the Independent Presbyterian Church at Savannah, Dr. S. L. Glasgow, pastor, by Dr. Wade C. DuBose of Spartanburg; in the First Church of Waycross, Rev. L. C. LaMotte, pastor by Dr. Frank Morgan; in the North Avenue Presbyterian of Atlanta, Dr. R. O. Flinn, pastor by Dr. Blanton Belk, pastor-elect of the Grace Covenant Presbyterian Church of Richmond; in the Oakhurst Presbyterian, Rev. Claude Pritchard, pastor by Rev. J. R. Williams, evangelist. The last named is to conduct another series of services in the Decatur Presbyterian Church in February. The pastor of the Decatur Church, Dr. D. P. McGeachy addressed the Atlanta local of the Socialist Party on January 27th on the theme "The True Spirit of Socialism."

The Atlanta Bible Institute, Dr. Marion Hull, dean recently announced Dr. W. L. Pettingill of Wilmington, Delaware and Dr. D. G. Barnhouse of the Tenth Presbyterian Church of Philadelphia as among its visiting teachers in 1933.

Rev. M. A. Macdonald of Union Point, Ga. has accepted a call to the First Presbyterian Church of Moultrie, Ga.; Dr. S. L. Morris has accepted a call to the Morning-side Presbyterian Church of Atlanta.

The president, members of the faculty and administrative force of Columbia Theological Seminary voluntarily reduced their own salaries by a third at the beginning of the current year, in a determined effort to make the institution carry on within its resources. The resultant scale is virtually that which was paid in Columbia, S. C. in the days before the War.

Publications

The Presbyterian of the South, Dr. Wm. S. Campbell, Editor, is to be congratulated on a larger and more imposing looking paper which began to appear with the new year. A group of some thirty-five prominent ministers of the Southern Presbyterian Church have been selected by Drs. E. T. Thompson, E. B. Paisley, W. L. Carson, John A. McLean, Jr., as contributing editors. These men represent all parts of the Church, and all varieties of opinion. The wide range of opinion represented by these writers is already evident in articles that have appeared. In a discussion of the Laymen's Foreign Mission Inquiry Report pub-

lished in the issue of January 18th Dr. W. L. Carson declares that the traditional interpretation of the missionary task "will not do;" that the Commission's statement of the aim and motive of missions may not be the best that can be given; but that responsibility rests upon those who reject the Commission's answers of devising a better. Those who place the syncretistic (or synthetic) statements of the Commission alongside the "traditional" statements as found in the Mission Manual of the Southern Church will realize the "advanced" character of Dr. Carson's positions. On the other hand the issue of January 25th has a clearcut statement of two mutually exclusive schools of thought, namely, Biblical Christianity; and modernism or "liberalism." Dr. S. A. Cartledge of Columbia Theological Seminary presents in sharp contrast the views of the two religions on miracles, the Bible, and Jesus. Then with ringing clarity this scholarly conservative asserts that the representative of the latter view cannot subscribe to the Westminster Confession and keep his conscience clear; that one who tries to stay on the fence must have trouble with either his conscience or his logical faculties; that it is the writer's hope and prayer that "our Church will always be true to Jesus Christ as her Lord and Saviour and to the religion of the Bible, God's own word." "The religion of the Bible, God's own Word."

Rethinking Missions

As Dr. John M. Alexander states, the volume presenting the laymen's report is attracting "little sympathy among us." With the exception of the writer above noted the report has been generally condemned. Dr. W. L. Lingle, Dr. Egbert Smith, Dr. D. W. Richardson, Dr. Darby Fulton, Dr. Ed. Grant, Rev. E. E. Neff, the Foreign Missions Committee, have spoken in no uncertain terms concerning the omission of the great truths of evangelical Christianity in the report. After discussing the book for some time the Presbytery of Atlanta at its regular Winter meeting declared that the Bible was the only book that offered a satisfactory statement of the aim, purpose and motive of missions, and that it asserted the sole Lordship of Jesus Christ.

DECATUR, GA.

News from Western Pennsylvania

By the Rev. Harold J. Ockenga

"THE days of mass evangelism are over," said the pastor of the second largest Methodist Episcopal Church in America to me recently. But that is not true. The method used constantly by Baptist John, Jesus, the apostles, the Reformation preachers, and the English-American evangelists is not impotent

today. God clearly demonstrated this when more than eighty-five people moved out in one week of preaching under evangelist Wm. S. Hawks at the Point Breeze Presbyterian Church. Most of these were accepting Christ for the first time. "Repent and be converted and times of refreshing will come upon you from the presence of the Lord."

The other day a fine Christian woman called me on the phone and asked what I thought of Buchmanism. She had been reading the book, "For Sinners Only," and was quite taken with it. When she heard a few of the errors which the movement embraces she was surprised that they had escaped her. It was no surprise to me, however, when I remembered that Dr. J. Ross Stevenson, the president of Princeton Theological Seminary, was a Buchmanite. If the president of that formerly conservative stronghold could embrace the subtle precepts of this anti-Christian movement, then who would blame the laymen?

Buchmanism, commonly called the First Century Christian Movement, or the Oxford Group, is a distinctly non-doctrinal movement. It disclaims all doctrinal connection, and thus embraces many false doctrines. We read in Acts that the early Christians "continued in the apostles doctrine and teaching . . . and in fellowship." There can be no Christian fellowship without doctrine. The apostles possessed the authoritative truth, and they taught it.

Four years ago after considerable experience with the Buchman group, I listed five errors they practiced. Since then I have read every book they have published, and find each of these taught by the writers. These are all perversions of Scriptural truths, but would be valuable if they were brought into harmony with the Scriptures and into evangelical channels. These are:

- (1) surrender to God without a regenerate experience based upon the atonement, (2) an experience of God which is pure mysticism unrestrained by objective Revelation, (3) guidance which is not qualitatively distinct from that of the apostles and thus a perversion of the doctrine of Inspiration, (4) confession of sin to man, which is never enjoined in the Scripture, and which is contrary to true Christian confession, (5) sharing of all experience, even the lurid sex sins, which is Freudianism rampant, and is a hindrance to Christian purity. Airing sins will not forgive them.

These, with variations, are the primary errors of Buchmanism. There is much good in the movement too. As a whole, it has gained its hold through the twofold weakness of dead orthodoxy, which has lost the thrill of Christian living, and spineless Modernism, which abhors doctrinal emphasis and has made the people prey to this inroad of Satan. Every true Christian should avoid Buchmanism.

PITTSBURGH, PA.

Eastern Pennsylvania Letter

By The Rev. John B. Thwing, Th.D.

CHESTER Presbytery became front page news recently when **Gurdon Scoville**, a candidate for licensure, was shown to hold evolutionary views, and to be favorable to "Buchmanism." The presbytery treated his case mildly enough, deferring judgment without prejudice until the April meeting. Licensure has become one of the "back doors" to the ministry for those who hold heretical views, presbyteries leniently licensing young men in spite of "immature" views, and later being pressed by influential persons to ordain them, forsooth, because they have licensed them.

Rev. Harvey Koehler of the First Presbyterian Church at Malvern, Pa., accepted a call to the Holmes Church at this meeting of the Presbytery, while the matter of the licensure of **William T. Jackson**, brother of Rev. James Renwick Jackson of the Union Tabernacle Church in Kensington, was referred to the Synod of Pennsylvania. Mr. Jackson has been preaching at the Marple Presbyterian Church. Another brother, Rev. S. A. Jackson, has been doing splendid work in the Brownsburg and New Hope churches.

Rev. F. E. Conaway was elected moderator of Chester Presbytery for the six-month term. **Edwin L. Wade**, a Senior in Westminster Seminary, was licensed.

Rev. **Richard Montgomery, S.T.D.**, has been appointed Moderator of the Olney Church. Dr. Montgomery, who is Stated Clerk of Philadelphia North Presbytery, is also calling upon the many sick in this large congregation. This is now the only unsupplied vacant church in the presbytery.

The new Moderator of Philadelphia North presbytery is Rev. **Arthur H. Simpson**, of Pottstown. Dr. **Robert M. Blackburn**, for thirty years pastor of the First Church of Reading, recently resigned on account of continued ill health, and was made Pastor Emeritus by the congregation. A leave of absence has been granted to Rev. **Jacob A. Long** of the Newtown Church, because of illness. He has been doing a fine piece of work in this old, conservative church. On January 20th, Rev. **Kelly Tucker** was installed as pastor of the Port Kennedy Church.

Rev. **Harvey W. Kohler**, for eleven years pastor of the Malvern Church, was installed in the Holmes Church on February 2nd. Rev. **William Houston**, Moderator of Chester Presbytery, presided and propounded the constitutional questions; Rev. **J. R. Jackson** read the Scriptures; Rev. **J. H. Gross** preached the sermon; Rev. **A. L. Latham** gave the charge to the pastor, Rev. **L. K. Richardson** the charge to the people; Rev. **Alexander Mackie** offered the installation prayer.

PHILADELPHIA

New Jersey News

By W. A. M.

THE Rev. **Gordon M. Russell**, pastor of the First Presbyterian Church of Merchantville, N. J., died suddenly, of pneumonia, on January 28th. He was only fifty-four years of age. He is survived by two brothers, Dr. **Henry Norris Russell**, famed astronomer of Princeton University, and **Alexander Russell**, of Rochester, N. Y.

On January 24th, the Presbytery of Monmouth in session at the First Presbyterian Church of Lakewood, adopted an emphatic declaration of opposition to a proposed new state law legalizing horse-racing in New Jersey. They felt such a law would be accompanied by an increase of gambling and other forms of immorality.

Elizabeth Presbytery recently observed a "Presbyterian Day" with much speech-making. Among those present and speaking were the Rev. **J. W. Laurie**, of Rahway; Dr. **Wm. Chalmers Covert**, of the Board of Christian Education; Dr. **G. Graham Wilson**, of the Board of National Missions; Dr. **C. B. McAfee**, of the Foreign Board; Dr. **Reid S. Dickson**, of the Board of Pensions.

Mr. **Kendrick C. Hill**, long-time permanent clerk of the Presbytery of New Brunswick, retired Assistant Postmaster of Trenton, Treasurer of the Reformation Fellowship, died after a short illness in Trenton on January 21st. Always known as on the conservative side in the great battle in the church, Mr. Hill was a power in the Presbytery. The Board of Trustees of the Reformation Fellowship unanimously adopted the following resolution concerning Mr. Hill.

"The Board of Trustees of the Reformation Fellowship records its profound sense of loss in the death of Mr. **Kendrick C. Hill**, a member of the Board and the Treasurer of the Fellowship from its inception. Known for many years as a faithful and zealous witness to the truth and power of the everlasting gospel, he was ever willing to spend himself in its interest. In the judicatories of the church: the session of which he was a member, the Presbytery of New Brunswick, the General Assembly, he was known as a staunch adherent of the Reformed Faith. To the family of our brother we extend our sincere sympathy.

"As for him, we know he has been 'called to be with Christ, which is far better'—and we praise God that here on earth, his works do follow him."

New England and New York State

By the Rev. L. Craig Long

THE writer of this column regrets the fact that illness which confined him to the hospital for ten days, interrupted his effort to communicate with more Churches

during the month. He does, however, praise God for his recovery, and also for the fact that prior to his illness was able to communicate with every Presbyterian Church in New England Synod, inviting the cooperation of the various ministers in providing Church news. This effort will now be continued among the Churches of New York Synod. The request is that news items and Church Bulletins be regularly mailed to him.

From the Church of the Covenant in Boston comes the announcement that the minister, Rev. **Rex Stowers Clements, Ph.D.**, is conducting a spiritual loyalty campaign during the month of February, and opened the effort with a sermon on the theme, "Loyalty To God." I was glad to see that this Church is continuing the Sunday evening Service and also has a mid-week Prayer Service.

The Ministers' and Elders' Association of the Presbyterian Churches in the Boston Area met in the Scotch Presbyterian Church on February 6th to hear an address by Rev. **L. O. Hartman**, the Editor of *Zion's Herald*, on the subject: "One Gospel—Not Two." It would be fine if some of those persons interested in such movements as "The Fellowship of Faiths," and those in sympathy with the Laymen's Missionary Report, could hear one or two stirring sermons on such a Biblical subject, properly treated.

A recent issue of the Bulletin of the First Presbyterian Church of Brookline, Mass., of which Rev. **Allen J. Crooks** is the minister, announces that the Annual New England Presbyterian Day will be held in that Church, with Rev. **Charles S. Cleland, D.D.**, Moderator of the United Presbyterian Church, and Rev. **Charles W. Kerr, D.D.**, Moderator of the Presbyterian Denomination as the prominent speakers. In the evening services of this Church Mr. Crooks is beginning a series of Sermons on the Ten Commandments.

The First Presbyterian Church of Holyoke, Mass., of which Dr. **John Alison**, the Stated Clerk of the Connecticut Valley Presbytery, is the minister, has placed the name of the writer of this column on the Church mailing list and in this manner will be mentioned from time to time.

The Fourth Presbyterian Church of Boston, Rev. **Richard S. McCarroll**, minister, reports that through a special "Loyalty Campaign," the morning Church attendance has been increased 20 per cent over the attendance of the preceding year. The Church has three Choirs: a children's Choir, a Senior Choir, and the third is a Choir of Young Women.

Miss **Mona Mayo**, the Field Representative of the Board of Christian Education in New England has called our attention to the fact that there are 10 young people of New England attending Presbyterian Col-

leges and receiving aid from the Board. The Westminster House of Boston is providing a home and a place of inspiration for Presbyterians who are attending Boston Colleges. If the Board of Christian Education could find it possible to carry on such a work in New Haven, Conn., it would be found that there are nearly 1,000 Presbyterians registered in Yale University, and being touched by no Presbyterian work on the Campus.

On Sunday, January 29th, the pulpit of the Community Presbyterian Church of Old Greenwich, Conn., was supplied both morning and evening by Mr. Merkle W. Good, a graduate of Wheaton College and Moody Bible Institute, who is now the Director of the Union Rescue Mission of Stamford, Conn. On the same Sunday, Rev. Wm. Harllee Bordeaux, the minister of that Church supplied the pulpit of the Calvin Presbyterian Church of New Haven. The subject of his evening Sermon which was broadcast through WICC from the Calvin Church, was, "The Precious Christ." On this same day the minister of the Calvin Church, who had been suffering from a severe attack of mumps, was taken to the hospital with what was thought to be typhoid fever. The pulpit of the Calvin Church was supplied on February 5th and 12th by Mr. Clifford Smith, a student of Westminster Theological Seminary in Philadelphia, who upheld the standards of the Seminary with strong evangelical sermons.

NEW HAVEN, CONN.

Here and There

BRIGHTSTONE (Mo.) Presbyterian Church is served by the pastor of the Farmington Presbyterian Church (U. S.). Recently Dr. Trigg A. M. Thomas, Assembly Evangelist of the Southern Church assisted the pastor in a two-weeks' meeting. Visible results: 27 added by confession of faith, 2 by letter, 8 infant baptisms. This is a small church left out in the woods to perish, but God visited it with refreshment from on high. The Rev. J. E. Kerr is pastor.

Sunday, January 29th, was Home-coming Sunday at the Forest Presbyterian Church, Middletown, Del. Many former members returned to worship in their old church home. The Rev. Robt. H. Graham is stated supply.

Syracuse Presbytery (N. Y.) recently adopted the report of its Foreign Missions Committee. This report approved the statements of the Foreign Board in relation to the "Laymen's Inquiry," reaffirmed loyalty to the Gospel and recommended "whole-hearted financial support to our Board of Foreign Missions." After this "whitewash" the Presbytery took action making the cause of foreign missions an integral part of the entire program of promotion in the Pres-

bytery. Dr. Lloyd Roberts was chairman of the reporting committee.

The Presbytery of Westchester, N. Y., meeting in New York City, January 17th, adopted a communication to the General Council as follows:

"In view of the financial difficulties of practically all the churches, and the crippling deficits faced by our missionary boards, the Presbytery of Westchester would respectfully, but seriously, raise the question, whether the expenditure involved in the proposed 1933 meeting of the General Assembly is justified.

"We therefore petition the General Council to find a way, if that is possible, of omitting this meeting. If the entire omission of the meeting is not possible, we earnestly suggest that the General Council request the presbyteries to limit the size of their delegations in accordance with a definite proportion.

"In case a meeting of the General Assembly must necessarily be held the Presbytery of Westchester will send one clerical and one lay commissioner, which is a two-third reduction of its allotted number.

"Thomas C. Straus, Stated Clerk."

The Rev. J. Gresham Machen, D.D., will speak on Sunday evening, March 5th, from 8 to 9 o'clock, over station WIP-WFAN, Philadelphia. This station operates on 610 kilocycles. The address will originate in the Central-North Broad Street Presbyterian Church, Philadelphia, of which the Rev. Merril T. MacPherson is the well-known pastor.

On October 31st last an event unheralded to the world, but of significance to the church occurred in Tengkhsien, Shantung Province, China. It was the celebration of the 50th anniversary of the arrival of the greatly beloved Dr. and Mrs. Watson M. Hayes in China. Dr. Hayes, who has a genius for educating Chinese youth in evangelical conviction and evangelistic fervor for the salvation of the common people, is one of the founders of the North China Theological Seminary. In 1919 a few Chinese pastors and theological students of the Presbyterian church in Shantung, after deliberation and consultation with their mission friends, decided, (in the face of such difficulties as the lack of financial support and cooperation of the Mission) to establish a Seminary of their own, entirely under the control of the Chinese Presbyterian Church.

The Lord has signally blessed this School of the Prophets as thus established—giving it a local habitat at Tengkhsien, Shantung; raising up for it a multitude of friends in the homeland and among evangelical missionaries all over China, who have helped to interest those who were able to give the money necessary for the land, buildings and equipment, and who have sent their choice youth to prepare for direct evangelistic work. Until China was hit in 1927 by a

great "wave of lawlessness" directed by Soviet Russia, the enrollment of the two schools was 135 men and 51 women. In spite of perennial civil wars that have devastated Shantung (one battle having been staged so that the school was right between the two fighting forces), still the two schools have endured, and both faculty and students, prayerfully relying on Divine help, have stuck to their guns. Even the present depression has not blanched their faces nor tempted them to retreat. God is manifestly back of the enterprise, sustaining His faithful servants.

The celebration included addresses by many prominent persons, including the Rev. Li Tao Hui, of Weihsien, who spoke in behalf of the Chinese, and Dr. Charles Ernest Scott, who spoke on behalf of the foreign friends of Dr. Hays and the Seminary. A banquet was also enjoyed. As a surprise to Dr. Hays a commemorative fund of \$10,000 (Chinese) was raised by Chinese and foreign friends of the Seminary to be used for a much-needed addition to the Chinese staff. In addition, a consecrated Chinese elder gave a tract of land valued at \$3,000.

The First Presbyterian Church, Berkeley, California has just experienced a three weeks' period of real spiritual awakening. The Week of Prayer was observed with special services in the Auditorium, the meetings growing in numbers and power each night. A deep spirit of prayer was present, scores taking part. The Second Week of January one hundred Cottage Prayer Meetings were held in one hundred homes throughout First Church Parish. A uniform program was followed in each home with definite objects for prayer. Written reports from the leaders show that by actual count one thousand two hundred people attended them and hundreds took part in prayer. The third and last week was devoted to special evangelistic services in the Auditorium, Dr. Francis Shunk Downs, the pastor, being the preacher. On Friday evening, six hundred persons attended the special Young People's Service. On Sunday the largest congregation in years gathered for the Communion. Thirty-five adult new members were welcomed. On the Sundays of January, in spite of an influenza epidemic, about two thousand attended the various services each Sunday, nearly three hundred being present each Sunday in the Christian Endeavor Societies, and high points being reached throughout the Church in social and spiritual fellowship.

The Holland Memorial Presbyterian Church, of Philadelphia, of which the Rev. H. McAllister Griffiths is pastor, recently witnessed ordination of four new ruling elders. The church, which possesses what is probably the most beautiful sanctuary in Philadelphia had only two ruling elders at the beginning of the present pastorate. Now it has twelve.

The Presbyterian Church in Canada

By T. G. M. B.

ON Cape Breton Island there have been three ministerial changes. Dr. W. McCulloch Thomson of Sydney, a Princeton graduate, sailed on January 31st for Palestine. The Rev. Duncan McColl has resigned from Grand River, Framboise, and Loch Lomond Churches owing to ill health, and the Rev. J. W. Smith, Fort Valley, Georgia, has been called to St. Giles, North Sydney, N. S. Worshipping in the Church of St. Andrew and St. Paul, Montreal, on January 29th were the Earl and Countess of Bessborough; His Excellency read the Scripture. Dr. Geo. H. Donald, minister of this beautiful new cathedral's congregation, preached that morning from I Timothy 6.12, "Lay hold on eternal life." The Presbyterian College, Montreal, has an enrollment of twenty-six in theology, not including B.D. students, and the same number in Arts, five of whom are in Nova Scotian universities. The Rev. Frederick Smith (Princeton, 1913) has resigned from Fairmount-Taylor Church, Montreal.

The late Rev. Geo. K. Bamford, B.D., was one of the most beloved of all the clergy of Sault Ste. Marie, Ont., where he was minister of Westminster Church when he died on December 23rd, aged forty-seven, leaving a widow and three children. Born in Ireland, Mr. Bamford, after attending McGill and Pittsburgh Universities and graduating from Western Seminary (Pa.) in 1921, was minister of First Church, New Salem, Pa. and St. David's, Toronto, Ont. A loss is also felt in the passing of Rev. Geo. MacArthur, retired at Arnprior, and of several elders: Hon. Mr. Justice D. Inglis Grant, Calvin Church, Toronto, a minister's son, Mr. S. R. Hart, oldest member of St. Andrew's, Toronto; Mr. David Keith, Bowmanville; Mr. John M. MacKenzie, Ripley, father of Rev. Principal MacKenzie, Montreal, and Mr. Alex. A. Urquhart, St. Elmo, Glengarry.

The Presbytery of Saugeen, meeting at Harriston "Nominated Rev. John MacConnachie, D.D., of Dundee, Scotland, author of 'The Significance of Karl Barth' for the principalship of Knox College, and the chair of Systematic Theology." Other presbyteries may nominate Dr. MacConnachie for the latter chair and a Canadian for principal and professor of homiletics. St. Andrew's Cobourg, has called Rev. S. M. Scott, Picton, Ont., a Knox '28 graduate, and Rev. W. B. Lile, Port Stanley, has resigned and gone to Detroit, Mich. Knox, Leamington, has called Rev. J. L. W. McLean, Knox '30, Dr. J. G. Inkster's assistant, Knox Church, Toronto. In the latter church, the 375th anniversary of the signing of the first Scottish covenant was celebrated February 1st, Rev. A. L. Budge, Hagersville, preaching, and a precentor leading in the singing of psalms.

First Church, Brandon, second largest Presbyterian church in Manitoba, has for its minister, Rev. J. F. Wedderburn from Oakville, Ont., inducted on December 2nd. Mr. Wedderburn graduated from Queen's in 1917, winning a travelling scholarship. Rev. Alex. K. Davison, Knox and St. Paul's, Moose Jaw, Sask., Westminster Seminary graduate, writes of an evangelistic campaign conducted in Northside Church, Regina: "For two weeks we labored hard in an earnest endeavour to arouse the lost and to quicken the apathetic believer. The visible results were few but eternity alone will reveal the actual fruits of our labors and prayers." Rev. Frederic St. Denis, Princeton '29, of Trail, B. C., has been elected joint clerk of the Synod of British Columbia, while Rev. James Youngson, Nelson, B. C., distinguished graduate of Aberdeen University, class of 1911, is clerk of Kootenay Presbytery. Rev. Hugh MacMillan, Mrs. MacMillan and two children, sailed from Vancouver for Tamsui, Formosa, by the Empress of Japan on January 14th, after their first furlough.

TORONTO

Netherlands Letter

By the Rev. F. W. Grosheide, Th.D., Professor in the Free University, Amsterdam.

I ENDED my first letter by mentioning the death of one of our highly honored missionaries, Dr. D. Bakker. Now I must relate first of all that Professor Lucas Lindeboom, of Kampen, died on January 4th, aged nearly 88 years.

Professor Lindeboom was a famous man in the Reformed Churches of the Netherlands. He was born in 1845, visited the gymnasium (college) at Zwolle—at that time a singular occurrence for a prospective minister of the Seceders—studied at the theological school at Kampen, and received a call from the so-called Christian Seceder Congregation at 's Hertogenbosch, North Brabant. This is a town in the Roman Catholic-Lutheran section of our country, in the south. From the beginning on Lindeboom revealed himself as a prominent worker in evangelization. In 1873 he went to Zaandam, North Holland, the center of a liberal district, and in that district he preached the Gospel of Jesus Christ. It was through his efforts that there came Reformed congregations all over the district, congregations that are now for the greater part of real importance. In 1882 Lindeboom went to Kampen, and in this town he was until 1917 professor of New Testament exegesis at the theological school of the Reformed Churches.

Lindeboom stood in very high repute through his work in the domains of evangelization and charity. He was one of the founders of the Reformed Sunday School Union "Jachin," and of the Reformed Tract Society "Filippus." Of the latter he was

the president until 1928. In his early years he was especially touched by the need of the mentally diseased, and he founded the great Christian Insane Asylums Society, which now has five large hospitals and a scientific clinic, incorporated in the Free University at Amsterdam. Lindeboom was also the president of the Society of Reformed Ministers.

Lindeboom was a man of great importance in the life of the Reformed Churches. In 1892 the union took place of the Christian Reformed Church and the "reformed" section of the Dutch Reformed Church, as I told in my former letter. The deceased professor was one of the leaders in the former. Dr. Kuyper was the great man of the latter. At first Lindeboom had his grievances against Dr. Kuyper. They concerned certain dogmatic points, but especially the founding by Dr. Kuyper of the Free University at Amsterdam, primarily at first for the training of Gospel ministers. Lindeboom was one of the men who contended that the united churches retain their own theological seminary and should not become dependent on a non-ecclesiastical university. Dr. Kuyper and his friends made certain concessions—both the university and the seminary were retained—and so Lindeboom became an advocate of the church union and thereby greatly influenced the members of the Christian Reformed Church (in favor of union).

There is something else by which Lindeboom is remembered. In the Netherlands there has for more than a century been a struggle for the singing of hymns. The old Reformed Churches had only psalms and a very limited number of hymns. Around 1800 the Dutch Reformed Synod introduced a book with some two hundred hymns and forced the congregations to sing them. Many of these hymns were Arminian, not to speak of other divergences from the true Reformed faith. So there arose great opposition and the introduction of these hymns was one of the causes of the secession of 1834. As the result of all this the hymn question is a touchy question in Holland. When people speak of hymns others almost invariably think of these old hymns which are sung in the State Church, with their partly Arminian contents. The Reformed Churches have no hymns, except the very small number referred to above, which date from 1619. But in these Reformed Churches there have always been men who favored the singing of hymns together with the psalms, and Lindeboom was one of them. Finally the General Synod of Arnhem, 1930, decided to introduce a small number of hymns, especially hymns fit to be sung at the great Christian feast days. A committee was appointed to prepare a book of hymns, and their suggestions appeared in December, 1932. And now there is a great disturbance. Some of the classes (presbyteries) declare they will not sing hymns at all; others have their

grievances against the particular hymns that are now being proposed. And so there is a new struggle about hymns in the Reformed Churches, and it will be a difficult thing for future General Synods to reach a decision that will satisfy all.

AMSTERDAM.

From Our Scottish Correspondent

By The Rev. Prof. Donald Maclean

IN this ancient city of Edinburgh many movements have been inaugurated whose waves lapped the most distant shores of Christendom. The city has also been the pivot of such movements as well as the meeting place of local, British and international conferences of varied descriptions and aims. Within it, during the winter months, the most fastidious cultural tastes can be met by one or other of the many lectures and courses that form one of its distinctive features.

During the first week of this year the ninth quadrennial conference of the Student Christian Movement, which was attended by 2,000 delegates and guests, representing forty (40) different nations, assembled for serious discussion within the Assembly Hall and adjacent buildings in this city. Edinburgh was rejuvenated with the presence of the cultured Christian youth of many Universities and Colleges; the walls of its ancient halls echoed the religious daring of adventuresome youth and its streets, in a sombre mid-winter week, had an interesting variety of colors, dialects and languages to which the staid Scotsman, not unaccustomed to these things, responded with unemotional beneficence. The principal series of addresses delivered dealt with the Church and the world of today, while other addresses searched deeply for causes and remedies. Most of the addresses were interesting; some of them were able, if not profound, and all of them had the warm glow and earnestness of youthful enthusiasm. Perhaps the most arresting address, and the one which attracted public attention, was that delivered by Dr. Hanns Lilje from Germany on Communism and Christianity. Communism, he stated, was a religion, and that it had in it, as a religion should, an eschatological element. "Communism," he affirmed, "can only be overcome by religious reality. Christianity must get away from the bourgeois falsification of its methods." This audacious and scarcely justifiable criticism of the middle-class—the mainstay of all religious enterprises in Scotland—called forth a sharp rejoinder in the press from that versatile Churchman and Judge of the Court of Session—Lord Sands—which ended with this significant sentence: "The prayer which would best please me at a meeting of youth would be a prayer that there might be vouchsafed unto them the grace of humility, not because there are not many other

things to pray for, but because this prayer is so often forgotten."

This Student Movement is regarded as the liberal wing of Christian Student life throughout the world. The Evangelical Student Movement is of more recent origin, and although it may not be as well-organized as the other, it has organized groups (with some of the most distinguished students among them), in all the Scottish Universities. These are affiliated with similar groups in the English Universities, so that the students of Scotland should be regarded as only partially in the Movement whose conference is referred to above. But it now lies with Evangelical Students in this and other countries to arrange their international conference and show that, unlike human ingenuity, Evangelical Christianity is not bankrupt of solutions and redemptive forces for the perplexities and distresses of a world in despair.

This has become all the more urgent when we find a popular Scottish newspaper (January 7 of this year) emblazoning the heartening caption, "Calvinism and the Road Ahead" above a thoughtful article in which an earnest appeal is made to Scotland to abandon wholly the post-war "frivolous intellectual libertinism now rapidly dating," and "attain its full stature," and "with the great and impressive creed which we have inherited and never fully developed, which is our Scottish heritage—almost all that is left to us—and only through which we can express our native characteristics, face a splendid and international future."

EDINBURGH

Korean Letter

By the Rev. Bruce F. Hunt

THOSE who have been keeping up with "news Korean" know of the reorganization of The Korea Sunday School Association on October 5, 1932, when most of the responsibilities were transferred to the two cooperating Presbyterian and Methodist churches. A report of the Summer Bible Schools, prepared by Dr. J. G. Holdcroft, the former Secretary of the Association, before he withdrew to become Secretary for the Presbyterian Board of Christian Training, has just come to hand. The report shows the following encouraging increases over a period of 10 years:

	1922	1932
No. of schools.....	1	1086
No. of teachers.....	5	6831
No. of pupils.....	100	102,698

Of the 6831 teachers in 1932, 3643 are students in the Christian Academies, Colleges and Seminaries of the country, who gave up their vacation time to teach the children of Korea the Word of God. 23,827 of the 102,698 who studied in 1932 were non-Christians and 8,359 of this number are reported to have made decisions, which generally means, in the children, to promise

to attend the regular Sunday School. The Presbyterian Board of Christian Training is pushing the Lathem plan "Summer Bible School" with good success.

It will be of interest to the churches in America to know that the building of the Jason G. Purdy Memorial Bible Institute, the gift of the Sunday School children of America through their Easter offerings in 1932, has been completed and on December twenty-ninth was opened to the General Class for Men of Choongchung Province. At the dedication service on January fourth, mention was made of the wonderful love and sacrifice of the young missionary, Jason G. Purdy, for whom the building is named, who was called home to glory after a brief service of only two years and nine months. Recognition was given to the foresight of the "western man who seemed a little cracked" because he bought up so much land for an "Academy" a "Bible Institute" etc. in the days when the church members of the province were very few. That missionary, the Rev. F. S. Miller, last fall completed forty years of service on the field. One speaker referred to the building in the words of a Korean proverb as the "ant's golden tower," pointing out that the children of the Sunday Schools of America had built up this beautiful monument "penny by penny" as the ants had built the tower. The Bible Institute housed one of the biggest Bible Classes known in the most backward of Korea's 13 provinces and a real revival seems to be breaking in the very centre of Korea. In a later issue an account will be given of the Bible Classes that are being held throughout Korea.

Probably the thing of most general interest throughout Korea this year is the Evangelistic Foreward Movement, as a part of which an attempt is being made to place a copy of the "Life of Christ" (a pamphlet made up of Scripture quotations) in every non-Christian home in Korea. The Annual Bulletin of the Christian Literature Society (January, 1933) says, "The three editions (of the 'Life of Christ') totalled 1,400,000 copies, the largest number of any booklet that our society has ever published."

CHUNGJU, KOREA

Arch Street Session Disavows

The Session of the Arch Street Presbyterian Church, in whose edifice the Philadelphia Buchmanite meeting was held has issued a statement disavowing any connection with, or endorsement of the "Followship." They say in part:

"The Session, as an act of courtesy to a neighboring church, responded to a last-minute request to loan their building to the Methodist ministers for a meeting arranged for the Arch Street Methodist Church, when it was discovered that another meeting had been scheduled for the same hour at that church.

"That the meeting was to be in the interests of the Oxford Movement was not known to the Session until the advertisements appeared in the daily papers.

"The Session of Arch Street Presbyterian Church has not endorsed the Oxford Movement."

Buchmanism Endorsed by President Stevenson

Secretary Mackay Also Approves

CREATING a sensation in conservative circles, the *Missionary Review of the World* in its February issue, carried an article entitled "Modern Experience of the Supernatural" by the Rev. J. Ross Stevenson, D.D., LL.D., president of Princeton Theological Seminary. In his pronouncement, subheaded "What can we learn out from the Oxford Group, the First Century Christian Fellowship?" the president of the institution once regarded as the Gibraltar of the Reformed Faith has come out squarely in favor of "Buchmanism." (See *CHRISTIANITY TODAY* for January, 1933, pp. 2, 15.)

Dr. Stevenson's adhesion to Buchmanism did not come as an entire surprise, having been rumored ever since he had acted as a member of the welcoming committee which met Dr. Buchman and sponsored his New York debut in the ballroom of the Waldorf-Astoria Hotel.

Dr. Stevenson's apology was first spoken before the recent quadrennial meeting of the Federal Council of Churches, in Indianapolis. Significant excerpts:

"The adverse criticism which this Fellowship has evoked is in line with the criticism which all spiritual or evangelical movements have had to undergo since the days of the Apostles. . . .

"I. First of all it emphasizes and demonstrates the reality and power of supernatural religion. . . . The Oxford Group seeks to bring the church back to the beginning of Christianity, to the beliefs of the First Century propagators of the Faith. . . . As I read the reports of such meetings as have been conducted by the Group in Great Britain, on the continent, in South Africa, and more recently in Canada, I gather that what makes them effective in the direction of productive evangelism, is the testimony of men and women as to the supernatural power which redeems from sin and awakens the soul to newness of life in Christ Jesus. . . .

"II. One of the great problems of the Church today is an indifferent body of Christians who take no active interest in the work of Christ's kingdom and who in large numbers eventually cease to be the professing disciples of our Lord. . . . The theory of the Group is that the life of an indifferent, inactive Christian has not been fully surrendered to Christ. . . .

"III. Any real, satisfying Christian experience measured by First Century standards invariably entails the commission to bear witness to Christ and His power to change lives. . . . The First Century Christian Fellowship terms such witnessing 'sharing'. . . . Sharing, in the sense of giving to others personal knowledge of Christ and

His saving power, contemplates a three-fold benefit: (1) In the first place it is beneficial to the one who thus bears witness or makes confession . . . (2) such testimony has regard for the unconverted who as a rule are more influenced by the straight-forward testimony one belonging to their own class . . . than they are by doctrinaires who speak as the scribes . . .

Commander-in-Chief



"FRANK" BUCHMAN

"It is the only solution."

(3) witness-bearing is a vital part of Christian fellowship . . . the appeal of the Group is for Christians to be in such fellowship that they will have no reserves. . . .

"IV. Prayer has, since the days of Pentecost, accompanied any great spiritual awakening, and the Group claims to be a First Century Christian Fellowship because of the place it gives to prayer, with special reference to divine guidance. . . .

"In the First Century Christian Fellowship, whose principles of guidance have been clearly enunciated in a pamphlet, 'The Guidance of God,' place is made for:

"1. Group guidance, as when two, three or more gather together in Christ's name, consider a particular problem, reveal a diversity of opinion, have free discussion and then a period of meditation upon God's Word—of self-abandoned waiting upon Him—with the result that there is a unity of the Spirit and a clear-cut decision as to what should be done.

"2. Individual guidance, especially that which emerges in the 'quiet times,' so-

called, preferably at the beginning of the day. That such times have their spiritual profit, cannot be questioned. . . . Coming into the presence of God, and of the revelation He has given in Christ and the Word of His grace, waiting for Him to speak, the soul will assuredly receive some message, some enlightenment. . . .

"This Movement, as already intimated, has been making great headway in certain parts of the world. Around it has gathered a considerable literature. One book in particular, that by A. J. Russell, 'For Sinners Only,' has had such a wide circulation in the original English edition that a special edition has been published in America. A later book by Geoffrey Allen of Lincoln College, Oxford, 'He that Cometh,' is highly commended by Dr. John McConnachie, one of the enthusiastic interpreters of Barthianism. In reviewing Mr. Allen's book, Dr. McConnachie adds: 'The Group is in line with the method of the Spirit in all ages. The Church moves forward, as Principal Rainy once contended, by revivals, never by evolution. The eschatological cycle of sin, crisis, judgment and new beginning is always repeated.'

"We are now in a crisis time not only in our political and spiritual life; but in our moral and spiritual life; this is generally conceded. The particular values of the First Century Christian Fellowship bearing upon the spiritual revival which is the supreme need of our time, and which values I have endeavored to accentuate, have to do with supernatural religion . . . we should be challenged anew to possess our inheritance, to learn anything and to appropriate everything which will make us 'friends of revivals of religion' and enable us 'to possess a portion of the spirit of the original propagators of the faith, prepared to make every sacrifice, to endure every hardship and to render every service which the promotion of pure and undefiled religion may require.'"

A New Princeton Position

Observers were quick to point out that the Stevenson article, while showing the personal allegiance of the noted President to Buchmanism, confused certain evangelical truths with Buchmanite distortions or perversions. Concerning "guidance" it was observed that the Buchmanite idea of emptying the mind and waiting for God to fill the blank was very different from the waiting on God known to every true Christian. "Sharing" according to Dr. Stevenson seemed to be simply testimony to Christ, (although he spoke of a fellowship "that will have no reserves"), while it was a well known fact that "sharing" in Buchmanite house parties had led in the past to the most intimate and lurid confessions to the whole group. Dr. Stevenson's reference at the end of his paper to the language of the "Design of Princeton Seminary" and his implied position that it was in harmony with Buchmanism was pointed out as evidence that the shift of the new Princeton from its old moorings was becoming painfully apparent.

Of the two books mentioned by Dr. Stevenson, A. J. Russell: "For Sinners

* The language of the Design of Princeton Seminary.

Only," and Geoffrey Allen: "He That Cometh," the emphasis of both of these books seems to be highly typical of the movement and it is understood that they are considered to be thoroughly representative by the movement itself.

With reference to them both, it is particularly to be noted that the importance of some understanding of simple doctrine, particularly of the work of Christ upon the cross, is minimized. It is significant that Mr. Allen himself anticipates that such criticism will be offered by saying: "On the one side theologians may say that it [the view of Christianity here presented] over-emphasises the importance of subjective experience in spiritual things." (Allen: "He That Cometh," p. 205).

Illustration:

"Two arguments against the open acknowledgment of sin in the Christian fellowship deserve longer consideration. . . .

"As one school of thought evades the cost of open humiliation with the confessional, so another school seeks to cover the same evasion, by claiming to possess a more orthodox theology of the Cross. Again by their fruits let them be known; if they bear greater fruits as liberating and not repressive agents in changing people's lives, from these also we will gladly learn. Meanwhile the questions must be asked in all earnestness, would Christ on the Cross require us to hold and repeat correct words about the work which He there accomplished? Or, would He hope that we should ourselves face the cost of humiliation, in order that we might afterwards receive the joy of the gift of the Spirit? We will hear the complaint that we have not got a correct theology of the Atonement, when the complaint comes from those who will share with us the knowledge of the sins which in them Christ has had to forgive, following His bidding of taking the Cross not on to their lips, but into their lives." (Op. cit. pp. 126, 128, 129.)

Dr. Gaebelein Describes Ballroom Meeting

Dr. A. C. Gaebelein, internationally known Bible expositor and editor of "Our Hope" thus recently described the coming-out party of Buchmanism in New York:

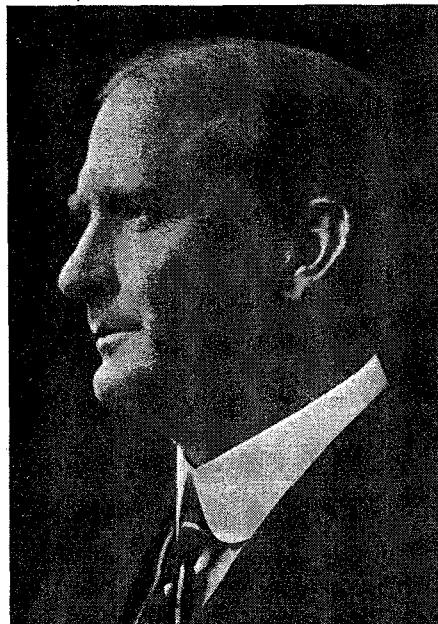
"The Editor spent the second evening of the new year in the great ballroom of the Waldorf-Astoria Hotel in New York City. It was not an evening for dancing, but it was a religious meeting. It was the opening service of the famous 'Oxford Group Movement' or, as it is also known, 'Buchmanism.' There were over 2,000 people present. We never saw such gorgeous gowns as worn by a number of young women. It was a riot of color, and the arms and backs were bare. Then there were costly furs and diamonds and pearls displayed. The gentlemen came in evening dress. Many appeared in clerical dress. Three Bishops, called 'Right Reverends,' were on the reception committee, among them the Right Reverend Francis McConnell, the well known modernistic Methodist Bishop. On the platform sat, among them a number of the evening-gowned ladies with bare arms and backs, the sponsors of the movement and the foreign delegates, some fifty of them, including great scholars, clerics, titled Englishmen, and a former Lady-in-Waiting on the Empress of Germany. A religious meeting! But there was no prayer offered. Dr. Sam Shoemaker of New York started this religious meet without prayer. Nor was a verse of Scripture mentioned by the many speakers, except one. The first speaker made an appeal to the wealthy to help the unemployed in the city, and he quoted 'what ye have done to the least of my brethren ye have done unto me.' No other speaker mentioned the Word of God. The persons called upon to speak spoke of what the movement had done for them. They mentioned Jesus Christ having changed their lives. But not once was He called 'Lord,' nor did we hear Him mentioned as 'The Son of God.' Not once was the Cross and the Blood mentioned. Several spoke of the adventure they found in the movement or fellowship. While there was no prayer there was a great deal of mirth and laughter. Most of the speakers tried to say something funny, and there was a constant applause. We went home saddened, for God's Spirit was not in that meeting."

Dr. Rochester Comments

Dr. W. M. Rochester, in the course of a long and trenchant editorial on "The Buchmanites" in the *Presbyterian Record* (Toronto) for February, exposed many Buchmanite pretensions. Three short excerpts:

"Judgment upon the character of this group and their work has ranged from unqualified approval and highest commendation, on the one hand, to sharpest criticism

Buchmanite



J. ROSS STEVENSON

"... they will have no reserves."

and severest condemnation on the other. Some years ago President Hibben of Princeton University, after investigation, denied to Buchman, and his followers, the freedom of the University; yet at a meeting of the Federal Council of the Churches of Christ in America in December last the President of Princeton Theological Seminary, Dr. J. Ross Stevenson, represented the movement as a return to primitive Christianity in its simplicity of faith, righteousness, fervor, and fellowship. . . .

"Further, with respect to their methods, we must say that it passes our comprehension how any one of average intelligence could compare the group movement as conducted in Toronto, and the house parties as reliably reported, with the meetings in John Wesley's time, as one newspaper correspondent did, or with the assemblies of primitive Christians. . . .

"In the confessions which they call 'sharing' the pitfalls are many and the dangers great, not the least peril being the menace to honesty and purity of thought and speech.

Confession in their form appears to be essential to salvation. Ferguson, in *The Confusion of Tongues*, says that they exalt confession to a sacrament. Confession one to another of course is recognized as having a place and function for oft it brings relief and secures guidance and help from the sympathetic counsellor.

"Broadly speaking, however, the Buchman type of confession, induced under high emotional tension, by subtle art and mass pressure persistently sustained, a species of 'third degree' with sordid, shameful, and corrupting particularity, merits severest reprobation. The explanation of it in part is made by Dr. Shoemaker, a Buchmanite, in a remark reported by Ferguson. Addressing a group in retreat preparing for a campaign, he said, 'Remember they (the people) are interested in us as rotters. They are not interested in saints.' This is their doctrine of sharing according to a leader. . . ."

Secretary Mackay Compliments Buchmanism

In three recent issues of *The Presbyterian Banner* (Pittsburgh), John A. Mackay, now a secretary of the Board of Foreign Missions, wrote articles in appraisal of the "Oxford Group." Excerpts:

"It was born in the soul of a man who learned by experience that God was his contemporary and seemed to be calling him, thrusting him, into the highways and byways of modern society, there to confront people—especially decent, respectable, socially-popular people—with their naked selves and the living God.

"The adhesion of an eminent professor of theology [Dr. Brunner] to the Group Fellowship offers another example of an intellectual figure who has entered a new world of the spirit through contact with the Groups. This means, incidentally, the introduction of a richer thought content into the Group Movement, the lack of which hitherto has been one of the defects charged against it. But the enlistment of Brunner has a far profounder significance than that. As a leading representative of that theological movement we associate chiefly with the name of Karl Barth, Brunner's recent action is proof of a genuine spiritual affinity between two significant contemporary movements, one in the realm of thought, the other in the realm of life, which are linked respectively to the names of Barth and Buchman. Students of both movements have remarked for some time that they are natural allies, that they complement each other, and that together they constitute the most hopeful and creative factor in the life of Christendom today.

"'Sharing' is another great word of the Oxford Movement. In the house parties people 'share' with each other their sins, their struggles and their victories—in a word, their total experience. A generation of men and women who have discovered the sterility of logical conclusions about life, and are desperately in earnest about discovering solutions for their own broken lives, love and respond to this 'sharing.' They find in it the note of reality, the authority and the release which they are seeking."

Barnstorming Continues

In the meantime "Frank's" cohorts continued their high-toned tour of the United States and Canada—holding meetings in the ballrooms of the best hotels and in some Churches, preaching their idea to all who would listen, with special reference to newspaper reporters and the wealthy.

