# CHRISTIANITY TODAY

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

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# Relative to the Value of Christianity

IT is to multiply words without wisdom to discuss the value of Christianity apart from the question of its truthfulness. If Christianity lacks the element of truthfulness it is worthless and may be harmful; but if it possesses this element it is safe to assume that it has some worth and that it may be beyond price. It would be otherwise, of course, if the subject of discussion were the significance of Christianity. Because the significance of a movement is more or less independent of its truthfulness. Whether or no Christianity is true, it is one of the most significant movements in history—a movement, moreover, that must still be reckoned with despite the "wishful thinking" of its enemies. At the same time while a movement may have significance, regardless of the degree to which it is an embodiment of truth, the permanency of its significance and so its abiding value is indissolubly bound up with the question of its truthfulness. Here the words of WILLIAM CULLEN BRYANT apply:

> "Truth crushed to earth shall rise again:
> Th' eternal years of God are hers;
> But Error, wounded, writhes in pain,
> And dies among his worshippers."

A few decades ago, few, if any, would have taken any exception to what has just been written. Such is not the case today. Many of our leaders of Christian thought—so-called at least—insist that the value of Christianity is independent of the question of its truthfulness in the ordinary sense of the word, *i.e.*, in the sense of conformity to historic fact or objective reality. In harmony with this we are told that the value of Christianity in no wise hinges on the question, for instance, whether ABRAHAM ever migrated from Ur of the Chaldees, or whether the Law was given by MOSES, or whether JESUS was virgin born or bodily resurrected or even whether JESUS ever lived. Christian faith, we are told, is something too deep, too vital, dwells on too high a level, to be dependent on what happened, or is alleged to have happened, so many centuries ago. We are not concerned to deny that the faith of those who make such statements is independent of anything so prosaic as historic facts; but we more than question whether such a faith has any right to call itself Christian. It is altogether certain —whatever may be alleged by some—that the faith of the Apostles and of the Apostolic Church was wedded for weal or woe to what they regarded as historic facts, that such events as the incarnation, the atonement, the resurrection, the ascension of CHRIST and the descent of the HOLY SPIRIT on the day of Pentecost were not only looked upon by them as belonging to the sphere of history but as belonging to the very essence of their faith. The fact, therefore, that there are those who allege that the value of Christianity is independent of its truthfulness has no real bearing on the question we are actually discussing and that because a Christianity that is independent of the historic facts is something other than Christianity as we, with the Church of all ages, understand it.

Perhaps a word should be said relative to a somewhat closely related view. There are those who though skeptical of the truthfulness of Christianity both in the sense of "truth of idea" and "truth of fact" are so impressed by the usefulness of Christianity that they maintain that it is the part of wisdom to live "as if" it were true. The restraints of Christianity (such as its teaching as to rewards and punishment) are useful, we are told, in holding the masses in check and its quietives (such as its belief in the existence of a FATHER-GOD and a SAVIOUR-KING) is the hope and consolation of multitudes. Whether or no Christianity is true, it produces the highest and most satisfactory type of life of which we have any knowledge: why then should we not exhort men to live "as if" it were true? We reply that while Christianity is useful yet in our judgment it is useful because, and only because, it is true. It is no doubt the part of wisdom to live "as if" Christianity were true but this too finds its ultimate explanation in the fact that Christianity is actually true. We hold indeed that those who live "as if" Christianity were true will as a rule

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come to believe that it is true but that too finds its explanation in the fact that it really is true. It is noticeable, however, that those who urge living "as if" Christianity were true usually have others in mind rather than themselves. Christianity is useful for the masses, for the "unenlightened," somewhat as the story of SANTA CLAUS is useful for children: but of course "enlightened" persons like themselves have no need of such restraints and incentives as Christianity affords! We have scant sympathy with this view, even less than we have with the view of those who maintain that Christianity has been and is a curse to humanity. Christianity presents itself as the truth. If it is not the truth, it has led mankind astray long enough and it is high time it were relegated to the museum of dead religions. If there is something truer than Christianity there is something better than Christianity and that something better is what we and all men ought to have. Our conviction that there is nothing better, and that nothing better will ever be discovered or revealed, finds its ulitmate explanation in this conviction and in this conviction alone, viz., that Christianity is true both as regards its facts and its doctrines.

But granting that Christianity is true, wherein consists its value? If Christianity is true, we may be sure that it has some value but that fact of itself would not justify the belief that it has any great value. At the risk of undue repetition we repeat that just as it is futile to discuss the question, Is Christianity True? except as the parties interested are agreed as to *what* Christianity is, so is it futile to discuss the question, "What is the value of Christianity?" unless the parties in interest be agreed as to *what* Christianity is. Unless the parties in interest have the same object in mind, it is hardly to be expected that their estimates as to value will agree. Or if the "Modernist" and the "Fundamentalist" vie with each other in adding superlative to superlative in praise of what each calls Christianity it is nevertheless true that what one considers an asset the other considers a liability. Let it be known then that it is the value of Christianity as it is understood in "conservative" or "evangelical" or "fundamentalist" circles—call them which you will—with which we are concerned in this connection.

There are many possible ways of briefly indicating the things that give value to Christianity. The following commends itself to us as one of the best. The value of Christianity is due (1) to the additions it has brought to this world's aggregate of facts, (2) to the additions it has brought to this world's stock of knowledge and (3) to the additions it has brought to this world's fund of power. We would not be understood as implying that all the values of Christianity may be subsumed, naturally and logically and without compulsion, under one or the other of these heads but certainly if what falls without demur under either of these heads is ignored or denied it is impossible to obtain any adequate conception of the value that attaches to Christianity.

In the first place, Christianity has brought an addition to the world's aggregate of facts. Christianity is not a product of this world's resident forces as the consistent evolutionist would have us believe. The forces implanted by the CREATOR in the beginning, no matter how divinely led, were incapable of producing those facts that lie at the basis of the Christian religion and apart from which Christianity would be as empty of content as astronomy would be empty of content if the stars were phantoms. If the supernatural in the form of the miraculous had not energized in this world the facts which lie at the basis of Christianity, and make it what it is, it would have no existence. Those great acts which GOD hath wrought in history for the salvation of mankind—acts which have their culmination in the birth, death and resurrection of the LORD JESUS CHRIST and in the descent of the HOLY SPIRIT—would never have taken place had not GOD interposed, in a supernatural manner in this world's processes. And yet if these acts had not taken place there would be and could be no such thing as Christianity as it has been all but universally understood until recently. Let no one deceive himself. A non-miraculous Christianity is simply no Christianity at all and that because it involves the denial of the factual basis of our holy religion.

In the second place Christianity brought an addition to this world's stock of knowledge. Sin had not only brought guilt which needed to be expiated it had brought ignorance which need to be dissipated. Only where Christianity has gone do men know what they should believe concerning GOD and what duty GOD requires of man. Christianity is a "revealed" religion, not a religion that man has "discovered," or it is a religion that claims to be what it is not. This revelation is partly a revelation by acts or deeds, and partly a revelation by words through the mouths of prophets and apostles and especially through JESUS CHRIST. In large part the words would be empty without the acts while the acts would be blind and unmeaning without the explaining word. The great value of the Bible lies in the fact that it both records those great acts that GOD has wrought for our salvation and explains their meaning. The acts are meaningless for us save as they are understood. The GOD who wrought them is alone competent to make known their significance, and that He has done in what we call the doctrines of the Bible. The doctrines of Christianity are no less essential both to its being and its well-being than are its facts.

In the third place, Christianity brought an addition to this world's fund of power. Sin had not only brought guilt and ignorance, it had also brought weakness and inability. It is not enough to say to the sinner, "This is the way; walk ye in it." "Men know the good without the power to do it; they know the evil without the power to avoid it." Men need something more than a correct knowledge of divine things, something more than a correct knowledge of what they ought to be and do; they need more power, more energy, a dynamic that will enable them to be and do what otherwise would be impossible. It is one of the distinctive glories of Christianity that it provides mankind with such a dynamic. JESUS CHRIST is set before us in the Scriptures not merely as our teacher and example, not merely as one who by his sufferings and death made atonement for our sins, but also as one who through the HOLY SPIRIT breaks that dominion that sin has over us and enables us to walk in newness of life.

What has been said has perhaps served to at least suggest the things that contribute most to the value of Christianity. Many other things might be mentioned either as constituent elements or as benefits that accompany or flow from Christianity; but it will hardly be denied by

those who share our conception of what Christianity is that these are the things without which it would not have that outstanding value they attach to it.

Before concluding it may be well to call attention to the fact that it is impossible to value Christianity aright unless we remember that it is a religion that concerns the life to come even more than the life that now is. If life is a cry between two eternal silences, or if the future does not stand in organic relation to the present, there is no occasion for such a religion as Christianity professes to be. The eschatological interest, so much decried, is not a useless appendage to Christianity; rather it is so essential to its very being that a Christianity that is unconcerned about the future life is just no Christianity at all. Christianity is indeed profitable for the life that now is, as history teaches with no uncertain voice, but it is at the same time a religion that has its center of gravity in the life beyond. Only as we interpret these earthly lives of ours in the light of eternity is it possible to appreciate the significance of the question, "What must I do to be saved?" and so the value of that redemptive religion we call Christianity.

## "Who Are the Heretics?"

THE *Presbyterian Advance,* in its issue of July 24th, under the title given above has as its leading editorial an article that is characteristically "liberal" as regards the looseness and inaccuracy of its thought. The gist of the editorial is expressed in the following extract: "Who are the heretics? Those who depart from doctrine, or those who in deed and in spirit depart from the Christian life? There can be no question that it was about the latter and not the former that CHRIST was most concerned. And it may have been for this reason: If Christians would live the gospel they profess, their lives would be a creed which needs no defense and which would quickly win the assent of the whole non-Christian world." In the same article its editor writes: "It is as clear as the noonday sun that JESUS was mildly interested in the heresy of doctrine, but spent his life in the attempt to persuade his followers to avoid the heresy of the life and of the spirit."

From the confident, dogmatic manner in which the matter is expressed one might suppose either that its editor was giving expression to something concerning which all men are agreed or to something conclusive evidence of which he himself had presented. Such, however, is not the case. Not only is the view expressed opposed to that generally held among Christians—the very creed to which this editor subscribes affirms that "no opinion can be either more pernicious or more absurd than that which . . . represents it as a matter of no consequence what a man's opinions are" and that "there is an inseparable connection between faith and practice, truth and duty"—but no real evidence is offered in its support. That one bit of alleged evidence is contained in the following: "Upon one occasion when charged with heresy JESUS made a most incisive reply. He said in effect, 'You ask me why my disciples break a rule or tradition of the elders which has nothing to do with morality or religion. I ask you, in turn, why you transgress a real commandment of GOD which has to do with a human problem and a moral duty?' (Mt. 15:1-20). By this utterance JESUS drew a sharp distinction between the heresy which refuses to conform to creed or ceremony and the heresy which fails to conform to moral principles." How any one can suppose that on that occasion JESUS drew a distinction between the "heresy" which rejects creed and the "heresy" which rejects moral principles we are utterly at a loss to see. JESUS' reply in fact was made in the interest of a sound creed—a creed based on the commands of GOD rather than on the commands of men. It was the false creed of the Pharisees and scribes that made them indifferent to moral interests; and what JESUS did was to direct attention to a true creed, one based on the commands of GOD, that would issue in the right kind of conduct. JESUS' reply was indeed an incisive one but it was not one that lends any support to the representation that He was but little concerned about what men believed; rather it supports the contrary idea that He held that men will act rightly only as they believe rightly.

It would be a very disturbing fact and one fitted to shake our confidence in JESUS as a moral teacher if it were true, as alleged, that he was little concerned about doctrines. Not only would that mean that the difference between JESUS and PAUL in this respect is unbridgeable but it would stamp JESUS as a superficial teacher, as one who dealt with effects rather than causes. Fortunately, however, that is not the case. As a matter of fact JESUS recognized as fully as did the Apostles that the Christian creed logically precedes the Christian life and that the latter can no more rise above the former than the stream can rise above its source; and hence that those who decry Christian doctrines, whether or no they suspect it, are enemies of the Christian life. It is indeed true, and the editor of the *Advance* does well to stress the fact, that "there are many conformists to doctrines who are not conformists to the Christian way of life" but we believe that JESUS approves when we add that it is also true that there are no exemplars of the Christian way of life who do not, in some degree at least, accept the Christian doctrines. Christian conduct is a fruit that grows only on the tree of Christian doctrine. Lay the axe to the root of that tree and it will not be long before the fruit known as the Christian life will no longer be found in the market-places of the world.

It is indeed true that the un-Christian conduct of professed Christians is one of the greatest obstacles in the way of the acceptance of Christianity by men in general. It is going too far, however, to say that if Christians would but live the gospel they profess they would quickly win the assent of the whole non-Christian world. Such a representation rests on too complacent a view of sin. CHRIST did not so teach, much as He stressed the importance of good example. That He did not think that Christian living would of itself win men, that it would rather at times intensify their opposition, is evident from the fact that he forewarned his disciples that they must expect treatment from the world similar to that which was meted out to himself. "If ye were of the world, the world would love its own; but because ye are not of the world, therefore, the world hateth you." "If they have called the Master of the house BEELZEBUB, how much more them of his household!"

Our contemporary is loud in its denunciation of "heresy hunting," referring in this connection exclusively to the heresy

of doctrine. It is somewhat difficult to suppose, however, that it expects to be taken altogether seriously in what it says in this particular connection. Certainly if anybody is engaged today in the task of *hunting* heresy he is to be compared to a man looking for mosquitoes in New Jersey at this season of the year. The trouble is not to find them but to avoid them. The difficulty is not to discover the wolves that are molesting our fields and threatening our loved ones. The difficulty is to guard our fields and our homes against them. If anybody is being hunted and harassed today it is the orthodox not the unorthodox. It is they, if anybody, who are being treated with intolerance, who are being driven out of positions of trust and power in the Church, and whose property is being confiscated. To shout from the house tops that defenders of the faith are "heresy hunters" may be useful as a device to divert attention from the activities of those who would destroy the Christian heritage, as it has been received from Christ and His apostles, but only the thoughtless and uninformed will be deceived thereby.

## The Deepest Quietive

WHEN we speak of a quietive we speak of that which calms and soothes and tranquillizes. A quietive is calmative and sedative in its effects as contrasted with a motive which excites and stimulates. Quietives and motives are closely related, however, inasmuch as both terminate upon and influence the will. It has been well said that in order to possess an adequate knowledge of any man, great or small, we need to know not only the motives that urge him to action but the quietives that bring rest and solace to his soul in days of disappointment or forced inaction. For instance we have but little knowledge of a character like NAPOLEON if we know only the motives that urged him along the path to military glory but are ignorant of the quietives he made use of to set his will at rest at St. Helena.

There are many quietives. The typical earthly quietive is perhaps music. No doubt there are many individuals who are more or less immune to the influence of music, but having humanity as a whole in mind it is probably rightly called the typical earthly quietive. Certainly in all ages it has been a soothing, care-dispelling as well as a stimulating influence in the lives of men. The classical instance is the playing of DAVID on the harp in the presence of SAUL. For when DAVID played, SAUL was "refreshed, and was well, and the evil spirit departed from him" (I Samuel 10:23). Except when associated with Christian conceptions, however, music, like all other earthly quietives—art, the pursuit of pleasure and such like—has no power to afford permanent relief to the deepest aches of the human heart, no power to bring lasting peace to the sin-troubled soul face to face with death and the judgment. At the most it brings only temporary peace and tranquillity of soul, as in the case of SAUL. Hence there is need of a deeper quietive, of one that will meet the soul's need no matter what calamity may befall it. Such a deeper quietive Christianity affords us, viz., that we are beloved of GOD in CHRIST JESUS, that through Him there is forgiveness and restoration to GOD'S favor, and that no matter what may befall us during this earthly pilgrimage nothing can separate us from GOD'S love as that love has been revealed in the face of JESUS CHRIST. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee" (Isaiah 54:10). "The LORD is my shepherd, I shall not want" (Psalm 23). "The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out, and thy coming in, from this time forth and for evermore" (Psalm 121). "Who shall separate us from the love of CHRIST? shall tribulation, or distress or persecution or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD" (Romans 8:35-39).

Those who possess such an assurance can, with full knowledge of all the facts, sleep quietly amid life's most violent storms. Whatever their trials and perplexities and sufferings they possess inward peace, for theirs is a peace which the world cannot give and which the world cannot take away. We may properly avail ourselves of every legitimate earthly quietive. But here too we should be on our guard lest the good prove to be the enemy of the best, especially since the good in this instance has but a temporary and passing significance. The deepest motive of the Christian life, that of grateful love to the redeeming GOD for the salvation He has bestowed upon us, is at the same time its deepest quietive.

## "Books of Religious Significance"

A BOOK may be of large religious significance that has little or no religious value. A book like MACHEN'S, "The Virgin Birth of Christ," is both significant and valuable but a book like MENCKEN'S "Treatise on the Gods" is significant but utterly valueless. Some may think it would be better if we confined our attention to books of outstanding religious value. But if we did that we would have to overlook books which while themselves irreligious or non-religious have immense importance for religion. For instance DARWIN'S "The Origin of Species" while an non-religious book has perhaps had as great, if not greater, religious significance as any book written within a hundred years. This means also, since our space is limited, that many books of great value may not be given special notice in our columns because while valuable they would hardly be called significant even though they expound and enforce with unusual ability the orthodox viewpoint. We have in mind such books as the two volumes by ABRAHAM KUYPER, recently translated from the Dutch, and published by the Wm. B. Eerdmans Publishing Co., entitled "His Decease at Jerusalem" ($2.50) and "Keep Thy Solemn Feasts" ($2.50); also the two recent volumes by CLARENCE E. MACARTNEY, published by Richard R. Smith, Inc., entitled "Wrestlers with God" ($2.00) and "Parallel Lives of the Old and New Testaments" ($2.00). We hope, however, to at least call attention to books like these from time to time as such books will be treasured long after books that are merely significant have been forgotten.

# Christianity Today in the Near East

By the Rev. Sylvester Woodbridge Beach, D.D.

Dr. Beach, Minister emeritus of the First Presbyterian Church of Princeton, N. J., has had unusual opportunities to study conditions in the Near East. He recently returned from a four months trip during which he was able to make an investigation of Protestant work in Syria, Palestine, Egypt and other countries of the Mediterranean. Previous to that he had been in the Near East, including the Balkan States, Greece, Macedonia and Turkey, four times as the representative of the Western Section of the Alliance of Reformed Churches, spending several months on each trip. Probably there is no man living in America better able to deal with this subject than is Dr. Beach.

UNDER the caption of this article the writer might be expected to limit himself to the presentation of the *present day aspects of Christianity in the Near East.* However, a background and perspective are important. "The Present Day" in the Near East is but the resultant of forces operating during almost twenty centuries.

In the Near East the Christian Religion had its inception and earliest conquests. No one will challenge the fact that Jesus was born, lived, taught and died in Palestine. It is equally true that in the first century, Christian propaganda began in Jerusalem, and up to the time of the missionary tours of Paul was mainly confined to Judea, Samaria, and Galilee. Yet, in its claims and very nature, Christianity has been from the beginning a world religion. Jesus wore no crown, save the crown of thorns, yet He claimed the sovereign right of absolute authority in every human heart and life and relation. This unique claim of his Lord, Peter put in the memorable words: "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Since this Gospel was "good news for all mankind," the command of Jesus must be obeyed to "go into all the world." Paul declared that he was "a debtor both to the Greeks and the Barbarians."

Filled with love and zeal, that burned as a hot flame in his soul, he went forth upon an apparently chimerical missionary campaign, yet it stretched the lines of conquest throughout Asia Minor, across the seas to Macedonia and Greece, and finally to the seat of the widest and strongest imperial power that the world had ever known. Many centers of letters, art, commerce and political influence beheld the banner of the Cross unfurled, the symbol of the atoning sacrifice of Him who "gave His life a ransom," and was "lifted up" that He might "draw all men unto Himself."

The triumphs of Christianity did not end with the martyrdom of Paul, and the passing of the other Apostles. Many of like zeal "followed in their train." Polycarp, Clement of Alexandria, Origen, Tertullian, Cyprian, Chrysostom, Augustin, Athanasius, at different periods, and at various centers, arose as champions of "the faith once delivered to the saints." Pauline theology and the doctrines of grace were set forth in fullness and power. The sanctions of reason were invoked to confirm the impulses and aspirations of the heart.

The progress of the Church throughout the Near East, especially in Northern Africa, was phenomenal during the first three centuries. Persecution had done its worst, but "the blood of the martyrs was the seed of the church." Milman states that at the Council of Carthage, A. D. 253, "presbyters were present from 580 Sees between Cyrene and the Atlantic." In 325, at the Council of Nicea, 315 dioceses were represented. There were no less than 300 churches in the See of Carthage alone.

In three centuries the Nazarene had conquered, and Christianity was recognized to the limits of the Roman Empire. But it was Africa, not Rome, that gave birth to Latin Christianity. It was not until after the fourth century that the Vandals overran this fair garden and turned it into a barren wilderness.

The doom that fell upon the cities of the Mediterranean coast, now threatened Rome also. Under the menace of barbarian invasion, the prestige and preponderance of the City on the Tiber began to wane. After the conversion of Constantine, and the establishment of Christianity as the National Religion of the Roman Empire, Constantine decided to make Byzantium the Capital, thus moving the center of gravity of the Church from the West to the East. Where else could a city be found so perfectly adapted to the need of the times! It was beautiful beyond compare, "a diamond between sapphires and emeralds," accessible, impregnable, the mistress of the seas. Constantine would have called it "New Rome," but his sycophants persuaded the Emperor to change "Byzantium" to "Constantinople"—and such it has been for more than fifteen hundred years. (Since the republic of Turkey was established in 1922, Constantinople is officially known as "Istambul.") Constantine addressed himself to the task of rebuilding the city and extending and strengthening its fortifications. Two miles beyond the old gate, he drew a new line of defense, which crossed from the Golden Horn to Marmora. Portions of this wall are still standing. The wealth of the world was subsidized in beautifying the new Capital, and many of the richest treasures of Rome were transported to adorn the palaces and churches that were reared in barbaric splendor.

Taking Adrianople, the northern hordes besieged Constantinople in 375, but were turned back in despair before its frowning ramparts. Although until the end of the fourth century, the Goth and German hordes repeated their assaults from time to time, the city continued to stand impregnable.

A majestic figure rose upon the horizon at this period, in the person of St. John Chrysostom (his name means "golden-mouthed") of Antioch. Eloquently and fearlessly he witnessed against the debauchery and shame that characterized the palace and people of Constantinople. He indicted the hierarchy, who held despotic power in the Church, as guilty of the unpardonable sins of simony and sacrilege, and even of apostasy. In the name of God, he called for a reformation that would sweep away hypocrisy, venality and idolatry. He drew together the people in great multitudes; but rulers in both church and state determined to visit their wrath upon him, as one who would "turn the world upside down." He was deposed from his holy office, and banished. On the night of his deposition, Easter 404, in the tumult of the protesting populace, the first Sancta Sophia, the most magnificent temple of the Christian religion in all the world, was burned to the ground.

The fifth century witnessed the crumbling of the world-Empire of Rome, its glory departing in an orgy of vice and crime. Now, as far as the Balkan peninsula, the Ostrogoths were over-running Roman provinces and breaking them loose, one by one, from the chains that had long held them in loyalty to Roman rule.

During the seventh century, Near East Christianity began to feel the impact of the rising tide of Islam. Syria and Egypt were already invaded, and Omar had captured Jerusalem. Constantinople, in turn, was besieged; but the Emperor, Constantine IV, drove back the Moslem hosts in utter rout. Almost eight centuries were yet to elapse before another Constantine, the last of the successors of Constantine the Great, should fall at the gate of St. Romanus, in a vain attempt to save the imperial city from the rule of the Moslem. It was in 1453, that Constantinople fell. Young Mohammed II, who led the assault, is known as the most commanding personality in the whole race of Ottoman Sultans. With him began the despotic rule of the Moslem in Constantinople, which has continued until the present day. It has been a typical example of the Rule of the Turk, "the alien of both civilization and Christianity."

There has never been a Reformation in the Near East. By such a movement in the West in the first half of the sixteenth century Christianity recovered in measure its apostolic purity and power. No similar revival has visited Christianity in the East. It is true that, from

time to time, apostolic men, like Chrysostom of the 4th century, and Leo the Isaurian, in the beginning of the 8th century, have arisen to denounce the corruption and perversity of the Church, and to raise their voices in a summons to restore Christianity to its Bible basis. But all movements looking to spiritual reformation have been spasmodic and ephemeral.

Doubleday-Doran have just published a book written by Harold Lamb, a Guggenheim Fellow, who has spent some years specializing in a study of the Crusades. He is a Roman Catholic, and most of his work has been done in the Vatican Library in Rome. The quotation here made might, for the most part, have been written of the Eastern Church of the period described. This quotation, from page 30 of the book "The Crusades," might be considered colored by prejudice had it been written from a Protestant standpoint. It is not! "Not long ago" (before the period of the crusades), "the papacy had fallen to the lowest level in its history. Rome had infected it—Rome where the night mist hung like a shroud, and beggars filled the alleys under the shadow of yellow marble palaces. Rome, a meeting place of all peoples, a journey's end of pilgrims—turbulent, lawless, greedy! Robbers haunted the empty cellars of the Forum, the nobles waged their feuds from hill to hill, and armed priests guarded the Lateran, the residence of the popes. The once proud city had become an open sore that contaminated the church within it. Dogs and men at arms idled in the monastery courts. Many nunneries were infested by lewd women. Trundling wagons carried in wine and kasks, 'not a priest could be found,' said a chronicler of the time, 'who was not ignorant and given to women, and a buyer and seller of his rights.' Some of the late popes had passed their lives in such ways as would have disgraced an emperor! Young boys were installed as abbots. Finally a youthful pope, Benedict IX, sold the papacy for cash paid down at the Latin Gate of the City, in the year 1046."

Can we imagine worse moral and spiritual bankruptcy! But alas, it was as true of the East as of the West.

Let us hope and believe that so-called Orthodox Christianity today in the Near East does not warrant such a sweeping indictment. Yet, whether we have in mind the Orthodox Greek Church, which is the prevailing form of Near East Christianity, or the other units of the faith, such as Nestorian, Armenian, Coptic, etc., it may be truly and sadly said that all alike are admittedly lacking in vitality and missionary zeal. How tragic the situation, when it is recalled that in Poland, Russia, Rumania, Jugo-Slavia, Greece, Syria, Palestine, Egypt and other Near East lands, these forms of Christianity represent nearly all that is left there to make known to lost men and women the way of salvation in Jesus Christ. Whatever else may be said of these historic churches, it is only too evident that they are not preaching the Gospel as Jesus taught it and the Apostles declared and proclaimed it and the apostolic Church believed and propagated it till it conquered the world.

Far it be from the writer to assume a "holier than thou" attitude in what is here written. None of us is warranted in casting the first stone; for we have our own sins and failures and unbelief to confess and mourn. The Protestant Churches are liable to the same disintegrating influences, the same deadly diseases, that have wrought their fatal effects in the church of the Near East. Let us, therefore, "Remember whence we are fallen, and repent, and do the first works, lest He who walketh in the midst of the candlesticks shall remove our candlestick out of its place."

Thank God, that, in all the Near East churches, there are many truly devout souls. As at the riverside, outside the city of Philippi, Paul found a company met together "where prayer was wont to be made," so now, lowly spirits may be found everywhere who unite in Christian fellowship that they may read and ponder in solitude the things which God hath spoken in Holy Scripture, the things "hidden from the wise and prudent and revealed unto babes."

In Katerina, once a part of Macedonia, now in Grecian territory, there is a little band of Godly men and women, whom the writer has visited, once Armenians in religion, but now under care of the Reformed Church of Greece. These assemble every Sabbath day in the little church which their own hands have built. There is no pastor available, but they have two ruling elders, ordained for the work by the minister of the Church at Salonika. These humble Christian men conduct public worship. The Bible is read by the congregation in unison, hymns are sung in which they "make melody in their hearts unto the Lord," and many prayers are offered in the services of these humble believers. Once or twice a year if he, busy man, can find time, the pastor of Salonika travels almost a hundred miles to celebrate the Lord's supper with these Godly and lowly folk, who have never had a pastor—only the word of God, and the guidance and grace of the Holy Spirit. How many such witnesses there are whom God will count "when he maketh up His jewels!"

Moreover, there is organized Christian work by Protestants in all the lands of the Near East. In Algeria, where there are more than 6 million people, since 1830 under French control, the Reformed Church of France is carrying on missionary work so far as the limited means at disposal will allow. The natives are nearly all Mohammedans. At Mustapha, there is also a Scotch Presbyterian Church. Ten thousand are enrolled as Protestants among ten million, and the Government grants a subsidy of about 100,000 francs to twenty-one pastors of Protestant churches or missions. There is a work for the Jews in Algiers under the auspices of the Society for the Propagation of the Gospel.

Tunisia is also under French control, since 1881. The Protestant Church of France is here too, and receives some aid from the Government in sustaining schools and mission stations.

Carthage has peculiar interest because of its high place in the early centuries as a center of Christian scholarship and the head of one of the greatest missionary movements in the history of Christianity. At Hippo, nearby, Augustin lived and labored.

Malta has associations which endear it to the Christian Church, for it was here that Paul spent three months after his shipwreck. In 1805 Rev. M. Jowett established in Malta a printing press with which was also connected John Kitto (of Kitto's "Daily Bible"). From this Press, later transferred to Beirut, Bibles, and Tracts in all the Mediterranean languages were issued. The Church of England and the Church of Scotland represent the only Protestant work in Malta. The population, about 250,000, are mostly Roman Catholic.

In Greece there is now no Evangelical work in operation under *foreign* auspices. "The Protestant Evangelical Greek Church" is small and weak but perhaps the most conservative Protestant unit in Europe. This little group of Christians publishes a paper which has a wide circulation in the forty or more churches and missions which the Board of this Church maintains.

Turkey is sterile soil for Christian missions. The Bible and even the Koran are excluded by law from all schools and colleges; and any Christian or Mohammedan religious instruction for children under twelve years of age, even in the home, is unlawful. Kemal has not only dethroned the Sultan, but also abolished the Caliphate. Constantinople has reached its lowest ebb commercially owing to the expulsion of the business classes. The new regime is auspicious and promising in so far as Western progressive methods and customs are adopted in the political, civic, economic and educational program of the State. Agriculture has been developed, polygamy abolished, the Gregorian Calendar accepted, European clothing made compulsory, and women, now unveiled, given recognition.

Robert College, founded in 1803 as a Christian School, has grown into marvelous proportions in buildings, endowment and enlarged curriculum. There are 700 students of whom many are being supported by the Turkish Government. Dr. Caleb F. Gates is President. But the Bible is excluded, and no religious teaching is allowed. As one of the professors remarked, "The only Bible we have is the living epistle, known and read of all men, which is written in the life and example of our teachers and Christian students." What is said of Robert College is equally applicable to the Constantinople Woman's College, where are gathered about 500 students, representing 17 Nationalities.

Smyrna has an International College under general direction of the American Board. It is located in a suburb called Paradise, and thus fortunately escaped destruction when Smyrna was burned in 1922. Another Collegiate Institution, "The Collegiate Institute for Girls," was not so fortunate, and suffered complete

destruction, and has not been rebuilt. A Christian teacher in one of the Smyrna schools was recently sentenced to a brief imprisonment when convicted of the crime of talking to some of the pupils on the subject of religion.

Syria's main interest, so far as Christian missions are concerned, is centered in Beyrout, where the magnificent schools and colleges represent some of the greatest successes and achievements of our Presbyterian Board. The largest Christian Printing Press in the Near East is located here, and millions of pages of religious literature are issued annually in many languages, especially the Arabic. With this mission such names are associated as, Doctors Eli Smith, Van Dyke, Thomson, Jessup, Post, Dennis, and Bliss. Successful missionary centers in many parts of Syria are maintained, in which there are several hundred schools with over 10,000 pupils. The increase in church members is not as encouraging as in the earlier history of the work. Syria is under French mandate, and the Government, if not friendly, is by no means hostile to Christian missions.

The missionary work in Palestine, though not negligible, involves such ramifications and problems that the subject is best treated where time and space would allow a thorough and discriminating consideration of the many questions that emerge.

Egypt, too, deserves fuller treatment than space now permits. Cairo is the seat of the University, el-Azhar, "The Splendid," the greatest official training school for Mohammedan missionaries. It was founded in 973, and is therefore, perhaps, the oldest university now existing. It is magnificently endowed, and no students pay tuition. The method of teaching is almost entirely memory work, and the Koran is the chief text book. There are about 10,000 students, and 400 teachers.

The American University at Cairo is beautifully located near the Egyptian Museum. The buildings are large and in all respects well adapted to the fine work Dr. Watson is doing. There are about 300 students in the regular courses, and a larger number in the University Extension Department.

The Assiut Missionary Training College has 700 girls. In Assiut is also the Presbyterian Memorial Institute, with 320 girls. This, as well as nearly all the missionary work in Egypt, is under the care of the United Presbyterian Church. So far as the writer knows, the verdict of all who have visited and inspected the work of this Egyptian mission is that, so far, it has not been perceptibly influenced by the modernistic drift which has more or less affected some other Near East Missionary movements. The Presbyterian missionaries in Egypt have always been, and we believe still are, fully loyal to the word of God and the Standards of the Confessional Church which they represent. And the work has had continued and ever increasing assurance that God is fulfilling his promise, that His "Word shall not return to Him void."

# The Passing of a Peerless Personality

## A SERMON

By the Rev. A. Z. Conrad, Ph.D., D.D.

Minister, Park St. Congregational Church, Boston, Mass.

## DEUTERONOMY 34

FROM the Plains of Moab to the Lily Fields of France the world has been taught innumerable lessons in heroic doing, daring and dying.

What gives to life a glorious sunset? Serenity with strength; sanctity with sincerity; sweetness with tidal surge; faith which gears into the Infinite; fearlessness when muttering thunder speaks of coming storm.

That was a golden sunset after a day of storm when Moses the imperial Law-giver and intrepid leader looked from Nebo's summit across the Jordan to the Promised Land, then lay down to his last slumber alone with God. A weary pilgrim called to a well earned rest.

Life's withheld rewards tax faith and patience. To meet disappointment uncomplainingly is a mark of true greatness. To be turned to a new goal after eighty years of running and to accept the change complacently is unmistakable evidence of harmony with the Infinite Will. The day was closing. Evening shades were gathering. A solemn peace steals over all the world at eventide. The toils of the long day were ending. The hero-patriarch proves every inch a king. Reviewing yesterday in which God wrought his great deliverances for his dependent children, commander and director though he was, he now becomes a *Father* in his exhortation, admonition, instruction and appeal, to those from whom he soon must separate. He told his yearning love to Israel's host and occupied the closing hours of day in beautiful portrayal of God's ways with men. The book of Deuteronomy, fifth in the list of records that he gave, was mostly spoken at this momentous parting hour. In height and depth and breadth these final words surpass the best the sons of men have given to the world. In flights of oratory they are quite unmatched. In poetic strain they discourse sweetest music. They have the glow of holy inspiration. They have the wisdom of the seer and the sublimities of divinest truth. With winter on his head and eternal summer in his heart, austerity has united with serenity. No longer is it necessary that the war-horse spirit shall be curbed. Vigor and virility have ripened into triumphant tranquillity. With vision unimpaired and all his faculties alert this prince of men sweeps the tents of Israel with eye prophetic and sees then when the promise of the Lord shall be fulfilled, the battle fought and victory complete.

### The Day's Work

His life had been a series of surprises and of tragic triumphs. It had been a day's work arduous indeed. A morning rescue had been followed by a noonday parting of the ways, an afternoon of test and contest, and now the eventide had brought a climax stupendous. We watched him at the mid-forenoon of life, rich in the privileges of luxury, with mind well disciplined, a body strong, and *will* to do and to endure. He stood beside the throne in favor first of all the courtly men about the king. He knows full well the meaning of continuance in favor with the Court. The wealth and honor of all Egypt he places in the scale-pan. He turns, to see a race enslaved, maltreated, hopeless to the point of dark despair, with ties of nature kindred to himself. He thinks and then he prays. He prays and thinks again. Redemptive passion surges through his soul and then he boldly sets all this upon the other scale-pan. Weath and luxury and the splendors that await him are lifted as though of nothing worth. His own great personality, now weighted with love for men, outranks a thousand fold the weight of wealth and fame. The real day's work had just begun. Its hours henceforth could not be wasted. God had called him to enter on new training for a work he was not yet prepared to do. For forty years he studied in the wilderness, enjoying privileges quite other than Egyptian schools had offered. In God's great outdoor temple of instruction the Eternal was his counsellor and tutor. At last he saw the signal light for larger service and then, unafraid, he confronted Pharaoh with vigorous demand for the liberty of the people whom he loved. Nine times he startled court and country with demonstrations absolute of power Divine. He then became the witness of the tenth command of God to Pharaoh defiant,

when death stalked through the land from end to end. When now the relenting monarch bade the slaves depart he stood before them, the appointed of Jehovah, to lead them to the promised land. Behold him now, confronted by the waters of the sea, a lifted wand, a prayer, the breath of God, and then the waters parting while he led the anxious host to freedom! Complaint and accusation cruel he later braves without resentment, when thirst oppresses and the people faint. God speaks, and Marah sends forth waters *sweet*. He answers hunger's call with bread from Heaven. Into the Holy Mount he goes for fellowship with God and hears the voice Divine speak forth the Decalogue. For forty days he lingers in the heights, receives the tables of the Law and the pattern for the Holy House of God. The forward march brought new and greater dangers. Each one in turn the dauntless leader met and conquered, every one, until at last he saw the opened gateway to the promised earthly paradise. In mutinous rebellion, the hosts, affrighted by the timid spies' report, made necessary a stern rebuke from Heaven. Right nobly then their hero leader stood in earnest supplication, interceding for the ungracious company that had derided him and in contemptuous words had spoken of his God. When wrath Divine was turned on the people, he thrust aside the proffered crown and plead for their acquittal. No word escaped his lips of provocation or despair, when from the mouth of God a sentence fell forbidding this unholy host the conquest of the land of Canaan promised and added forty years of desert journeying to their pilgrimage. When forty years had sped away he found the sons and daughters like their sires, and for one brief moment human weakness showed itself in doubt and anger. This evidence of incapacity for a conquest of the land of Canaan relieved him of command and closed a day of splendor incomparable.

### Outlook at Nightfall

"And so he died," but not until vouchsafed a vision of the land of glory up to whose very borders he had led the chosen tribe. Believers in Jehovah all conclude the earthly day but never do they close the book. The intrepid leader at his Lord's command mounts up to Nebo's heights, then passes on to Pisgah's peak, and looks upon the hills and vales of Palestine. Though not allowed to cross the turbid river flowing at his feet, he still has outlook. The way is never closed unto the eyes of faith. Right here the Christian has the fullest meaning of his life for God. Whatever may befall, he still has outlook. No matter how the path may wind about the hill, there is a look beyond for those who live within the circle of God's smile. Faith's holiest distinction we have in this, that even nightfall can ne'er prevent a further view. The scene beheld by Israel's deliverer from Pisgah's heights is like the glimpses of the Great Beyond vouched unto the children of the King of Kings.

### Farewell

"And so he died."

"The boast of heraldry, the pomp of power
And all that beauty, all that wealth ere gave,
Await alike the inevitable hour;
The path of glory leads but to the grave."

Thus it has been truly said; and yet not here do all roads end. It would be sad, indeed, if spirits like the son of Amram should journey up the slope and steeps, enduring the whips and scorns of time, at last to find that discipline severe had gone for naught, and one cold word alone confronted pilgrims at the close of day, the hard, unwelcomed, *"dead."* But through this portal all must pass. "Set thine house in order," for western skies will soon be crimson with the glory of the day's decline.

### God's Chronometer

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord." It is then by Divine appointment that we live and die. *His* word gainsayed by none, stands sure as is the throne eternal. The hands upon the dial no man can stay and when they reach the appointed hour no error has been made in His decree. To know that a wisdom Infinite is over all and that unmeasured power is yet directed by a holy love, ah, this above all else enables man to wrap the drapery of his couch about him and lie down to pleasant contemplation of a glad awakening in God's great beyond. Why wait for longer day and more of trial when wisdom Infinite decrees our work is ended? It were better far to be content with God's sweet will and say, "He doeth all things well." The cloud which stood above this peerless person quickly disappeared. He bowed his head submissively and in his farewell word a note of splendid triumph everywhere is heard. It was a glorious climax to a day well spent, in body on the heights of Pisgah, but in soul in higher realms, alone with God. He stood enfolded by the arms of the Eternal and then he left the fleshy tabernacle and went to be forever with the Lord. Far greater his reward than to have led the restless host to any earthly paradise. When God withholds reward expected, it is that better things may be enjoyed. The goal to which he urges us is always best and laurel crown of earthly reputation is as nothing to the crown of glory, fading never, awaiting all of whom it may be said, "Even unto death he proved himself a faithful soldier of the Cross of Christ."

### The Secret Sepulchre

How much ado we make of trivialities. The splendid sepulchre with lifted shaft of stone or sculptured marble, what are these to souls departed? It gives to none a lasting name, but with the passing years they crumble to the dust. It were wiser far to trust in holy deeds for immortality. It is in loving service and compassion tender we build our monuments which last, untouched by tooth of time, through all the ages long. A life faith-filled and with a holy love directed, cannot and will not die. The unmarked grave of Israel's emancipator rebukes the vulgar lavishing of wealth to mark the resting place of mortals ordinary. It bids us look, not where the mortal lies, but to "the house not built with hands, eternal in the Heavens."

### Growing Old Vigorously

"Yet was not his natural force abated." Let devotees of pleasure turning night to day and day to night, well know that for each hour of dissipation nature takes reprisal. She exacts her rights, not now, but in the near tomorrow. Think not to escape the paying of this toll. The harvest shows the seed. To grow old vigorously is much to be desired, but calls for discipline severe. Tempestuous passions must be kept in leash. Let energies be cautiously conserved against the day of need. A form erect, elastic step, with countenance aglow with hope and happiness when age has left behind life's trials and triumphs, gives evidence of fellowship with God and tells of glad obedience to his laws of love and life.

### Transient Tears

V. 8. "And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping and mourning for Moses were ended." Alas the transiency of tears! A leadership of eighty years!! God pity human frailty. And yet what matters it how little or how long they weep if so be God has said, "Well done"? It matters nothing, to be sure, to those who pass beyond, but it may matter much to those who yet remain and toil. To hold too cheaply the sacrificial service of noble souls who pass beyond, is to ignore the value of our heritage. We best do honor them, the dear departed, when most we stand beneath the causes they have upheld and thus continue that for which they gave their lives.

### Peerless Personality

V. 10. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Here we have the secret of his power. 'Twas in the closeness of his fellowship with God. Though face to face with God we may not stand, as Moses stood, we yet may come into His very presence and through the Holy Spirit hear and see the things that are Divine. Not less unerringly may we be led than he, and though our power is not displayed in miracle, not less worthy or less wonderful is the Holy Word entrusted to our keeping which calls the dead in sin to life in Christ. To leadership we, too, are called who bear the name of Christ, nor shall we shirk the task divinely given. Our nearness to our Lord determines our successes and measures growth and glory for each soul. If some desired goal shall be withheld we can be sure the love that builded Calvary will lead us to a greater and a better goal than that of our own choosing.

# Books of Religious Significance

*TREATISE ON THE GODS. By H. L. Mencken. Alfred A. Knopff, New York. 364 pp.* $3.00.

MR. H. L. MENCKEN, editor of *The American Mercury,* is a blatant, vituperative and more or less blasphemous rather than an intelligent and persuasive antagonist of Christianity. His writings may be instrumental in confirming men in their opposition to Christianity but it is hardly supposable that they do much in the way of weakening the faith and hope of real Christians. Probably few of the latter read his writings but in as far as they do we imagine that the result is to strengthen rather than to weaken their faith —provided they are at all informed and thus at all able to check his representations. What the late James Orr said about Celsus and his attempt to overthrow Christianity in the second century applies in as much fuller measure to Mr. Mencken as Celsus was the abler and keener-witted of the two. In explaining why the writings of Celsus, despite their unquestioned brilliancy had so little influence in checking the spread of Christianity, Dr. Orr wrote: "The reason is not far to seek. Mockery and ridicule were no effective weapons against the holy power which men felt had entered the world in the religion of Jesus Christ. Christian men and women needed no argument to refute Celsus. They knew from their own experience that he did not do justice to their books, their religion, their morality, their lives. He might see nothing of the transcendent moral and spiritual glory of the Christian Gospel, but others were not so blind. His spirit would not attract them where Christ's failed. He might cavil and misrepresent, but he had no substitute to offer for the salvation which men knew Christ had brought them."

This particular book deals for the most part with the nature and origin and development of religion, with special reference to the Christian religion. The concluding chapter deals with the state of religion today, again with special reference to the Christian religion. Throughout, however, it contains a running attack on Christianity accompanied by a constant effort to belittle and ridicule that is hardly in keeping with its author's professed attitude toward religion in general and Christianity in particular, described by him as "roughly one of amiable skepticism." "I am quite devoid of the religious impulse," he writes in the preface, "and have no belief in any of the current theologies: but neither have I any active antipathy to them, save, of course, in so far as they ordain the harassing of persons who do not believe in them." Mr. Mencken may be a skeptic but he is hardly an amiable one; and while he may believe in none of the current theologies it is hardly true that he has no antipathy for Christian theology—not to mention Christian Ministers—an antipathy that he would perhaps justify on the ground that the impulse to "harass" non-believers is inherent to all forms of real Christianity. We would like to remind Mr. Mencken that strong statements are poor substitutes for evidence. If we mistake not his book as a whole affords a good illustration of "wishful thinking" (see p. 20).

While Mr. Mencken calls his book a "Treatise on the Gods" it is not to be supposed that he believes in the existence of God. What he professes to give us, therefore, is an atheistic explanation of religion. In its origin, according to Mr. Mencken, religion did not even posit the existence of God, merely the existence of powers superior to man and capable of influencing the fortunes of man. And while later men came to think of these powers as Gods or as manifestations of one God yet the Gods (or God) are ever spoken of as powers that *seem* to control human destiny with the expressed implication that when men look to the Gods for help they are "grasping for hands that are not there."

All religions, we are told, are pretty much alike, as all have their origin in man's sense of helplessness in the presence of cosmic powers and his attempt to influence these powers to favor him. "Whether it happens to show itself in the artless mumbo-jumbo of a Winnebago Indian or in the elaborately refined and metaphysical rites of a Christian archbishop, its single function is to give man access to the powers which seem to control his destiny, and its single purpose is to induce those powers to be friendly to him. . . . Nothing else is essential." Under the influence of this conception of the nature of religion Mr. Mencken gives us an account of the evolution of religion that everywhere confuses fact and fiction, sense and nonsense, and "which is besides [to use his own words] largely controversial and acrimonious and hence tedious." The reader will find little that is new either in Mr. Mencken's description of the origin and development of religion in general or of Christianity in particular inasmuch as what he has given us is little more than a re-hashing, according to his own recipe, of what naturalistic scholars have written in this connection. The impression we get is that Mr. Mencken has read somewhat widely but very one-sidedly in the literature on these subjects. For while he exhibits considerable acquaintance with the writings of the antisupernaturalists, he seems to quite innocent of any acquaintance with what the supernaturalists have written. In his preface Mr. Mencken speaks of the literature on this subject as so immense that it constitutes a "vast and impenetrable jungle, bristling with thorns" in which the layman is quickly lost. He would have us believe that he discovered some of the paths through that jungle before presuming to write this book, but, if we mistake not, what he took for paths *through* the jungle are rather paths that lead yet further into its depths. Perhaps the richest bit of humor in the book is the author's statement, "I am myself a theologian of considerable gifts" (p. 58).

Mr. Mencken as is usual with men of his type exhibits a special dislike for Calvinism, characterizing it as not only a *reductio ad absurdum* of Christianity but of "all the common decencies, even the most elemental." Perhaps there is some connection between his dislike of Calvinism and his dislike of democracy inasmuch as Calvinism is that form of Christianity to which we are most indebted for that measure of democracy that we enjoy. Be that as it may, it is significant that Mr. Mencken has almost as little use for democracy as he has for Christianity. There is nothing surprising, however, in his singling out Calvinism for special vituperation. For as some one has said: "Every heresy in doctrine or morals works itself first or last into a frenzy against Calvinism"—in our judgment an indication that Calvin better than any other caught and taught the truth of God.

Special interest attaches to the concluding chapter dealing with the state of religion or rather with the state of the Christian religion today. According to Mr. Mencken it is in a very bad way indeed. No enlightened man any longer believes in it. "Today skepticism prevails in ever-widening circles, and has become the common attitude of all men who may plausibly pretend to education." "Today no really civilized man or woman believes in the cosmogony of Genesis, nor in the reality of hell, nor in any of the other ancient imbecilities that still entertain the mob [elsewhere he speaks of the 'puerile ideas of the Apostolic Age']. What survives under the name of Christianity, above the stratum of the mob, is no more than a sort of Humanism, with little more supernaturalism in it than you will find in mathematics or political economy"—and more of the same sort. If Christianity is in as bad a state as Mr. Mencken alleges, it is somewhat difficult to explain why he is so violently opposed to it. Why slay the slain? One would think that he would at least speak kindly of the dead. The very vigor of his abuse and condemnation would seem to indicate that he is aware that Christianity is not as dead as he would have us believe. No doubt its fortunes are not at flood tide, but unless Mr. Mencken fears a return of high tide, why this passionate concern over the matter? If he protested less, we would be more disposed to think he means all he says.

We agree with him that "Modernism" is rooted in the Renaissance rather than in the Reformation, but he would have been still more accurate if he had rooted it in the so-called Enlightment of the 18th century, because it was then that a thorough-going anti-supernaturalistic life and world view first found expression. If it is also true, as Mr. Mencken would have us believe, that this anti-supernaturalistic life and world view is valid, it goes without saying that the Christian life and world view is untenable for nothing is more certain than that it is supernaturalistic to the core. As a matter

of fact, however, the supernaturalistic life and world view is the only tenable view because the only view that does justice to the facts. Not only does the supernatural in the form of the miraculous meet us in history in the great facts that lie at the basis of the Christian religion but every anti-supernaturalistic view ignores the greatest of all realities, that in comparison with which this earth is but as the small dust in the balance, viz., God. Mr. Mencken's representation that faith deals with the gaps in knowledge and that its domain shrinks as knowledge expands is quite unwarranted. For the world itself is grounded in God; moreover God himself has wrought wonders in history; so that it is inconceivable that any growth of knowledge should damage Christian faith. Theology is that science that has God as its object of study; hence the theologian deals with reality as truly as does the physicist or chemist, the only difference in this respect being the relative importance of the realities with which they deal.

Mr. Mencken has a great deal to say about hell. One almost gets the impression that his desire to get rid of Christianity is due to his desire to get rid of the idea of hell. We rather suspect that his invectives against believers in hell are due, as the Freudian psychologists would have us believe, to a repressed fear that after all it may be a reality. In as far as the Freudians are right it is probably true that Mr. Mencken lives in constant fear of hell and that when he is most outspoken in characterizing Heaven and Hell as old wives' tales he is merely whistling to keep his courage up. If the truth were known we suspect it would be found that Mr. Mencken has never been able to rid himself of what he calls "the old gloomy dread of *post mortem* penalties and retributions."

Among the peculiarities of Mr. Mencken's contentions is that religion has nothing to do with ethics. As a matter of fact, of course, as far as Christianity is concerned its ethics and doctrines are indissolubly bound together, parts of one whole as the fruit and the root are alike part of one tree, so that an attack on Christian doctrines is at the same time an attack on Christian ethics. Christianity at least is as truly a system of conduct as it is a system of thought.

S. G. C.

*"RASHI" ON THE PENTATEUCH—GENESIS. Translated and annotated by James H. Lowe, Author of "Tutorial Preparation of Mishnoh and Gemoro." The Hebrew Compendium Publishing Co., London.* (*J. Lowe*) 1928-29.

THE object of this new edition of "Rashi" is to make "the premier Jewish Bible Commentary" readily accessible to English-speaking Jew and Gentile and especially to enable the Jew to carry out the requirement of the Rabbinical Law that the current weekly portion be read "twice in the original Hebrew and once in the translation." The high esteem in which Rashi (A. D. 1040-1105) is held is shown by the fact that the reading of this commentary is regarded as equivalent to the reading of the Targum of Onkelos, although "the truly God-fearing man will read both Onkelos and Rashi." In order to facilitate the use of the Commentary Mr. Lowe employs the ordinary Hebrew type (the square letter) instead of the Rabbinic type, and translates the Commentary into English phrase by phrase, adding explanations (here indicated in parenthesis) where the language of the commentator is obscure.

As a commentator Rashi is interesting and instructive for the Christian reader largely because he is a conspicuous example of a method of interpretation which has a peculiar fascination for many Bible students. It is the method which regards it as incumbent upon the commentator to explain *everything* or nearly everything in the Bible. That this is an impossible task would seem to be obvious. There are so many things the Bible does *not* tell us. It is because Rashi "explains" so many things that he is so popular as a commentator. A few examples will illustrate his method.

The reason for the rejection of Cain's sacrifice has often been discussed. That it is to be found primarily in Cain's attitude of mind and heart seems obvious. Rashi says that he brought an offering "from the worst (produce) and there is an explanation which says it was flax-seed; another explanation is (he brought the offering) from just whatever first came to hand, neither the good, nor the best."

The Bible does not state how Noah knew which beasts were clean and which unclean. Rashi tells us " 'the clean' means those which would in future be considered clean for Israel and we learn from this that Noah was versed in the Law (and why was such knowledge vouchsafed to him?) so that he should be able to offer a sacrifice when he went out (of the ark)."

The comment on the words "Noah alone remained alive" is striking: "(The meaning is that) only Noah (was left). That is the simple sense and the Midrash says: Noah coughed and spat blood as a consequence of the fatigue with the animals and living creatures. Noah was broken (by the hard work); and some day he delayed feeding the lion and he bit him; and he it is who is referred to (in the verse in Proverbs 11) 'even the righteous man is punished in this world.' "

The effect of the confusion of tongues is described with surprising realism. The comment on the words "that they may not understand one another's speech" is as follows: "This one (the man who stood on the Tower) asked for a brick and the one (who stood on the ground did not understand him and) handed up clay; and the one who stood above (threw back the clay) and broke the other's skull."

The story of Isaac's marriage as told in Gen. 24 is one of the finest examples of narrative and descriptive prose to be found in the Bible. It is singularly vivid and picturesque. Yet it has its problems. One of these is the secondary role played by Bethuel. Why is Bethuel named after Laban in vs. 50 and not mentioned at all in vs. 55? It would be natural to suppose that Bethuel was old and Laban the real head of the household. Rashi tells us that "Laban was wicked and hastened to answer before his father"; and he accounts for the omission of Bethuel's name in vs. 55 by saying, "Bethuel wanted to hinder (the going away of Rebekah) and an angel came and killed him."

Whether the statement regarding Leah in 29:17 is intended in a favorable or unfavorable sense is uncertain. "Tender" and "weak" are equally possible renderings of the Hebrew word which describes the eyes of Leah. AV and ARV adopt the former, the Septuagint and Vulgate the latter, of these renderings. But Rashi knows, not only that Leah's eyes were *weak,* but *why* they were weak: "She (Leah) thought she would have to fall to the lot of Esau and she wept (so long that her eyes became weak); for every one said, Rebekah has two sons and Laban two daughters—the elder to the elder, and the younger to the younger."

Likewise, the dimness of Isaac's eyes (27:1), which may have been the result of age or disease, is thought to require explanation. Rashi has several. Isaac's eyes became weak, he tells us, "from the smoke (of the incense) of those (the wives of Esau) who used incense (in their rooms) in their worship of idols; another explanation is, When Isaac was bound on the altar and his father was about to slay him, in that moment the Heavens opened and the attendant angels saw and they shed tears and their tears fell on Isaac's eyes, and that is why his eyes were weak; yet another explanation is, (The Almighty obscured the eyes of Isaac) so that Jacob might come and take the blessing."

But it is not merely in the seeking out of explanations of matters as to which Scripture is absolutely silent that Rashi excels. We often find him giving far-fetched and fantastic explanations where the real meaning seems quite obvious. Thus in 19:29 we read that "God remembered Abraham and sent Lot out of the midst of the overthrow." What was it that God remembered? Probably, His covenant with Abraham, Abraham's fervent intercession for Sodom and Lot's kinship to Abraham. Rashi asks, "What merit did God find in Lot that he connected him with the remembrance of Abraham? He remembered that Lot knew that Sarah was the wife of Abraham and heard Abraham saying in Egypt concerning Sarah 'she is my sister' and yet did not say anything about it. Because Lot had pity on Abraham, therefore the Almighty now had pity on Lot."

Seemingly very simple statements of Scripture have strange possibilities for Rashi. The average reader would have no difficulty with

the sentence "So Esau returned that day on his way unto Seir" (33:16). It would be natural to suppose that the 400 men who came with Esau from Mt. Seir, went back with him. Not so Rashi: "Esau alone (returned) and the four hundred men who had previously accompanied him separated from him one by one (and went over to Jacob)."

As one of the most widely known representatives of the Rabbinical School of interpretation, Rashi can be of great service to the Christian exegete. But this service will be largely by way of warning. Evidently Rashi was familiar with the rule of interpretation: "exhaust the possibilities." This is a good rule for the exegete. It is a mistake to insist on the adoption of one and only one interpretation of a passage if there are others which are equally good. But this rule needs to be safeguarded by another: "weigh the possibilities." It is necessary to distinguish carefully between possibility, probability and proof. A possible interpretation may be quite improbable. A probable interpretation may fall short of demonstration. If it is important to view a passage from every angle, to consider every possible meaning, it is fully as important to be rigorous in the rejection of improbable, or merely plausible explanations. The fact that an interpretation is clever, is not sufficient proof that it is true.

But the most important lesson which we can learn from Rashi is to respect the silences of Scripture. There are many things the Bible does not tell us, many things as to which it is absolutely silent. The reason is that they are things we do not need to know. For the Bible is a very emphatic book. Some things it stresses by clear and emphatic statement and by frequent repetition. These are the important things. There are others as to which it has little to say or is silent. These cannot be of real importance. The wise commentator will, therefore, endeavor to follow the Biblical method: he will stress the important things and pay little heed to the unimportant. Where the Bible is silent he will refrain from idle speculation.

It should not be forgotten that Rashi and other Rabbinical scholars have had no slight influence upon Christian commentators in the past and that this influence has not ceased. There is not a little exegesis today that is Rabbinical rather than Biblical in its method—Rabbinical especially in this that it endeavors to be wise about that which is written. Many of Rashi's explanations seem very fantastic and absurd to us. We will do well to remind ourselves that our own conjectures and surmisings may be equally wide of the mark. The "hidden things," among which we may reckon the unrecorded things, belong to God. It is the things that are "revealed" which are our precious heritage that we may know the will of God and do it.

OSWALD T. ALLIS.

*THE SPIRIT OF PROTESTANTISM. By Harris Elliott Kirk. Cokesbury Press. Pp. 233. $2.00.*

THIS volume contains the Cole Lectures for 1930. We are glad to say that this series of lectures, unlike so many of those that have been delivered on the same foundation, is in harmony with the purpose the late Col. E. W. Cole had in view in establishing a lectureship "to be restricted in its scope to a defense and advocacy of the Christian religion." While we have not always had the happiness to agree with all that the distinguished author of this book has expressed in the past, we have found little in this volume to criticise. Taken as a whole at least it is a highly commendable volume and one that we hope will have a wide reading among those for whom it is especially intended, viz., the rising generation of preachers. "In this little book," Dr. Kirk writers, "I have tried to say . . . some of the things I wish some one had told me when thirty-two years ago, I set out on the great adventure. It is an effort to reaffirm one's confidence in the redemptive gospel of Jesus Christ, as the only adequate remedy for our present spiritual distresses."

It is regrettable, it seems to us, that the title of the book so poorly describes its contents. The book consists of six lectures of the last of which the title of the book is alone descriptive. In this chapter Dr. Kirk maintains in a piquant and for the most part in a satisfactory manner that Protestantism consists in the prophetic as contrasted with the priestly conception of religion and that as such it is the expression of the New Testament conception of Christianity. "Every thing that savors of ecclesiasticism," he writes, "ritualism, sacerdotal ministries, gradations of clergy —everything in fact that subordinates the essential message, the good news of God—is alien to Protestantism, as indeed it is foreign to the New Testament, the charter of our faith and practice. The message carries with it the great truths of an open Bible, a divine Lord, an atoning Saviour, salvation by faith, a holy life by the indwelling of the Holy Spirit, and good works wrought in the name of Jesus. This is the essence of our Protestant faith. We have the best reasons for holding it, and the essential expression of it is, and always must be, the preaching of the Word."

But while the closing lecture deals in a large and suggestive way with the spirit of Protestantism, the viewpoint of the lecturer is more adequately set forth in the lecture entitled "The Coming Reformation" in which he maintains that it is not Protestantism taken in the broad sense of including Lutherans and Calvinists and Arminians alike that offers an adequate remedy for the existing religious unrest and distress but Protestantism taken in that narrower sense in which it has been understood in Calvinistic circles. "The Protestant principle as held by Luther," he writes, "differed from that of Zwingli and Calvin; that, whereas the protest of Luther was aimed at Jewish elements in the old faith and his principle that of justification by faith, the protest of Zwingli and Calvin went deeper and aimed at the pagan elements in the old faith and made the conception of Divine Sovereignity in salvation the fundamental principle of the reformed faith. And this latter, beyond question, is the essential theological principle of the reformed churches throughout the world today. The protest of the reformers was against putting the creature in place of the Creator. It was frankly designed to keep man in the place to which he belonged, not as a product of nature, but as a child of grace. For when you accept without misgiving the fundamental truth that God alone is sovereign you assure man his supreme place in and over nature. By this faith he attains victory over the world, becomes a king and priest in God's house, and such a faith at once arouses that deep and inspiring fear of the Lord which is the essence of worship, makes humility the chief characteristic of man's inner life, and at the same time guarantees to him, in the face of whatever is to be met, the mastery of the world. It was such an experience of liberation that made Protestantism the parent of civil and religious freedom and produced that type of character which, because it feared God so much, feared not the face of man . . . God alone was sovereign: God alone was great; God alone was the author of salvation. Faith in this truth was the guaranty to man of his spiritual singularity, his mastery over nature, and his ultimate self-realization as a son of God.

"Such is not a truth of time, but of eternity. . . . If, then, a tendency to put the creature in place of the Creator or, to put it otherwise, to found salvation upon a diluted idea of God and an exaggerated importance of man justified the reformed position in the beginning, it follows that whenever in the course of human events thought movements arise which tend to dilute the conception of Deity and overemphasize the importance of man, then shall the protest which lies at the root of our reformed faith and the positive principle which animates our religious convictions be needed. . . . A far more formidable phase of creature worship has arisen in our modern world than that which justified the reformed position in the sixteenth century. That against which the reformers protested was creature worship within the Church. The difference between the old Church and the reformers was a difference well within the territory of religion. The present day form of idolatry is not a matter within the Church, but an opposition not only to the Church but to the very idea of God itself. It is not, as with the reformers, a difference between a paganized Christianity and its New Testament type, but a setting up against religion of something that is not religious at all, something secular and earthly. It is the spirit of the world against the Spirit of God. Mark this well, that wherever the reformed principle has been understood it has been unpopular, but its unpopularity is proof of its reality. It is and ever will be an uncompromising protest against every form of creature worship. It is

*(Concluded on Page 24)*

# Questions Relative to Christian Faith and Practice

## Are They Few That Be Saved?

*Editor of* CHRISTIANITY TODAY:

*What is the teaching of the Presbyterian Church as to the number of the saved? I am told that all Calvinistic churches teach that only the elect will be saved and that the elect include only a small part of the race. Am I rightly informed? . . . I think that there are many who would like to know what the Presbyterian Church teaches about this subject.*

*Yours truly,*
*C. C. H.*

THE Westminster Standards, in which the official position of the Presbyterian Church is set forth, state that some will be saved and that some will be lost, but they make no pronouncement as to how many will be saved and how many will be lost. One might, therefore, hold that the saved will include only a few, and another might hold that they will embrace the immensely greater part of the race, without either holding what is contrary to the Standards of the Presbyterian Church. To teach that all will be saved is indeed to teach contrary to said Standards but short of such universalism one may teach what he will concerning the relative number of the saved and lost and still rightly maintain that his teaching is in harmony with the system of doctrine taught by the Presbyterian Church.

Many seem to assume that to say that the election of grace includes some, not all of mankind, is equivalent to saying that only a few will be saved. Such, however, is obviously not the case. It would be just as logical to say that it is equivalent to saying that most will be saved. There is in fact nothing in principle in the Calvinistic doctrine of election to prevent its adherents from believing that all men will be saved. That Calvinists in general have not so held finds its explanation not in the doctrine of election but in the fact that it has seemed to them the clear teaching of Scripture that all men will not be saved. We say "Calvinists in general" because as a matter of fact there have been Calvinists who have taken the position that all men will be saved by God's almighty grace, though in order to do so they have sat rather loosely to that other principle so fundamental to Presbyterian teaching, viz., the infallibility of the Bible. Conspicuous among such in recent years have been William Hastie of Glasgow and William P. Patterson of Edinburgh. "The word of eternal hope," wrote the former, "seems to me the latest message of the Reformed Theology," while, according to the latter, Calvinism "is the only system which contains principles—in its doctrines of election and irresistible grace—that could make credible a theory of universal restoration." But while Calvinists in general, largely because of their deference to the teachings of the Scriptures, have not been universalists in the sense that each and every individual will be saved, and while many Calvinists like many Lutherans and Arminians and others have taken the position that few will be saved, yet there is nothing to prevent the Calvinist from believing that the saved will include the immensely greater part of the human race.

For those who not only hold to the system of doctrine taught in Presbyterian Standards but who also believe that the Bible is the Word of God and as such our infallible rule of faith and practice—as all Presbyterian ministers and elders profess to do—what they believe concerning the relative number of the saved and lost depends upon what they suppose the Bible to teach about the matter. As far as definite answer can be given to the above question it is this: the Presbyterian Church teaches whatever the Bible teaches as to the number of the saved.

It has been held by many that such passages as those found in Luke 13:23, Matthew 7:13, and Matthew 22:14 teach that only a few will be saved. As taken from the American Revised version they read, in the order named, as follows: "And one said unto him, Lord, are they few that be saved? And He said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able;" "Enter ye in by the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are that enter in thereby. For narrow is the gate and straitened the way that leadeth to life, and few are they that find it;" "For many are called, but few chosen." It is held by others, however, that these passages do not really teach that only a few are saved. For instance the late B. B. Warfield, whose ability as a New Testament exegete will not be questioned, in an article published in the *Lutheran Church Review* in 1915, under the title, "Are They Few That Be Saved?" subjected these passages to a thorough examination in which he showed, if we mistake not, that they afford no real warrant for the notion that the Bible teaches that only a few will be saved, and hence that we are free to take at their apparent value other statement of Scriptures which seem to imply that the saved will embrace the vast majority of mankind.

It may be interesting to our readers if, in this connection, we call attention to what the three leading theologians of the Presbyterian Church in the U. S. A. in recent years have taught on this subject, viz., Charles Hodge, W. G. T. Shedd, and B. B. Warfield.

According to Dr. Hodge: "We have reason to believe that the number of the finally lost in comparison with the number of the saved will be very inconsiderable. Our blessed Lord, when surrounded by the innumerable company of the redeemed, will be hailed as the 'Salvator Hominum,' the Saviour of Men, as the Lamb that bore the sins of the world" (Systematic Theology Vol. III, p. 879).

According to Dr. Shedd: "Two errors, therefore, are to be avoided: First, that all men are saved; secondly, that only a few men are saved . . . Some . . . have represented the number of the reprobated as greater than that of the elect, or equal to it. They found this upon the words of Christ, "Many are called, but few chosen." But this describes the situation at the time when the Lord spake, and not the final result of his redemptive work . . . But when Christ shall have 'seen of the travail of his soul' and been 'satisfied' with what he has seen; when the whole course of the gospel shall be complete, and shall be surveyed from beginning to end; it will be found that God's elect, or church, is 'a great multitude which no man can number, out of *all* nations, and kindreds, and peoples, and tongues,' and that their voice is as the voice of many waters, and as the voice of mighty thunderings, saying, 'Hallelujah, for the Lord God omnipotent reigneth' (Rev. 7:9; 19:6). The circle of God's election is a great circle of the heavens, and not that of a treadmill" (Dogmatic Theology Vol. II. p. 712).

According to Dr. Warfield: "The Biblical doctrine of the salvation of the world is not 'universalism' in the common sense of that term. It does not mean that all men without exceptions are saved. . . . When the Scriptures say that Christ came to save the world, that He does save the world, and that the world shall be saved by Him, they do not mean to say that there is no human being whom He did not come to save, whom He does not save, who is not saved by Him. They mean that He came to save and that He does save the human race; and that the human race is being led by God into a racial salvation; that in the age-long development of the race of men, it will attain at last to a complete salvation, and our eyes will be greeted with the glorious spectacle of a saved world. Thus the human race attains the goal for which it was created, and sin does not snatch it out of God's hands: the primal purpose of God is fulfilled; and through Christ the race of man, though fallen into sin, is recovered to God and fulfills its original destiny" (The Plan of Salvation, p. 131).

In considering the doctrine of election as taught by the Presbyterian Church we should not overlook the Declaratory Statement—to wit: "That concerning those who are saved in Christ the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all

mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; and that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin."

## The Auburn Affirmation

*Editor of* CHRISTIANITY TODAY:

*What is the Auburn Affirmation of which so much mention is made in your paper and what are the doctrines of our Church which its signers say are non-essential? Though an active elder for many years I have no knowledge of the matter. . . . It is true, I feel sure, that many others have as little knowledge of the thing as I have, strange as it may seem to you. I hope, therefore, that you will answer this question in your columns.*

*Yours in Christ,*
*S. D. C.*

THE occasion of what is commonly called the Auburn Affirmation was the action of the General Assembly of 1923 in directing the Presbytery of New York to take such action as would require the preaching and teaching in the First Presbyterian Church—then occupied by Dr. Fosdick—to conform to the system of doctrine taught in the Confession of Faith; and in re-affirming the deliverance of the General Assembly of 1910, which deliverance is as follows:

1. "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.
2. "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.
3. "It is an essential doctrine of the Word of God and our standards that Christ offered up Himself as a sacrifice to satisfy divine justice and to reconcile us to God.
4. "It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.
5. "It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

The "Auburn Affirmation," issued in 1924, which was thus an attack on the deliverance just cited, has been signed by some 1300 ministers of the Presbyterian Church in the U. S. A. According to these 1300 ministers not a single one of the five doctrinal statements mentioned in said deliverance need be believed even by ministers of the Presbyterian Church. "Some of us," the Affirmation states, "regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship." Thus according to the "Auburn Affirmation" a man may properly be a Minister of the Presbyterian Church even though he denies, or refuses to affirm, that the Bible is altogether trustworthy, that Jesus was born of a virgin, that His death was a sacrifice to satisfy divine justice and to reconcile us to God, that He rose from the dead on the third day in the same body in which He suffered, and that He wrought miracles in the days of His flesh. And that despite the fact that these doctrines are not only clearly taught in the Scriptures and our Standards but are held in common by all the great branches of the historic Christian Church. And yet there are those who would have us believe that there are no great divisive issues in the Presbyterian Church today!!! It is pertinent to recall in this connection that three of the chairmen of the standing committees appointed by the moderator of the last assembly, and two of the three ministers elected as members of the Permanent Judicial Commission by the last assembly are signers of the "Auburn Affirmation"; also that according to the action of the same assembly the fact that a man has signed this attack on assembly deliverances does not disqualify him to be the editor of "the official magazine of the Presbyterian Church in the U. S. A."

## The Promises of Christ

*Editor of* CHRISTIANITY TODAY:

*While the question may seem childish I am asking you whether there is any comfort for us Gentiles in the Lord's Prayer, the Beatitudes, and such precious promises as "Come unto me all ye that labor and are heavy-laden and I will give you rest" and other similar expressions by our loving Saviour. I have recently been told that all these things are for the Jews only as while on earth Jesus had very little to do with Gentiles. Where do we come in with regard to these blessed words? They were spoken to the Jewish disciples only: how does that include us?*

*Anxiously yours,*
*Mrs. C. L. S.*

IT is true, of course, that our Lord's earthly ministry was confined almost exclusively to the Jews. That does not mean, however, that all His precious promises do not have equal significance for Gentile believers. Any and all attempts to erect partitions between this and that part of the New Testament, and to limit the application of one part to the Jews and the other to the Gentiles, are shown to be unwarranted by Paul's statement in Ephesians 3:6, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel;" also by his statement in Galatians 3:26-29, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," not to mention other passages. There is but one plan of salvation taught in the Scriptures and all those who meet the conditions of that plan are the children of God and heirs according to the promises whether they be Jews or Gentiles. For Jew and Gentile alike it holds good that "by grace are ye saved through faith; and that not of yourself; it is the gift of God; not of works lest any man should boast." Our questioner's fears are quite ungrounded. If her trust is in the one name given under heaven whereby we may be saved all Christ's promises apply to her as truly as they would have done had she been a Jewess living in the days of His flesh.

## The Destruction of the Canaanites

*Editor of* CHRISTIANITY TODAY:

*Was it right for the Israelites to exterminate the Canaanites and take possession of their land as we are told they did in the Old Testament at the command of God himself? Is it possible to justify such a war of extermination? If it be supposed that the Israelites did this at the command of God, can we believe in the justice of a God who would give such a command? . . . I would like to know what you think about the destruction of the Canaanites and how you reconcile it with your belief in the justice and goodness of God.*

*Yours truly,*
*C. B. L.*

THE "liberals" get rid of this difficulty by denying the historical truthfulness of the Old Testament. They tell us that these books of the Old Testament which report the destruction of the Canaanites were written centuries after the occupation of Canaan by the Israelites; and either that there was no such destruction of the inhabitants of the land as these books allege or that their authors have ascribed their own thoughts and ideas to God. We are not able to avail ourselves of this solution of the difficulty as we are persuaded that these books are historically trustworthy and hence that it is actually true that the Israelites did destroy the Canaanites, for the most part, and that at the command of God; and that in as far as they did not destroy them

utterly they were guilty of disobedience to God.

In considering this difficulty we should keep a firm grip on the fact that God is the author of life and death and that He is free to make alive and to kill in whatever way He pleases, consistent with righteousness. Whether we will or no, it is appointed unto all men to die. Moreover it should be remembered that God deals with mankind not as a mass of isolated individuals but as a race composed of families, so that for good or evil the lives and destinies of the children are bound up with those of their parents. We see this exemplified everywhere.

In the next place in considering this difficulty we should keep clearly in mind the end that God had in view in commanding the destruction of the Canaanites. This end was twofold (1) to punish them for their wickedness and (2) to prevent them from seducing and contaminating the Israelites. It was because of the wickedness of the Canaanites that God commanded their destruction (Deut. 9:4-5). This fact is fundamental to any proper understanding of God's command. God holds nations as well as individuals responsible for their conduct and deals with them accordingly. The destruction of the Canaanites is, therefore, of the same piece as the destruction of other nations that have sinned to such a degree that God judged them unworthy of existence, save as regards the method He employed for their destruction. God had destroyed the wicked in the days of Noah by the flood; He had destroyed Sodom and Gomorrah by fire; He had destroyed Pharaoh and his hosts in the red sea and Korah and his rebellious followers by fire and earthquake; but in this instance instead of flood and fire and earthquake He employed the Israelites as the instruments for the execution of His justice. Moreover, through all the ages, though not by direct command, God has employed one nation as His agent for punishing or destroying another nation, the cup of whose wickedness had become full, so that Dr. James Orr is justified in saying that "the sword of the Israelite is, after all, only a more acute form of the problem that meets us in the providential employment, in even more horrible forms, of the sword of the Assyrians, the Chaldean, or Roman, to inflict the judgment threatened of God on Israel itself." ("The Problem of the Old Testament," p. 471.)

So far from being a reflection on the justice of God, it is rather true that the destruction of the Canaanites was an exhibition of His justice. No doubt if justice is not an attribute of God so that there is not, or ought not to be, anything such thing as retributive justice, it is impossible to suppose either that God commanded the destruction of the Canaanites or that such destruction was right. But inasmuch as everywhere throughout the Scriptures, in the teachings of Christ as well as in the teaching of prophet and apostle, God is represented as just as well as merciful, it is evident that there is nothing incredible about the notion that God both commanded their destruction and that such destruction was right, provided their wickedness was as great as the Bible says. Moreover when it is remembered that God commanded their destruction in order that the rest of the world, more particularly the children of Israel, might not be corrupted by them, it will be seen that their destruction was also an act of mercy from the view point of the world as a whole. In other words a relatively few Canaanites were treated justly that an immensely greater number of others might be treated mercifully.

The point remains as to whether it was right for God to employ the Israelites as the ministers of His justice in this particular instance. In this connection it should be remembered that it was made clear to the Israelites, according to the record, that they were being employed by God as the instruments of His justice as the sheriff, for instance, is the minister of justice for the State—a fact that was fitted to impress upon them God's hatred of and detestation of the iniquities of the Canaanites. What they were commanded to do was to be done as an act of obedience to God and not at all as a matter of private passion or right. It was this fact that kept them from being made personally ferocious by such a war of extermination. Moreover they were given to understand that this war of extermination was not to be regarded as a precedent. While commanded to drive out and destroy the Canaanites as a temporary expedient yet the permanent rule given them in dealing with non-Israelites was this: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God" (Lev. 19:33-34). In this connection it is well to remember that the Israelites practiced none of the cruelties and barbarities common in the warfare of the times. They killed but they did not torture.

In judging the destruction of the Canaanites we should not forget the preparatory character of the Old Testament ethics. This is not to say that they sanctioned what is wrong in itself but it is to deny that they afford an adequate ideal for those of us who live in the light of the complete revelation of the New Testament. It should not be overlooked that the destruction of the Canaanites belongs to that dispensation of severity under which "every transgression and disobedience received a just recompense of reward" (Heb. 2:2). In the field of ethics as well as of doctrine there is "first the blade, then the ear, after that the full corn in the ear."

## The Reward of Good Works

*Editor of* CHRISTIANITY TODAY:

*If salvation is wholly a matter of grace and not at all a matter of works, does the idea of reward have any place in the Christian life? If not, will the final judgment have any significance for the Christian and will there be any difference of lot among the saved in heaven? . . . Will the unfaithful Christian have the same future as the faithful one? That hardly seems fair and just.*

*Sincerely yours,*
*S. C.*

IT is certainly true that salvation is wholly a matter of grace. Nothing should be allowed to weaken our confession at this point. Nothing that we are and nothing that we do enters in the smallest measure into the ground of our salvation. "For by grace have ye been saved through faith, and that not of yourselves, it is the gift of God; not of works that no man should glory" (Eph. 2:8). But while we can contribute nothing to our own salvation, while we receive and rest upon Jesus Christ alone for salvation as He is offered to us in the Gospel, that does not mean that the principle of reward has no place in the Christian life and that the same future awaits both the faithful and unfaithful servants of Christ. It is the repeated teaching of the Scriptures that while in the economy of grace we are not rewarded on account of our good works yet we are rewarded in accordance with our good works; hence that the idea of reward has its place within the sphere of grace. The following passages may be mentioned in this connection: Romans 2:5-10; I Corinthians 3:8 and 15:58; II Corinthians 5:10; Galatians 6:7-10; and II Timothy 4:7-8.

We are not to suppose, therefore, that the final judgment will have no significance for the saved or that all the saved will receive the same reward. There will be no dead level of uniformity in heaven any more than there is a dead level of uniformity on earth. We are told that there are those who are greatest and those who are least in the kingdom of God, that like as one star differeth from another star in glory so shall it be in the resurrection of the dead. We are not to suppose that every Christian will receive the same reward as Paul, for instance, who spent his life so unreservedly in the service of Christ. There is such a thing as being saved and no more and there is such a thing as entering heaven so to speak amid the plaudits of heavenly throngs.

The point to be noted in this connection, however, is that these differences will be determined by the deeds done in the flesh. It is indeed true that by the deeds of the flesh no man can be justified in God's sight but that does not negative the idea that our position among the justified will be determined by the deeds done in the flesh. Here the words of that not always sound theologian, Dr. D. W. Forrest, are relevant: "It is neither according to Scripture nor to moral instinct to depict the final judgment as implying that all in whom the same set of character exists receive an equal reward or penalty. It is strange how much the doctrine of a destiny proportionate to the measure of fidelity or failure, so perpetually on our Lord's lips has become a 'lost theological principle.' It must be recovered, if we are to bring the fundamental conceptions of a final judgment and a final kingdom of righteousness into relation with the moral facts of life." In that day Jesus will say, "Well done, good and faithful servant" to those who have been faithful, to those who have done well; but He will address no such words to those who have not been faithful, to those who have not done well.

# Letters to the Editor

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

*To the Editor of* CHRISTIANITY TODAY:

SIR: What I want to say would take many words. But will be content with a card to CHRISTIANITY TODAY. Gertrude Smith's article "If One Resorts to Ordinary Logic" should be read and signed by a million or more laymen of the Presbyterian U. S. A. Church. I wish I was able to put CHRISTIANITY TODAY in every Presbyterian home for a whole year. It certainly is the right paper for these days of infidelity.

REV. W. V. MCGEE.

Cottage Grove, Oregon.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I am glad we are to have a paper that keeps us informed as to the doings of those hostile to Christ, His work and His Book. If not, how could we know what to do to be loyal to "Christ and the Church?"

We are asked to have the *Presbyterian Magazine* yet at the head of it is a Modernist, and most of the Assistant Editors are the same. Surely we cannot have a paper under such control.

Dr. McAfee, a Modernist, was chosen Moderator of the General Assembly last year and now is made a Secretary of the Foreign Board, —how can we enthuse over Foreign Missions under such conditions? Last year our benevolences dropped about one-half million dollars from the published budget, for members loyal to "Christ and the Church" did not see fit to put their dollars into the hands of men tainted with Modernism. But the Assembly did not see "the handwriting on the wall" in the large shrinkage in our benevolences, but again chose a Modernist, Dr. Kerr, as Moderator. This means that for this year there will be another half-million deficit when the benevolences are summed as March 31st, 1931.

A woman at the Assembly Woman's Missionary meeting mentioned the shrinking gifts to the work and gave the reason for it in the fact of Modernistic men at the head of the Boards and Modernistic men being out as missionaries.

We Lutherans report increased gifts and the church is free from Modernistic blight—this accounts for it. Thanks for the New Paper, may you have good success! Be sure and keep us informed of the doings of the apostates.

I. WILLIAMS.

Binghamton, N. Y.

*To the Editor of* CHRISTIANITY TODAY:

SIR: The change that has come over the church and the country in twenty-five years is marvelous.

"The enemies within our gates" keep fast step with the enemies within the church. "Modernism" may not be the ripened fruitage of a once so-called Higher Criticism, and of Evolutionary Science; of a popular Monistic Philosophy and of Comparative Religion; but there seems to me just one more step—apostasy.

When the President of our land suggests that the very "foundations of civilization were subsiding," there is but one explanation,—the departure from "the faith of our fathers," that made the nation out of the God-sorted material that God brought out of the fires of the Reformation. I think it is quite in keeping with the call of the Holy Spirit "to put on the whole armor of God" "and having done all stand."

Though the ranks be thinned in the battle, I am sure we shall, sooner or later, come to the great word of the church's history: "they shall not pass."

It is written of our Great Leader, "He shall not fail nor be discouraged until"—he shall have won.

Shall not earth's conquering Saviour, hearten His on-going forces?

I trust CHRISTIANITY TODAY may help do it.

REV. JOHN MILTON OLIVER.

Hoxie, Kansas.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I had been reading some of the excellent matter contained in the current number of your esteemed paper, much of it from the editor's trenchant pen,—when, turning a page, somewhat drowsily I confess, I received a galvanic shock in the form of an alleged letter from a Philadelphia clergyman, name of Bomberger, which latter, though involved in parentheses, ellipses and expletives, leaves little to be added in the mind of the gentle reader as to the kindliness of his personal attitude towards your militant periodical, its puissant editor, and his ancestry and antecedents. Usually these high-bred modernists are very even in their gait, sweet, yea sometimes saccharine to the point of saturation in their manner, and not at all hard of mouth. At first, the letter seemed to betray the facile art of an adept like Mark Twain, or Grantland Rice, or Will Rogers, but from its ear-marks I had to conclude reluctantly that it must be a bona-fide contribution.

Over here we are a bit provincial. We of course know about Fosdick, and Coffin and Cadman; but I fear we have not a good line on Who is Who in the sacerdotalism of the Quaker City. I will admit, though, that our radio friend, Barnhouse, has quite a vogue in these parts, and seems to be going strong, even if he is a little unpopular with his brethren of the cloth.

However, assuming your correspondent to be really existent, and the communication to be authentic, under the tests of sound, modern, scientific criticism, I feel that the propriety of your publishing it is perhaps open to question. I can scarcely imagine that its writer intended that you should do this; and it may be that others of your readers will think that you took advantage of the childish confidence reposed in you. Of course, you may reply that he should not then have written it. But, suppose he knew no better,—a fairly tenable hypothesis. Your friends will not permit you to put yourself upon that same plane. They are quite likely to assert, and with much plausibility maintain, the thesis that you did know exactly what you were doing when you shot this clerical effusion across to the composing room.

I will not say outright that I am ashamed of you. I do not want to be severe. It hurts me to write this. I have a pain in my side from thinking of the situation you have created. But I will say that, even if you do not make some public amends for what you have done to your trusting correspondent, and also to your confiding clientele that is learning to love you, and whom as our editor you are under implied obligation to protect, you might nevertheless in some early issue at least intimate, directly or indirectly, just how sorry you are: it would make us all feel better, I am sure.

Sincerely yours,

JOS. S. DALE.

Mt. Vernon, N. Y.

[Editor's note: The letter by Dr. Bomberger, in our Mid-July issue was sent to us marked for publication by the author himself.]

## Westminster Seminary from the Standpoint of a Liberal

*To the Editor of* CHRISTIANITY TODAY:

SIR: The title to this letter suggests to the reader, we suspect, an attitude to Westminster that is anything but friendly. How can a liberal look with favor on an institution born of ultra-conservatism? However strange it may seem, it is nevertheless true. This particular liberal does look with favor on Westminster Seminary and his feeling of friendliness is mingled with a fine respect and a considerable pride. And not the least of his reasons is the faith that makes him a liberal. He cannot reserve for himself the right to his own freedom in Christ and not respect proportionally others' rights to the same privilege. In that event he is not a liberal; he is just false to his faith.

The mark of a liberal, a Christian liberal, is not in anything theological. He may be strictly orthodox or weirdly heterodox. He may believe in the five points of the General Assembly's pronouncement of 1923 on which Westminster builds her apology, or he may believe in the whole theological background of the Auburn Affirmation which challenged that pronouncement. Theological belief does not enter into his type of liberalism. What makes him a liberal is his recognition of the sanctity of the Christian conscience, the sanctity of the Christian's relation to Christ, hence the Christian's right to the freedom which that relation implies. The Christian Minister's freedom of course is somewhat narrower, being

within the spirit and terms of the Westminster Confession of Faith and Catechisms; which, however, allow for freedom of conscience within the plain meaning of the Scriptures. This freedom is not only a common right, but its exercise is essential to vital religion. In a word, tolerance is the distinguishing mark of the Christian liberal.

The Christian liberal believes in an "inclusive church." He cannot do otherwise. He is bound by his faith not only to respect the faith of him who differs, but to encourage him who differs in preserving his spiritual integrity. The latter is the first essential of vital religion for it entrusts the soul's destiny to Christ, and, for that reason, the liberal refuses to interfere. This does not mean that the liberal will not persuade him who differs if he can. Not at all. It means that when all is said, his Christian duty lies not in compelling uniformity—no matter how, but in encouraging and honoring the registerings of the Christian conscience, the obedience of the mind and heart to the motions of the Spirit of the Christ within him.

When the movement to drive Dr. Fosdick from the pulpit of the First Church of New York City was under way, this liberal was offended. Not because he agreed theologically with Dr. Fosdick—he didn't—but because he recognized the right of the First Church of New York to invite whom it would to be its preacher; subject, of course, to the approval of the Presbytery. This was its constitutional right. He was still more offended, when, balked by the action of the New York Presbytery, the leaders proceeded to effect their purpose by extra-constitutional practice. The five points of the General Assembly's pronouncement of 1923 was not constitutional law, was not then, is not now, nor can it be until it is passed upon by a vote of the Presbyteries. It has no more force or meaning than a General Assembly's pronouncement on prohibition either of drink or of tobacco. Yet by that extra-constitutional method their end was accomplished: Dr. Fosdick was forced from his pulpit.

When in 1926 Princeton Seminary's troubles were aired before the Assembly and the minority in the Faculty and Board of Directors was given comfort by the appointment of the Thompson Committee, again this liberal was offended; not by the leaders who encompassed the undoing of Dr. Fosdick, but by their opponents. Here was a strange and sudden reversal of fortune. The offenders in the Fosdick case became in a trice the liberal's friends. Those whom he had opposed with all his heart in the Fosdick case, with all his heart in the Princeton case, he now supported.

The General Assembly's action in approving and executing the provisions of the Thompson Committee's Majority Report seemed to the liberal no less tyrannical, intolerant and unfair than its action in the Fosdick case. Moreover, if one can conceive such a thing as a traditional policy to which the Church may be presumed to adhere through the generations, then the General Assembly's action was inconsistent, at least its action in the Fosdick case and its action in the Princeton case were contradictory. Anyhow it created for the majority group in the Faculty and Board of Directors of Princeton Seminary an intolerable situation. It was a clear case of tyranny in that the upshot of the whole proceeding of disorganizing and reorganizing the governing power of the Seminary was deliberately to give to a rather small minority the power to rule, to over-ride the will of the majority. To a Presbyterian conscience, not to speak of a Christian conscience, that was a degree of tyranny which no self-respecting person either Presbyterian or Christian, could be reasonably expected to tolerate. The resignations of members of the Faculty which followed were not only amply justified but were splendidly, nobly right. All honor to those men I say, who went out from Princeton Seminary "not knowing whither." The world and the Church can ill afford to lose the savor and the grace of their action for it is by their faith and their example that the truth as it is in Jesus is best commended, most persuasively witnessed, most impressively and effectively defended. I do not know why their confreres in the common cause did not go out with them. I do not presume to enquire or pass judgment. I simply see the moral grandeur of *their* action who did go out, and praise God for His grace so abundantly manifested in their heroism.

ROBERT MARSHALL BLACKBURN.

[What Dr. Blackburn says about the tyranny, intolerance and unfairness of the General Assembly in its reorganization of Princeton Seminary warrants universal approval. Equally worthy of approval is what he says about the moral grandeur of the action of those members of the Faculty of Princeton Seminary who for conscience' sake went out "not knowing whither." But while it is a source of satisfaction to us to know that a man like Dr. Blackburn has a feeling of friendliness mingled with respect and pride for Westminster Seminary yet our satisfaction at the receipt of his letter was considerably diminished by the fact that it contained a number of representations with which we do not agree, some of which may be mentioned.

(1) We would not say that Westminster Seminary was born of ultra-conservatism or that it builds its apology on the five points of the General Assembly's pronouncement of 1923; rather we would say that it was born of consistent conservatism and that it builds its apology on the Westminster Standards, more broadly expressed on the Reformed Faith.

(2) We cannot agree that *what* a man believes is beside the point in determining whether or no he is a liberal; rather we regard it as the thing of central importance. If what makes a man a liberal is his recognition of "the sanctity of the Christian conscience, the sanctity of the Christian's relation to Christ, hence the Christian's right to the freedom which that relation implies," the Faculty and Trustees of Westminster Seminary are all thorough-going liberals. In fact it is because they are "liberals" in that sense of the word that Westminster Seminary was established.

(3) We cannot agree with Dr. Blackburn that there is any real parallel between the action of the General Assembly in ousting Dr. Fosdick from the First Presbyterian Church of New York and in ousting the old Board of Directors of Princeton Seminary, inasmuch as, judged by the Presbyterian Standards, Dr. Fosdick was ousted because of his heterodoxy whereas the Directors were ousted because of their orthodoxy. It seems to us that Dr. Blackburn is clearly wrong in maintaining that Dr. Fosdick was forced out by an extra-constitutional method. We cannot agree that the First Church of New York had the constitutional right to invite whom it would to be its preacher, subject only to the approval of the Presbytery. Is not the action of the Presbytery subject in turn to the approval of the General Assembly? Moreover we cannot agree that the Assembly pronouncement of 1923 "has no more force of meaning than a General Assembly's pronouncement on prohibition either of drink or tobacco" and that because the pronouncement of 1923 called attention to what was already a part of the constitutional law of the Church whereas there is nothing in the constitutional law of the Church "on prohibition either of drink or tobacco." We fully agree that nothing can be made a part of the constitutional law of the Church except by vote of the presbyteries, but as far as the "five points" are concerned it is more pertinent to remark, it seems to us, that nothing can be *removed from* the constitutional law of the Church except by vote of the presbyteries.—*The Editors.*]

*To the Editor of* CHRISTIANITY TODAY:

SIR: I have just received a copy of the second issue of CHRISTIANITY TODAY. I appreciate very much your having sent this along, as it has been my intention since I received your first issue to subscribe for it immediately, but being busy about many things, I overlooked it.

I might say I very much value your first issue and congratulate you heartily on the contents of it. Not only your own able editorial setting forth the reasons for the existence of your paper. I don't say justifying it, for it really needs no justification; most Conservatives, I should think really realize the need for such an organ. But also Dr. Machen's very incisive and brilliant article setting forth the situation in the Presbyterian Church in the U. S. So long as the position is kept before the people like this it cannot help having its effect. And Dr. Macartney's masterly address to the students of Westminster at its first commencement. All these make your first issue something to be valued and treasured; they came like a refreshing breeze on a sultry day, and are certainly very bracing. They make one feel that the old faith is still very much alive, also that the issues of the 1st of Galatians are still far from dead.

Being as it were on the outskirts of the field, it is very difficult to get the latest dispatches from the line of battle where the theological fight is raging the thickest.

We have been missing much information so dear to the hearts of many, as to how the great doctrines of our faith defy the onslaught of the Modernists and the political stratagems of nominal Conservatives.

It is unnecessary for me to say how much your articles have been missed during the few months of your silence. But as we expected, the guns of the "Old Contemptibles" were not long out of action and we rejoice that they have returned again to the fray with new vigor and energy.

May God pour out His richest blessing on yourself, your paper and your staff and give you much joy and success in your undertaking, is the prayer of your sympathetic supporter.

REV. JAMES A. MCFARLAND.

Banff, Alta., Canada.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I am greatly distressed over the troubles in your Church and sincerely hope you will not grow weary of fighting for priceless truth. A distinguished layman of our Church said to me lately, "The real trouble with Modernism is that is it *essentially dishonest.*" On its side also are ranged the natural heart and most of the newspapers—a powerful and menacing and I fear, most unscrupulous combination. But truth is mighty and will prevail—yet only God knows what distresses one must pass through before the victory comes and the enemies of the truth driven from the field.

Your friends in the South admire and applaud your brave and able stand for the faith once for all delivered to the Saints.

REV. H. TUCKER GRAHAM.

Florence, S. C.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I feel sure that God will bless your fair and courageous defence of His truth. I have greatly enjoyed each issue and it seems to me that you are very fair in every respect "holding the truth in love."

J. C. KREBS.

West Union, Iowa.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I want to thank you for May issue of CHRISTIANITY TODAY. I enclose check for year's subscription. Be sure to send June and July numbers as I want a complete file.

I greatly miss the *Princeton Theological Review.* Today is my seventy-fifth birthday. I have given my life to the Ministry in the Southern Methodist Church. Now I must look upon its destruction by Modernism. I am much pleased with your May issue. Continue to "fight the good fight of faith."

The consecration and moral courage of Presbyterians of Princeton, Philadelphia and Pittsburgh is refreshing and helpful. The Ministry of today gives little evidence of these great virtues.

REV. N. G. AUGUSTUS.

Pontatac, Miss.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I do not know what is the present size of the subscription list to CHRISTIANITY TODAY but it is certain that it is far from what it will be when the exact nature of its service to evangelical Christianity becomes more apparent. I fancy that many of the church leaders have waited, even as I, to see if the tone of the magazine was to be what we expected, fearless and fair, wholesome and constructive. I am starting an advertisement and a subscription list in our church next Sunday morning.

It must be tremendously hard to produce a balanced publication. I am in prayer that you may be constantly led to print only those matters which will definitely advance the cause, and permit me to say that I think you have been remarkably guided to date. I like the spirit of fairness which recognizes the worth of a letter like Mr. W. D. Murray's while bending not one whit to the misinformation which determines his bias. It is easy to print the letters of Mr. McGill and Mr. McAlpine, it takes grace to print the missive of Dr. Bomberger. The question pages are of intensely interesting nature, they are valuable which is better. Attention to the comment of *The Catholic Standard and Times* is worth far more than the price of the magazine for the year five times over. The editorials so far have been more than good, they are both courteous and courageous, a rare combination. The book reviews are all that could be desired. I am glad that one publication has been fair to Dr. Jones and at the same time exposed many of his fallacies, his intellectual impasse. The News of the Church will remain of high order if it continues to omit the customary paradings of the leaders of individual churches. A magazine of reference to the exact status of the Barnhouse case makes prominent a real service you are prepared to do for the church as a whole, and the review of the judgment of Great Britain's supreme judicatory in the too little known "Saltsprings Case" is a service of similar nature. As they say in the dinner clubs, "More power to you!"

We shall be much in prayer for the management of CHRISTIANITY TODAY.

Yours in Him,

WALTER VAIL WATSON.

Stanley, N. Y.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I want to express my appreciation of your splendid paper, CHRISTIANITY TODAY.

I believe it is going to have a large following in the Southern Church. On every hand I hear expressions of appreciation and praise. Of course, you may expect to get knocks from such men as those whose letters you published in the Mid-July issue.

It is a wonder to me that these men can in any spirit of honesty call themselves conservative when their whole outlook is contrary to the things for which you are fighting. It may be that, under God, your paper is going to be the rallying point for conservative Presbyterian faith, north and south.

You may be sure of my interest and prayers. With best wishes, I am

Sincerely,

ALBERT SIDNEY JOHNSON.

Charlotte, N. C.

*To the Editor of* CHRISTIANITY TODAY:

SIR: Thank you for your kindness in sending me the first two issues of CHRISTIANITY TODAY. I read the copies carefully and I am well pleased to see true Christianity defended. I trust that your publication will always uphold Christ's teachings.

To express my whole-hearted support of your project I am enclosing the names and addresses of seventeen people who wish to become subscribers to CHRISTIANITY TODAY; these are members of my congregation.

By keeping the congregation after a service and explaining the viewpoint and content of your publication I had no difficulty in enlisting their sympathy. I hope that you will find a similar support in other ministers, so that CHRISTIANITY TODAY will reach many people.

I am enclosing a check of seventeen dollars ($17.00) to cover the cost of the subscriptions; these are to begin with issue No. 3.

Sincerely yours,

EMIL HOLZHAUSER.

Steamboat Rock, Iowa.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I am glad you all around Westminster are carrying on for the dear Princeton that was. But may I suggest that it will be a monstrous wrong if the faithful and conservative men in your church do not fight to the very limit of every resource you have, in the church, and before the civil courts, to save the Princeton name, tradition and property for the purposes of its founding? A grim fight for Princeton will do much to awaken the slumbering masses of your church, and to retrieve Princeton to the evangelical cause.

May God bless and strengthen you in the noble work you are maintaining.

REV. M. D. NEWTON.

Hemp, N. C.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I have just received Vol. 1, No. 2, of your fine Journal, and I am enclosing you my check for $1.00 and desire that you send me Vol. 1, No. 1, also, as I do not wish to miss a single issue of your excellent defense of the "faith which was once for all delivered unto the saints."

I am not a Presbyterian, but I want to encourage you in your good fight. The Lord has many times "seven thousand" who have not bowed the knee to Baal, and who are His minute men in every community, watching Satan's agents, the Modernists, who would destroy Christianity if they could.

I congratulate you on the launching of this new Journal to fight the battle for the old faith. The final victory is certain. Our prayers will be with you. Hold the fort till He comes.

Sincerely yours in His name,

W. H. MEREDITH.

Poplar Bluff, Mo.

# News of the Church

## Organic Union

### Conference with Methodist Episcopal Church

THE Department of Church Cooperation and Union of the Presbyterian Church in the U. S. A. has continued, as directed by the last Assembly, negotiations with official representatives of the Methodist Episcopal Church. An informal conference was held Tuesday morning, June 10, at Atlantic City. The representatives of the Presbyterian Department of Church Cooperation and Union who attended were: Dr. J. Ross Stevenson, chairman; Dr. Lewis S. Mudge, secretary; Dr. William P. Merrill; Dr. Joseph A. Vance; and Mr. Holmes Forsyth. Dr. Stevenson presided as chairman, and Dr. Antrim of the Methodist Church acted as secretary.

After extended consideration it was voted unanimously to call a joint conference of the Presbyterian Department and of the Committee of the Methodist Episcopal Church for Thursday, March 5, 1931, 2 o'clock, at the Benjamin Franklin Hotel, Philadelphia. It was further agreed that the secretary of the informal conference, Dr. Antrim, should notify the chairman of the committees appointed at the conference held in January, 1929, that reports from their committees would be expected at this conference. It was further requested that these reports be in the hands of the members of the Presbyterian Department and of the Methodist Committee by March 5. The chairmen referred to are: Bishop McDowell of the Committee on Doctrine and Polity, Dr. Swearingen of the Committee on Administration and Trusts.

### Conference on Christian Morality

On invitation of a Commission of the Protestant Episcopal Church, a conference was convened in New York City October 4, 1929, with official representatives of the Methodist Episcopal Church, the Methodist Episcopal Church South, the Presbyterian Church in the U. S. A., and the Presbyterian Church in the U. S. The chairman of said Commission reported that the General Convention of the Protestant Episcopal Church had appointed the Commission to confer with the other representatives to make an active study of Christian morality, looking towards organic Union. After general discussion each commission represented was requested to make a study of the historical position of its particular communion on the following subjects and report at a subsequent meeting:

1—The relation between Church and State.

2—The authority of the Church on moral and social questions and the discipline with which it should be enforced.

3—The following particular questions on which the communion may have made deliverances:

(a) Family, marriage and divorce.
(b) International relations.
(c) Racial relations.
(d) Economic and industrial relations.
(e) Sumptuary legislation.
(f) Law observance.
(g) Proper observance of the Lord's Day.
(h) Moral and religious instruction of youth.

4—How far our divisions are due to differences on moral and social problems.

Each Commission was requested to bring to the next joint meeting of these commissions a statement of the action of his particular communion on these matters. It was voted to hold the next joint meeting of these commissions a Atlantic City, New Jersey, on June 10 and 11. The meeting was held as scheduled. The Rt. Rev. Edward L. Parsons, of the Protestant Episcopal Church, Bishop of California, was elected chairman, and the secretaries of the three Commissions were elected as triumvirate of secretaries for the Commission:

The Rev. Dr. H. E. Woolever, of the Methodist Church.

The Rev. Dr. L. S. Mudge, of the Presbyterian Church.

The Rev. Dr. R. F. Humphries, of the Protestant Episcopal Church.

Upon the request of the two other secretaries Dr. Humphries consented to take and prepare the minutes.

There were present the following named delegates:

From the Methodist Church:

Bishop F. D. Leete, D.D., LL.D., Bishop Herbert Welch, D.D., LL.D., Rev. John H. Race, D.D., LL.D., Rev. Eugene M. Antrim, D.D., Dr. F. A. Mueller, Dr. Frank A. Horne, Prof. James A. James, Rev. Harry Earl Woolever, D. D.

From the Presbyterian Church:

Rev. J. Ross Stevenson, D.D., LL.D., Rev. Lewis Seymour Mudge, D.D., LL.D., Rev. William P. Merrill, D.D., Rev. Joseph A. Vance, D.D., LL.D., Mr. Holmes Forsyth.

From the Episcopal Church:

Bishop Edward L. Parsons, D.D., Bishop Wilson R. Stearly, D.D., Rev. George F. Dudley, D.D., Rev. Romilly F. Humphries, D.D., General Charles M. Clement, Hon. George F. Henry, Mr. W. L. Balthis.

The joint conference reviewed and discussed the topics assigned for study. General discussion ensued. The conference finally adopted official findings as follows:

"The Conference puts on record its deep gratitude to Our Heavenly Father for the spirit of fellowship which has so conspicuously dominated the entire meeting. We thank Him for the opportunity afforded us to express our common faith in the Lord Jesus Christ, and for the increasing realization of the harmony in the efforts of our several Communions to deal with the problems of the social and moral application of Our Lord's teaching.

"In the matters coming before us for consideration we find ourselves and the Communions we represent in substantial agreement in their formal pronouncements.

"1. So far as other than theological and ecclesiastical facts were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity.

"2. We find complete agreement upon the importance of the principle of the separation of Church and State as guaranteed in the Constitution of the United States. With emphasis differing somewhat in our three bodies upon the values attached to the various expressions of social and moral ideals, we find the common conviction that the Church of Christ has a definite responsibility not only to guide the conscience of individual Christians, but also to infuse through society the principles of God's will as revealed in Jesus Christ. Utterances of the highest representative bodies in our three Communions reveal, however, the equally certain conviction that the function of the Church is not to govern or to seek to govern political action, but to further the influence of Christian principles in society.

"3. Our three Communions are as one in recognizing the authority of the Church to back and guide the individual in the development of his Christian life and to exercise discipline in cases of violation of the fundamental precepts of that life. We find, however, that in all three Communions the tendency is obvious to substitute for such disciplinary methods as culminate in excommunication, the methods of love, persuasion and voluntary penance as being more consonant with Our Lord's teaching.

"4. In comparing the pronouncements or customary attitudes of our Communions upon some of the more important moral questions of the day

"(a) We discover an entire unanimity of judgment upon the importance of the Christian home and the meaning of Christian marriage as the life long union of a man and woman. We discover likewise complete agreement upon the evil of divorce, and that all are humbly and seriously striving to find the mind of Christ and to follow it in legislation upon this serious matter.

"(b) In regard to international peace all our Communions have made pronouncements concerning its importance to mankind. All have proclaimed the necessity of a law governed world, an international order which would express the common interests of humanity for the realization of the Kingdom of God upon earth. All are agreed in the desire to find a substitute for war in the settlement of international controversies.

"(c) In racial relations while our Communions have found it necessary to deal with

the situations which face them at home and abroad in many different ways, all have consistently acted upon the principle that all races are one in the sight of God and all constitute together His family.

"(d) Our three Communions have taken action from meeting to meeting of their highest representative bodies upon industrial and economic evils and ideals. All such pronouncements recognize the duty of Christians to apply the teaching of Christ to industrial and economic conditions. All find the basis of that teaching in love and fellowship, and believe that the practical application of it in society leads to the achievement of the Kingdom of God through the gradual creation of a cooperative soci: order.

"(e) In educational matters we find three principles of action accepted by all. 1. The basis and the crown of all education is religion. 2. Accepting the separation of Church and State our Communions are agreed, whether by official action or by common consent, to accept with it the necessity of a certain secularization of public education. They agree that their contribution to education must be largely in the field of bringing religion into the public schools and colleges by every means that may be open; and 3. finally all support and further the work of Church Schools and Colleges, finding in them the most considerable sources of supply for the ministry and other Church workers, regarding them not as substitute for the public educational system, but as supplements.

"Such are the findings of a Conference which will be memorable in the minds of those who took part in it. We refer them now to our several Communions, humbly praying that Our Heavenly Father may bless these our efforts to the end that they may be counted some contribution towards the achievement of that organic Unity for which Our Lord prayed."

HERBERT WELCH,
Chairman Methodist Episcopal Commission.

J. ROSS STEVENSON,
Chairman Presbyterian Commission.

EDWARD L. PARSONS,
Chairman Protestant Episcopal Commission.

## First Woman Elder

ON Saturday, May 31st, Dr. Kerr, as Moderator of the 142nd General Assembly, made the constitutional declaration that overture "B," permitting the election of women as Elders, having received a majority of Presbyterial votes, was now a part of the constitution of the Church.

On Monday evening, May 2nd, the congregation of the Wauwatosa Presbyterian Church, Wauwatosa, Wisconsin, met to fill a vacancy in the session. It elected as Elder, by a unanimous vote, Miss Sarah E. Dickson, the church's director of religious education. She has been a member of the Presbyterian Church for thirty years, having joined the 41st St. church of Chicago under Dr. C. B. McAfee. She has engaged in full-time Christian service for twenty-five years, and has held a number of important posts in various churches. In 1925 she was ordained as a deaconess. It is said that it is highly probable that Miss Dickson will be a commissioner to the next Assembly.

## League of Evangelical Students

THE League of Evangelical Students is a student movement which faithfully and earnestly protests against the perversions of the gospel, manifest in so many American student organizations. The alarming increase of unevangelical influences in theological seminaries occasioned the formation of the League, in 1925. Subsequent revelations regarding other institutions of higher education increased the necessity of such an organization, until now, in the face of definite opposition, and in spite of hostile organizations, thirty-three Chapters and Branches, located in as many different schools and numbering eleven hundred students, in three Bible Schools, eleven theological seminaries, and nineteen colleges and universities, stretching from coast to coast, comprise the membership of this five-year old student project.

Ashland College, Lafayette College, University of Washington, and Wilson College are schools where new Chapters have been formed during the last school year. It is of particular note that one of the most active groups is that at Wilson—a strong Presbyterian college for women. Another faithful Branch is at Westminster Theological Seminary, Philadelphia. The other schools having League units are: Austin Theological Seminary, University of British Columbia, John E. Brown College, Bucknell University, University of California (Berkeley), Calvin College, Calvin Theological Seminary, Central College, Cleveland Bible Institute, Columbia Bible College, Eastern Baptist Theological Seminary, Evangelical Theological College, Hampden-Sydney College, Harvard University, Lehigh University, Marion College, Moody Bible Institute, Muskingum College, Northern Baptist Theological Seminary, Oberlin College, University of Pennsylvania, Philadelphia General Hospital (Nurses' Home), Princeton Theological Seminary, Reformed Episcopal Seminary, Reformed Presbyterian Theological Seminary, State College of New York, Western Theological Seminary, Xenia Theological Seminary.

The purpose of the League is expressed in its Constitution, as follows: "The purpose of this league shall be to bear united witness to the faith of its members in the whole Bible as the inspired Word of God; to interest other students in the work of the Gospel Ministry; to have fellowship one with another; and to present to students evidences of the truths of evangelical Christianity."

The purpose is everywhere the same, while its out-working varies with the different schools. But in each case the League's peculiar contribution to student religious life is its uncompromising declaration of the infinite worth and validity of the faith once for all delivered, the revelation of the gospel of the grace of God. The League is set against all attempts to becloud the spiritual issues confronting Christendom; against all efforts to minimize the centrality of the person and work of Christ, the place of the Word of God in Christian thinking and living; and against every attack on the supernatural and historic character of Christianity. It avows, without apology, its essential purpose as being the "defense and propagation" of the evangelical faith. The League is firmly committed to the position that the "truth is in order to holiness," and that any work done in the name of Christianity among students must conform to the truth and doctrine of Scripture. This it does because it believes that student America seeks an intelligent faith in God and Christ, and is entitled to know that there is such a thing as a living, pulsating faith in the Bible in this day.

With such beliefs, the League seeks to reach students, banding together those who cherish it; proclaiming it to those who do not know it; and attempting to assist those who have serious and grave doubts concerning it, to a fuller understanding of Christian things.

To accomplish its aims the League fosters local groups on college, seminary, and Bible school campuses, in which study of the Scriptures, prayer, and fellowship are actively engaged in. Besides this, every group, being independent in its own peculiar sphere of activities, conducts a number of various types of Christian service.

Regional conferences of Chapters, and annual national conferences are held, at which outstanding biblical expositors and speakers proclaim the Word. The influence of the movement is extended by the publication of its magazine the *Evangelical Student*. It seeks to develop the thought life of the student by means of clearly presented treatises on evangelical doctrine and teaching. In its columns various forms of writing appear: apologetic, devotional, and missionary. Spiritual problems of paramount importance are dealt with by scholarly pens in a fair yet sympathetic fashion. The magazine's usefulness is enhanced by the distribution of other types of printed literature, all with the aim of confirming the faith of the student and strengthening it, or engaging his attention with those deep truths of God whose acceptance has meant so much to genuine Christian study throughout the centuries.

Control of this organization is vested with the students, who have as advisors a group of scholarly, aggressively conservative men. Recently the League has been interesting other men in this branch of the work with the view of incorporating them as a Board of Trustees. The League hopes eventually to reach out and enlarge its activity among students by the establishing of a summer conference, an "evangelical Northfield" as one advisor recently called it.

The League is interdenominational, without

being undenominational or non-denominational. Its chief stress is doctrinal, the presentation of the gospel in a lucid, consistent, and concise manner, based upon God's Word as the only infallible rule of faith and practice. It is missionary, especially seeking to make effective the message which it endeavors to set forth, believing that first of all true missionary effort must begin with a personal knowledge of the gospel—what it is, whence it is—before it can be properly given to those who have never known of Christ. In short, in this point, it is what the Volunteer movement was formerly.

That there is need for such a venture, few evangelicals question. Of seventy schools visited by the General Secretary in two extended trips through schools in the Central, Eastern, and Southern States, only forty had any unmistakable evangelical testimony, whether of the League or any other organization. In these colleges or seminaries, other national student movements had either snapped the life nerve of spirituality, or drugged the campus religious leaders by erroneous views of the gospel. In nearly every case, however, there were individuals who were longing for some national or local fellowship, some group with a firm presentation of spiritual truth—but they had found none. To them the League was sent of the Lord—and yet so many felt their lone struggle so keenly that they deemed to continue old affiliations was best. The very thought of the position of such students challenges the League. Sad indeed were the observations of students bereft of any vital faith, struggling with vital questions, with but one view of the Scriptures and of their teachings given them, and that the modernist view. Even students who were bitterly opposed to historic Christianity felt the injustice of such one-sidedness, and were forced to confess the utter lack of convictions of anything approaching surety either of spiritual knowledge or salvation, in their own lives. And worse still was the sight of students courting movements whose whole tendencies were thoroughly liberal and modernistic. With death-like tenacity they clung to these organizations which were utterly opposed to biblical Christianity. They seemed unaware of the tragedy and inconsistency of their action for the soul-welfare of those with whom they disagreed theologically! But their very demeanor indicated that those trained in an atmosphere of liberal thinking rather than being aroused in mind and heart to the truth of the gospel, had rather made the liberal imprint. Surrender of faithfulness to the person of Christ has been the result; a surrender to the pacifistic, palliating attitude so characteristic of modern religious "liberalism."

But students will not always be content with such solutions to their questions concerning life. Let them have a vital faith, whose message is from God Himself; let them have the truth as it is in Jesus, with all the confirming evidences of the Holy Spirit, and they will soon take their place in the life of the Church, by God's grace, leading her to that place for which pious souls have long sought—the awakening in this age, of New Testament thought and life. Here then is a task for the League, no easy task, no simple work. "A great door and effectual is opened to it, but there are many adversaries." Fiercest among the foes are the teachers and leaders who lend sanctity and authority to unbiblical views by their approval. The League has met these men who frequently vociferously cry their Christianity, but to the League has been committed the task of making known the true nature of the gospel to students. Its work is not independent of that done by other earnest Christian students. But its own peculiar task is not being accomplished by any other national movement among students.

Christian friends can help the League by their prayers and gifts.

The General Secretary, William J. Jones, will gladly send literature and information, if addressed at Box 455, Wheaton, Illinois.

## International Council of Religious Education

EIGHT years ago, in Kansas City, Mo., the International Sunday School Association and the Sunday School Council of Evangelical Denominations united to form the "International Council of Religious Education."

The old International Sunday School Association was a broadly democratic body, founded chiefly on state, provincial, county, and district organization, with state representatives gathered in conventions for inspiration and legislation, and with an executive and other interim committees. The Sunday School Council of Evangelical Denominations was an organization of denominational Sunday-school and other educational leaders, officers of denominational boards, co-operating in an agency for the promotion of the educational work of the affiliated denominations.

The new organization, the International Council of Religious Education, is primarily an interdenominational agency as such, in which the chief factors are the boards of religious, or Christian, education, by whatever title they are known, representing the co-operating denominations. Under this plan it is held that "state councils should be so organized and under such leadership as to be effective auxiliaries of the International Council," in order to receive recognition "as accredited auxiliaries of the International Council," and some have been thus designated.

The Council sponsored a convention in Toronto, Ontario, from June 23rd to 29th, 1930, which was attended by many persons from the United States, Canada and other countries. Two outstanding facts appeared in connection with the convention: (1) the fact that Modernists are in practically complete control of the machinery of the formerly great Sunday School organization, and (2) that the large denominational publishing houses have a distinctly deciding voice in the affairs of the Council.

Fears that Modernists were to rule the new organization began to be widespread when, after the Kansas City Convention the Council decided to use the name "Religious" instead of "Christian" in its official title. Events since that time, including the Toronto Convention, have not served to dissipate those fears.

The Convention was expertly organized, and efficiently divided for the study of the Council's program, but did not emphasize or stress in any distinctive manner, the great truths and doctrines which must form the substance of Christian education if it is to be truly Christian. The representative of the *Sunday School Times* reported that, "So much was included in, and projected by, this many-sided, remarkably well-organized and far-reaching convention, that the main purposes and methods of the International Council are seen to represent a vast area of intensive and extensive activity. Some delegates who have had much convention experience expressed a most natural concern over the highly technical weight of the program, and absence of any memorable emphasis on the Bible as the Word of God, on such subjects as the new birth; the resurrection; the salvation of the lost; the substitutionary atonement; and the work of the Holy Spirit. The program was indeed that of an educational convention, to a large degree necessarily technical. But what is to be the *material* of Christion education under the Council is a rightful question that many will ask."

At the same time that the International Council's Convention was meeting, there were being held two gatherings of young people under its auspices. The reports from these conferences are of such far-reaching significance, that we are quoting at some length portions of the report thereon given by Frederick J. Gielow, Jr., in *The Christian Standard*. Mr. Gielow reports as follows:

"The Christian Youth Council of North America met at Knox College, June 23-27, and their meeting was followed by a much larger assembly in the Christian Youth Conference of North America at the Trinity United Church of Canada, June 27-29. At the Saturday night meeting the young people met in joint session with the International Council, brought messages from their conference to the convention, and listened to an inspiring address by Daniel Poling, head of the Christian Endeavor movement.

"The membership of the Christian Youth Council was made up of young people from forty-two Protestant denominations, the National Council of the Y. M. C. A., the National Board of the Y. W. C. A., the International Council of Christian Endeavor, and many State and provincial religious education councils. It was proposed to limit the attendance of this preliminary meeting to 150, but the number actually participating exceeded the 200 mark. Nevertheless, the representatives were carefully delegated, and no one except authorized representatives of the adult leadership, was permitted to sit in their sessions with them. The meetings of the Conference, however, were open

to the adults, but all over twenty-four years of age were required to meet in a separate group of their own while deliberating over the proposals of the council.

"A fourfold purpose for this gathering of youth was given as follows: 1. To afford opportunity for representative Christian youth to meet in a deliberative body, to face, think through, work out and approve definite constructive proposals regarding the major issues facing Christian young people today. 2. To consider and adopt major goals for a united program for the years following the convention. 3. To consider the detailed expression of these major goals; *i. e.*, the avenues along which educational effort and promotional enterprise should be carried out. 4. To plan how these may actually become a part of the working, on-going program of the various youth agencies of North America; *i. e.*, to see how the findings of the youth convention can be made the vital issue in the program of all Christian young people's organizations.

"The Youth Council meetings were followed by a *mass assembly* in the Christian Youth Conference, attendance at which was open to all Christian young people. They examined the reports of the Youth Council, being divided into twenty-four small sections for this purpose. A summary of their findings will later be made and published. These findings are supposed to guide the future program of Christian young people's organizations.

"The observations here made are made upon the findings of the Youth Council of two hundred, and not upon the conclusions of the larger meeting (supposedly two thousand) of the Youth Conference, whose conclusions are not yet available.

"At the closing session on Sunday afternoon, June 29, there was held what was called 'The Signing of the Pact.' This was an agreement, and in fact a solemn commitment of the delegates to the common objectives agreed upon in the conference. There was an official and formal signing of the scroll, and an effort to have an impressiveness about it similar to that about the signing of the Pact of Paris. Each agency of young people represented was officially represented by a young person and an adult who signed the scroll committing such agency to the program proposed by this convention.

"It is of special interest, therefore, that the proposals of this Youth Convention be given careful consideration, both by adults and by the young people who were not present, but whose religious program will be touched by the endeavor of this organization to guide or mold the policy, attitudes and convictions of members in the participating organizations. This includes the Sunday schools of the denominations cooperating with the International Council, the Y. M. C. A., the Y. W. C. A., and the Christian Endeavor societies.

"Six major themes were considered as follows: 1. Jesus Christ—a deeper grasp of His ideals and personal power. 2. Christian conduct—to find and practice the Christian solution to the problems of life. 3. Worship and prayer—a fellowship of deeper experience in the values of worship and prayer. 4. Other youth—an extension of Jesus' ideals, by youth, to other youths everywhere. 5. Christian unity—an enlistment of youth in world efforts towards a unity of Christians. 6. A Christian society—an application of Jesus' teaching to social and economic life.

"There was an outer appearance of great conservatism in the report on 'Jesus Christ—a deeper grasp of His ideals and personal power.' But an analysis of the findings of this group reveals that their attitude toward Jesus, interpretation of His divinity and person, and, in fact, all of their findings, were such as might be readily welcomed by a conference of Unitarian young people. It was this report that drew forth the praise and congratulations of certain adults for what it omitted as well as for what it included.

"The adult section in the Youth Conference had the advantage of including among their number the adult counselor of the young people's group that formulated these findings. He explained the background and processes by which the young people came to the conclusions embodied in their report, and it is this understanding of what lies behind the report that makes the significance of the report more clear.

"*First,* they stated that religion seeks to discover the meaning of life, and they were concerned with understanding Jesus' interpretation of life. *Second,* they declared their conviction that Jesus gave some essential principles of human nature which abide amid the vicissitudes of social and economic conditions. For this reason it is important to ascertain the abiding principles given by Jesus. They were not so much concerned about method as about an understanding of Jesus and His view of religion.

"The first recommendation of this group embodied the following: 1. Since the beginning of Christianity, men and women who have come to know Jesus have found in Him a progressive religious life; *i. e.*, in their own day and time, they have found in Him an answer to their growing needs. 2. As a motivating power in their lives He has called them to the adventure of Christian living. He has inspired and challenged them both in their individual and social life. 3. Jesus today still grips persons as He always has done. 4. His religion will be propagated by the following program:

"(1) Sharing Christian living through personal example and contact with such enthusiasm that others will have the desire to follow Christ. (2) Greater emphasis upon the life and teachings of Jesus in Sunday school and young people's materials. (It should be noted that Jesus is to be studied just as any other historic person is studied.) (3) More encouragement and opportunities for independent and progressive thinking. (4) Wider types of programs that make Jesus central.

"The second recommendation pertained to the approach to the study of the life and teachings of Jesus. It was stated that the best approach is through a study of Jesus as a great religious leader. To do this, they declared, it is necessary to regard Him as any other historic figure, bearing in mind that religion was His province, and believing that His principles would stand any test. The reason given for this approach was that any other would make Christ too remote from human life.

"In answer to the question, 'What effect this approach has on the infallibility of Jesus?' they replied: 'We think that the best approach is not to express the infallibility of Jesus, but we do believe, however, that if one comes to understand the teachings of Jesus, he will find in Him the way of truth and life, and in this consists His infallibility.' The approach would be to Jesus as a man, with authority in the field of religion similar to that wielded by Plato and Aristotle in the field of politics and government or Shakespeare in drama. His divinity, it was later indicated in a statement of the processes undergone in formulating the findings, *was His grasp as a man on God.* The question of His deity was omitted and avoided, as well as the question of divine inspiration of the Scriptures, *the incarnation of God in Jesus,* the atonement, the resurrection, immortality, the virgin birth, etc.

"It was definitely indicated that Jesus Christ was not regarded as God on earth (*Immanuel*). As God revealed Himself previously in nature, in the history of the Jewish nation, and then in the conscience of human beings known as prophets, so He eventually manifested Himself in the vision of God which Jesus, the man, possessed. Through the man Jesus, then, we would get a glimpse of God.

"This position was rationalized in the following manner: 'We must be careful in stating the divinity of Jesus, so that it is intelligent rather than dogmatic, lest it be a stumbling-block!'

"In answer to the question, 'Did they see Jesus as more than a divine man?' the reply was given: 'The difference in point of view is only a matter of words! It is enough that they got a vision of God in Jesus! They entered into as good an appreciation of the divinity of Christ as may be expected of their age.'

"The sources available for a study of the life and teaching of Jesus included: 1. His historical background. 2. The synoptic Gospels. 3. The Epistles of John's Gospel. 4. The Christian experience through the ages, evidently as reflected in the history of the church.

"The third recommendation . . . pertains to the elements of the personality of Jesus which the Youth Council wished to emphasize, including three items: 1. *His individual character:* sincerity, stability, courage and nobility and intensity of purpose. 2. *His attitudes toward man:* His humanness, graciousness, faith in and love for humanity, and the versatility of His friendship. 3. *His sense of God.*

"Recommendation four mentioned Jesus as a teacher with a philosophy of life including

an ideal of personal and social life as well as of His relation to God. This latter point was indicated as the focal point of Jesus' teachings, His source of power and the inspiration of His teachings concerning individuals and society. Two points were mentioned regarding Jesus' relation to God: 1. Jesus always viewed life in terms of God. 2. In living, Jesus embodied the godlike life in such a way that men have found in Him the greatest vision of God.

"The members of this group were asked by the members of the commission on worship whether worship should be given to Jesus. It was the opinion of this group that worship should be directed only to God, and to God which we see in Jesus. This, they affirmed, is the same God who manifests Himself through nature, history, and human conscience, but through Jesus we get the highest conception of God.

"Members of the commission on other youth manifested a dislike for the terms 'missions' and 'evangelism.' They preferred to get away from the thought that the heathen are to be converted, and went so far as to declare that perhaps a better contribution to the religious life of other peoples might be made through revivifying their native and indigenous religions, and that possibly the ideals expressed in their religions might even serve to revivify our particular type of religion. In this way they could share the religious experience with pagan cults.

"The technic of the Council was indicated in the following statement: 1. The leaders of the groups merely listened to youth reveal themselves, and then integrated their findings for them. 2. No adult dominance was permitted. 3. The unprejudiced mind of youth was expressed (a rather unusual claim to be accepted by any intelligent person).

"Several items insisted on coming to the writer's attention as he sat in these various sessions. I could not help but note the accuracy and care in the use of modern orthodox terminology; *i. e.,* the accepted terminology of so-called 'advanced' educators. The careful avoidance of older terminology and methods as well was obvious.

"Another item pertained to the sharing of experience. This must have included the experience of their guides, leaders and others who reflected the point of view indicated throughout the reports of all the commissions. But most interesting was that type of religious experience which they refused to, or failed to, share. Was this predetermined by their college training, their church training or the influence of their council leaders and guides?

"I could not help but note the appeal of that phrase, 'sharing experience,' to the altruistic tendency of the age period included in the conference.

"It is also obvious that criticism from the floor could easily be blocked by the absence of expert guidance on the part of leaders who hold a more conservative point of view in religion, as well as by the pressure of liberal opinions which are made to hold authority for youth, even though not so admitted. The narrowness of the approach is further indicated in the request for 'approved' literature, thus avoiding propaganda and benefiting by substantial views! Naturally this approved literature will all be from the one point of view, so-called liberalism. What an interesting development in liberal Protestantism of a camouflaged form of the *index expurgatorius!* The psychology behind the whole business is exceedingly interesting."

With reference to the second outstanding and significant fact regarding the Toronto Convention, it is to be remembered that when the two bodies were merged in 1922, it was intended that the new unit would be representative of both the former organizations. The old International Sunday School Association was a voluntary affiliation of Christian people, many of them leading Christian business-men, that had been, under the great leadership of the late Marion Lawrance, instrumental in bringing the Bible-school movement to a high degree of development. The Sunday-School Council was an organization of professional workers representative of the denominational publishing houses.

Ever since that "merger" there has been a growing conviction upon the part of many observers that (1) the agreement whereby there was to be an equal representation of the general nondenominational type and of the purely denominational type would not be carried out; (2) this would result in a body purely denominational in spirit and controlled by the denominational publishers for their own interests; and (3) the highly professional nature of the organization would carry it away from the rank and file of Bible-school workers.

That these fears have been far from groundless is shown in the fact that only denominational publishing houses were allowed space or recognized at the Convention, although there was ample space for all.

It would be a mistake to suppose that the convention would have any business influence upon the organization. The Executive Committee is created largely by the denominational officials, a minority being chosen by state councils. The Executive Committee, meeting in Chicago in February, actually took care that the nominating committee of the Toronto Convention should be appointed by the committee's own Board of Trustees! Quietly but efficiently, this group is building up an organization that shall be self-perpetuating, and in a position to dominate the religious education and the Sunday-school literature of Protestant America. Highly significant in this connection is the statement of General Secretary Magill, who reported that "during the past four years five different corporations have been brought into close co-operative relationship, and the General Secretary of the International Council is the corporate secretary of each. These are: (1) The International Council of Religious Education, operating under a charter granted by Congress; (2) The International Association of Daily Vacation Bible Schools, incorporated under the laws of New York; (3) the International Training School for Sunday School Leaders (Conference Point on Lake Geneva), incorporated under the laws of Wisconsin; (4) the Religious Education Foundation, chartered by special act of the New York legislature; (5) the World's Sunday School Association, operating under a charter granted by the District of Columbia. The governing bodies of these five corporations constitute an interlocking directorate, thus insuring effective co-operation, and at the same time preserving specialization and individual initiative in the development and support of the expanding program of Christian religious education."

The Improved Uniform Lessons, which are used, by preference, in various departments of more than seventy-five percent of the Sunday-schools of North America, received scant consideration at the Convention, although their wide usefulness and their pre-eminent fitness to meet the Bible study and life problem needs of such a large majority of the Sunday-schools abundantly merit the appreciative and soundly constructive attention of all who have the needs of the Sunday-school at heart.

It was evident at the Convention that due to the smaller attendance than had been expected, and to other factors, those in control were beginning to have some realization that they were out of touch with the rank and file of believing people, and that they did not have the strength they supposed themselves to possess.

Two of the elements of weakness in the movement are summarized as follows, by Mr. Edwin R. Errett, also writing in the *Christian Standard:*

"The first and less important one is the lack of definiteness in the program. So enamored are these gentlemen of the theory that every piece of education must grow out of experience that they can not or will not develop a plan or program that is definite enough for the rank and file to understand and follow, and hence they are altogether out of touch with the life and experience of the people and fail to give the leadership the people expect.

"The second element of weakness is the fact that, despite all their talk against a content-centered curriculum, it becomes increasingly manifest that the majority of these leaders have just that. They have a certain gospel they wish to put into the minds of the pupils, children, young people and adults. The weakness lies in the fact that this gospel, this content, is not the revelation of God in His Son and in His Word; it is not a message of divine authority. It is the social gospel. Whether they like it or not, they can not arouse the great membership of the churches, the teachers and officers of the church schools, with the social gospel; with anything, indeed, but the gospel of Jesus, the Son of God, who died to redeem sinners."

More significant news regarding the influence of Modernism in Sunday School work throughout the world will appear in an early issue of CHRISTIANITY TODAY.

## The Situation in Malta

THE island of Malta, with the smaller island of Gozo, has a civil population of nearly a quarter of a million people. It was annexed to the British Crown in 1814, and after having been governed as a Crown Colony was granted a constitution in 1921. It has a British Governor, a legislature of two Chambers (elected under Proportional Representation), and an Executive Council. The election of 1927 resulted in the return to power of the Constitutional Party, who are allied to the Labour Party and opposed by the Nationalist Party. The Prime Minister is Lord Strickland (himself a Roman Catholic and of Maltese birth) and the British Governor is Sir John du Cane.

The Maltese people are Roman Catholic, and it was reported by a Royal Commission in 1912 that the Roman Church held about one-third of the real estate of the colony. The proportion of priests to the civil population is said to be greater than in any other community in the world.

In the constitution is contained a clause relating to Religious Toleration as follows:—

(1) "All persons in Malta shall have full liberty of conscience and the free exercise of their respective modes of religious worship.

(2) "No person shall be subjected to any disability or excluded from holding any office by reason of his religious profession."

This clause, which to Protestant ears sounds reasonable and inoffensive, represents the result of an intense struggle in which the Roman hierarchy fought strenuously against any limitation of their ecclesiastical monopoly.

The priests of Malta are eligible as candidates at elections and have taken a prominent part in electoral contests and Parliamentary controversies.

Since the election of 1927 quarrels have arisen between the Strickland party on the one side and the ecclesiastics (supported by the Nationalist party) on the other. The accusations against Lord Strickland and his supporters have been very pronounced, but it is difficult for American readers to form a judgment on his alleged enormities. A long indictment, containing about a score of counts, was handed by the Vatican to Mr. Chilton, British envoy to the Holy See, early in 1930. These charges consist mainly of trifles.

There are, however, two main charges, described by the Vatican as "incidents of special gravity," which may be taken as the head and front of Lord Strickland's offending.

In January, 1929, three bishops of the Anglican Church visited Malta and held a series of conferences in the throne-room of the Governor's palace. The Governor is a Protestant, and the palace is his private residence, but the Roman Catholic Bishop of Gozo was highly incensed, and a formal protest was made by the Vatican to Envoy at Rome, who replied that this was "an official visit of the three bishops and that it was an act of simple courtesy thus to receive them." Lord Strickland, who is charged with this heinous offence, has also formally replied, stating that he has no control over the Governor's palace and that he did not authorize the reception given by the Governor. Readers will feel some surprise that this incident should be set out in the Vatican White Paper as one of "special gravity," obliging the Holy See to take action.

The other capital offence related to the attempt on the part of a Father Carta to secure the deportation of a monk named Father Micallef, who had in some way offended against ecclesiastical discipline. Lord Strickland, to whom Father Micallef appealed, refused to permit the deportation. For this he has been bitterly criticized by the Roman Church. Lord Strickland's defence is that Father Micallef, a British subject, himself sought the protection of the law entitling him to remain in Malta, taking upon himself the risk of being expelled from his order rather than being sent into exile, and that the protection given to him was in accordance with the law of the land, which shields all citizens irrespective of religious distinction.

A further quarrel arose between the civil and the ecclesiastical authorities upon a matter which is dealt with neither in the Blue Book nor the Vatican White Paper. An attempt was made by the Archbishop of Malta to secure the privilege of the clergy, giving them immunity from proceedings in the criminal courts, except where ecclesiastical permisson had been granted. This claim was firmly resisted by the Maltese Government. Had it succeeded there would have been in Malta a large clerical class (possessed of considerable wealth) outside and above the ordinary law of the land.

Early in 1929 the Maltese Government asked for an inquiry in the hope that the differences between the civil and ecclesiastical authorities might be settled. After diplomatic arrangements had been made the inquiry was held, and in May, 1929, the Delegate Apostolic, Mgr. Robinson, returned to Rome with the draft of a concordat which he himself had generally approved. The subsequent negotiations were broken off because of the Vatican's condition that Lord Strickland, the Prime Minister of a British Colony, should be eliminated. Then came the writ for the elections. Following this came a refusal of the Roman Church to give absolution to the Strickland supporters and a Pastoral Letter of the Bishops declaring it to be a mortal sin (punishable with dreadful spiritual penalties) to stand as a Strickland candidate or to support any member of his party. The action of the bishops made a normal election impossible. The Government of Great Britain, in this crisis, was forced to suspend the Maltese Constitution, which means that Malta is now being administered by the British Governor, without any parliament.

In Protestant circles throughout the world, the issues raised by the action of the Roman Church are regarded as "tremendous beyond all computation," in that they have "sought to make the grace of God a mere instrument in political warfare."

## Summer Evangelism in Philadelphia

THE Summer Evangelistic Committee of Philadelphia which functions in the Presbyteries of Philadelphia and Philadelphia North, closed its thirty-second season's work on July 31st. Mr. George R. Camp, a member of the Presbyterian Social Union and an elder in the East Whiteland Church, Frazier, Pa., is chairman of the Committee, and the Rev. James Norris McDowell is the efficient and successful Director of Summer Work.

Two hundred and twenty services, with an aggregate attendance of 38,920 were conducted on the streets, in Parks, and in established centers of Christian activity. In the street work, Evangelists, Rev. Wm. P. Young, Rev. Wm. T. Wiggins, and Rev. Jesse S. Lonsinger were used again this year. The new Evangelists were Rev. James A. Hamilton, the recently called Pastor of the Tennent Presbyterian Church, who conducted services at 52nd and Sansom Streets, and at various places on North 52nd Street with eminent success; Mr. Frederick A. Aston, now a Senior in Princeton Seminary, and a converted Hebrew, Lithuanian, spoke for six evenings at 5th Street and Passyunk Avenue to many Hebrews, and foreign born peoples. A second week of six services were conducted at the same place by the Director of Summer Work. Other workers of this party were Miss Bertina A. Greene, who together with Mr. William H. Myers, led the singing and gave interesting Bible talks to the children. Miss Ella Bradley was cornetist.

A new feature of the street work was the use of a colored minister, Rev. William R. Rutledge of Atlantic City, who preached on 46th Street north of Market; in the sections around 24th Street and Columbia Avenue; and Alder Street and Columbia Avenue.

The Rev. A. M. Centanni, Pastor of the First Italian Presbyterian Church, held a week of services at the square at 12th and Wharton Streets.

The Pastors of the Italian Churches and Missions conducted services also at their respective places of worship,—

Rev. A. M. Centanni, First Presbyterian, 10th and Kimball Streets.

Rev. Francis DeSumone, Second Presbyterian, Callowhill and Simpson Streets.

Rev. Aurilio Cantafio, Tioga Italian Mission, Indiana Avenue west of 22nd Street.

Rev. N. B. Caterino, Norristown, Pa.

Rev. P. Della Loggia, Ambler, Pa.

Many souls were added to the Lord in response to an out and out Gospel message. The Cross still has power to save and the Lord is still willing to use Evangelists in bringing men to the Saviour.

The Committee reports this year at least 80 Daily Vacation Bible Schools with an approximate enrollment (on basis of five days) of 6400 boys and girls largely between the ages of 5 and 12. Three hundred and fifty teachers of

Normal School or Collegiate training gave a devoted interest to the service. In their selection, great emphasis was laid upon an adequate preparation in both heart and mind. Only those teachers, too, of a thorough going fundamental faith and winsome personality were used in the work.

The Committee has had the interest and cooperation of many friends far without its normal sphere of functioning, who are looking to it for leadership in sound and thorough training in the Work and Word of God.

## FRANCE

THE annual convention and assembly of L'Union des Chrétiens Evangéliques was held at Avèze April 25th to 27th, 1930. This French body represents a union of believers from all French Protestant churches who are actively engaged in a militant struggle against Modernism and who wish to unite their forces for more effective combat. The backbone of its strength is provided by the truly conservative elements in the Evangelical Reformed Church of

The Assembly emphatically condemned the resolutions passed by the last Assembly of the Federation of the Protestant Churches of France, at Marseilles, favoring efforts toward Church Union and cooperation in the spirit of the Lausanne Conference in utter disregard of the great Reformed principle of the sovereign authority of the Scriptures.

It also expressed strong disapproval of the efforts of the Council of the Protestant Federation of France to extend its functions from the original purposes of the federation to those of a centralized religious dictatorship in France.

The Assembly ordered that its journal, Le Chrétien Evangélique, be published semi-monthly instead of monthly as heretofore, thus registering a notable advance, for this paper is one of the rallying standards for the evangelical forces of France.

## A "New Religion"

THE latest of the "New Religions" that have sprung up in the last hundred years has appeared in French Indo-China, and is called "Co-daism." French Governmental authorities have been much exercised by "Co-daism's" rapid growth, because they believe its spread to be due in some measure to communist propaganda from Moscow. Severe methods of repression have been resorted to, even extending to the aerial bombing of a mutinous village, despite which disturbances still continue.

"Co-daism" was founded as late as 1926 by a certain Le-Van-Trung, a man of fifty-five years of age, a former government Councillor, once decorated by the French with the Legion of Honor. While most observers agree that Le-Van-Trung is seeking his own material advantage more than anything else, yet his sect has drawn so many extremely nationalistic followers that its extension is being watched with great concern by the government.

Le-Van-Trung says that he found something good in all religions, as well as various tenets of which he did not approve, so he decided to found a new religion, embodying what he considered the good points of the others. The resultant, "Co-daism," is a peculiar mixture of Taoism, Confucianism, Buddhism and Christianity. In this new religion it is taught that there is one supreme god or "Co-dai," and four demi-gods; lao-tze (founder of Taoism), Confucius, Buddha, and Jesus. Le-Van-Trung represents the "Co-dai" as a large eye, surrounded with clouds. According to the teaching of the founder, each adherent of "Co-daism" is at liberty to select one of the demi-gods for particular worship. He himself is a worshipper of Confucius in particular.

"Co-daism" has also a "spiritualistic" tinge, for in it the faithful "communicate" with their "gods" through mediums. Questions are asked and answers received through them. This aspect of the new religion is causing anxiety to the French because it makes it comparatively easy for agitators to sway credulous and fanatical mobs by means of these alleged direct communications with supernatural powers.

From the first "Co-daism" has grown rapidly. Within six months of its founding it is estimated to have had 500,000 adherents,—and the number is much greater now. Followers include many native officials. In view of the very nationalistic bias of the new religion, this has perturbed French administrators considerably. Le-Van-Trung teaches that French domination is the penalty for laxity in religion, but that his teachings will bring freedom.

## Books of Religious Significance —Concluded

naturally hostile to the modern trend of a man-made God, whether it be the corpuscular theory of the Pluralist or the pale projection of a human image on the screen of eternal mystery from the dubious regions of the sub-conscious mind.

"I believe in the future of our reformed faith not only because it effectively purged the idolatrous elements from the Church of the Middle Ages, but also because it is more needed now as the chief opponent of the debasing and soul-chilling secularism which has grown out of the very forces that occasioned the Reformation" (pp. 172-176).

It is Dr. Kirk's insistence on the Reformed Faith as the only adequate viewpoint from which to defend the gospel of God's grace as over against a naturalistic Secularism that more than anything else makes this a significant book. Dr. Kirk's analysis and description of the existing religious situation, with which the first three lectures are for the most part concerned, will be regarded as too pessimistic by those accustomed to "speak unto us smooth things" but not by those who are "relentlessly critical" in the face of things as they are. We could wish that the lectures had been amplified sufficiently to indicate more in detail Dr. Kirk's understanding of what is involved in a reaffirmation of the Reformed Faith as the only adequate remedy of our present spiritual distresses, but this does not keep us from feeling grateful for the searching, suggestive and hope-inspiring addresses he has given us. The book is worthy of a wide reading.

S. G. C.

## Westminster Seminary News

### Opening Exercises

THE opening exercises of Westminster Theological Seminary will be held on Tuesday, September 30th, in Witherspoon Hall. The hour will be announced in our next issue. The address will be delivered by the Rev. F. Paul McConkey, D.D., minister of the Immanuel Presbyterian Church of Detroit, Michigan. Dr. McConkey is also well-known to Presbyterians in the east, as he has held pastorates in that section, including those of the Grove City Presbyterian Church, and the Gaston Presbyterian Church of Philadelphia.

### Graduating Class

In response to many requests regarding the plans of the graduating class the Registrar, the Rev. Paul Woolley, has issued the following information:

Samuel James Allen: The Community Church, Jordan, Montana, and Woody Presbyterian Church, Phon, Montana; William Treman Blackstone: Not yet decided; Harold Tabor Commons: The First Baptist Church, Atlantic City, New Jersey; Everett Clarke DeVelte: The Center Presbyterian Church, New Park, Pennsylvania; Chester Arthur Diehl, The First Presbyterian Church, Forsyth, Montana; Herbert Vinton Hotchkiss: Not yet decided, but probably a Baptist pastorate; Jacob Marcellus Kik: The Presbyterian Churches of West Branch and Bass River, New Brunswick; Robert Samuel Marsden: The Presbyterian Church, Middletown, Pennsylvania; Harold John Ockenga: Will become assistant in the First Presbyterian Church of Pittsburgh, Pennsylvania; Arend Roskamp: The Presbyterian Church, Hopewell, Nova Scotia, or further study; Ralph Wesley Todd: The Methodist Episcopal Church, Sharptown, New Jersey; Robert Lucius Vining: The Presbyterian Church, Mifflinburg, Pennsylvania; Ernest William Zentgraf: Foreign missionary work under the China Inland Mission.

## Book Service

As a convenience to our readers, we have arranged that books reviewed or mentioned in these columns may be ordered through Mr. H. Trumbull Howard, 401 W. Durham Road, Philadelphia, Pa.