

# CHRISTIANITY TODAY



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

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## Editorial Notes and Comments

### THE GENERAL ASSEMBLY



THE 1933 Assembly has come and gone—and all things continue as they were. Nothing was done to remedy the evils in the Church that cry aloud for redress. Membership in the Federal Council of Churches was continued, the Overture from the Presbytery of Philadelphia relative to the Board of Foreign Missions was rejected, the Modernist-Indifferentist party was continued in power and still dominates practically all the Boards and Agencies of the Church.

The events at Columbus have only served to make more obvious what many of us have long realized that Bible-believing people who intelligently and in all sincerity hold to the system of doctrine set forth in the Westminster Standards as one with that taught in God's Word constitute a minority in the Presbyterian Church in the U. S. A. There is no way of determining just how large a minority they constitute, but, in as far as recent Assemblies afford an indication, they include not more than one-third and possibly not more than one-fourth of the whole. A third or even a fourth of a church of 2,000,000, however, is not a small number so that there is no reason for undue discouragement on their part, especially when it is remembered that if some means were afforded for enabling the rank and file of the church to become articulate on the subject it is not impossible that they would be found to constitute a majority. The fact that those who dominate the policies of the Presbyterian Church make no attempt to alter or amend the doctrinal standards of the church so as to make them conform to their policies might seem to indicate that they are by no means certain that they constitute a majority, that they are more or less of the opinion that theirs is the dominance of a well-organized minority over an un-organized majority.

But, be the present majority an actual majority or not, as long as the standards of the church remain as they are there is no reason why the present minority should not remain in the Church and continue its struggle in behalf of the gospel of the grace of God as it is taught in the Bible and summarized in the Westminster Confession of Faith. The situation would be quite different if the standards of the Church were altered so as to be made to conform to the policies of the modernist-indifferentist party. In that case this minority would be bound to separate themselves from the organization known as the Presbyterian Church in the U. S. A. and either form themselves into a new church organization or unite with some existing church organization whose confession of faith they could approve. But as long as the standards of the Presbyterian

Church remain substantially as they are, it seems quite clear to us that it is what is known as the majority, not the minority, whose position in the Church is ethically untenable because essentially dishonest.

### An Independent Mission Board



THE decision of the General Assembly in accepting the majority report of the Committee on Foreign Missions, expressing confidence in the Board, placed squarely before conservatives in the Church an inevitable choice. Could they continue to support and to recommend for support a Board against which the evidence had piled so high? The action of a General Assembly that was never in possession of the facts in the case could not quiet the consciences of those who knew what the facts were, and who knew them to be true.

The choice made was, therefore, based upon a requirement of principle, not of mere tactics or expediency. No people believe more passionately in the work of Foreign Missions, and believe that it must go on, than those who protest against modernism in the policies of the old Board. And if the old Board had by its policies forfeited its true Presbyterian spiritual heritage, then those who held without equivocation or compromise to the glorious faith once for all delivered unto the saints had no alternative but to establish their own agency. The formation of a new Board was therefore announced at Columbus, but only after an earnest effort to reform the old Board had broken itself upon the adamant walls of ecclesiastical bureaucracy.

The new Board will hold its initial meeting for organization in Philadelphia on June 27th. Its roll contains names of men and women prominent and respected throughout the whole Church. The very personnel of the new Board will commend it to the confidence of loyal Presbyterians who are wondering what to do with their mission money.

It is expected that the new Board will not begin with any grandiose fanfare of trumpets but that it will commence in faith and prayer, trusting that God in His grace will supply what is needful. It will face a situation full of delicate and perplexing problems, but it will no doubt face them in the Grace of the God, who knows all and who will honor this witness to His truth.

It is generally contemplated that the new Board will begin modestly, with no commitments except to spend wisely what loyal believers may send. But it ought to grow, and will grow. If early responses from over the country are any indication, it will in God's time become one of the greatest missionary agencies in the world. It needs and deserves the prayers of all Christian people.

## THE ACTION OF THE 1933 ASSEMBLY RELATIVE TO THE BOARD OF FOREIGN MISSIONS



WO reports were presented to the last Assembly by the Standing Committee of Foreign Missions (see elsewhere for details). These reports differed radically as regards their findings and recommendations. For while the majority report expressed the conviction that the work of the Board of Foreign Missions "deserves the whole-hearted, unequivocal, enthusiastic and affectionate commendation of the church at large" the minority report affirmed that the criticisms of the Board's policies that have found expression (especially in DR. MACHEN's pamphlet) were "based upon adequate grounds" and that the Board by its acts and policies has "seriously impaired confidence in the minds of thousands of loyal and earnest Presbyterians." Moreover while the majority report expressed "full confidence in the Board's ability and integrity" the minority report declared that the Board in appealing to both Bible-believing Christians and Modernists for funds had been guilty of conduct that was "ethically indefensible and unworthy of a great church that bears the sacred name of Christ."

In considering the significance of the fact that the Assembly rejected the minority report and adopted the majority report by an overwhelming vote there are certain things that should be kept in mind: (1) The minority were not permitted to have their report printed and distributed among the commissioners as was the case with the majority so that the commissioners had only such knowledge of its contents as they could obtain from hearing it read; (2) There was no discussion whatever of these reports from the floor of the Assembly. In this respect the procedure was even worse than that at the St. Paul Assembly when the proposed reorganization of Princeton Seminary was under discussion. On that occasion some twenty minutes was allowed the floor, but on this occasion even that fraction of time was not allowed the ordinary commissioner; (3) The Standing Committee of Foreign Missions had among its members one of the fifteen members of the *Commission of Appraisal* that was immediately responsible for the book, entitled "Re-thinking Missions." *This member of the Commission of Appraisal joined in the majority report.* It seems clear, therefore, that the majority report contained nothing unacceptable to those responsible for the attack on New Testament Missions given wide-spread publicity through the Laymen's Inquiry; (4) The Standing Committee of Foreign Missions also had among its members one of the eleven members of the *Conference Committee* that wrote the Auburn Affirmation. *This member of the Conference Committee that was immediately responsible for the Auburn Affirmation also joined in the majority report.* It seems clear, therefore, that the majority report also contained nothing unacceptable to even those who wrote the Auburn Affirmation; (5) An examination of the doctrinal affirmations of the majority report shows that in as far as they are not positively unsatisfactory to earnest and intelligent Presbyterians they are of that vague and meaningless sort that are acceptable to Modernists (as might be expected from what has been related immediately above). It means nothing, for instance, to say that we "definitely repudiate any and all theological statements and implications in that volume (*Re-Thinking Missions*) which are not in essential agreement with the doctrinal position of the Church." The same language might properly be used with reference to the volumes recently published from the pen of the late PROFESSOR B. B. WARFIELD. When, however, the majority report declares that "while certain truths may be found in other religions, complete and final truth is to be found in Jesus Christ alone" it seems clear that it gave expression to positive error. Such a declaration affirms only a relative difference between Christianity and other religions and is not consistent with Peter's declaration: "Neither is there salvation in

any other; for there is none other name under heaven given among men whereby we must be saved"; (6) Finally, not to mention other matters, the majority report not only makes no attempt to answer the criticism of the Board referred to in the minority report but wholly without warrant seeks to convey the impression that these criticisms have their roots in "suspicion of motives" rather than in adequate evidence. Until the evidence advanced has been refuted—and as yet this has not even been attempted—this charge of "suspicion of motives" can be regarded only as an effort to divert attention from the real issue.

In our judgment the action of the last Assembly has done nothing to restore confidence in the Board of Foreign Missions. Rather it has further destroyed our confidence in said Board as an agency for propagating the Gospel of the grace of God in its purity and integrity. An action that met the approval of both an author of "Re-Thinking Missions" and of the Auburn Affirmation can hardly be expected to satisfy Bible-believing Christians who accept the Westminster Standards as containing the system of doctrine taught in the Bible. It cannot be expected that the latter will respond to the appeal "for a loyal sacrificial support of the word of Foreign Missions as carried on by our Presbyterian Board." As matters now stand, they must either make their contributions to Foreign Missions through non-Presbyterian channels or they must establish a new agency.

## THE ISSUE AT STAKE



THE issue at stake today not only in the Presbyterian Church but in nearly all the churches is the Christian religion. It cannot be said too frequently or too emphatically that the issue raised by Modernism is not an issue between more or less pure or impure interpretations of Christianity but rather between what is rightly called Christianity and no Christianity at all. It is not alleged that all so-called Modernists should be classed as non-Christians—many of them do not realize the logic of their position—but it is alleged that Modernism in any of its consistent forms of expression is something other than Christianity as it has found expression in the New Testament and in the historic creeds of the Church in all its great branches. This means that if Modernism were to triumph in the Presbyterian Church it could no longer be rightly called a Christian church.

That Christianity and Modernism are diametrically opposed, all along the line, has been set forth most fully and convincingly by DR. MACHEN in *Christianity and Liberalism* (Macmillan Co.). It is not to be supposed, however, that DR. MACHEN was the discoverer of this fact or that he stands alone in expressing it. It found clear and cogent expression before DR. MACHEN was out of his teens. As long ago as 1891, DR. F. L. PATTON said with prophetic insight:

"It seems to me that American Christianity is about to pass through a severe ordeal. It may be a ten years' conflict, it may be a thirty years' war; but it is a conflict in which all Christian churches are concerned. The war will come. . . . It is not amendment, it is not re-vision, it is not re-statement, it is revolution that we shall have to face. The issue will be joined by and by on the essential truth of miraculous and God-given revelation; and then we must be ready to fight, and, if need be, to die, in defense of the blood-bought truths of the common salvation."

Again in 1898, DR. ABRAHAM KUYPER said in the *Stone Lectures* at Princeton:

"Christianity is imperilled by great and serious dangers. Two life systems are wrestling with one another in mortal combat. Modernism is bound to build a world of its own from the data of the natural man, and to construct man himself from the data of nature; while, on the other hand, all those who reverently bow the knee to Christ and worship Him as the Son of the

Living God, and God Himself, are bent on saving the Christian heritage. This is *the struggle* in Europe, this is *the struggle* in America."

That DR. MACHEN does not stand alone in this matter may be indicated by two citations—one from a leading spokesman for Modernism and one from a leading spokesman for Barthianism. In 1924 *The Christian Century* said editorially:

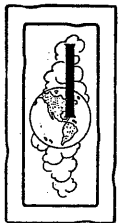
"Two world-views, two moral ideals, two sets of personal attitudes have clashed, and it is a case of ostrich-like intelligence blindly to deny and evade the searching and serious character of the issue. Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion. . . . Amiable words cannot hide the differences. 'Blest be the tie' may be sung until doomsday but it cannot bind these two worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to Fundamentalists and another thing to Modernists."

More lately this judgment of the issue raised by Modernism has been given expression by Barthians. Whatever differences may exist between Barthians and Fundamentalists (in the broad sense of the word) they are one in their judgment that, in the words of BRUNNER, "Modernism can no longer be called Christianity" (*The Theology of Crisis*, p. 13). In the same connection (p. 9) BRUNNER writes:

"A Fundamentalist, possessed of a reasonably correct knowledge of Christianity, will have little difficulty in proving that the Modernist teaches, under the label of Christianity, a religion that has nothing in common with Christianity except a few words, and that these words cover concepts which are irreconcilable with the content of Christian faith. Indeed, in a discussion with his antagonist, the Fundamentalist may count on help from the radical left wing of the Modernists. For here also the real state of affairs is appreciated. . . . The left wing recognizes that they are not defending, or contending for, a new interpretation of Christianity. Fundamentalists and extreme Modernists are agreed that the real issue at stake is the complete surrender of genuine Christianity."

Our opponents may call us "extreme" and thus seek to convey the impression that we are contending for non-essential details. But as a matter of fact there is nothing extreme in our attitude. What we are contending for, in the last analysis, is the right of Christianity to exist—as it was all but universally understood before the rise of Modernism. Sooner or later the eyes of men everywhere will be opened and they will see—would that it were not hidden from so many!—that the real issue at stake in the present conflict in the churches concerns the life or death of Christianity.

#### A BELATED ADMISSION



It was alleged by those who advocated the reorganization of Princeton Seminary that no doctrinal issue was involved. Those who attended the 1929 Assembly at St. Paul, at which the report of the Committee of Eleven was approved and adopted, will recall that DR. ROBERT E. SPEER, DR. PETER EMMONS and DR. W. O. THOMPSON solemnly assured the commissioners that such was the case and that the proposed new Board would be wholly sympathetic to the historic doctrinal position of

Princeton Seminary. Acting on these assurances the commissioners turned a deaf ear to the contrary contention of those who maintained that the issue involved was primarily a doctrinal issue and that the reorganization of the institution along the lines proposed would mean the destruction of Princeton Seminary and the putting in its place of an institution of a radically different sort.

How DRs. SPEER, EMMONS and THOMPSON could give said Assembly such assurances, in view of the fact that they must have known at the time what was to be the make-up of the new Board, we confess we have never been able to understand. Be that as it may, it ought to be perfectly obvious to all that events have not justified those assurances. While the writer claims to be neither a prophet or the son of a prophet yet he thinks that events have rather justified what he wrote in *The Presbyterian* preceding the Tulsa Assembly in 1928, to wit—"While the immediate question at issue concerns the retention or dismissal of the present Board of Directors, it cannot be said too frequently or too emphatically that the ultimate question at issue is whether Princeton Seminary itself is to be suppressed. If the Board of Directors are dismissed and their functions transferred to those opposed to the policy they have maintained for more than a century, then there will no doubt still be an institution known as Princeton Theological Seminary but in reality Princeton Theological Seminary as it has been known and loved and feared throughout the world will be dead and its abode occupied by an institution of a radically different type."

We would not be understood as implying that the prophecy just cited has as yet been completely fulfilled. It has, however, had an even larger measure of fulfillment than we anticipated inside of four short years. Princeton Seminary no longer speaks as in former days against those who oppose the Gospel, whether within or without the Church. In fact, it is hardly too much to say that if Westminster Seminary had not been established "to carry on and perpetuate the policies and traditions of Princeton Seminary, as that institution existed prior to its reorganization by the General Assembly" there would be no institution in the Presbyterian Church in the U. S. A. today that in a scholarly fashion stands four-square for the Bible as trustworthy throughout and for the Confession of Faith as containing the system of doctrine taught in an infallible Bible.

Unless something is done to change the drift of events at Princeton we do not think it will be long before it is generally acknowledged that the main issue at stake in the reorganization of that Seminary was a doctrinal issue. In the meantime unexpected acknowledgment of this fact was recently supplied by DR. CLELAND B. MCAFEE as recently reported in the *New York Evening Post*. It is quite true that DR. MCAFEE quite inadequately represents the doctrinal issue as merely one between what he calls "conservatives" and "extreme conservatives" (it would have been more accurate to say it was between inconsistent and consistent conservatives). None the less he does admit that the issue that led to the reorganization was a doctrinal issue; and so implies that DRs. SPEER, EMMONS and THOMPSON—not to mention DRs. STEVENSON, ERDMAN and others—intentionally or unintentionally misrepresented the situation when they assured the Church-at-large that the differences at Princeton were personal and administrative, not doctrinal. This admission is especially significant by reason of the fact that DR. MCAFEE was Moderator of the St. Paul Assembly and as such did not hesitate to use his influence in getting that Assembly to take final action relative to the proposed reorganization. In fact, it is hardly too much to say that had it not been for his partisan rulings, more particularly had it not been for his allowing the Assembly to ignore the provision which prohibited any action in the way of altering the method of controlling the Seminary that had not been proposed to a previous Assembly (except by unanimous vote), the reorganization plan would not have been put into effect in 1929—possibly would never have been put into effect. Whether DR. MCAFEE has only recently come to see that the issue involved primarily a doctrinal issue, or whether he perceived it from the start, we have no means of knowing. Be that as it may he has now rendered a useful service in acknowledging in effect that the issue involved was primarily doctrinal and only secondarily personal and administrative.

# 145th Assembly Meets; New Mission Board Announced



FEW months ago someone remarked to the writer, "The coming Assembly won't amount to much. It will just be another Assembly." In the main, no estimate could possibly have turned out to be more mistaken. For while it is true that the Columbus Assembly was characterized by the customary dreary desert-like aridity of monotonous addresses and routine business, yet it also marked what future historians will, without doubt, describe as one of the turning points of the Presbyterian story.

For to the Columbus Assembly opportunity was given to face a great issue: an issue that was important in itself in an absolute sense; but an issue that was even more important as involving the whole future policy of the Church. And the manner in which the Assembly did *not* face this issue, the manner in which the Assembly was *kept* from facing it or knowing its inwardness, furnishes clear illumination for all who possess the intelligence to look beneath the surface of things, showing the forces that dominate the Church, and the astute methods employed to retain control.

Here then we see, first of all, an Assembly confined to four "working days"—in theory. Usually an Assembly has six of these "working days." Economy dictated the change this year. Yet it should be pointed out that two evening sessions were added: Thursday and Friday evenings, and an afternoon session on Saturday. Perhaps this was the equivalent of an extra day. Yet it seems obvious to the present writer that an Assembly of nine hundred commissioners or more, subjected to an intensive schedule like the one indicated, plunging *de novo* into a mass of business, must depend almost wholly on the recommendations of the platform. The very speed of the schedule, the rapidity with which decisions were pressed upon the Assembly, militated against any opportunity for the rank and file of the commissioners to give mature thought to the problems before them, or to consult with each other. It should be remembered that the final form in which most of its problems were laid before the Assembly was not actually known to the Assembly until a few minutes before a vote was to be taken! Is it any wonder that in almost every case a great body of men who were bound to be collectively bewildered, simply followed the guidance of the platform in recording the expected "aye" or "nay"? What else, under all the circumstances, could have been expected? Here were nine hundred commissioners of whom it is safe to say three-quarters had never before attended an Assembly. Most of them will never attend another. Next year, and each year thereafter, the normal condition will be the same. To these newcomers to the Assembly, it is all a strange and great experience. The men on the platform are the great of the Church, of whom they have read, and who now they are privileged to see and hear in the flesh. A new commissioner is naturally bound to feel a sense of dignity and pride that he is actually being taken into the confidence and consultation of these great men, that his approval is being asked for their programs and policies. Under normal conditions is it any wonder that these new commissioners vote the wishes of the platform?

In addition to the great body of new commissioners, there is a small group of men who are usually at the Assembly; some as commissioners elected each year by their compliant presbyteries (such as the Reverend Mark A. Mathews, D.D., LL.D., a hardy perennial of the Assembly) and some who are not com-

missioners, but who, by their presence upon the platform (such as stated clerk, assistant clerks, Board secretaries, etc.) exercise a determining influence upon the temper and decisions of the commissioners. Besides these, is always found another group: the representatives of certain liberal Presbyteries. These Presbyteries may not always send the same individuals as commissioners, but the men sent almost always come from the liberal camp. Chief among this group are the representatives of the Presbytery of New York, who, although personnel may vary from year to year, know exactly what they want, and exactly how to get it. This group also works in harmony with the "powers that be"—roughly represented by the small groups enumerated above, more specifically those who hold remunerative office or honorary place in the organization of the Church and its Boards.

In more or less consistent opposition to the groups who control the physical machinery of the Church, is the conservative party. These are often dubbed as "extreme conservatives" or "ultra fundamentalists," or the like. These persons are thoroughly loyal to the doctrine and government of the Church as laid down in its constitution. They do not believe in an "inclusive church" that tolerates both those who love and preach the historic and only Gospel, and those who despise and deride it. Time was when this conservative party dominated the Church,—until there grew up within it, and at last separated from it, an "indifferentist wing"—composed of those who protest their orthodoxy at every available opportunity, yet who, in fact if not by word, have by joining hands with the liberal or modernist party, consented to the idea of an inclusive church, in which the conservatives shall be a barely tolerated minority, if even that. And the price of this toleration is the silencing of the conservative effort to inform the Church about what has really happened in its leadership.

These conservatives are, however, no inconsiderable group. They generally number about one-fifth of the Assembly. And there is no doubt whatever of two facts in regard to the group in the Church-at-large: (1) It is gradually growing as its quiet campaign of information makes its way in the Church; (2) It is composed increasingly, in addition to the splendid older men who have carried the banner through the years, of younger men of courage and ability who are in the struggle not as "summer soldiers" or "sunshine patriots" but for "the duration of the war!" Yet it is clear that *now*, and perhaps for a few years to come, the conservative party is and will be a minority party. With it the platform has no sympathy. And whatever the great group of new commissioners is told from the platform, directly or by insinuation, concerning the methods or the motives of the conservative party, is likely to be accepted without question.

We see, then, the forces found in the Columbus Assembly. The acts of that Assembly could hardly be understood without a recognition of the interplay of these various forces. If this preliminary word has seemed didactic, it was only that the later report might be clear.

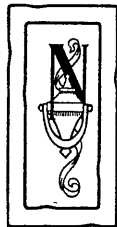
The Assembly opened on Thursday morning, May 25th, in Memorial Hall in Columbus. The Lord's Supper was administered, and the sermon preached by the Rev. Charles W. Kerr, D.D., of Tulsa, Oklahoma, moderator of the 1932 Assembly. Dr. Kerr's text was Colossians 1:17. (Previously the Pre-Assembly Conferences had been held—addressed by the great Methodist Modernist, E. Stanley Jones, and others.)

(Continued on Page 8)

# Three Observations About the Assembly

By The Rev. J. Gresham Machen, D.D., Litt.D.

## I. The Board and the Appraisal Report



NOTHING that was brought out in the report of the Board of Foreign Missions to the 1933 General Assembly or at the Assembly itself has invalidated the charges which are presented in my Argument entitled "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U. S. A."<sup>1</sup>

It is true, the report of the Board of Foreign Missions does state that on March 20, 1933, the Board took unanimous action to the effect that the first four chapters of the Report of the Appraisal Commission "do not conform to the fundamental aim of foreign missions as expressed in the manual of the Board." This action constitutes the one and only approach to anything like basic disagreement of the Board with the Appraisal Report which has yet been made known. It does not, however, at all invalidate the objection which Bible-believing Christians have raised against the treatment by the Board of the Appraisal Report. That is so for several reasons.

In the first place, the action of the Board came too late, and in particular was made known too late, to free the Board from the charge of dodging the issue raised by the Appraisal Report.

The Appraisal Report appeared in November, 1932, and it was undoubtedly known to interested persons prior to its public appearance. The Board issued a statement about it, reporting an official action of November 21, 1932. That action carefully avoided any basic disagreement with it. Let it not be said that so long a document as the Appraisal Report required time for study, and that that was the reason why the Board did not express disagreement with its fundamental thesis. The trouble is that the Board did issue a statement about the Appraisal Commission. That statement contained a long list of points in which the Board agreed with the Appraisal Commission. If therefore the Board was in fundamental disagreement with the main thesis of the Appraisal Report, that fact should have been publicly stated in the very first statement which the Board made about the Appraisal Report.

Only after the people of the Church had been led astray for months by this great broadside of modern unbelief, the book *Re-Thinking Missions*, the Board took action expressing disagreement with the book. Was that a proper course of procedure for a Board of Foreign Missions of a Christian Church? Surely the people of the Church have a right to ask that a Board, in such basic questions, should lead rather than follow. As a matter of fact, it was not until earnest protests from the Christian remnant in our Protestant churches had arisen against this thoroughly anti-Christian book that our Board expressed any basic disagreement with it whatever. Its expression of disagreement was dragged out of it, when as a matter of fact it ought to have been prompt and spontaneous and clear. Evangelical Christians cannot possibly have any confidence in a Board of Missions which pursues a course of action like that.

Moreover, when the Board finally did take action, on March 20th, it seems to have kept its action carefully secret. Even now no great publicity has been given to the action. It stands buried in a long official report to the General Assembly, and the only public propaganda of the Board about the book *Re-Thinking Missions* is the utterly evasive statement issued in 1932.

What was the reason for this secretive policy? Was it a mere failure in the publicity agencies of the Board; was it a mere

failure in efficiency? We are inclined to think that it was something far more significant than all that. By delaying and then keeping in the background any basic disagreement with the book, *Re-Thinking Missions*, the Board avoided offending Modernist donors who agree thoroughly with the book. That it had no right to do if it was a truly Christian Board.

In the second place, the utterances of the Board in its report, and particularly its action on March 20th, are, in addition to being too late to be convincing, vague and unsatisfactory in themselves.

The Board says, on p. 16 of its Report, that "at several most critical points our Board and Missions find themselves out of sympathy with its [the Appraisal Report's] positions and its recommendations." Here we have that piecemeal way of treating the Appraisal Report which has done so much harm. The outstanding fact is obscured that the Appraisal Report is an anti-Christian book from beginning to end. Surely the thing is put mildly when the disagreement between the Board and the Appraisal Report is said to be "at several most critical points."

It is true, the Board does go on to say, in the next sentence: "Fundamentally the point of view of the Board is not that of the Report as to the purpose of Missions, as to the relation which missionary work holds to existing religions and as to the distinctive elements of the Christian religion." That statement is certainly better in itself. But even there the plain man receives no very clear guidance as to just what it is that is wrong with the Appraisal Report. The same criticism can be made of the official action of the Board, which is reported on the same page of the Board's Report. That action is to the effect that

"(1) These chapters do not conform to the fundamental aim of foreign missions as expressed in the manual of the Board.

"(2) The Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ."

Here again the plain man still asks: "What exactly is wrong, in the opinion of the Board, with the Appraisal Report?" That question could have been answered very simply and very fully if the Board had been willing to make a clean break with Modernism. That the Board was unwilling to do, and could not possibly do if it was to obtain unanimous action. There we have the whole thing in a nutshell. The Board is unwilling to make a clean break with that Modernism which is the deadliest enemy of the Christian religion—that Modernism which is so deeply embedded in the entire machinery of the Presbyterian Church. Until the Board does make a clean break with Modernism, it cannot have the confidence of Christian people who are really aware of the great issue of the day. No mere general expressions of loyalty to the Presbyterian Standards like that which appear in the second paragraph of the Board's action just quoted can have the slightest effect in restoring such confidence.

Of course, the objection of Bible-believing Christians based on the attitude of the Board and of the General Assembly to the book *Re-Thinking Missions* has received an enormous impetus from the action of the General Assembly itself in adopting the majority report of the Standing Committee on Foreign Missions. As will no doubt be reported elsewhere in the present issue of CHRISTIANITY TODAY, one member of the majority in the Committee was actually a member of the Appraisal Commission itself. The report of the Committee was therefore perfectly acceptable to a man who had actually

<sup>1</sup>Copies of this Argument may be obtained free of charge by application to the author at 206 South Thirteenth Street, Philadelphia, Pa.

engaged in the issuance of that great attack upon the very heart of the Christian religion. It is no wonder that the Committee's report expresses no doctrinal disagreement with the Appraisal Report at all but makes the ridiculously meaningless statement: "The Assembly does, however, definitely repudiate any and all theological statements and implications in that volume which are not in essential agreement with the doctrinal position of the Church." We could make that statement about the most orthodox book that was ever written.

## II. Union with the United Presbyterian Church

The propaganda for church union assumed a particularly dangerous form at the 1933 General Assembly. It assumed that form through the issuance of an unfortunate compromise proposal, and the danger has been rendered greater because of an overture of Chester Presbytery, concurred in by a number of other Presbyteries, which opens the way for such compromise.

We had hoped that the issue between the Westminster Confession of Faith and the 1925 Confessional Statement of the United Presbyterian Church had been becoming clear, but now it is obscured again by this dangerous compromise proposal. This compromise proposal appears on p. 34 of the General Assembly's "Blue Book," where it is said, in the report of the Joint Committee on Organic Union of the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America:

"The Confessional Statement of the United Presbyterian Church and the brief statement of the Reformed faith adopted by the 1902 General Assembly of the Presbyterian Church in the U. S. A. have been made a part of the Plan of Union as 'historical interpretative statements'."

Unfortunate comfort has been given to this compromise proposal by the overture of Chester Presbytery, which contains a clause to the effect "that, if it should seem to be advisable that any other instrument of doctrine be associated in that basis, it shall be agreed that the declarations of the above Westminster Standards shall be paramount and conclusive in all doctrinal disputations." We are well aware of the good motive of the Chester overture, and we are in hearty agreement with what it says about the Westminster Standards. But we do think that this compromise proposal is one of the most dangerous of all the proposals that have so far been made.

There are two ways of making a creed operative. One way is to abandon it directly. The other way is to keep it formally but interpret it so that it means nothing. It is this latter way which will be chosen if this compromise proposal prevails.

Even now the Westminster Standards have enough violence done to them by minimizing interpretation. But if this compromise proposal is adopted a stamp of official proposal will inevitably be placed upon such minimizing interpretation. We may take as low a view as possible of what is meant by the phrase "historical interpretative statements." Perhaps a rather low view of that phrase will be taken by the evangelical portion of the proposed united church. But unquestionably a very high view will be taken of it by the Modernist and indifferentist part of the church, and I am bound to say that a certain color of support will be given to that Modernist and indifferentist interpretation if this compromise proposal is adopted.

Let us recall to our minds the really central question about this 1925 Confessional Statement. What is wrong with the Statement? Well, a great many things are wrong with it. In particular, it is not really a Calvinistic or Reformed confession. That has been shown, for example, by Mr. John Murray in his articles in CHRISTIANITY TODAY. But the most important thing that is wrong about it is that it is derogatory to the true authority of the Bible. It undermines the faith of the church at the foundation, and if the foundation is destroyed there is little value in the superstructure, be it in itself good or bad.

The 1925 Confessional Statement states that the Bible is "the supreme source of authority in spiritual truth." When it says that it gives comfort not to any ordinary error, but to the really central and deadly error of the present day. Clear expression is given to that error by Mrs. Pearl S. Buck when, in the May number of *The Cosmopolitan*, she says that to her it is a matter of indifference whether Christ ever lived at all in a body of flesh and bones upon this earth. Confused expression—no less deadly because confused—is given to the same error when this Confessional Statement speaks of "spiritual truth" as though it were something different from scientific truth or historical truth. Again and again, and in a thousand misleading forms, this central error appears in the Church of the present day—this error which makes Christianity a matter merely of the inner experiences of men's souls and does away with its solid historical basis in what Christ did in the external world nineteen hundred years ago. Let it not be said that the authors of the Confessional Statement did not intend such destructive consequences to be drawn from their phraseology. The point is not at all what they intended, but what use will be made of this statement if it is made a part of the constitution of our Church. The true function of a creed is to exclude the error of the day. But this creed, unlike the Westminster Confession, gives comfort to the error of the day and will actually be interpreted to justify the presence of that error in the Church.

There is only one hopeful element in the church-union situation. It is found in the hope that the United Presbyterians themselves may be led to relinquish this faulty modern Statement altogether and have sole recourse to the glorious Confession of Faith which is their heritage as well as ours.

But above all let us avoid compromise in this matter. Compromise is the most dangerous thing of all. If the church-union propaganda forces the issue upon the Church, let us not obscure the issue in any way. I for my part cannot see how in the world a true Bible-believing Christian, if he studies that United Presbyterian creed carefully, could ever feel that he was occupying a foursquare position if he continued to be a member of a united church which adopted that Confessional Statement in any way, shape or manner—as primary or secondary, as actually part of the Confession of Faith of the Church or as an "historical interpretative statement."

## III. Modernism in the New Hymnal

The progress of Modernist propaganda has been gradual in the modern Church. First it captured the books on theology and the books on Biblical criticism, while the commentaries remained fairly sound. Then the commentaries were captured. But even after the commentaries were captured the hymns remained for the most part Christian. Now, however, the hymns are going the way of all the rest, and we have actually issued officially by the Presbyterian Church a hymn like that of Dr. W. P. Merrill, No. 416 in the new Hymnal presented to the 1933 General Assembly, which asks God to save the people "from the clash of race and creed" as though distinctions of race and distinctions of creed belonged in the same sphere as merely worldly distinctions, and which speaks of "faith in simple manhood" as that which will "find its full fruition in the brotherhood of man." The religion which finds expression in the last stanza of that hymn is the same religion as that which Dr. Fosdick propagates when he speaks of the article in his creed, "I believe in man." It is a religion of confidence in human ability and human goodness, and it is the diametrical opposite of the Christian religion as set forth in the Bible and in the Confession of Faith of our Church.

The conflict of the present day in the Church is no mere cold, academic conflict. It concerns the heart as much as the head, and it concerns the whole direction of men's lives. Between the Christian religion and that stanza of Dr. W. P. Merrill's hymn there can be no real compromise.

Bible-believing Christians in the Church will scrutinize the new Hymnal carefully in other particulars, and they will be grieved, no doubt, by many other things

which they will see and by the absence of many other things which they will not see. The Committee has safely gotten rid of that stanza of "Greenland's Icy Mountains," which declares that "man alone is vile." We lay no particular stress upon that one point. But man is vile all the same, and he needs now as always the free and mysterious grace of God. When the Church becomes sound at heart again, its hymnody will be sound; but it is out of the abundance of

the heart that the mouth speaketh, and true Christian hymns are hardly to be expected from a Church in a condition like that of the Church of the present day.

Meanwhile, we shall cling to the splendid old Hymnal of the Presbyterian Church, which contains some things which it should not contain, and which omits some things which it might contain, but which, in general, has truly nurtured the devotional life of the Church.

## Sunday School Lessons for July

(International Uniform Series)

### Lesson for July 2, 1933

JOSHUA

(Lesson Text—Chapters 1 to 6, 23, 24. Golden Text—Josh. 2:9.)

THIS quarter begins a series of Biographical lessons. Perhaps there is no study so fascinating as the record of life as it has been lived by great men of time past. And in the Bible we have biography at its best: not one false estimate, no wrong glossed over, no right disparaged. This is because God is the great author. He sees all clearly, and causes all to be written justly.

The life of Joshua might be summed up in a sentence: "He was obedient to God." Yet what a sentence that is! What a glorious epitaph for any man! And the life of Joshua shows us that obedience is not merely passive resignation. This man was willing to obey God's command, no matter what he was ordered to do. Activity or inactivity, peace or war. Whatever he was commanded he did, and whatever he did he did with a will. Judged by any standards the life of Joshua was a success. And the key to that success is only in his willingness to submerge his own will, ambitions and desires in the Will of God.

It is hardly necessary to review here in detail the outward events in the life of this man of God. From beginning to end they are illustrative of what has just been written. When he began his generalship of the nation, and was commanded to go in and possess the land, he did it speedily and energetically. His parting counsel to the people before his death reveals the same inflexible will to do what God willed. To him the great need of the people was to remain separate: separate to God and from the surrounding idolatrous nations. Full well he saw the danger, and knew what Israel's besetting temptation would always be. If Christ's Church would only read and absorb the twenty-third Chapter of Joshua, if it would only obey and be separate, how different the visible Church would be!

### Lesson for July 9, 1933

CALEB

(Lesson Text—Numbers 13, Joshua 14. Golden Text—Psalm 40:4.)

This lesson might well be entitled: "Faithfulness Rewarded." When Moses halted the people at Kadesh-Barnea he sent out spies, one from each tribe, to look over the land, and report on the strength of the enemy. The spies came back with a majority and a minority report. Both reports agreed that the land was "flowing with milk and honey." But after that the reports differed. The prudent, human-wise majority had made a careful "survey" of the situation. The enemy, they found, was much too strong to be engaged in battle. They recommended, therefore, that prudence and wisdom should dictate the decision not to attempt to conquer the land.

Caleb's minority report was entirely different. True, he recognized the power of the enemy. But he recalled a greater Power, and a solemn promise. So he turned his eyes away from the obstacles and lifted them up to the glorious face of his God. Let us go in and possess the land, he said. We are well able to overcome it!

The General Assembly of the people, however, voted in favor of the majority report. The anger of God was kindled against the people for their rebellion, their faithlessness. And He decreed that out of them all only Caleb the faithful should receive a part in the land when it was finally possessed.

Forty-five years have passed. Caleb is now eighty-five years of age. The Conquest of Canaan has proceeded for five years. Caleb claims his right to a portion of the land (Joshua 14). The right is accorded. He is given Hebron, a post of danger. The lion of Judah is old, but he can still fight.

### Lesson for July 16, 1933

DEBORAH

(Lesson Text—Judges 4, 5. Golden Text—Psalm 46:1.)

God uses whom He will, and when He will. Deborah, a woman, judged Israel. It was in the midst of those times when Israel was alternately sinning and repentant. Now they had been oppressed by Sisera, Captain-General of Jabin, King of the Canaanites, for twenty years. The flame of rebellion was kindled by this woman. She called Borak, and at her insistence he gathered ten thousand men from two tribes, Naphtali and Zebulun. These men he took toward Mount Tabor. Sisera, hearing of this threat to his power, determined to stamp it out at once. He marched against Borak, the battle was given by God to the ten thousand. The Canaanitish host was annihilated. Only Sisera escaped. Seeking refuge in the house of Joel, he was treacherously done to death.

It is a little hard for us, at this distance in time, and with meager facts before us, to judge Joel's action. Certainly she was regarded by her contemporaries, or at least by some of them, as a great heroine. Deborah's song, recorded in chapter five of the Book of the Judges, praises her. God's word, it should be remembered, records this song without comment, there is no hint that the song itself was inspired, although the fact of it has been recorded in God's infallible Word. The words of Satan are recorded in the Bible, too, but God has never approved them.

But this lesson shows that once, at least, it took a woman to shame men into fighting for their freedom.

### Lesson for July 23, 1933

ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS

(Lesson Text—Isaiah 5:1-30. Golden Text—Prov. 14:34.)

Drunkenness is no new sin. Indeed, it may be doubted whether there are any such things as new sins! Certainly the description of Isaiah in Verses 11 to 23 sounds modern. Whatever the teaching of the Bible as to total abstinence from anything alcoholic, there is no doubt whatever of the Biblical estimate of drunkenness. It is the fashion of these days to regard intoxication as "smart." In God's sight it is merely repulsive. For man the surrender up his will to the contents of a bottle is to lacerate and deface that within man that makes him man. It is destroying the very ends of his being. I purposely refrain from saying that it makes man as an animal, for the state of man in drunkenness is a state to which no dumb animal could ever sink. It

is not *animalism* but an expression of *humanism*—showing to what depths of moral depravity man can be sunk by sin.

Temperance means self-control. Self-control is not finally and completely possible except in Christ-control.

### Lesson for July 30, 1933

#### GIDEON

(Lesson Text—*Judges, Chapters 6 to 8.*  
Golden Text—*Psalms 27:1.*)

Here, as Carlyle would have said, is a man for the ages!

Taken by God from an obscure family in an obscure tribe, he is another of those immortal examples of what God can do through one obedient, faithful, fearless man. His story does not need re-telling, for it is familiar to all. And if a review is needed, it is told better in the lesson text

than anywhere else. Yet a few observations may not come amiss.

*The Spirit of the Lord came upon Gideon.* Here was the secret of his power. It is no doubt true that the Spirit operated in a different manner under the old Covenant than He does under the new. But it is undeniable that God's strength is always needed for God's great task. Gideon did what was humanly impossible because the Spirit empowered him.

*Three hundred men.* Large numbers are usually a great goal of men, when promoting any enterprise or fighting any battle. God was concerned more with the kind and character of His warriors. The thirty-two thousand were sifted down to three hundred. The reduction in numbers would have appalled all those who trusted in merely human strength. But it was God's method then. And He has used that method since.

### 145th Assembly—Continued

Thursday afternoon the Assembly proceeded to elect its moderator. The various number of usual rumors concerning this candidate and that had been in circulation. Only one candidate was a certainty, the Rev. John McDowell, D.D., Secretary of the Board of National Missions, for whom a persistent and thorough campaign had been in progress for months. His nomination and election were a foregone conclusion—in fact, so much so that immediately after his election mimeographed copies of his speech of acceptance, prepared in advance, were distributed to the press!

The name of Dr. Herbert Booth Smith, of Los Angeles, was prominently mentioned for the moderatorship, but when Dr. Smith arose to second the nomination of Dr. McDowell, it was immediately assumed by veteran observers (who might be mistaken) that Dr. Smith had climbed on the bandwagon in return for a tacit agreement that he was to be moderator in 1934 or 1935. Time will tell.

### Nominating Speeches

Dr. McDowell was placed in nomination by the Rev. Geo. H. Talbott, of Passaic, N. J. Mr. Talbott, who is a young man, delivered what the present writer considers to be the most brilliant nominating speech he has ever heard in a General Assembly. Mr. Talbott is without doubt a "coming man" in the Church. He will bear watching. His speech is described as brilliant, not because it was intrinsically a great effort, but because it was perfectly calculated to produce the result desired when heard by the particular group to whom it was addressed. And that is a flawless formula for any speech! In the light of some of Moderator McDowell's subsequent performances, however, parts of Mr. Talbott's impassioned appeal now seem slightly humorous.

Dr. McDowell, said Mr. Talbott, would make an ideal moderator. We must select a man thoroughly conversant with Presbyterian law and practice, a man absolutely fair, unbiased and fearless. A man who will see that the humblest commissioner has his right to be heard if he so desires it.

Dr. McDowell was a man of whom the Church should be proud. Electing him would be the finest thing the Presbyterian Church could do for its own good. In the life of this man, were it to be analyzed, were four great streams. He was: (1) A devoted lover of the Bible; (2) A devoted lover of his Lord; (3) A devoted, loyal son of the Presbyterian Church; (4) A devoted lover of his fellow-man.

He had been born 63 years ago in Scotland. He had come to the United States in 1873. At eight he had been a breaker boy; at eleven in the mines; at fourteen he had lost an arm. That took him to Mount Hermon where he sat under the feet of D. L. Moody. Then he went through Princeton

# The Comfort of the Scriptures

## A Devotional Meditation

By the Rev. David Freeman, Th.M.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

WHEN Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," He was calling upon His disciples to let their entire life tell for the glory of God. He knew only too well the degenerate religion of the Pharisees of His day. They were holy only upon new moons and Sabbath days.

But from of old the glory and worship of God was connected with even the least important acts of daily life. It is that which the text enjoins. Those who bear the name of Christ are not to separate their glorious faith in Christ from the labors and duties of every day.

The Gospel knows no life divided. It takes in even our eating and drinking. One cannot think of more commonplace activities than these. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

How the other Apostles call upon Christians to give heed to the words of Christ! "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," says Peter. "Be ye doers of the word, and not hearers only," says James.

Were we saved for one day in the week? Was only a part of our life redeemed from the rudiments of this world? "Whether ye eat, or drink, or whatsoever ye do, do all to

the glory of God." We were redeemed with the precious blood of Christ that we might be presented blameless without spot or wrinkle. Shall we then be presented entire by only giving a part of our time to God's will and a partially redeemed life to God?

As if some thought they need only do some things to the glory of God, Paul cries, "I beseech you, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Is it a religion of works to insist upon the fruits of the Spirit and a whole life with all its moments yielded to His expressed will? Rather, such is true religion and undefiled before God. It makes our "calling and election sure."

We have the example of Jesus. He never ceases to be an example for the Christian. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." Jesus consecrated to God His whole week-day life. "His career was a continuous psalm of adoration and praise."

May God give us grace to say:

"Teach me, my God and King,  
In all things Thee to see;  
And what I do in anything,  
To do it as for Thee."

### Postponement

The second part of the article by Dr. W. H. Chisholm, on the work of the medical missionary (the first part of which was published in our April issue) will appear in the July issue of CHRISTIANITY TODAY.



University and Seminary. Before going into the ministry he went to work to put a brother through college. *There was a MAN for you!* (Applause.) He had spent 24 years in the ministry. During the war of 1917-1918 the War Work Council had put him in charge of religious work along the Atlantic seaboard. He had 400 years of fighting ancestry. Later he was called to the national work with the Board. Sixteen million men were out of employment. This number would have been greater were it not for **John McDowell!**

[The writer confesses he would like to know more about that.]

In conclusion, Mr. Talbott made an impassioned plea that in this time of economic crisis there be no "soft pedaling," but that the Church show where it stood by electing **Dr. McDowell.**

The volume of applause was great.

**Dr. Thomas Murray**, of Denver, Colorado, next secured the floor. He placed in nomination the conservative candidate, the Rev. **Frank R. Elder, D.D.**, Pastor of the Church of the Covenant in Cincinnati. **Dr. Murray** paid tribute to **Dr. Elder** as a Pastor who had served both country and city churches, a man who had never lost touch with the common man in the Church. Withal he was a minister of scholarly attainments. The speaker made it plain that **Dr. Elder** wanted to be known only as a conservative. At the opening of his address, **Dr. Murray** made an observation the significance of which seemed to elude most, if not all, of the commissioners. Speaking of **Dr. Elder**, he said: "No campaign has been made for this man. His picture has not appeared in the papers. Nor has he sprained his thumb button-holing commissioners to ask them for their votes."

After the second nominator had concluded, the Assembly received a rather amusing surprise. Ruling Elder **Geo. S. Mellinger**, of Lancaster, Pa., arose to nominate the Rev. **Geo. H. Shea**, of Quarryville, Pa. **Mr. Mellinger** said that candidates had been nominated on both sides of "a controversy between two schools of thought." To avoid controversy, he said, he nominated a man who did not hold to either of these positions. He had read an overture from one of the Presbyteries, concerning doctrine. He had his convictions. But he must plead for the unity and peace of the Church, obligation to which he placed above his obligation to faith and conviction. Why, in a few years it was possible that his own point of view might be changed. The peace and unity of the Church must come first. The man he nominated was a middle-of-the-roader. He had no D.D. after his name, but something that was just as good, an R.F.D.

This speech threw the Assembly into gales of laughter. It was all regarded as humorous, though obviously it was not all so intended. It is highly significant, however,

that some of the things said *could* be said in the General Assembly of the Presbyterian Church.

After a motion had been made and carried to close the nominations, it was in order for Mr. Shea's seconder to speak. None was forthcoming, however, which moved the Assembly to more hilarity. Finally the Rev. **Harry Ewig**, of Pottsville, Pa., came to the platform. He said that he desired to second the nomination "although he had never heard of the brother before." Again time had to be taken out for hilarious laughter.

**Dr. Elder's** nomination was seconded by the Rev. **John B. Thwing, Th.D.**, of Philadelphia, who made it plain that **Dr. Elder** was a conservative who stood foursquare for the everlasting Gospel of the Lord Jesus Christ.

**Dr. Herbert Booth Smith**, of Los Angeles, seconded the nomination of **Dr. McDowell**. He described his candidate as "straight as an arrow, clean as a hound's tooth, and fair as the Christ he loves—that fine Scotchman, **John McDowell.**" **Dr. Smith** further exhorted the Assembly to vote for **Dr. McDowell** because the times require a man who is sensitive to the needs of the hour. Every eye in the United States was on the Assembly. We must not forget the starving man on the street! We must not be immersed in details. He told the story of the father with the demon-possessed son whom the disciples of Jesus could not help. America must not say, "We looked to your disciples and they couldn't help us!" Let us elect this EVANGELICAL Christian leader who believes in helping his fellow-men. Then, changing his tone, he pleaded softly for the election of a man with a shepherd heart—"let us make him our shepherd!" Then he perorated by telling of how the fiery cross used to be carried from glen to glen in Scotland, and asked that our "fiery cross" be placed in the hands of **John McDowell**, thus showing our loyalty to Christ.

**Dr. Smith's** speech could only be estimated *very mildly* by the present writer as one of the finest marshallings together of flamboyant platitudes that he has ever heard. The writer is very glad that he will not have to be **Dr. Smith's** judge when he is asked why he dared to remind the Assembly of the starving men and women in our streets and somehow skillfully imply without saying so that **Dr. McDowell's** election would help to end their troubles. Presumably **Dr. McDowell** is not the only Presbyterian who loves his fellow men and grieves at their suffering. But to play politics—especially Church politics—with the need and suffering of the starving is so unworthy as scarcely to merit contempt.

After the seconding speeches had been concluded the vote was taken. The results: **McDowell**, 691; **Elder**, 120; **Shea**, 26; **Talbott**, 1; **Blank**, 1.

### Moderator Inducted

**Dr. McDowell** was immediately inducted into office. As the ceremony began, those seated at the press table were furnished with mimeographed copies of the new moderator's speech of acceptance—prepared well in advance!

Showing plainly that he intended that the Church should speak out clearly in political and economic problems (and who that knew **John McDowell** would be surprised?) he said, in part:

"... All the problems confronting the nation and the world today are problems in human relationships, and therefore are religious problems. Something may be done to solve them by legislation, by education, and by economic arrangement, but an ultimate solution is only possible through religion. The Church has apprehended and proclaimed the will of God for the individual; wistfully the wise-hearted look to her now to proclaim the will of God for the present political, social and economic life of the nation and the world. . . .

"Important as are the administrative, promotional and financial problems confronting this Assembly, they sink into insignificance compared with the vital and imperative importance of the spiritual problem. This problem, as I see it, centers around five misgivings which are becoming vocal inside and outside of the Church today. These misgivings are as follows:

"1. A misgiving as to the adequacy of Christianity to meet the present world crisis;

"2. A misgiving as to the adequacy of the Christian Church as an instrument through which Christianity can function effectively;

"3. A misgiving as to the adequacy of the Christian ministry to furnish the moral and spiritual leadership needed in this present crisis;

"4. A misgiving as to the adequacy of the missionary agencies of the Church to carry the Gospel of Jesus Christ to the world for which He died;

"5. A misgiving as to the adequacy of Democracy as a form of Government for the modern world.

"These misgivings are an inescapable challenge and an unparalleled opportunity to this Assembly. They cannot be evaded and they must not be ignored. They must be faced fearlessly and answered frankly. That, I take it, is what we are here to do and what the churches expect us to do. We must not shrink from this responsibility. . . ."

A chronological account of the Assembly would be highly entertaining, but it would involve printing many details for which there is no space in this issue of CHRISTIANITY TODAY. Therefore I will summarize the acts of the Assembly on the important issues before it.

## The Presbyterian Magazine

(1) The Presbyterian Magazine. The General Council had voted to discontinue the magazine with the issue following the Assembly. A determined effort, nearly successful, was made to overturn this action. However, the friends of Auburn Affirmationist William T. Hanzsche, the Editor, were beaten. During the course of the debate, however, a humorous touch was added by the Rev. Alvin B. Gurley, Auburn Affirmationist assistant in the Second Church of Philadelphia, named as a commissioner by the Presbytery of Philadelphia before the issue over Foreign Missions became acute. Speaking in behalf of the magazine, Mr. Gurley launched an attack upon CHRISTIANITY TODAY, an attack which was much appreciated by this paper, and for which the writer desires to thank Mr. Gurley. If it did nothing else, it showed the source and nature of the opposition to the conservative organ. During the consideration of the report of the standing committee on theological seminaries, Mr. Gurley also graciously performed a like service for Westminster Seminary.

## Reduced Assemblies

(2) Reduction in size of the Assembly. The Assembly voted down, with considerable gusto, the recommendation of the Committee on Polity, that an overture be sent down to the Presbyteries amending the Form of Government so as to provide for a much smaller Assembly.

## Federal Council

(3) The Federal Council of Churches. This matter, which had furnished most of the excitement at the 1932 Assembly in Denver, had been pushed rather into the background by the issues relating to Foreign Missions. No particular time on the docket had been set for the discussion, and when the Committee on Bills and Overtures brought in its recommendations, only a small portion of the Assembly was present. Estimates of commissioners actually in the hall ranged from one hundred and fifty to three hundred. The report of the Committee said that since all the matters complained of had been rectified or were on their way to rectification, the Committee recommended no action. Vote was taken on this and a number of other recommendations without debate. The report was approved and the matter was over almost before it was begun.

The writer would not be understood as implying that those in charge of the platform deliberately "slipped over" the matter of the Federal Council in a half empty house. Yet the fact that the issue was thus quietly disposed of unknown to a majority of the Assembly is significant enough in itself. On one point, however,

a word should be said. At the Denver Assembly the leaders of the Church solemnly promised that if the Federal Council were not reorganized *upon an evangelical basis* at its quadrennial meeting (held last December), they would recommend severance of relations. Those definite pledges were made, publicly, to the Denver Assembly.

Why were they not kept? The facts are plain, and permit of no denial, that the Council reorganization *did not deal with doctrine* at all. Nobody, so far as the writer knows, pretends that it did. Then why were not the promises kept? Is one short year enough to wipe out obligations thus assumed? Again the glaring fact stands out that the commissioners of this year were not present in Denver when the pledges were made. Neither were the commissioners present in Denver, on hand in Columbus to see the pledges ignored. Men may be able to avoid present condemnation when they deal thus with two groups of persons—but can they very well live peaceably with their own consciences? We wonder.

## Foreign Missions

(4) The Board of Foreign Missions. Here was the great issue before the Assembly. Let me hasten to correct that sentence: it was the great issue that *ought* to have been before the Assembly, but which the Assembly never faced. In the months to come no doubt the word will be spread around that "the Assembly settled the charges against the Board of Foreign Missions." That statement is not true, because the Assembly never listened to the evidence for and against. Its emotions were worked upon, it was exhorted to be "loyal" to its Boards, all kinds of subtle emotional pressure for unity were put upon it—but it was not given the facts. Why not? One's imagination does not have to be highly developed to understand why not. The reason was that all the facts alleged against the Board could be and have been proved. They are all records in black and white of things done by the Board or its agents. Had they ever been presented in their fullness to the Assembly so that their significance could sink in, it would have rung the death knell of the Board of Foreign Missions as now constituted. No wonder the issues were never joined in the Assembly. No wonder the Board's defenders confined themselves to appeals for loyalty to this person or that. Could the action of the Board in the case of Mrs. Buck be denied? Could the fact of modernist propaganda by the Candidate Department be denied? Could the signature of Dr. Speer to the statement that one of the outstanding achievements of the year 1931 in Latin America was the publication of some of Dr. Harry Emerson Fosdick's books be denied? Could the fact that the Board has for years recommended modernist mission study books be denied? None of these things could be denied, and

the defenders of the Board knew it. Hence their strategy: ring all the changes on peace, unity, loyalty, and trust that the commissioners would not catch on before dissolution. Those who planned this strategy and executed it so expertly have ample reason to congratulate themselves upon their success. But it is inconceivable that they themselves should be deceived. They know the Board was not cleared, because they know that the Board was guilty. And facts, even if concealed from an Assembly that was being handled so adroitly that it didn't suspect it was being handled at all, have a manner of getting out and around. And when they *are* understood by the rank and file, these facts, the reaction will be all the more violent because such efforts have been made to suppress them.

## The Minority Report

The Committee on Foreign Missions was, as expected, dominated by the organization. Dr. Herbert Booth Smith, one of the Assembly's most skilful politicians, had been appointed chairman. He fully justified the hopes of those who trusted in him. The Committee under his leadership was a unit for the Board except for two men who saw the facts, and who, with calmness and courage, stood by their guns. When the minority and majority reports were presented to the Assembly, however, only the majority report was in the hands of the commissioners. *Printing of the minority report had been refused by the chairman of the Committee on the advice of a Secretary of the Board of Foreign Missions!* This is one of the most flagrant cases of the abuse of the rights of members of the Assembly that has come to the knowledge of the writer in years. And it was done on the advice of one of the interested parties, whose counsel the merest tyro in Assembly practice should know to be entirely in error.

This minority report, which was signed by Peter Stam, Jr., an elder of the Church in Narberth, Presbytery of Philadelphia North, and the Rev. Robert S. Marsden, of Middletown, Pa., Presbytery of Carlisle, was as follows (omitting merely routine paragraphs):

"Attention has been called to criticisms of policies of the Board. The Committee has given prayerful and painstaking consideration to these criticisms. It has found that their substance is embodied in a pamphlet entitled 'Modernism and the Board of Foreign Missions of the Presbyterian Church in the U. S. A.' by the Rev. Professor J. Gresham Machen. It is with a sense of profound sorrow and regret that the Committee records its conviction that the matters alleged in this brief are based upon adequate grounds. Without imputing unworthy personal motives to anyone, the Committee declares its belief that for a Mission Board to take such actions as will in

effect appeal to Bible-believing Christians on the one hand, and to Modernists on the other, is ethically indefensible and unworthy of a great church that bears the sacred name of Christ.

"In so recording its sorrow, the Committee wishes to express gratitude to Almighty God for that great company of faithful, self-denying missionaries of our church who are bringing to the unsaved in foreign lands the message of salvation through Jesus Christ and Him crucified. It is a sorrow to the Committee that the support of these consecrated ambassadors of Christ should be threatened in the slightest degree by lack of confidence at home engendered by policies of our Board.

"Therefore, in answer to the overtures from the Presbyteries of Philadelphia and Aberdeen, and in reply to the other overtures, papers and memorials, the Committee recommends that the following resolution be adopted by this Assembly:

"The 145th General Assembly has learned with sorrow of the acts and policies of its Board of Foreign Missions which have seriously impaired confidence in the minds of thousands of loyal and earnest Presbyterians. This Assembly proclaims anew its loyalty and love for the pure and everlasting gospel of the Lord Jesus Christ, declaring to men everywhere that there is only one way of salvation,—through the substitutionary, atoning sacrifice of Christ upon the cross, where He shed His precious blood for the redemption of lost and sinful men. The Assembly pledges that the Presbyterian Church in the U. S. A. will, through its Board of Foreign Missions, preach this one, only gospel to the uttermost parts of the earth, to the exclusion of all other gospels or false paths to God."

"In order to take the first practical step to make this pledge effective and thus to reestablish confidence the Committee nominates the following persons to serve for three years as members of the Board of the Class of 1933-1936."

Then followed a list of conservative nominees.

### The Majority Report

The significant portions of the Majority Report, which is as a whole far too long to publish, are as follows:

XIV. After careful consideration of the Overtures presented, we submit the following recommendations as the actions which we believe should be taken by this General Assembly:

1. **Doctrinal Statement.** The General Assembly reaffirms its loyal and complete adherence to the doctrinal Standards of the Presbyterian Church. We declare our belief that while certain truths may be found in other religions, complete and final truth is to be found in Jesus Christ alone through the religion of which he is the center. We recognize the necessity laid upon the Church

as his visible representative upon earth to bring his full gospel to the whole world as the final hope of men.

The Assembly lays upon the Presbyteries the duty of the most careful consideration of the doctrinal position of candidates ordained and presented to the Board for missionary service, and at the same time instructs the Board to inquire carefully into the special fitness of all such candidates for their peculiar responsibility.

2. **Estimate of the Board of Foreign Missions.** The General Assembly is convinced that the work of Dr. Robert E. Speer, our Senior Secretary and his associates, and also the work of the missionaries in the various foreign fields as a whole, deserves the whole-hearted, unequivocal, enthusiastic and affectionate commendation of the church-at-large. We know that Dr. Speer stands absolutely true to the historic doctrinal position of the Presbyterian Church, and we would be remiss if we did not testify to our recognition that his entire life bears testimony to his supreme effort to extend the gospel to humanity across the world.

The Assembly also expresses its thorough confidence in the members of the Board of Foreign Missions and its belief that they have steadfastly endeavored and are endeavoring by every means within their power, to support the secretaries and the missionaries of the Board in the gospel enterprise.

3. **The "Commission of Appraisal" of the "Laymen's Inquiry After One Hundred Years."**

The General Assembly recognizes the profound interest in the foreign missions enterprise which is evidenced in the painstaking and far-reaching enquiry, the results of which are stated in the volume entitled "Re-Thinking Missions." The practical suggestions incorporated in that volume have been considered by the Board of Foreign Missions. The General Assembly is content to leave the application of these suggestions with the Board. The Assembly does, however, definitely repudiate any and all theological statements and implications in that volume which are not in essential agreement with the doctrinal position of the Church. The Assembly cannot see its way clear to approve a complete centralized administration of Protestant Foreign Mission work.

4. **Method of Expressing Criticism.**

The General Assembly recognizes the right of any and all individuals in the Church to present criticisms of the program and work of any and all individuals or agencies which represent the Church in her various enterprises. The Assembly, however, deprecates the dissemination of propaganda calculated to break down faith in the sincerity of such representatives.

The Assembly would remind every constituent of the Church that there are orderly methods of procedure whereby through the

established church courts all such representations ought to be made. The Assembly disapproves all methods of approach which would contravene such orderly methods, but would remind the Church that both in the common law of the land and certainly in Christian charity, a man must be held innocent until he is proven guilty of any charge; and that suspicion of motives is not adequate evidence against any man and certainly ought not to be used in the Christian Church.

### The Debate

Debate was marred by a series of parliamentary tangles in which the moderator at times lost all semblance of control over the Assembly. First the majority report was presented by Dr. Smith.

When the memorial roll (of missionaries whose deaths had been reported since the last Assembly) was read as Section XVI of the Majority Report, the Assembly stood, and was led in prayer by William Hiram Foulkes, of Newark, N. J. Then the great organ struck a chord, and the whole company sang "For All the Saints Who From Their Labors Rest," and the majority report was then "respectfully submitted."

This writer wishes here to record his emphatic protest against this mixing up of the recommendations of the majority report, a controversial document, with the rightful honor and respect paid to the memory of devoted missionaries now called Home. It makes no matter that this roll is by custom contained in the report of this Committee. The fact that a minority report was to be offered changed, or should have changed, everything; the memorial roll should have been presented at a time when it would not have been subject to any rejection or acceptance. Including it in the majority report was, to say the least, execrable taste; and this is not excused but made rather more culpable by the reflection that it was a smart piece of politics to link up all the emotion rightfully felt with the majority report.

Chairman Smith then informed the Assembly that while there was a report signed by two members of the committee, "it rests in our courtesy" whether it should be heard. Objection was made from the floor that this was a right. The objection was calmly ignored by the moderator, who entertained a motion that the minority report be heard. The motion was carried. The minority report was then read by Mr. Stam. The moderator then called for a vote on whether the report should be received. This was carried, with a considerable chorus of "nos." Then the moderator called for another vote on whether Mr. Stam should be allowed to speak. This was assented to.

[All these votes were, of course, ludicrously unnecessary. The minority had the right to do all the things "permitted" them. The impression created by the moderator

was, that the chair was graciously accord-  
ing unusual privileges to the minority.]

Mr. Stam then spoke for the long period of *ten minutes* in an attempt to summarize some of the points raised against the policies of the Board. He made a dignified, quiet and effective presentation. But it was of necessity so short, so sketchy, that it could not, in the nature of things, have brought much light to anyone who did not already know the facts and who did not appreciate the inner significance of much that could only be mentioned in passing.

Debate against the minority report was taken up by the Rev. Roy Ewing Vale, D.D., of Detroit, a member of the committee. In an amazing speech he reminded the Assembly that he had sat at the feet of the great Dr. Warfield, the inference being that he was therefore a conservative in theology. Why else should he appeal to that great name? He himself set a high value upon theology, said Dr. Vale. But just as one could hold up a gold coin to his eye and with its little surface cover the image of the sun, just so it was possible to hold up the gold coin of theology so close to the eye as to blot out tremendous values, enormous human values, which he is thereby unable to see.

Dr. Vale continued that the committee had heard the case of the opposition as presented by its most able proponent [Dr. Machen]. (He did not state, however, that the committee had at first refused to hear Dr. Machen, and had only reconsidered on his formal written request, nor did he reveal that no time at all had been given to hearing a number of others who had asked to be heard.)

Then Dr. Vale very solemnly recited the Apostles' Creed and said that when a man said those words he was saying what is endorsed by the man who has just spoken [Mr. Stam] and also endorsed "by those others for whom I speak" [the committee, and the inference seemed strong, the secretaries of the Foreign Board]. There are those who go behind a statement like that, he continued, down into the human heart, where no man has a right to judge another, where only God could see. The question is not whether we believe in Christ as we all believe, but rather that Christ by all this division is now being wounded in His spirit.

Then Dr. Vale paid fervent tribute to the past services of Dr. Speer, telling how he had become "the prime minister of Foreign Missions" at twenty-four. He also assailed the minority report for saying that the policy of the Board was "ethically dishonest" and asked the commissioners if they themselves would not resent it if such an accusation were made against the Assembly? He cited the November, 1932, statement of the Board concerning the Appraisal Commission as showing that the Board had taken its stand. "This action was sent out to all

the churches, modernist and fundamentalist alike!" he cried, "they said the same thing to all!" [No one denies that this statement was sent to all—no one doubts it. The point is quite different. This statement was so guarded and so mild that when it was sent to all, it seemed to satisfy both modernist and conservative churches. No one accused the Board of being so stupid as to send out two statements. It was accused of being so clever as to send out *one* statement that satisfied both. If the statement had been a clear repudiation of modernism and a warning against it, it would have caused modernist churches to withdraw support from the Board. Could Dr. Vale cite any such church?]

"To say that they have did this" [exact quotation] said Dr. Vale, "puts a stigma of dishonesty on the Board. Dare we put this stigma across their lives?" Then he used an affecting story of an inscription on one of the catacombs, "Alexandros is faithful!" and perorated by declaring, "As we come to vote concerning men who are under abuse from some quarters and ridicule from others, let us say now of them: 'Alexandros is faithful!'"

The writer has included this address at such length because it was the only speech purporting to defend the Board given to the Assembly. Readers will thus see the entire absence of any reasoned defense, or even more than a passing reference to the facts alleged. It also throws illuminating light upon the mentality of the defenders of the Board, who seem to have the idea that no matter what a man *does*, a plea of personal orthodoxy is a good defense. It is almost as if a defendant in a court of law were to say, "No, I did not murder the deceased, and as proof I offer the fact that I am a loyal, enthusiastic, patriotic American who loves his wife."

After Dr. Vale's address, an attempt was made, led by Dr. Smith, to close debate. This was so manifestly unfair that it was voted down, the right already having been given Mr. Marsden to speak by a previous motion.

Mr. Marsden then spoke for the long period of *five minutes*. He made an obviously sincere, able, and impassioned plea for the preaching of only the pure Gospel abroad as well as at home. He did not attempt, in the short time at his disposal, to enter into a discussion of the facts.

#### Parliamentary Chaos

When Mr. Marsden had concluded, Dr. Smith again rushed valiantly into the breach to stop the debate. Numerous persons were claiming the floor. Many of them were prepared to speak for the minority report. Someone called for the question. Without anyone, apparently even the moderator himself, knowing what the vote was supposed to be about, the moderator said, "All in

favor say 'Aye.'" A chorus of "Ayes" arose. "All opposed, 'No.'" A chorus of "Nos" not so loud, was heard. But the majority of commissioners sat puzzled and didn't vote at all. The moderator announced that "the previous question had been carried." Perplexity gave way to noisy confusion. Dozens of people were on their feet asking recognition. Several cried, "Point of order, Mr. Moderator!" At them the moderator looked grimly, banged his gavel, and said, "You're out of order." Confusion increased. A backfield of parliamentary experts hurriedly gathered about the moderator. Ex-moderators Mudge, Erdman (President of the Foreign Board), Mathews and Chairman Smith joined the huddle. [One prominent Board secretary said afterward that it reminded him of the early days of the moving picture, and that the moderator seemed to take ten ballots and then struck an average. Others were more reminded of the huddle in a football game.] After a few moments the moderator came out and announced that the vote to close debate had been carried. They would now vote on the next question. But a storm from the floor compelled him to put a motion reconsidering the action to close debate. This was carried. Immediately ex-Moderator C. F. Wishart, from the floor, suggested that in order that everyone should understand what the next vote was to be about, the procedure should be explained. Then he proceeded to explain it. The question is, "Shall the previous question now be put?" which is just another way of saying, "Shall we stop debate and then vote on the minority report?"

At this point the moderator observed that "If we don't vote this, we'll be here until tomorrow morning."

By a rising vote the Assembly then decided to close debate. The minority report was then voted down, amid more parliamentary confusion. Then the main question—the adoption of the majority report—was put and carried. There were approximately 700 votes for the majority to 200 for the minority.

After this action, Dr. Speer was called upon to address the Assembly by Dr. Smith. As he came to the rostrum, the flood-lights were turned on, many commissioners rose, until most of the Assembly was on its feet. Someone began, "Blest be the tie that binds," and it was taken up by the entire Assembly. It was the hour of Dr. Speer's outward triumph. Forty years ago he had begun as a Secretary of the Board. He had just received a vote of confidence. Could he have received such a vote on the same facts if taken forty years ago?

At this point occurred one of the saddest—and, to the writer, most shocking—of all the happenings at the Assembly. The moderator in presenting Dr. Speer said: "Dr. Speer . . . of whom it could be said, as it was said of his Master, 'In him was life and

the life was the light of men." In the moments following there were at least a few who waited hopefully for Dr. Speer to disavow such words as applied to any human being. They waited in vain. Perhaps Dr. Speer did not hear them.

Dr. Speer's address was devoted mainly to a review of the work of Foreign Missions as it was forty years ago and as it is today. Significant excerpts:

"The Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry has occasioned the deepest concern with the proposal which it has made, and which it is impossible for our Church to accept, to change the entire basis of the enterprise.

"Not only because of this Report, but because of the criticisms of the Board from two diametrically opposite positions, it has been a difficult year. Some have criticised the Board because they say it did not accept the Report and has not refused to release missionaries who found themselves at variance with the historic faith of the Church; and others because they say the Board has released such missionaries with regret that they could not whole-heartedly present the historic faith, and because in dealing with the Report the Board has not been more polemic and denunciatory. All I can say to the Assembly is that in these things the Board has sought to act in accordance with the dignity, sobriety and honor of the Assembly and the Church, and that it has spoken with unmistakable clarity and definiteness, and yet with Christian temper and patience and love. . . .

"Perhaps these facts will be a partial answer to the question which is so often asked in these days, 'Will Foreign Missions go on?' Yes, they will go on. Their form may change, and the methods and processes of evangelization, but the basis on which the true missionary enterprise of the Church rests is impregnable."

### New Issue Raised by Assembly Action

Perhaps unnoticed by many of those who attended the Assembly, an issue was raised that, in the opinion of the writer, will be increasingly discussed during this year, and without doubt figure largely at the next Assembly.

It will astound many persons to be informed that *one of the members of the majority of the Committee on Foreign Missions* (Charles P. Emerson, M.D.) *was actually a member of the "Appraisal Commission" which produced the so-called Laymen's Report, "Re-Thinking Missions"!* One of the authors of that book, therefore, joined in expressing confidence in the loyalty to the Bible of the Board of Foreign Missions! But this is only the beginning. It may be said without the slightest fear of successful

contradiction that the report of the Committee as finally adopted, including what it said about the Laymen's Report *was thoroughly acceptable to this member of the Appraisal Commission.* In other words, the great Presbyterian Church, through its General Assembly, on recommendation of its standing committee on Foreign Missions, has given to the world a "criticism" of the work of the Appraisal Commission that is concurred in by a member of the Commission himself! If there is any repudiation of Re-thinking Missions, then it is of a kind that can be assented to by a member of the Appraisal Commission!

But IS there any repudiation of "Re-thinking Missions" in the report adopted by the Assembly? At first glance it seems that there is. The eye catches the words, "repudiate," "implications," "doctrinal position of the church." But on a closer study one sees how cleverly this sentence is drawn, and why it was perfectly acceptable to Dr. Emerson. "The Assembly does, however, definitely repudiate any and all theological statements and implications in that volume which are not in essential agreement with the doctrinal position of the Church." *It does not say that there are any such statements or implications.* It merely says in effect that IF there are, they are repudiated! It leaves each man to judge for himself whether there *are* any such divergences. This statement then, as a repudiation, is utterly meaningless. It repudiates nothing that it declares to exist. It is a statement that could, to quote one indignant observer, "be used of Charles Hodge's systematic theology, or of any other good book in the world."

### Affirmationist Approval

Further, the report speaks of "the doctrinal position of the Church." It does not say "the system of doctrine of the Confession of Faith." What is the doctrinal position of the Church? There are varying answers to this question. The Presbyterian who is loyal to the historic meaning of the Confession of his Church will give *one* answer—the heretical Auburn affirmationist will give another. What did the committee mean? We have no way of knowing concerning most of them. But of one of their number we *do* know. The Rev. R. B. Beattie, of East Orange, N. J., is a member of the "Conference Committee" which originally issued the Auburn Affirmation. He does not hold that the full trustworthiness of Scripture, the Virgin Birth of our Lord, His bodily resurrection, His substitutionary atonement to satisfy Divine justice, or His supernatural miracles form any necessary part of the doctrinal position of the Church. And yet this voice joined with others in commendation of the loyalty of Dr. Speer to "the historic doctrinal position of the Presbyterian Church." If it were not all so bitterly tragic, how ludicrous it would be! Yet one

thing is certain. *If* Dr. Speer and the Board *had* really been defending the faith they would not have received the commendation of a co-author of the Affirmation!

It should further be noted that according to the report adopted by the Assembly, the difference between Christianity and other religions is merely the difference between "certain truths" and "complete and final truth." In vain will one search the report for a hint that the heathen religions are not merely less *complete* than Christianity, but are actually *false*. Yet this is the report that speaks of the "historic doctrinal position" of the Church as though it were defending it!

Has the Presbyterian Church become so ignorant of its past, so indifferent to the Word of God, that things like this will be endured without a protest from its Bible-believing multitudes? We think not.

### New Board Announced

Immediately following the vote on the Majority Report of the Committee on Foreign Missions, the duty fell upon the writer to issue a statement announcing the early formation of an independent Board of Foreign Missions. It could not be done without a feeling of deep regret that it *had* to be done, and without a silent prayer to God that He would bless those whose only desire was to be loyal to His truth. The statement issued was as follows:

"In view of the action of the General Assembly of the Presbyterian Church in the U. S. A. resisting the movement for reform of the Board of Foreign Missions, a new Board will be organized by Bible-believing Christians to promote truly Biblical and truly Presbyterian mission work. The following persons have consented to be members of the tentative Board:

#### MINISTERS

Rev. Roy T. Brumbaugh, Tacoma, Washington.  
 Rev. W. D. Buchanan, New York, N. Y.  
 Rev. President J. O. Buswell, Wheaton College, Ill.  
 Rev. W. E. Edmonds, Glendale, Calif.  
 Rev. Frank R. Elder, Cincinnati, Ohio  
 Rev. Samuel G. Craig, Princeton, N. J.  
 Rev. Professor J. Gresham Machen, Philadelphia, Pa.  
 Rev. Merrill T. MacPherson, Philadelphia, Pa.  
 Rev. Thomas Murray, Denver, Colo.  
 Rev. Russell Paynter, St. Louis, Mo.  
 Rev. Wilbur M. Smith, Coatesville, Pa.  
 Rev. Professor Paul Woolley, Philadelphia, Pa.  
 Rev. T. Roland Phillips, Baltimore, Md.  
 Rev. Joseph A. Schofield, Jr., Gouverneur, N. Y.  
 Rev. C. F. Ball, Philadelphia, Pa.

#### RULING ELDERS

James E. Bennet, New York, N. Y.  
 J. F. Shrader, Philadelphia, Pa.  
 Robert Young, Hollywood, Calif.  
 Willis R. Roberts, Norristown, Pa.  
 Josiah Clift, Jr., Baltimore, Md.

#### WOMEN

Miss Seraph Deal, Philadelphia, Pa.  
 Miss Marguerite Montgomery, Rochester, N. Y.  
 Miss Mary Weldon Stewart, Philadelphia, Pa.  
 Mrs. Jeremiah Griggs, Pittsburgh, Pa.  
 Mrs. John W. Parton, Philadelphia, Pa.

Other names may be added in the near future. A meeting for organization of the

new Board will probably be held in Philadelphia at some time in the month of June.

"It is not intended that the new Board shall interfere in the slightest with the support of sound missionaries now on the field. Designated gifts for such purposes will, of course, continue to be made through the existing Board. It is not intended, moreover, that the new Board shall undertake any financial responsibilities except to expend wisely whatever contributions it may receive. It will not say, 'We undertake this work or that and ask you to give us money to carry it on,' but it will say: 'If you believe the Bible to be the Word of God and desire to act on that belief, we pledge our faith, so far as it is humanly possible, that not a dollar of your contributions will go to the propagation of Modernism and every dollar of it will be used for the propagation of the Gospel of Christ as it is taught in Holy Scripture and is so gloriously summarized in the Westminster Confession of Faith.'

"This step has long been hoped for by real believers in the Bible, who love the Lord Jesus Christ and desire to carry His Name to the ends of the earth, but who yet have been compelled to see that the present Board of Missions is unworthy of their confidence."

The new Board will meet in Philadelphia, at the Drake Hotel, on Tuesday, June 27th, at 10 A. M. The prayers of God's people are asked for the Board—now and especially upon the date of meeting. Like many another great work it will begin as God gives means—but it ought in His providence to develop into one of the greatest missionary agencies in the world.

#### Conclusion

Sometimes it is hard to belong to a minority. But to any man of conviction and intelligence there is something far worse, that is, to go against the truth as one receives it, in order to gain the favor of man. One may rightly compromise concerning many things—persons, policies, methods, so long as they do not involve surrender of principle. But the man who asks another to surrender truth for expediency's sake, to compromise truth, is asking him to sell his soul for a mess of pottage. Truth is not ours to handle as we will. We belong to the truth, not truth to us. To the Christian, truth is not mere usefulness or conformity to custom. It is rather the expression in the life of man of the immutable nature of the eternal and holy God. To compromise truth is treason to *Him*. Today as in other years of testing, men must take sides. Either they will take the popular way and stand with this arrogant, superficial sophisticated, perishing age OR they will stand against the age with the ages—to lose the smile of men, to gain the smile of Christ!

H. MCA. G.

# News of the Church

## Correspondence, General

### Washington-Oregon-Idaho Notes

By the Rev. Roy Talmage Brumbaugh, D.D.

WE READ with regret that the Presbyterian Board of Foreign Missions accepted the resignation of Mrs. Pearl S. Buck "with regret." Perhaps the Board would accept with pleasure the resignation of aggressive evangelical missionaries.

We also read in a newspaper report that Mrs. Henry V. K. Gilmore, a member of the Board, who for ten years represented the "other extreme to Dr. Machen" announces her intention to follow Mrs. Buck by resigning from the Board "in order to express my fullest sympathy with her." And think of it! This woman served on the Board for ten years. The Board probably accepted her resignation also "with regret."

As the Board of Foreign Missions refuses to clean house, evangelicals ought to support Bible believing missionaries and missions only.

We have not yet seen an answer to Dr. Machen's pamphlet "Modernism and the Board of Foreign Missions of the Presbyterian Church of the U. S. A."

Mr. Malcolm Forsberg, a member of the First Presbyterian Church of Tacoma, was recently accepted by the Sudan Interior Mission. As soon as this Church heard about Mr. Forsberg's intention to go to Abyssinia it speedily underwrote his transportation and support for the first year. Mr. Forsberg is a soul-winner and an ardent evangelical. Evangelicals, therefore, wholeheartedly and enthusiastically came to his support at once.

If the depression brought no other blessing than the demise of the Presbyterian Magazine it was not in vain.

One of our denominational editors stated that there was a place in the Presbyterian Church for three magazines. We disagree. There is no place in our Church for unevangelical magazines and that eliminates the Advance and the Banner. There is a place for "The Presbyterian" for the aged and infirm will ever be with us. Perhaps declining years should not be agitated by vigorous thinking and militant arousalment.

But as for the rest of us, give us CHRISTIANITY TODAY. We know where it stands and in Whom the editorial staff believes.

### Denver and Vicinity

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

PRESBYTERY'S Committee on National Missions has been greatly burdened recently with the work of the aid-receiving

churches. It has been necessary to absorb two large reductions in the funds available for such fields. As Denver Presbytery has many such churches the problem presented by these reductions has been a very difficult one. In the main the plan followed by the Committee, of which Dr. George R. Edmundson is Chairman, has been to give the major support to the older established churches and the more needy communities and withdraw support from other fields. Every possible effort is being made to carry on wherever actual need exists.

The Rev. Frank March of Elizabeth is still unable to return to his pulpit, but it is being supplied regularly by other members of the Presbytery. On May 28th Elder C. E. Flack of the Brighton Church supplied the pulpit. Mr. Flack formerly served under the Board of National Mission as a missionary to the Navajo Indians.

The writer recently had the privilege of accompanying our Sunday School Missionary, the Rev. J. S. Dapp, on a visit to a number of fields in the interest of the vacation church schools. The outlook for such schools is very encouraging in spite of adverse financial conditions and it is entirely possible the Presbytery will out-do its splendid record of previous years.

In a recent issue of these notes the writer mentioned the splendid work being done by the Rev. Jose I. Candelaria among the Spanish-speaking people of Denver and vicinity. He stated that the Rev. Mr. Candelaria's salary was paid by the Board of National Missions. He has since been informed that this is true only in part as the money for Mr. Candelaria's salary and traveling expenses is contributed by the Central Presbyterian Church of Denver, Dr. Martin E. Anderson, Pastor, and is paid through the Board of National Missions.

The June meeting of Denver Presbytery will be held in the Idaho Springs Church of which the Rev. A. Wilbur Liggett is Pastor. This field is located in the very heart of the Rockies and yet as it is on one of the great trans-continental highways it is easily accessible from Denver.

Memorial Day was observed at Central Presbyterian Church, Sunday, May 28th, at both morning and evening services. In the morning, Dr. Martin E. Anderson, Pastor, preached on the subject, "The Memory of the Good." The platform was decorated with flags, etc., and a camp fire for the evening service when Dr. Anderson preached on "The Unknown Heroes." In addition to the music furnished by Central Choir which included "Memorial Day" by Clements and "Recessional" by Gower, the Olinger male

Quartet, noted radio singers, sang several old camp songs. Veterans of the G. A. R. occupied seats of honor on the platform and were introduced to the congregation. The Spanish American Veterans attended in a body—about 125—and the Women's Auxiliaries were well represented. The Sons of Veterans Fife and Drum Corps were also in attendance. Frank W. Farmer conducted the congregational singing.

The Elders of Central Church have just completed a study of "The Ruling Elder" by Cleland B. McAfee. This book has been found very interesting and helpful.

Bishop Ralph S. Cushman of the Methodist Episcopal Church preached in Central Church recently when the Pastor was in attendance upon the General Assembly of the Presbyterian Church at Columbus, Ohio. The Gideons had charge of the evening service.

The Webster Missionary Society of Central Church is sponsoring a series of Prayer Meetings to be held every two weeks at the homes of members of the Society. BRIGHTON, COLO.

## Items from Kansas

*By the Rev. Jay. C. Everett*

NEOSHO PRESBYTERY at its Spring meeting held in Coffeyville, Kansas, had three Moderators at once for the opening session, Rev. N. S. King, the Moderator of the Presbytery; Rev. Wm. H. Davis, of Cherryvale, who is a member of the Presbytery and Moderator of the Synod of Kansas; and Rev. C. W. Kerr, D.D., of Tulsa, the Moderator of the General Assembly who was the speaker at the banquet attended by over two hundred people, and also preached the sermon at the opening of the Presbytery.

The Carlyle, Kansas, Church had the possibility of a serious fire when the wooden partition around the furnace caught fire. A brick partition is now installed. The Church has taken out insurance with the Board of National Missions at a rate that makes it possible to be more fully protected.

The First Presbyterian Church of Hutchinson, Kansas, Rev. Harry T. Scherer, D.D., Pastor, gains in benevolence gifts over those a year ago. Not including the women's gifts the amount for 1932-33 was \$3,482 or \$120 more than a year ago. The budget for current expenses is smaller than a year ago because of reductions in local expenses. The budget has been met for the church year just closed and the budget for the ensuing year has been subscribed. More members are using the weekly envelopes, making it possible to meet all bills promptly.

The Church at Lakin, Kansas, has closed the year with all bills paid and an increase in gifts to benevolences. Rev. D. S. Honaker, D.D., is Pastor.

Contestants were chosen by six of the Presbyteries for the Synod of Kansas ora-

torical contest on the subject of Foreign Missions. The contest was held in connection with the spring meeting of the Clergy Club of the Synod, meeting in the College of Emporia.

The Clergy Club of the Synod of Kansas met May 1st and 2nd in the College of Emporia. The reviews and discussions were based on the government report on "Social Trends." The Club has for its President Prof. R. Norris Miller of the College of Emporia, and is open to all the ministers of the Synod. MINNEAPOLIS, KANSAS

## Minnesota and Wisconsin Letter

*By the Rev. H. Warren Allen.*

DR. E. STANLEY JONES made three major addresses in the twin cities on June 2nd and 4th. His first address was to ministers only, of Minneapolis and St. Paul. He proceeded on the plan of his well known round table conference, asking for a series of questions from the ministers to form the basis for what he should talk about. After asking enough questions to take a full day to answer, he forthwith set out to spend the major part of his time discussing just one question, What about the Laymen's Missionary Report? It is strange how one can believe that the Laymen's Report robs the Christian message of its content and accept the New Testament in preference to this report, yet can pay it so many compliments. Likewise, to admit as he did, that Ghandi was a Hindu and not a Christian and yet emphasize the fact that he was highly Christianized, whatever that means. I suppose to not believe in physical force. This making common cause with those who reject the salvation of the New Testament Christ is the great crucifixion of the modern day.

Dr. Jones quite naturally said many good things, and so did Buddha and Mohammed, but it is quite plain where this renowned missionary goes astray. He does not accept the authority of the Bible. As a result he is constantly drawing the false distinction between Christ and Christianity. "Christianity is a way but not *the* way." "Christ is more than a way, he is *the* way." There is a difference between Christianity and many Christian systems, and even 'tis true to so-called Christians, but Christ is Christianity.

Dr. Jones spoke to a crowded auditorium in St. Paul, and to more than ten thousand people in Minneapolis on Sunday evening, June 4th. Many churches dismissed their services for this occasion. His popularity is easily explained. People want to hear the man who knows Ghandi. His books have given him world reputation. And any man will get a crowd if the churches unite behind him. And you can get all manner of churches to support you if you talk about Christ but remain silent as to what Christ.

Not once in any of his addresses did he attempt to interpret or explain Christ. "We want contribution, not controversy," said Dr. Jones. But very little contribution is made without controversy. Perhaps if Dr. Jones had entered into more of a controversy with Ghandi instead of "throwing open to him the windows of his spirit," the ten days spent with him recently might have brought him closer to the place of conversion and the new birth.

Dr. Jones made the statement that some minds are so open that they cannot hold a conviction. "The Christian has a spiritual certainty that Ghandi does not have." I wonder if this open mind isn't the modern mind. And I wonder if this certainty in the Christian faith is not the very thing that is branded as dogmatism by the modernist and so severely condemned. Little wonder the Methodist Episcopal Church has recalled half its missionary force according to Dr. Jones, while the Presbyterian, Baptist, Reformed, and Moravian Churches have recalled none. This ought to make Dr. E. Stanley Jones think.

Dr. T. Ross Paden passed away at his home in St. Paul on April 17th. Dr. T. J. Bergen was installed as pastor of the Home-wood Presbyterian Church in Minneapolis. The Presbyterian Church at Carleton, Minnesota, has called Dr. T. D. Whittles, of Chippewa Presbytery.

The First Presbyterian Church of Augusta, Ga., has called the Rev. Excel Fry, D.D., of the First Presbyterian Church of Duluth.

MINNEAPOLIS, MINN.

## News Notes From the Southeast

*By the Rev. Wm. Childs Robinson, D.D.*

THE one hundred and fifth commencement of Columbia Theological Seminary witnessed the graduation of twenty-three Presbyterian students. Two-thirds of this number are now located in pastorates or supplyships; others are in contact with fields. The graduates with present addresses are:

J. K. Aiken, Stated Supply, Inman, S. C.; R. T. Gillespie, Pastor, Rock Springs Presbyterian Church, Atlanta, Ga.; W. H. Jackson, Pastor, Stockbridge, Ga.; R. D. Littleton, Supply, Arlington, Ga.; J. Vernon McGee, Pastor, Second Presbyterian Church, Nashville, Tenn.; John W. Melton, Supply, Jonesboro, Ga.; Stanford Parnell, Supply, West Point, Ga.; Henry E. Russell, Pastor-Elect, McDonough, Ga.; F. A. Stroud, Pastor, Sparta, Ga.; Herbert E. Kann, Supply, Americus, Ga.; J. G. Spencer, Pastor, Glade-water, Texas; J. W. McQueen, Pastor, Woodstock, Ga.; M. D. Agerton, Supply, Preston, Ga.; A. H. Glasure, Pastor-Elect, Cornelia, Ga.; D. L. Wood, Supply, Orlando, Fla.; B. H. Dickson, Columbia Seminary, Decatur, Ga.; C. D. Floyd, Mullins, S. C.; W. J. Hazelwood, Woodruff, S. C.; J. Moody

McNair, Evangelistic Work, Tallahassee, Ala.; W. N. Potts, Kosciusko, Miss.; Kenneth Stewart, Jacksonville, Fla.; John Raymond Smith, Columbia Seminary, Decatur, Ga.

The baccalaureate sermon was preached to the graduating class by Dr. R. S. Oglesby; and the missionary address delivered by Dr. W. H. Boggs. The commencement speaker was Dr. W. D. Hooper, head of the Latin Department of the University of Georgia, and long prominent in Southern educational circles. Two special items of commencement call for more than passing mention:

Professor Wm. M. McPheeters, D.D., LL.D., for forty-five years professor in Columbia Theological Seminary was elected professor emeritus, and arrangements made for his continuance on the campus of the Institution. Dr. McPheeters has long been known by those who believe the Bible as one of its ablest defenders. At the beginning of this century, in company with such men as B. B. Warfield, G. T. Purves, John D. Davis, D. J. Brimm, he edited the *Bible Student* and *The Bible Student and Teacher*. The conservative position of Columbia Seminary is largely due to the fact that in her Old Testament department the Institution has had the services of two rare and saintly scholars, whose combined services virtually span a century, Dr. George Howe and Dr. W. M. McPheeters. Columbia men have long realized that Dr. McPheeters stands like Gibraltar for the Book. But his firmness in the faith is marked by such a genuine openmindedness and sympathy that men who enter his class with the most opposing views come out with much of his own faith.

A graduate of old Princeton, the Reverend Patrick H. Carmichael, Ph.D., D.D., of Monte Vallo, Alabama, has accepted the call of the Columbia Board to the chair of English Bible and Religious Education. Dr. Carmichael attended Princeton Theological Seminary from 1915 to 1918, the time when she boasted a group of Calvinistic scholars that could not be equalled in the world. Since that time Dr. Carmichael has specialized in Bible and Religious Education at the Biblical Seminary and New York University, securing his doctorate at the latter institution in 1931. He is widely known for his contributions to the religious press, his weekly radio review of religious books over WAPI, and for the host of admiring students who fill every corner of Alabama. The coming of Dr. Carmichael marks a forward step in the upbuilding of Columbia Theological Seminary as a center of Calvinistic scholarship in the heart of the Southern Presbyterian Church.

The three men who have taken professorial chairs in the institution since its removal to Atlanta have each earned accrediting doctorates in their respective fields at outstanding universities, Harvard, Chicago and New York; while the new President is a Rhodes Scholar with a wide cultural train-

ing represented by graduate degrees from Princeton and Oxford. The Board of Directors elected Dr. J. Sprole Lyons, Pastor of the First Presbyterian Church of Atlanta, as its Chairman, succeeding the late Dr. John T. Brantley.  
DECATUR, GA.

## News Letter from Western Pennsylvania

By the Rev. Harold John Ockenga

DR. J. GRESHAM MACHEN, at the invitation of the Pastor, preached at the Point Breeze Presbyterian Church on May 21st, on the subject, "The Situation in the Presbyterian Church." The message, characteristically pointed and timed, exposed the modernism of the Board of Missions, the indifferent attitude toward unbelief in the church, and the incompatibility of a creedal evangelical church, such as the Presbyterian Church in the U. S. A., belonging to the Federal Council of Churches. The large attentive audience was appreciative of the revelation of the church situation. The newspapers reported it in front page articles. Then came the reactions of Presbyterian clergymen of the city. Dr. Machen was called "rebel," "trouble-maker," "devisive," and other abusive names, but his arguments and facts remained unanswered. At least the people of Pittsburgh and its vicinity were informed of the situation, and many are now friendly to the new Board of Missions.

The Presbytery of Pittsburgh went on record concerning social abuses with the acceptance of the report and recommendations presented by Rev. Basil Murray.

"Whereas it has been brought to the attention of the public, by the Pittsburgh Press; by the studies of the Department of Labor and Industry; by the Secretary of the Department of Labor; and by the Governor of Pennsylvania that women and children are employed under intolerable conditions and for many hours for as little as a dollar a week;

And whereas we are followers of Jesus in his devotion to the welfare of human personality and are gravely concerned about social conditions detrimental to the health and character of our people, we hereby deplore and condemn the unspeakable conditions in regard to the labor of women and children and urge the governor of the state at a special session of the legislature (or if this be deemed inadvisable) at the next regular session to demand on behalf of the people laws to prevent child labor and the exploitation of women workers such as the minimum wage law and other remedial legislation necessary for the speedy correction of such abuses.

We also give our support to the following program of legislation which we believe will be beneficial for many long suffering and needy people, who, because, of living conditions now forced upon them, are losing

their self respect; their confidence in the state; and even their desire to live:

1. A minimum wage.
2. Unemployment insurance.
3. Old age pensions.
4. Adequate relief honestly and economically administered.

Hopeful for better civic conditions and deploring the existing violation of law, we call upon the Mayor, the Police Department and its head for aggressive and immediate enforcement of the law in response to the challenge offered by the forces of unrighteousness."

The following impressions of the examination of candidates for licensure were written by Rev. Heber McIlwaine, assistant minister for the First Presbyterian Church, Pittsburgh.

"On May 15th at an adjourned meeting of the Presbytery of Pittsburgh, the oral part of the Presbytery's examination of candidates for licensure was held in the chapel of Western Theological Seminary. It is to be regretted that such an important part of the work of Presbytery should be carried on at an adjourned meeting instead of one of the regular and stated meetings.

"One member of Presbytery who has been present at the oral examinations of the candidates in four different Presbyteries was particularly struck by the type of questions asked the candidates, and the general attitude of the majority of the members present. (The examination was conducted by Dr. James Snowden). He was saddened and also angered by the general procedure. It seemed to be much more important that the candidate believe in the possibility of rethinking theology, as Missions are being rethought, or in the possibility of Progressive Revelation, than that he believe in the Vicarious Atonement of our Lord as a Satisfaction for Sin, or in His bodily resurrection.

"When objection was raised in the case of two candidates, there was an impatience on the part of many, and the discussion was interrupted by calls of 'Question.' That ministers who are commissioned to 'Feed the flock' of God are indifferent as to what is to be fed them; whether it is the 'Living Bread which came down from Heaven,' or the husks of Rationalism and Modernism, calls for prayer and humility on the part of all, and a renewed determination on the part of those 'Bible-believing' members of the Presbytery to stand firm and contend earnestly for the faith which as once delivered unto the saints.'

"It is certainly to the discredit of the true believers that they are present in such few numbers at this meeting. In one case at least it was due to a misunderstanding as to the nature of the meeting, but as members of Presbytery they are truly just as responsible to God for what Presbytery did, as they would have been had they been present and acquiesced by failing to protest by word or vote."

PITTSBURGH



## Eastern Pennsylvania Letter

By the Rev. John Burton Thwing, Th.D.

**E**LDER PETER STAM, JR., of Narberth, and the Rev. Robert Marsden, of Middletown, distinguished themselves at the General Assembly by bringing in a minority report from the Foreign Missions' Committee, recommending new and conservative members for the Board of Foreign Missions, and refusing to take the complacent stand represented by the majority report. The Rev. J. Warren Kaufman, of Philadelphia, was among the signers of the majority report, which whitewashed the Board without answering the charges. Your correspondent proposes to test threats of discipline against those who contribute to the new Board of Foreign Missions, by contributing to it himself.

The Rev. A. B. Gurley, of Philadelphia, took occasion to express the opinion that the Assembly ought to go on record as disavowing CHRISTIANITY TODAY, but there was no second, and the subject was not again referred to. This writer feels grateful for the publicity thus afforded to this rapidly-growing church paper. At this Assembly *The Presbyterian Magazine*, "official" organ of the General Assembly, was discontinued.

The Rev. Merrill T. MacPherson, of Philadelphia, was among the speakers at Bethany Temple Church recently, when a temperance rally was held. Other speakers included the Church's Pastor, the Rev. Karl F. Wettstone, D.D., and the Revs. William B. Lower, D.D., and Burleigh Cruikshank, D.D.

The Rev. David W. Weaver has been installed as Pastor of the First Church of Mauch Chunk. The Church's former Pastor, the Rev. Frank D. Scott, now of Jenkintown, delivered the charge to the people.

Elder John H. Cole, of Chester Presbytery, was elected Chairman of the Ruling Elders' Association at its recent meeting in the Witherspoon Building, Philadelphia.

Walter Oliver, ministerial student from Beacon Church, Philadelphia, graduated "Cum Laude" from Stony Brook School on June 10th. A brilliant student, he also received his letter in wrestling. A group from the Church motored to Long Island for the commencement, at which the Rev. Donald G. Barnhouse delivered the address. Walter will enter Wheaton College in September.

The Rev. Robert Strong, a student in Westminster Seminary, has been called to be Pastor of the Willow Grove Church. The Rev. A. A. Murray was recently installed at Honey Brook, succeeding the Rev. Charles F. Van Horn. Other installations include the Rev. W. H. Hershey in the Doe Run Church, and the Rev. H. W. Koehler in the joint field of Folsom and Holmes.

The resignation of the Rev. Melville B. Gurley from the Market Square Church, Germantown, Philadelphia, was accepted by

the congregation on May 2nd, but because the customary formula was not used, it is understood that a second congregational meeting will be held to act in proper form. In a newspaper interview, Mr. Gurley defended Buchmanism.

After a pastorate of twenty-six years, Dr. Matthew J. Hyndman has resigned from the Olivet-Covenant Church, Philadelphia. His only previous pastorate was at the Church of the Evangel, where he remained fifteen years. He will become president of the Presbyterian Ministers' Fund.

PHILADELPHIA

## New York and New England Notes

By the Rev. L. Craig Long

**T**HE Moody Bible Institute of Chicago conducted a Bible Conference in the Calvin Presbyterian Church of New Haven, Conn., during the week of May 14th. One of the speakers was Dr. J. Gresham Machen. Each time that Dr. Machen preaches in New Haven it is to a larger congregation than before. During the Conference he was invited to speak in the Yale Divinity School to the students. His address was a brilliant testimony to supernaturalistic Christianity.

The Church was completely filled by the congregation which gathered for the final sermon by Dr. James M. Gray. The Calvin Church has recently begun a new policy which calls for the devoting of exactly one-half of all money which the Church receives to the work of extending the Gospel elsewhere. This one-half will be divided into three parts: one-third will be sent each week to Westminster Theological Seminary in Philadelphia; one-third will be used for the beginning of other churches similar to Calvin Church and under the auspices of the Calvin Church in other New England cities, where there are no Presbyterian churches; one-third will be used in providing the full support of a Missionary in Africa.

The Session has elected the Rev. James Rohrbaugh as its Missionary in Africa and has promised him all support possible, in the Lord. Mr. Rohrbaugh was a classmate of the Minister of the Calvin Church, and since that time has served as a National Missionary in Montana. This spring he received his Graduate Certificate from Westminster Theological Seminary. The Church Session has designated that he must go out under a new Presbyterian Board, if formed, or if such a new evangelical Board is not formed, then he is to go out under the Sudan Interior Mission. It is believed that the radio facilities of the Church will enable this work to go forward.

The Young People of the Church have pledged all of their offerings to Westminster; the Women's Mission and Bible Meetings which are held each week have pledged their offerings to the Foreign Mis-

sions Fund; the Church Extension or National Missions Fund is augmented by special gifts of those who make the extension work of the Church their special activity. A weekly prayer meeting is planned for every evening in a different place and it is hoped that Sunday afternoon Bible Schools in the various cities will soon be started, using the graduates of the Calvin Bible School as teachers and Westminster Seminary students as student pastors. This work deserves much prayer.

Rev. Wm. Harilee Bordeaux has resigned his pastorate of the Community Presbyterian Church of Old Greenwich, Conn. This is the second evangelical Minister to be "frozen out" of his New England pastorate during the past year. The Connecticut Valley Presbytery will miss the testimony of Mr. Bordeaux, who never failed to express himself for the right. Rev. James Oastler has resigned the pastorate of the Presbyterian Church of Greenwich, Conn., to become the teacher of English Bible in a new Junior College recently organized in Greenwich. Mr. Paul Price, who was a Licentiate of the Connecticut Valley Presbytery was ordained in the First Presbyterian Church of Bridgeport on Sunday evening, June 4th.

The "Central Visitor," published by the Central Presbyterian Church of Buffalo, has the following paragraph in an article edited by the Pastor, Rev. Leonard V. Buschman: "The Apostles John, Peter and Paul, the Evangelists Moody, Whitfield and Drummond, the Missionaries Carey, Livingstone and Judson, the Preachers Savanarola, Brooks and Jowett had some very real convictions that Jesus at least lived. They could never have done what they did without the conviction. Instead of uncertain and vague statements of Mrs. Buck, regarding the Christ we prefer, John's ringing conviction: 'We have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God.'"

The Baccalaureate Sermon at Park College, Missouri, was delivered by Rev. John Lyon Caughey, Minister of the Presbyterian Church of Glens Falls, New York. A great many young people from New England and New York State are registered for the Young People's Bible Conference to be held at Montrose the week of July 3rd. The speakers are to be Dr. Roy T. Brumbaugh, Rev. Harold S. Laird and Rev. George Rhoads. The Conference is held on the grounds which were dedicated to the purpose twenty-five years ago by Dr. R. A. Torrey.

Church bulletins and news of Churches in New York and New England Synods will be included in this monthly letter if mailed to Rev. L. Craig Long, Post Office Box 1000, New Haven, Conn.

NEW HAVEN, CONN.

## Here and There

**T**HE Rev. N. F. Grafton, D.D., has resigned as pastor of the Floral Heights Presbyterian Church, Wichita Falls, Texas, and accepts a call from First Presbyterian Church, Plainview, Texas. . . . The Rev. J. W. Wright has resigned as pastor of the East Side Presbyterian Church, Wichita Falls, Texas, and accepted a call to the Central Presbyterian Church, Stamford, Texas. . . . Pledging "unflinching" support to the eighteenth amendment and calling upon the "people of our churches to rally to defeat the repeal movement," the Presbytery of Des Moines on April 25th concluded its spring meeting. The prohibition resolution was presented by Dr. W. H. Phelps and the Rev. Harry C. Shiffler, both of Des Moines, and Elder W. S. McCaull of Garden Grove, Iowa.

"We regret the legalization of beer by the nation and the state regardless of the wishes of the people of any particular local community," the resolution said.

"In new problems which the legalizing of beer has brought, we urge our people to be more faithful and diligent in the instruction of our youth in the home, church and Sunday school in the matter of the increasing importance of temperance." . . . A two weeks' evangelistic campaign was held recently in the Westminster Presbyterian Church of Auburn, N. Y. The Rev. A. F. Banker was the speaker who brought splendid and practical Bible messages each evening and three services on three successive Sundays. Mr. John Tailby, a comedian on the stage before he found Jesus Christ, led the singing. The Rev. Clarence Laman is pastor of the church. Audiences were not large but gradually grew until at the last service the church was packed. About fifty of the members, including almost all of the officers, came forward to kneel before the pulpit fully to consecrate their lives to Christ. Many of them cannot contain themselves and are giving testimony in the church and at their work of a real experience with Jesus Christ in their hearts. Six united with the church who had never before openly accepted Christ. It is evident that the Spirit has not ceased His labors for an enthusiastic group has been organized under the leadership of the pastor to study the Word of God, and are coming with Bibles and pencil notebook to read and mark for themselves the passages in the Word which speak of God's promises, a Christian's assurance, and God's plan of Salvation. The people are praying for the Spirit of God to lead them in order that they may become a real testimony of the power of God unto Salvation unto all who believe those things which are foolishness to the worldly wise, including many professing Christians. They are not ashamed of the Cross of Christ and freely acknowledge that His Blood was shed for the remission of sins. . . . Eighty-one new members were

added to the membership of the Connecticut Farms Church on Easter Sunday, April 16th. . . . Osborne Presbytery met at Oakley, Kansas, April 20th, and was opened with a sermon by the retiring moderator, the Rev. Wm. I. Bell. An oratorical contest was held, the subject being "Foreign Missions." There were only two contestants, Miss Bess Galavan of Wakeeney and Clarence Resly of Oakley. The judges gave the decision to Miss Galavan. Rev. J. S. Griffes of Hill City was elected moderator. The Rev. John Berg from Durant Presbytery, U. S., was received. He is Stated Supply at Oberlin. The Fairport and Calvert churches whose buildings were destroyed about a year ago are both rebuilt and the work progressing. Both congregations deserve praise for going ahead with their building programs. Presbytery answered Overture "A" in the negative, concurred with Hudson in asking withdrawal from the Federal Council and with Chester on the place of the Westminster Confession as a basis for all union projects. The Fall meeting will be at the Fairport Church. . . . Boulder Presbytery met in the Central Church, Longmont, Colo., April 18-19. The Rev. E. Ray Cameron was elected moderator. Good reports were heard from all committees and the National Missions committee reported conditions good in aid-receiving churches in spite of the large reduction in allocation for next year. Miss Mary Moore, Young People's Secretary of the Foreign Board, gave two addresses. A day is to be set aside for conference and prayer on topics suggested by the Spiritual Emphasis Committee. Ministerial commissioners to Assembly, E. Ray Cameron and Joseph G. Bell; Elders, Dr. O. F. Broman and A. M. Rex. . . . Covington, Ky., Church has called the Rev. John Gray Rhind, of Flossmore, Ill., to be pastor. . . . President Reed, of Auburn Seminary, New York, has announced visiting faculty members for the two sessions of the summer school. They are Dr. Ernest R. Groves, professor of sociology in the University of North Carolina; the Rev. Dr. J. V. Moldenhawer, First Church of New York City; the Rev. Dr. John H. Gross, Board of Pensions, Philadelphia; Prof. Robert Lowry Calhoun, Yale Divinity School; the Rev. Philip Cowell Jones, Madison Avenue Church of New York City; the Rev. Dr. U. L. Mackey and the Rev. Dr. H. N. Morse, Board of National Missions; Miss E. Louise Guernsey, Recreational Training School, Chicago; Miss Jeanette E. Perkins, Riverside Church, New York; the Rev. Dr. Harry Thomas Stock, National Council of Congregational and Christian Churches; the Rev. Walter Getty, Missionary Education Movement. The first session will be from June 26th to July 13th and the second session from July 17th to August 3rd. . . . The regular Spring meeting of Willamette Presbytery was convened in the first Presbyterian Church, Tuesday and Wednesday, April 4th-5th, and was constituted with prayer by the Mod-

erator, Rev. M. M. Stocker, D.D. After the roll call by the Stated Clerk, Dr. Lee, of the members and churches, officers were elected: Moderator, the Rev. C. C. Burchett, D.D., and Mr. F. C. Graham, temporary clerk. The reports of the various committees through their chairmen were encouraging, considering the fact that we live in a time when we meet adverse conditions of all kinds on every hand. The National Missions Report by Dr. Stocker, the report on Education by the Rev. J. A. Smith, as well as the report on Program and Field Activities by Mr. A. E. Caswell, were exceptionally good, and brought a feeling of stability and encouragement to the entire Presbytery. The sermon in the evening by the retiring Moderator, Dr. Stocker, on the "Call of the Church," from Matthew 16:17-18, was inspiring and uplifting, as well as a challenge to the ministry for whole-hearted service.

## The Presbyterian Church in Canada

*By the Rev. W. M. Rochester, D.D.*

**T**HREE institutions of our Church of which we are reasonably proud, engaged the attention of our people last month, by virtue of the exercises which marked the closing of the academic year.

Our Church may gratefully contemplate its possession of the two leading colleges of the Church prior to union, the older and larger of which is Knox College, Toronto. It is generally conceded that a finer example of architecture would be difficult to find than the building in which the activities of this institution are carried on.

For the annual Convocation the beautiful and commodious chapel was so crowded as to require all the seating accommodation that could be provided. The Moderator of the General Assembly, Rev. Dr. Robt. Johnston of Knox Church, Ottawa, who during the past year under authority of the General Assembly has been Acting-Principal, presided. With him upon the platform were members of the College staff, prominent clergymen, and others. The devotions were conducted by Rev. W. Patterson Hall of Knox Church, Galt. The leading features of the occasion were the awarding of scholarships, granting of diplomas to members of the graduating class, conferring honorary degrees, and the address to the graduates. The Acting-Principal reported twenty-six students in the regular divinity course and twelve engaged in extramural work taking the B. D. course. He stated that the prospects for a supply of students were brighter than ever. Appreciation was expressed of the work of Rev. Dr. Stuart Parker, Minister of St. Andrew's Church, King St., Toronto, who during the past session has lectured on Systematic Theology. The graduates numbered seven, all of whom, with one exception, held university degrees.

There was a generous distribution of scholarships and awards suggestive of the earnest work of the students throughout the year.

The honorary degree of Doctor of Divinity was bestowed upon two ministers in prominent churches in Toronto, Rev. H. E. Abraham, B.A., of Glenview Church, and Rev. W. Hardy Andrews, of Queen St. East Church, and upon a minister in a rural charge who has many years of faithful service to his credit, Rev. W. G. Smith of Glenarm, Ont. To Dr. Smith fell the honor of addressing the graduates. He took for his theme "The Work of the Ministry." He pointed out that the close of the academic chapter of life would be followed by the opening of the school of experience. From a faithful ministry, rich in experience, he emphasized good living, expatiating upon the power of example and the force of personality; he exalted preaching as the form of service to which they were primarily and exclusively called, extolling the virtue of concentration upon the message of the Gospel and the importance of a kindly, persuasive form of address as illustrated in Goldsmith's description of the village pastor. The minister's opportunity as a shepherd was magnified and the virtue of kindly, wise, and serious pastoral visitation illustrated.

Immediately at the close of the Convocation exercises the great audience remained while the Presbytery of Toronto convened and licensed the graduates.

The Convocation of the Presbyterian College, Montreal, was also marked by a large attendance in the body of the hall and a distinguished company of leaders in the educational realm and in the ministry on the platform. Among the latter was the oldest living graduate of the college, Rev. Dr. D. G. Cameron, of Swift Current, Sask., who a few years ago received the honorary degree of Doctor of Divinity from his Alma Mater. The Principal, Rev. Dr. F. Scott Mackenzie, presided and reported for the year's work. The graduating class was the largest in six years, indicating that interest in the college was growing. There were twenty-six students in the divinity classes. The five graduates, of whom Mr. D. N. MacMillan was valedictorian, all had spheres immediately open to them. Three had already signified their acceptance of calls, two in Quebec and one in Nova Scotia, while a fourth anticipated settlement in the near future. The fifth purposes to take post-graduate studies in England. In his valedictory Mr. MacMillan expressed the wish that he and his fellow graduates should be worthy of the fine traditions of the college and render honorable service under the Head of the Church.

Rev. Dr. Robert Johnston, Moderator of the General Assembly, was present on this occasion and reported for the sister institution in Toronto.

Three ministers received the degree of Doctor of Divinity, two in Canada, and one Rev. R. Moorehead Legate, of St. James in The Presbyterian Church of England, Church, Charlottetown, P. E. I., Rev. Rupert G. Stewart, St. John's Church, Toronto, and Rev. John Stephen Roose, of Bournemouth, England. "The Preacher's Prerogative," was the theme of Dr. Rupert G. Stewart's address to the graduating class, a message which he said was born of a ministerial experience of twenty-five years. Whilst all followers of Christ were called upon to be ministers, they were to be ministers in a distinctive sense having been set apart from all worldly pursuits to give undivided devotion to this high calling. In preparation for it they should do their utmost in physical, intellectual and spiritual development. A unique feature of Dr. Stewart's address was the place assigned to the children in the Church and the desirability of a special message each Lord's Day for them. "It has been my specialty," said Dr. Stewart, "during the past quarter of a century. Make a place for the children at your pulpit table; give them at least once each Sunday a simple, brief, but worth-while message. We dare not neglect them in view of what they are and their possibilities, and especially when we have before us the deep interest shown by the Master in the little ones. He said, 'Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.'"

Here, too, as in Knox in the distribution of scholarships and other awards was evidence of faithful and successful work on the part of the students.

The Missionary and Deaconess Training Home, Toronto, occupies very suitable quarters in a former splendid city residence. The Principal is Miss Winifred Ferguson. The chairman of the Board is Rev. H. A. Berlis, of Royce Ave. Church, who presided and directed a well-arranged program. The service of praise was led by the choir of one of the leading churches, St. Paul's, with Mr. A. Y. Grant at the organ. The devotions were conducted by Rev. Walter T. McCree of Glebe Church, and Rev. Dr. Rudolph Uren of Rosedale Church. In the graduating class were four regular students and a special student, Miss Mary Sherrick of Weyburn, Sask., who at the recent meeting of the General Board of Missions was presented as a volunteer for service among the Bhils in India. Miss Sherrick is splendidly equipped by university training and by experience as well as by sound health and vigorous intellect for the service for which she will leave Canada in the autumn. A distinguished feature of the presentation to the Board of Missions was the part taken by the present Moderator of the General Assembly, Dr. Robert Johnston, and two ex-Moderators, Dr. A. J. MacGillivray, and Mr. W. G. Brown, and by Miss Sherrick's minister, Rev. W. A. Cameron.

TORONTO.

## Netherlands Letter

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

TWO recent events have greatly startled the Dutch religious people. In the Netherlands there is a census every ten years to control the data in the registrars' offices. Every one is required to write his name, date of birth, etc., and also the name of the church of which he is a member, on an official blank procured for the purpose. Now there was a census in 1930, but, for reasons of economy, the results are being published very slowly. So, for instance, the ecclesiastical statistics of the four largest cities were published last April. We all expected a great increase in the number of those who do not desire to belong to any church, but no one expected that this increase would be as great as it actually proved to be. In Groningen the third part of the population does not belong to any church. Particularly the great Reformed church (singular) appears to have lost many members. The Reformed congregation of Amsterdam always gloried in being the largest Calvinistic congregation in the world. Perhaps it has not ceased to be such, but at any rate the Roman Catholic church has more members in Amsterdam than the Reformed church has. The Roman Catholics are on the decline, too. The Reformed churches (plural) made progress, but probably not in proportion to the increase in population. In Amsterdam, the Reformed churches went backwards, but it should be remembered that the secession of Dr. Geelkerken took place in 1926. Be that as it may, no one can deny that, on the whole, there is a great increase of those who by their own declaration have made known the fact that they do not belong to any church.

In one of my former letters I spoke of the coming election. This election took place in April and the results confirm those of the census. It is true, and we ought to be grateful for it, that in general the Christian parties did not go backward. But there was a distinct move to the left. In the old second chamber (lower house) two of the hundred members were communists, while in the new one there are four.

The liberals assert that the orthodox are to blame for the fact that the church is losing ground. This must sound strange to outsiders. But the modernists reason as follows: In the greater part of the large cities the ministers and elders are orthodox. (This, I may remark in passing, is true.) Now the orthodox consistories (sessions) do not call liberal ministers. Consequently the liberal people cannot have the type of preaching that they want and they do not attend church any more. Such is the argument. But we know the facts to be the reverse of this. In former days the modernists emptied the churches by their preaching and even now the churches that have liberal ministers have empty pews.

Although the number of liberals, who do not yet control the church, is not so very great, they have considerable influence even now, particularly because there are many of the orthodox who protect them. We have a typical specimen of this influence just at the present time. The ministers of the Dutch Reformed church (singular) study at the State Universities (Leiden, Groningen, Utrecht). Now, up to 1876 these universities had real departments of theology. But in 1876 a great change took place. Dogmatics, ethics and practical theology were banished from the curricula while great stress was laid upon the history and philosophy of religion. The Dutch Reformed church, however, acquired the right to appoint two professors for dogmatics, etc., for each university at the expense of the state. Now there was a vacancy at Leiden, the old bulwark of modernism, because one of the ecclesiastical professors arrived at the age of seventy at which he is obliged to retire. The majority of the church is orthodox as also the majority of the appointing synod. But three liberals have been nominated and a liberal will be appointed! Honesty compels me to add that the five other ecclesiastical professors are orthodox.

One of them is Professor Haitjema of Groningen. He is a propagandist of the Barthian theology, although he is no slavish follower of Barth. In my former letter I wrote about the gatherings of the theologians. On the gathering of the Reformed church theologians Professor Haitjema read a paper on the relation of the Word of God to the Scriptures, a nice point in the theology of Barth. I have not yet read the address, but relying on the report in the newspapers, I do not believe that Professor Haitjema has solved the problem. One of his opponents was Professor de Hartog, whose father was professor at the Free University, and who himself is at the University of the City of Amsterdam. Professor de Hartog has a system of his own, which he declares to be the pure evolution of Calvinism. Professor de Hartog also read a paper.

AMSTERDAM

### Scottish Letter

By the Rev. Prof. D. MacLean, D.D.,  
Free Church College, Edinburgh.

THE supreme courts of Scottish Presbyterianism, which are now holding their sittings in Edinburgh, have not yet exhausted their programmes. The most important items of business have, however, been dealt with. One can, therefore, present a fair account of the prevailing trend of opinion in the Assemblies from the decisions already arrived at.

In the courts of the smaller Presbyterian Churches (the names of these were given in my last letter) there was nothing fitted to disturb the theological conservatism of

these churches. They are not affected by the disintegrating and baneful effects of militant modernism either in the Home or Foreign field. More than thirty years ago the Free Church of Scotland determined the issue by declining to enter into Union with another Church on a basis of compromise on vital matters. For it is through the gateway of compromise that Modernism has advanced boldly here and elsewhere and has become the disturbing element it is in churches.

Efforts towards an incorporating Union of these smaller churches, which all adhere unequivocally to the Westminster Standards, have had the anticipated result. Such a Union, however desirable, could not have been attained. Two of these negotiating churches reached unanimity on a basis comprising doctrine, government, worship and administration, but they failed to agree on a Name for the proposed United Church. The Name, although not a part of the "fundamentals" of the churches, is more than an "accidental." For it enshrines pious sentiments and historical facts of importance, which form a venerated tradition. Statesmen in Church and State are becoming more and more convinced that it is only by restoring respect for similar venerated traditions that the difficult but not desperate life of man today and tomorrow can be lived with any measure of hopefulness. But these churches are, nevertheless, not to relax their efforts to secure closer co-operation in all distinctive Christian work.

The first of the two important, and perhaps unusual, matters that engaged the attention of a packed Assembly of the Church of Scotland, was the first report of their representative to the "unrestricted Conference" at Lambeth. The report itself was colourless and empty. After a long discussion which was sustained on a high level of cogent reasoning which still justifies the proud claim of this Assembly to be the mother of most parliaments of Presbyterianism, the decision arrived at destroys all hope of the Conference proceeding much further on their venture after comprehensive Union. This will be disappointing to the imitators of Anglicanism among Presbyterians, but it will be a genuine relief to the anxiety of Presbyterian Scotland.

The other question involves the reconciling of two traditions flowing irregularly in what is outwardly the united Church of Scotland. It deals with the education of the ministry and rages round the point whether philosophy and the physical sciences should not have an equal, if not a higher, place in the curricula with Hebrew, Greek, Dogmatics and History. Interested professors and ministers have attacked each other on the matter with such virulence and scathing personal denunciations as do not encourage outsiders to be enamoured of so-called Church Unions.

EDINBURGH.

### Against Modernism and Equivocation in France

By Pastor A. Cruviellier, of the Eglise réformée évangélique

THE Union of Evangelical Christians has just held its annual General Assembly at Ollières (Ardèche) on the 28th and 29th of April. We shall speak of it in order to show what is the present situation of evangelical Protestantism in France in its contest against modernism.

The region of the Vivarais, where our Assembly was held, is particularly adapted to call forth memories both sorrowful and glorious. There at Bouschet-de-Pranles, Marie Durand was born, who, for thirty-eight years (1730-1757) was a prisoner for the faith in the Tower of Constance, where she inscribed on one of the stones the famous word "Resister" (resist). There also was born at Villeneuve-de-Berg, Antoine Court, to whom, under God, was due the restoration of Protestantism in France in the eighteenth century.

Resistance to everything which can compromise the evangelical faith and restoration of the fundamentals of the faith destroyed by modernism. In these two words is contained the program which the Union of Evangelical Christians has set for itself since its foundation in 1920.

Has it realized it? No.

The modernist current has greatly increased in these last years. The Protestant Federation, at first working only in the moral and social spheres, has seen all the Churches (evangelical and modernist) which are grouped around it grant to it the right of operation in the religious sphere. Thus it is being given the means of becoming a Super-Church and of realizing the unity of French Protestantism in doctrinal indifference. What a school of skepticism!

By its journal and its other publications, and by its General Assemblies, the Union of Evangelical Christians has attempted, in the midst of the growing confusion, to emphasize clarity and truth. It has denounced the equivocations which were most open and most dangerous, particularly the great equivocation which was brought into existence by the ecumenical conference in Lausanne in 1927, represented as manifesting the unity of the faith of the Protestant churches of the world, a representation which was inaccurate.

But if the current which it wishes to stop has constantly grown, it has at least resisted energetically and in spite of its extreme weakness it has, by the grace of God, done well. Today in the plain still covered by the inundation of the principles and methods of modernism it maintains here and there some islands which stand above the surface and which will serve as solid starting points in sweeping back the devastating waters and beginning the work of restoration and conquest which is before us.

The Union of Evangelical Christians is no longer alone in opposing modernism. The youth of our churches and of the corps of pastors is now resolutely bestirring itself against the foe and the moment will soon be here, perhaps, when the Churches and the Religious Societies will enter and march resolutely along the path of fidelity which is the path of spiritual conquests.

To hasten the arrival of this day the Union of Evangelical Christians submitted for study to the Assembly at Ollières the following two important subjects: *The Higher Criticism and the Faith* (introduced by Monsieur E. de Védrines) and *Equivocation and its Dangers* (introduced by Pastor Pic). These two studies have been published, the first one in a special pamphlet (price: 4 frs.) and the second in *Le Chrétien Évangélique* (subscription: 10 frs. a year). These may be obtained from Mademoiselle de Védrines, Francescas, Lot-et-Garonne, France.

The statement of policy voted by the Assembly and containing the conclusions of the two papers mentioned is as follows:

"The General Assembly of the Union of Evangelical Christians, meeting at Ollières on the 28th and 29th of April, 1933,

"Since the higher criticism (by which we understand negative criticism), by the way in which it has falsified the Bible and because of the prestige which it enjoys in the ranks of our organized churches, is to the highest degree an agent destructive of the faith;

"Since proof has been given of the arbitrary and unscientific character of the method by which this work is carried on;

"Expresses its hope that the religious public will at length free itself from the intellectual servitude which allows the audacious pretensions of a science falsely so-called to weigh upon the spirits of men; that the Churches known as evangelical will come to a more exact realization of the obligations which rest upon them to assure within their own bounds effective respect for the fundamental principles of the Christian faith and in particular for the sovereign authority of the Holy Scriptures;

"Insists on the mortal dangers of the equivocation which, in our religious Society, is the natural friend of generalized modernism;

"Opposes every attempt at union or *rapprochement* between ecclesiastical bodies animated by principles which are distinctly opposed to one another and within whose bounds the testimony given concerning Jesus Christ is often in opposition to the Biblical revelation;

"And implores of God the hastening of the time when the unity of Christians and of Churches will be possible, without equivocation, on the basis of Biblical principles and the Biblical faith in conformity with the true traditions of our Protestantism."  
VAUVERT, GARD

## Letter from Germany

By the Rev. H. Jochims

**D**URING recent weeks the political situation in Germany has been discussed in almost every newspaper of the world. A great deal of the world press has criticized severely the developments in Germany. The most horrible stories were told everywhere. A well-organized horror propaganda has invented the most terrible news, the most dreadful atrocities and has tried to gain credence in every country. By such dishonest means certain bad men have tried to defame and weaken the new government in Germany. We remember that during the great war by means of an organized propaganda a great many of the American people got the impression that Germans were barbarians. By the same means of horror propaganda today deceitful reports are spread all over the world. Generally it is not the task of a Christian periodical to discuss political events, but in the interest of the truth and the mutual confidence among the nations and especially among Christians, it is indispensably necessary to say this. Truth and mutual confidence are the presupposition not only of a Christian communion, but of any communion at all.

Therefore it must be said, that all the horror news is a lie. The national "revolution" in Germany was not a real revolution at all, but a changing of the government by law. The majority of the German people decided by the last election that they reject the former government because of the present economic distress and especially because the former government did not energetically attack, but even favored and promoted in a manner the communism and Bolshevism that were propagated by Russia and were encroaching upon Germany. Especially the burning of the building of the Reichstag, which could be set on fire by the communists in spite of good watching, has opened the eyes of the German people. This burning should be the sign for the revolution of the communists. By the energetic interference of the new government Germany has scarcely escaped from the Russian Bolshevism. The difference between the present and the former German governments is the energy with which she attacks communism and similar movements. The former German government did not prevent the propaganda of the Russian Bolsheviks and the communists. Now the situation is changed. The organizations of the communists are dissolved, the newspapers of the communists and their allies have been prohibited, their pamphlets have been sequestered, the leaders of the communists have been arrested. All these arrangements were executed in a very orderly and respectable manner. Ill-usages of the prisoners are severely forbidden. The prisoners are treated and entertained very well. They are only prevented to propagate communism and

terrorism. The irreligious and heathen schools, which were allowed during the last fourteen years and in which children were educated not only without religion, but against religion, are dissolved. Offensive and deprecatory attacks against the Christian Churches are no longer allowed. The Churches are well defended by the new government. Now we are living in Germany more securely and more happily than we have lived at any time since the great war. The enemies of the new government, who must see that they never will accomplish their terrible purposes, try to defame and to weaken the new government by their attacks from abroad and by using their international relations. This is their last attempt. This attempt is well to understand. Thereby communists and Jews, who always were friends in Germany as well as in Russia, work together in the whole world. But at last the truth will be victorious.

It would be endless to enumerate the consequences of the terrorism of communism in Germany, not only for Germany and her Christian life, but also for her neighbors, perhaps for the whole world. We all have many reasons to thank God that He has saved us from such terrible misery. The most important thing is, that our Protestant churches further have the opportunity to preach the pure and genuine gospel of the Lord Jesus Christ.

DELLING POST CÜRTEN, RHEINLAND,  
GERMANY.

## Spanish Letter

By Percy J. Buffard, Founder and Director,  
the Spanish Gospel Mission

**R**OMAN CATHOLICISM has reigned supreme in Spain for many centuries, and it may be truly said that Spain was the last stronghold of Romanism. The priest was all-powerful and I have met village folk who really thought that the priest was more powerful than God, because he could shut God (the consecrated wafer) up in a little box, and He could not get out till the priest let Him out!

The result of priest-rule for so many centuries is a colossal ignorance that makes the people an easy prey to all kinds of superstitions. Even now, nearly fifty per cent. of the population cannot read or write. Idolatry has been rampant, though not so much in evidence since the Republic. I have known instances where the image has been hung down a well, and prayed to, with the idea that it is bound to answer the prayer for fear of a ducking!

The intolerance displayed by the Romish Church throughout these years is almost incredible. Within the last ten or twelve years even, men have been brutally outraged, and almost killed, at the instigation of the priests, for no other crime than for seeking

to spread the Gospel. Others have been fined or imprisoned for singing Protestant hymns in their own houses! One woman, Carmen Padin, of El Grove, a few years ago was sentenced to two years' imprisonment for saying to some of her neighbors that the Virgin had other children besides Jesus, while the Bible has been burnt and destroyed, publicly or privately, all over Spain.

But the most deadly fruit of Romanism is atheism. Even before the Republic was proclaimed, the tide was setting in strongly against Romanism, the only religion that was known. The hypocrisy, immorality and greed of the majority of the priests had sickened the people of religion. The pity of it is that they have had no other religion to turn to. The glorious Gospel of our Lord Jesus Christ, in all its loveliness and purity and grace, has never been set before them, and they have gone right over to a materialistic atheism which makes them suspicious of any kind of religion. What a commentary on Romanism! Wherever Rome has had the people under her exclusive care and teaching, the result everywhere has been atheism.

At long last the people have revolted. Two years ago a Republic was proclaimed, and almost its first act was to issue a decree announcing religious liberty. The new Constitution embodies this in the text, and Spain ceases to be a Roman Catholic country, for Roman Catholicism is now on a level with all other religions, while the Jesuit order has been dissolved (not expelled as so many people think).

Now is the opportunity of the Evangelical Christians. Doors are open everywhere and large crowds can be gathered to listen to the Gospel message, while we have every facility from the authorities instead of being vexed and harassed as heretofore. In the large cities atheism is predominant but in the smaller towns and country districts the people have not yet shaken off that deep religious instinct which seems to be inherent in the Spanish race. They are disgusted with the priests and the parody of Christianity that has passed for religion in this country, but they are longing for something or Someone to satisfy their deep-seated religious aspirations, and it is wonderful to see how eagerly they listen when the Gospel is preached to them for the first time.

Alas, there are fewer preachers of the Gospel in Spain than in almost any other country in the world. Will you not pray that a large force of native preachers may be raised up, filled with the power of the Holy Spirit to proclaim the glorious tidings of Salvation throughout the length and breadth of Spain?

VALDEPENAS (CIUDAD REAL), SPAIN.

## Letter from Melbourne, Australia

*By the Rev. H. T. Rush (Secretary of the Bible Union of Victoria)*

**F**URTHER developments have apparently taken place in regard to the matter of the continuation of the services of Dr. S. Angus of Sydney in the position of lecturer to the students of the Joint Theological faculty in that city.

According to "Glad Tidings," edited by the Rev. J. Ward Harrison, a resolution was moved by the Principal of Leigh College in the Methodist Conference, which is one of the bodies connected with the Joint Faculty, to the effect "that in view of the enquiry to be made by the Presbyterian Church concerning the beliefs of the Professor in New Testament, special temporary provision outside of the United Course be made for the instruction of the Methodist students in that subject. That subject to the above provision, the United Course of Theological training, be continued for 1933."

The same paper also states that at a meeting of the Sydney Presbytery on March 14th, after a long discussion, the Presbytery carried without dissent an overture referring the whole matter of the teaching of Professor Angus to the General Assembly "to take these premises into consideration, and to inquire into the matter which is causing so many of our faithful people such concern, and to take such steps as the General Assembly in its wisdom may deem advisable."

"Glad Tidings" further states "we are made aware that two of the most esteemed and trusted leaders of the debate, who take strong action in opposition to Dr. Angus and his teachings attribute the result of this Presbyterian discussion to the effectiveness of the prayers of God's people in more churches than one."

It is gathered from reports in "The Sydney Morning Herald" of March 15th that the motion to transmit the overture was proposed by Rev. J. H. McGowan, who, in doing so, spoke of the painful duty that devolved upon him, and said that "much of the teaching of Professor Angus on what was vital to the faith appeared to be in an astounding degree, out of harmony with accepted church teaching."

The same paper states that Mr. McGowan quoted from notes made by students of the lectures, that "Paul nowhere calls Jesus God." "The first Christians fitted Jesus into their own religious framework."

"No system can unify all the diverse conceptions of Jesus found in the New Testament."

The motion was seconded by Rev. Hugh Paton who, speaking of the asserted denial of the Atonement by Dr. Angus, said, "The Atonement is my life. Dr. Angus would take that from me."

Dr. Macintyre said the overture was not a condemnation of Dr. Angus—it merely made out a prima facie case for inquiry. He moved that the overture be transmitted *simpliciter* to which Mr. McGowan agreed.

Rev. John Edwards said his theological sympathies were strongly in the direction of the teachings of Dr. Angus.

There the matter rests till the Assembly deals with it.

Mr. John Ridley, an evangelist from New South Wales, has been holding meetings at divers places in Victoria. Preston is one of the leading suburbs of Melbourne, and constitutes a city of 20,000 people or so. The writer was privileged to hear Mr. Ridley in the Baptist Church there (of which Rev. W. Lowson is in charge), when a soul-saving mission was in progress. Utterly consecrated, tense, dramatic to a large degree, oftentimes reaching a by no means low standard of eloquence, in his own way original, and without the extravagances that characterise some missionaries, Mr. Ridley is a man with a message. The message is of salvation, of the cross, of the love of God; and of that topic so oft neglected, but so much needed in these careless days when pleasure runs to license, and vice goes unashamed. Out of date! Well it seems wonderfully up to date in its results.

Incidentally it may be said that the Baptist Church at Preston is a live one. The minister is energetic as a pastor, puts first things first in his preaching, sets his people to work. Prayer meetings are the rule and not the exception, socials are occasional, and questionable things tabooed. There are larger churches in Melbourne, few doing more spiritual work.

In that same church, recently, was held a convention in connection with the Bible Union of Victoria, from April 22nd to 25th. During its course addresses were given by Rev. C. H. Nash, M.A., Principal of Melbourne Bible Institute, on "The Inspiration and Authority of the Bible"; by Professor J. Gillies, M.A.B.D., on "Christ God's yes"; Rev. D. W. Smith on "Why I Believe the Bible"; Rev. R. Kelly on "Bible Difficulties"; Rev. A. H. Potter, M.A., Dip. Ed., on "Archaeological Discoveries"; Dr. D. S. McColl, M.D., M.S., on "What Is Man?" The meetings culminated in a crowded one on Anzac Day. Anzac Day commemorates the exploits of Australian and New Zealand soldiers in the Great War.

There may be occasion to refer in future letters to the work of the men whose names are mentioned above.

At the last Methodist Conference in Melbourne mention was made of the fact that Rev. R. Kelly had almost reached his 80th year and the 60th of his ministry. He has since crossed the year line. Mr. Kelly has had a good share of the honors that Methodism gives to its useful men. He has been a member of the Bible Union of Victoria from the first year of its existence.

By voice and by pen he has been one of the champions of the Bible and the faith. He still uses both. His keenness of intellect seems to defy the weight of years, and his body is not yet frail. For years he wrote a column for the "Southern Cross" in days when it was edited by the late Dr. W. H. Fitchett of no mean literary fame. Mr. Kelly's pen still travels, and many appreciate while others fear his dialectic.  
MELBOURNE, AUSTRALIA

## Korea Letter

*By the Rev. Bruce F. Hunt*

**M**ARCH is the month for graduations under the Japanese system of education which prevails in Korea. The following are some of the statistics for the Mission Institutions this year:

- 42 doctors graduated from Severence Union Medical College.
- 21 nurses graduated from Severence Nurses' Training School.
- 15 theological students graduated from Presbyterian Theological Seminary of Korea.

Soong Sil Academy, Pyeng Yang (Dr. G. S. McCune, Principal), graduated 85 students in March, the largest graduating class in the history of the school. Both Soong Sil College and Academy are known for their Evangelistic witness.

The Presbyterian Theological Seminary of Korea began the spring term on March 31st. Beginning this year the entrance examinations are of the standard of graduation from Higher Common School.

The March meeting of the Executive Committee of the Northern Presbyterian Mission was combined with a tour of North Keung Sang Province "for the purpose of appreciating the evangelistic needs of this province" which has the largest population of any in Korea.

In a previous letter mention was made of an article favoring the *Laymen's Commission Report*, "the contribution of a non-Presbyterian missionary working in an institution partially supported by the Presbyterian Board." Complaints were made by several Stations concerning this and other articles, and the following action was taken by the Executive Committee at the March meeting:

"Prof. Earnest Fisher's Articles: The Mission's Representatives on the Board of Directors of the Chosen Christian College were instructed to call the attention of the President to the harmful character of the articles by Prof. Ernest Fisher, that have appeared in print, and to bring to his attention also the strong feeling of dissatisfaction and protestation on the part of many members of the Mission that a member of the faculty of an institution in which our Mission is co-operating should not only hold such views but should feel free to publish them."

## If you stand

foursquare for the Gospel (as we are sure a great majority of our readers do), why not subscribe for your friends? Surely you know several who need the information and the witness this paper gives. Fill out the enclosed postcard with your friends' names, and drop it in the mail box today! It needs no stamp. Thus you will be helping your friends and aiding the publishers to continue. Our circulation has been climbing steadily for five months, but we need thousands more readers! You may use the card for renewals, too.

Pyeng Yang Station reports another "Largest Ever" Bible Class for women.

Over 700 were enrolled in the one week Bible Class for women of the city only.

Over 1500 were enrolled in the class for women from the country churches around Pyeng Yang.

Imagine over 2200 women spending each one week in Bible study in one city.

CHUNGJU, KOREA

## China Letter

*By the Rev. A. B. Dodd, D.D.*

**T**HE faculty and students of the Bible Seminary for Women, whose buildings at Kiangwan, near Shanghai, were ruined in the general ruthless destruction perpetrated by the Japanese in the Spring of 1932, are now praising God for His goodness in leading them back to Kiangwan and for His faithfulness in again providing buildings to house the school at their former location. This was the sacred site where stood the famous Prayer House of Dora Yü which that saintly woman, because of her full sympathy with the strongly spiritual and evangelical character of the Bible Seminary, presented to them shortly before her death, to become a part of their first home after the separation from the Bible Teachers' Training School for Women. They now report fifty-six students from sixteen provinces and one each from the Philippines and Honolulu, of whom more than thirty are self-supporting. Many of these consecrated young women come from long distances over dangerous roads. The school is full to the limit; but notwithstanding the fact that the present graduating class numbers twenty-one, is expecting quite an in-

crease of students next autumn and consequently is "inquiring of the Head of the School what He would have done in the way of providing more housing space." This is an independent faith institution which is continually being refreshed by blessings from on High. It is a place where "faces are radiant and hearts are satisfied because God has revealed Himself through His truth." Wheaton and other friends of Miss Caroline Ho will rejoice to hear that she is doing fine spiritual work as a teacher in that Seminary.

So far as we have heard the Bible Teachers' Training School for Women still continues its good work at Nanking as a union mission school under a spiritual and evangelical faculty in spite of the looser doctrinal basis upon which its Board of Directors stand.

Friends of Miss Katharine H. Dodd of the China Inland Mission in Northern Anhwei will be thankful to learn that she is to have the companionship and valuable co-operation of Miss P'eng Mei Fang, one of the ablest and most earnest graduates of the Women's Bible Seminary at Tenghsien, Shantung, who chose that difficult and dangerous post at the present equivalent of about \$2.00 gold per month in preference to four or five times that salary in mission work elsewhere. Miss P'eng leaves a field in Shantung in which she has been wonderfully blessed as a soul-winner. We bespeak the prayers of all readers of CHRISTIANITY TODAY for her as she takes up her work further in the interior of China.

On April 2nd to 4th, the Weihsien Station of the Northern Presbyterian Shantung Mission celebrated its fiftieth anniversary in the midst of a gracious revival under the preaching of the Rev. Chia Yu Ming, D.D., Chairman of the League of Christian Churches. Weihsien has been one of the most successful Mission Stations in China. Its Churches number nearly 8,000 members.

Terrible famine conditions prevail over a large section of Northwestern China, where the distance, bad roads and the peril of bandits make relief very difficult.

Many Christians as well as their missionary friends have been driven from their homes by communists in Szechuan.

TENGHSIEN, SHANTUNG

## Letter from Brazil

*By the Rev. Harold C. Anderson*

**B**BROWNING has a stirring poem entitled "How They Brought the Good News from Ghent to Aix." I like the poem and the title I wish to use to tell "How They Brought the Good News to Bom Jesus da Lapa" and what the Good News did there.

I must begin by telling you about Lapa. Bom Jesus da Lapa is a shrine city on the banks of the San Francisco River in the interior of Brazil. As you approach that city either by steamer from the north or

south or by mule back or car from east or west, there looms up, solitary, a great mass of limestone, a landmark standing out clear on the plain on the east side of the river. A cave at the south end of this mountain has been fixed up as a shrine with altar and crucifix. The patron saint said to have been found in the cave is the crucifix, called Bom Jesus da Lapa (the Good Jesus of the Cave). A small city which in part lives off the thousands of pilgrims who flock there from a radius of one thousand miles or more, has grown up between the mountain and the river. August 6th, the feast of the Transfiguration, is the great day at Lapa; but pilgrims who have made vows to the Good Jesus at Lapa are seen on the roads on foot, on muleback and now in trucks, going and coming from May to October. After travelling along the dusty roads for several years and camping with these pilgrims, I came to a better understanding of the Canterbury Tales of Chaucer. Lapa, during the week of the feast day, August 6th, is the Mecca for all sorts of pilgrims, beggars, prostitutes, gamblers, as well as a meeting place for friends, relatives and men who wish to realize business transactions. The Bishop and some outside clergy rarely fail to be in attendance. Bom Jesus da Lapa, a stronghold of idolatry and superstition, seemed in the old days to be the last place where the Gospel could get an entrance. "But with God all things are possible."

Nearly thirty years ago a Brazilian believer who had heard the Gospel about six hundred miles to the North came up the river and settled in Lapa. He brought with him a New Testament. This man himself was not a strong character. He did not always live up to the faith he professed. He was suspended from the Lord's Supper on account of immorality. Later I had the joy of restoring this brother to full fellowship in the church and partaking of the Lord's Supper with him and two of the early converts won by him and his New Testament. One of the new converts was the key man, called of God to be an evangelist and begin a good work in Lapa and the surrounding country. He goes by the name of Anthony the Devout or the Religious. His mother was a most devout worshiper at the shrine of the Good Jesus and her son grew to manhood cultivating the same type of piety. The New Testament which came into his hands served to open his eyes and he came to know the real invisible Good Jesus and to enshrine this Jesus in his heart as Savior and Lord. The missionary, the Rev. Pierce Chamberlain, from whom the bearer of the New Testament had heard the Gospel, was summoned and during the service at which Anthony professed his faith, a crowd of hoodlums, stirred up by the priest, broke up the meeting, throwing eggs in at the door and windows. Mr. Chamberlain himself was hit in the face. This persecution served to broadcast the Gospel. Some who witnessed

it later became converts and one who took part in it later became a faithful and earnest worker in the Evangelical Church.

This man, like Demetrius (Acts 19:24), was an image maker. Some years after Anthony's profession of faith and the persecution, this image maker, impressed by the testimony and life of the believers in Lapa, obtained a complete copy of the Bible, Old and New Testaments. These he read and studied diligently until he became convinced that his religion and his business were not in accord with the will of God. Being convinced, he acted accordingly. He quit making images and selling religious tokens to the pilgrims, opened a little store, professed his faith and became a very valuable co-worker with Anthony. The ex-image maker as he wrapped up sugar or coffee or dry fish improved every opportunity to tell the Good News to his customers. He soon became the leader in the group of believers and their numbers increased. No pilgrim goes out of his shop without having heard some message of the Gospel or some ringing word of God's law.

Of course in this brief article I cannot take time to describe all who have been touched by the Good News that came to Lapa. Returning to that city in 1931, after an absence of ten years, I was glad to meet a new leader among that group of believers, a prominent business man, whose business takes him to many places in the San Francisco River Valley. He carries with him, on these journeys, a large Roman Catholic Bible in two volumes. When, on the river steamer or in the hotels or market places, the conversation turns to religious matters (and this man has a genius for turning conversation into that channel), he brings out this Roman Catholic Bible to confute the sometimes erroneous ideas of his companions or to justify and substantiate views and claims that to many seem novel if not heretical. The Good News that came to Lapa some thirty years ago now is being sounded forth by these three men and others whom God, through His Spirit and by His Word, has called and enlightened, enabled and impelled to proclaim it to others. A church was organized in 1931 and now has 35 names on the roll, and twice that number have moved to other places. A very

modest statistical showing, it is true; we believe, however, that good and lasting foundations have been laid, "being confident of this very thing that He who began this good work will perfect it until the day of Jesus Christ."

CAETETE, BAHIA, BRAZIL.

**Dr. Kuiper Accepts Call**

NEWS has just come that the Rev. R. B. Kuiper, D.D., President of Calvin College, has accepted the call from Westminster Seminary to become Professor of Practical Theology.

**Melvin Grove Kyle Called Home**

THE Rev. Melvin Grove Kyle, D.D., LL.D., eminent archeologist, author of many works in defense of the Bible, great-hearted Christian, died May 25th, at his home in Pittsburgh.

Dr. Kyle was born near Cadiz, Ohio, in 1858. He graduated from Muskingum College in 1881. He attended Xenia and Allegheny Seminaries, and was graduated from the latter in 1885.

His first pastorate was the Seventh United Presbyterian Church of Philadelphia. He was pastor of this congregation for thirty years, beginning in 1886. He was a long-time member and some-time president of the United Presbyterian Board of Foreign Missions. He was a lecturer in Biblical Archeology in Xenia Seminary from 1908-1915. In the latter year he became full professor there. He was archeological editor of *The Sunday School Times* from 1911, and editor of the *Bibliotheca Sacra* since 1921, and revising editor of *The International Standard Bible Encyclopedia* in 1927. He was president of Xenia Seminary from 1922 until the merger of the two seminaries in 1930.

The funeral services were held on May 27th in the Beverly Heights United Presbyterian Church of Pittsburgh.

**Westminster Seminary Graduates**

THE following received the certificate of the Seminary at the Commencement on May 9th: Vincent Leroy Crosset, Wyand, Ill.; Joseph Carleton Holbrook, Los Angeles, Calif.; James Erskine Moore, Salisbury, N. C.; Lynn Stratton Mosser, Perkaspie, Pa.; Raymond Pinch, Lansing, Mich.; Paul Calvert Price, Amityville, N. Y.; John Hamilton Skilton, Philadelphia, Pa.; Edwin Lynne Wade, Los Angeles, Calif.; Charles Edgar Wideman, Ringoes, N. J.; Robert Sherer Wilson, Palmyra, Pa.

The following received the graduate certificate of the Seminary: Charles Dana Chrisman, Newton Centre, Mass.; Jonathan Fuh-Djü Hsü, Nanking, China; Takeshi Matsuo, Nagasaki, Japan; James Leander Rohrbach, North Lima, Ohio; Leslie Winfield Sloat, Monticello, N. Y.

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