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CHRISTIANITY TODAY

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

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# The Present Age

AGES differ. As generation succeeds generation there is not sameness but continuous change and differentiation. No generation of men, of all those which have preceded us, has faced the same situation as that which confronts us. Whether we will or no we live in the twentieth century and face the problems peculiar to the twentieth century. Moreover of our age as truly as of former ages it can be said in the words of the Psalmist: "It shall wax old as does a garment and shall be changed."

One of the most outstanding characteristic of our age as compared with the ages that have immediately preceded us, is that the validity of the Christian life and world view is not generally admitted. In the days of our fathers, broadly speaking, the Christian life and world view was accepted in scientific, literary, artistic and educational circles; and so by public opinion and in the better forms of social intercourse. In those days, therefore, it was not so much the theoretical as the practical acceptance of Christianity that was involved. Those who were not Christians had the feeling that they ought to be, and expected to become such before they died. Or if they rejected Christianity as false and injurious, few had the temerity to confess it. On the other hand those who were really Christians had the consciousness of being in harmony with the general bent and tendencies of the times, both intellectual and practical. The spirit of the age acted as a support and protection, carried them along as it were, so that they were as those who swim with the current rather than as those who struggle against it. Such, however, is no longer the case.

Today there is scarcely a fundamental idea about GOD, creation, sin, CHRIST, the atonement, regeneration, the ideal of conduct, life after death, future judgment—ideas which our fathers in general held as common property—that is not denied in the name of science, that is not questioned in academic circles, that is not uncertain in public opinion, that has not been banned as a proper subject for conversasation in many serious-minded circles. Nay, more; that set of conceptions we call Christian is being increasingly supplanted by a radically different set of conceptions. As a result the right of Christianity to dominate the thought and life of the future is widely disputed, so true is it that in many circles a non-Christian interpretation of life has superior standing to the Christian interpretation. As a consequence it is becoming more and more true that the immediate question confronting the non-Christian is not whether he will permit Christianity to have practical sway over his life. He is faced with the previous question: Is Christianity true? Does loyalty to truth and duty require the adoption of another and different confession of faith than that known as Christian? Moreover, as already intimated, if a non-Christian becomes a Christian he does not find that public opinion is wholly or even predominantly on his side. Not only in schools and colleges but in popular books and magazines a purely humanistic or a purely rationalistic interpretation of life and destiny is being everywhere set forth as the only valid one. Instead of being carried along, as it were, by the prevailing tendencies in thought and life he must struggle against them. No doubt this situation has its compensations. It tends to separate those who are Christians in fact from those who are Christians merely in name. Moreover those who maintain their Christian faith in the present situation may be expected to develop a strength and purity of Christian character that was often lacking in those who lived in times when it was relatively easy to profess and call one's self a Christian—in the New Testament sense of that word.

What has been said explains why the situation confronting Christianity today is so often compared with that which confronted Christianity during the first three centuries. During those centuries Christianity existed and had to make its way against a pagan culture and civilization. Then the great issue was whether Christianity was to dominate the culture and

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civilization of what later came to be known as Christendom. In that struggle Christianity won with the result that civilization as we know it, with all its defects, rests on and is permeated with Christian principles. All through the centuries there have been, of course, those who have regretted this victory and who wished that Christianity had suffered defeat. It is only in comparatively recent times, however, that they have so grown in number that they have gained the courage to challenge the right of Christianity to continue to reap the fruits of that early victory. Today their number and influence is such that the issue is again raised whether Christianity is to be allowed to continue to mould the thought and life of our western world. Hence the parallel between the age in which we live and that of the first three centuries of the Christian era. No doubt matters are not yet as bad as at the beginning of the Christian era. We still enjoy the benefit of the momentum given to Christianity by the ages more immediately preceding us; but if present tendencies continue for long the situation may become even worse than in the first three centuries. Humanly speaking, it is more difficult to succeed with a life and world view that was once discarded than with one that has been proposed for the first time. Here too what we read in the Epistle to the HEBREWS applies in part: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the HOLY GHOST, and have tasted the good word of GOD, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the SON of GOD afresh, and put Him to an open shame."

If those who reject the Christian confession had the honesty and courage to separate themselves from the Christian Church, in all its branches, the situation would be less serious. No doubt one of the main reasons why Christianity did not accomplish more in the days when Christianity was fashionable was the fact that many were Christians in name but not in reality. If the outcome of the present rejection of CHRIST as He is offered to us in the Gospel was a pure church, there would be much gain to offset the loss. As a matter of fact, however, few seem to be leaving the Church as a result of their rejection of the Christian faith. Their policy seems rather to be to remain within the Church in order that they may use the Church itself as an instrument in the service of a non-Christian interpretation of life. There are those calling themselves Christians who reject every fundamental Christian belief and even sermons are preached by the thousand that lack all that is distinctively Christian. To such an extent is this the case that some of our ablest and most consecrated believers fear that we are approaching a situation when loyalty to the Christian faith will require them to separate themselves from existing Church organizations—as did our fathers in the days of the Reformation. Be that as it may, bold and determined confession in word and deed is needed on the part of every true believer if our Christian heritage is to be passed on undiminished to those who shall come after us.

The situation being what it is, we are continually tempted to pare down our Christianity so that we may as little as possible offend the world. Instead of boldly confessing all that CHRIST and His apostles taught we are tempted to ask how much of that confession we can give up without yielding our right to call ourselves Christians. Instead of trying to do all that CHRIST would have us do we are tempted to ask how far we can go in the world's ways and yet number ourselves among His followers. Such an attitude of mind does not become us. Do we not have the courage of our convictions? Are we ashamed of CHRIST? Do we expect to reign with Him without being willing to suffer with Him? But not only does such an attitude not become us, it is an attitude that invites defeat. The oft-quoted words of the late HENRY B. SMITH have lost none of their significance with the passing years: "One thing is certain—that infidel science will rout everything excepting thorough-going Christian orthodoxy. All the flabby theories, and the molluscous formations, and the intermediate purgatories of speculation will go by the board. The fight will be between a stiff, thorough-going orthodoxy, and a stiff, thorough-going infidelity. It will be, for example, AUGUSTINE or COMTE, ATHANASIUS or HEGEL, LUTHER or SCHOPENHAUER, J. S. MILL or JOHN CALVIN."

## Princeton Seminary's New Champion

NOT long ago Princeton Seminary's literary output was mainly in defense of the Bible and the Reformed Faith. Of late, however, it has been mainly in defense of itself. Its latest effort in this direction is from the pen of Dr. ANDREW W. BLACKWOOD, Professor-elect of Homiletics in that institution, published both in *The Christian Observer* (October 1, 1930) and in *The Presbyterian of the South* (October 8, 1930) under the title, "A Few Facts About Princeton Seminary." Dr. BLACKWOOD assures his readers that he "can provide adequate proof" of the "facts" which he relates. Be that as it may, the evidence is not supplied in this article. Those who are content with his *ipse dixit* will be persuaded that all is well at Princeton; but in the case of those who are not the article will leave them in very much the same state of mind as that in which it found them—unless it adds to their fears about the future of the Seminary.

Dr. BLACKWOOD takes the position that "the way to test the orthodoxy of a theological seminary is to determine the orthodoxy of her professors and instructors." As a consequence he omits any reference to the alleged unorthodoxy of the New Board of Control, though as a matter of fact it must be obvious to everybody that as far as the ultimate future of the Seminary is concerned the make-up of the Board of Control is far more important than the make-up of the present Faculty. How could it be otherwise in view of the fact that the Board of Control elects the members of the Faculty, more particularly in view of the fact that the members of the Faculty hold their positions *at the pleasure of the Board?* No doubt as far as the immediate orthodoxy of the Seminary is concerned the composition of the faculty is the thing of primary importance but as far as its ultimate orthodoxy is concerned it is the composition of the Board of control that matters most. In the long run we can no more expect an institution to be more orthodox than its governing Board than we can expect a stream to rise above its source. And yet Dr. BLACKWOOD deals with the situation at Princeton on the assumption that the orthodoxy or unorthodoxy of the Board of Control is

a negligible matter! A more illogical procedure it would be difficult to imagine.

There would seem to be but one explanation of Dr. BLACKWOOD's adoption of so illogical a method, viz., his belief that it is impossible to defend the orthodoxy of the new Board of Control in view of the facts that have been brought out with respects to its members, particularly the fact that all its members have joined in statements that set the seal of their approval on signers of the Auburn Affirmation (according to which belief in the full trustworthiness of the Bible, the virgin birth and bodily resurrection of our LORD, and His death as a sacrifice to satisfy divine justice, need not be believed even by Presbyterian Ministers). It would seem, therefore, that Dr. BLACKWOOD is to be included among those who hold that as a result of its reorganization by the General Assembly Princeton Seminary has been placed in the hands of a Board of Control out of sympathy with its historic position. We may admire Dr. BLACKWOOD's temerity in taking a position that so obviously reflects upon the Board that elected him, and to which he is responsible; but it is impossible to approve his dictum that the orthodoxy of the professors and instructors of a seminary is the only thing that need be considered in determining its orthodoxy.

It is also significant that Dr. BLACKWOOD admits that a "change of policy" is being effected at Princeton Seminary, true as it is that he maintains that nothing is being done that affords any basis for an attack on its orthodoxy—an admission that is hardly in harmony with previous representations to the effect that the reorganization of the Seminary was merely in the interest of a simplified administrative organization. This "change of policy," according to Dr. BLACKWOOD, is in the direction of placing a relatively larger emphasis on the so-called practical disciplines, such as Homiletics, English Bible, Missions, Religious Education and Public Speaking—a change that, unless we are mistaken, means a lowering of the standards of scholarship which have hitherto prevailed at Princeton.

It is in the light of this "change of policy," of which Dr. BLACKWOOD obviously approves, that we are, we suppose, to interpret the reflection which he casts on Professors ROBERT DICK WILSON and OSWALD T. ALLIS, unless it be true that he simply went out of his way to say something unkind and uncalled for about these and other distinguished scholars. After affirming that all the men who have been called to professorships in Princeton Seminary are conservatives, Dr. BLACKWOOD adds: "So are the professors who this year will again come in from other seminaries to teach in the Old Testament department. Meanwhile the work in that department, as in almost every other, is in better condition than it has been for years." Why this reflection upon the late ROBERT DICK WILSON, at the time of his death by common consent the leading conservative Old Testament scholar in the world? Why this reflection on OSWALD T. ALLIS who has shown more promise than any other American scholar of becoming Dr. WILSON's successor as defender of the historic position of the Christian Church with respect to the Old Testament? It seems charitable to asume that it is due to Dr. BLACKWOOD's lack of appreciation of the scholarship of these men. Had Dr. BLACKWOOD contented himself with affirming the conservatism of those now teaching in the Old Testament department at Princeton, there would be no occasion to take exception to his statement; but when he went on and implied that the departure of Drs. WILSON and ALLIS from Princeton Seminary, not to mention others, was for the good of the institution he made a statement as unkind and uncalled for as it was untrue.

If we are to take Dr. BLACKWOOD's word for it all the professors and instructors of Princeton Seminary are thoroughly orthodox. We would not be understood as asserting the contrary. At the same time Dr. BLACKWOOD's *ipse dixit* does not at all add to our confidence that such is the case. And that because evidence exists which if it does not cast suspicion on Dr. BLACKWOOD's own orthodoxy makes clear that his opinion on such matters has little if any value.

In 1927 the FLEMING H. REVELL COMPANY published a book entitled *America's Future Religion,* written by Dr. JOSEPH A. VANCE of Detroit, President of the Board of National Missions, the liberal character of which was generally recognized by readers and reviewers. Among those who reviewed the book was Dr. CASPAR WISTAR HODGE, Professor of Systematic Theology in Princeton Seminary. His review may be found in full in the issue of the now defunct *Princeton Theological Review* for January, 1928 (pages 160-162). In that review Dr. HODGE states among other things that Dr. VANCE "rejects the evangelical Protestant doctrine of the authority of Scripture," that he "calls in question the authority of CHRIST and the Apostles as teachers of truth," that he treats doctrines that "constitute the essence of Christianity as matters of indifference," that he holds that "the advances in applied science which man has made have changed his fundamental needs as a sinner in relation to GOD," that "his idea of Calvinism is wholly inadequate and even mistaken," that throughout the book he "exhibits the anti-doctrinal attitude of modern liberalism" and that the "errors and fundamental mistakes" of the book "render it dangerous to the uninformed." About the same time that Dr. HODGE wrote his review Dr. BLACKWOOD wrote a notice of the book and sent it to *The Presbyterian* for publication. Dr. BLACKWOOD wrote as follows: "Dr. JOSEPH A. VANCE of the First Church, Detroit, has just completed a series of most instructive and inspiring lectures in the Warren Memorial Church, Louisville, under the auspices of the Presbyterian Seminary, on the theme, 'America's Future Religion.' . . . By his practical wisdom and his breadth of human interest, his pleasing diction and still more pleasing personality, his loyalty to CHRIST and the Church, Dr. VANCE impressed himself strongly upon the professors and students, who hope he will soon come again. . . . These seven lectures have been published by the FLEMING H. REVELL Co., and are now being sold at $1.25. They will appeal to ministers and laymen who are concerned about present day religious conditions and tendencies. An occasional sentence may arouse dissent, but practically every paragraph will stimulate thought and discussion. This winter many a pulpit throughout the Church will voice similar messages suggested by the study of this timely book."

What has just been related speaks for itself. If Dr. BLACKWOOD's high praise of a liberal book does not indicate that he himself is a liberal, it at least indicates that he lacks a discriminating mind. In

*(Concluded on page 18)*

# Robert Dick Wilson—Defender of God's Word

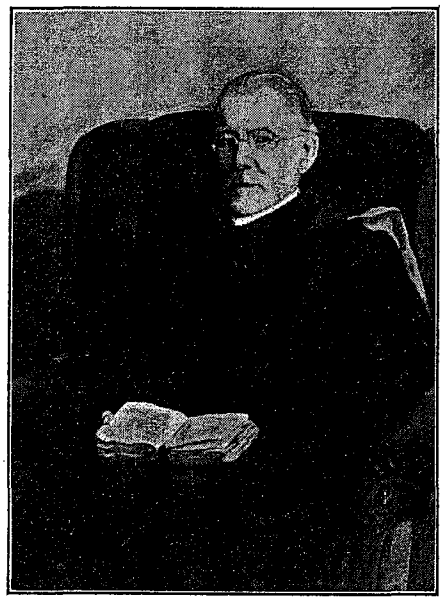
By Oswald T. Allis, Ph.D., D.D.

Professor of Old Testament in Westminster Theological Seminary

ON October 1st the Opening Exercises of the second year of Westminster Theological Seminary were held in Witherspoon Hall, Philadelphia. On this occasion Dr. Wilson, as senior professor, addressed a few words of greeting to the new students. It was his last public appearance. Two weeks later his body was laid to rest in the beautiful cemetery of the Western Pennsylvania county-seat, Indiana, where he was born nearly seventy-five years ago. It was peculiarly fitting that his last words should be spoken as a teacher to students. For it was just fifty years since, as an instructor in Old Testament at Western Theological Seminary, Pittsburgh, he entered upon the work of theological education to which he devoted half a century of fruitful service. Teachers are legion: great teachers are few. A great teacher must be a man and a lover of men: an ardent lover of knowledge, tireless in seeking it, skilful in imparting it: a passionate lover of truth and zealous in proclaiming it. It was because he was all of these that Dr. Wilson endeared himself to so great a number of students and Bible-lovers scattered all over the world who today mourn the loss of a friend, a teacher, a scholar and a great defender of the Word of God.

It is as a teacher that Dr. Wilson's students will most often think of him. He loved to teach and teaching never became a routine with him. His methods never became stereotyped, his material never became stale. His students appreciated the enthusiasm with which he threw himself into teaching. Whether the subject was the Hebrew alphabet or the refutation of some dangerous and subtle theory of the "higher critics," Dr. Wilson was all aglow with enthusiasm. For a number of years at Princeton he gave the new students a lecture on the importance of Hebrew. He called it his "Cui Bono?" (*i.e.*, "What's the Use [of Hebrew]?") lecture. And it became an institution; upper classmen who had heard the lecture once or twice already would come to hear Dr. Wilson enlarge upon a theme so dear to his heart.

As a teacher Dr. Wilson impressed his students most of all with his thorough mastery of his subject. He did not entrench himself behind the professor's desk, read lectures written years before and discourage student-questions as an impertinence. He would leave his desk and walk the floor,



ROBERT DICK WILSON, 1856-1930
(From a painting by Miss Agnes Allen.)

emphasizing with voice and gesture the point that he was driving home. A question or objection from the class would often lead to a digression in which he would pour out a wealth of information quite overwhelming to the inquirer or confounding to the caviller. This readiness on Dr. Wilson's part was due primarily to his great learning, but fully as much to the remarkably retentive memory that made it possible for him to draw at will and without consulting lecture-notes or card-index on the rich treasures of accumulated information which were his. Yet he was careful not to trust too much to memory and especially in quoting the views of an opponent he endeavored to be scrupulously fair and to have the evidence before him in black and white. With all his learning, he never felt that he was doing full justice to his classes unless he made special preparation, often a great deal of preparation, to meet them. His Hebrew class, of course, he could have conducted in his sleep!

Dr. Wilson was a very conscientious teacher. The students might feel entitled to an occasional "cut." But he set them a fine example of fidelity to duty. And sometimes when one of them had allowed himself a little unauthorized holiday the cordiality with which Dr. Wilson welcomed him back and the solicitude with which he inquired after his health and general welfare, served to convince the returning prodigal that his absence had been noted. Dr. Wilson knew all his students and made them feel his interest in them. His home was always open to them and he often visited them in their rooms. He was never happier than when he had a group of them around him for informal talk. He looked upon them as his "boys" and when his only son died nearly twenty years ago, soon after graduating from Princeton University, this bond became even closer and more intimate and his boys took the place of the son that he had lost.

With all his brilliancy and fire Dr. Wilson was remarkably patient as a teacher. Many great scholars find it difficult to get down to the level of their students. Others less gifted become impatient with what they think the pupil's slowness because they have themselves traversed the ground so often that they have forgotten the difficulties which beset their path when first they travelled over it. Dr. Wilson was not concerned to dazzle his students, to impress them with the greatness of his erudition. His aim was rather to teach them the subjects and convince them of the truths which he deemed of prime importance for them. It was this which made him so successful as teacher and as lecturer.

Especially characteristic of Dr. Wilson as a teacher was his geniality and the pleasant humor which showed itself in his classroom. He did not stand on his dignity, yet the students were few who took unwarranted liberties with him. I remember his telling of an experience of some forty years ago. There was a student in his class who thought himself wiser than the youthful teacher and assumed an unbecoming attitude. The teacher ignored it for several days. Then without warning he called on this student to recite, quizzed him for nearly an hour, and so completely exposed his unpreparedness that there was nothing left for self-sufficient ignorance to build upon. But it was rare that Dr. Wilson found it necessary to exert his authority. The boys respected him and loved him and that was enough. One afternoon at Princeton before the Hebrew recitation a student introduced a member of the canine species into the classroom.

Dr. Wilson apparently took no notice. He merely went to the blackboard, wrote the word "dog" in Hebrew letters, remarked to the class, "Gentlemen, *dog*, is *fish* in Hebrew," and started the class as if nothing had happened. But in the next written recitation the Hebrew word "dog" was included. He frequently spiced his lectures with joke or anecdote. He held this to be sound psychology. But it was more than pedagogical expedient; it was as natural and spontaneous as the breath he drew.

One cannot speak of Dr. Wilson the teacher, without speaking also of Dr. Wilson the scholar. As already intimated, it was because of his great learning, expert and highly specialized, yet also unusually broad and comprehensive, that Dr. Wilson was so influential as a teacher. His students realized that he knew whereof he spake. As a boy his special interest had been in history. After graduating from Princeton University with the Class of 1876 and studying and teaching at Western Theological Seminary he spent two years in special language study at the University of Berlin, then perhaps the greatest centre of Semitic studies in the world. In 1883 he returned to Western Seminary as Instructor and soon was made Professor of Old Testament. While there he devoted much of the spare time allowed by a heavy schedule of teaching to the study of language. For some years he endeavored to add one new language each year to the list of those which he already had at his command. In 1891 he published his *Manual* and *Grammar* of Elementary Syriac, following the inductive method which President Harper of Chicago University had applied so successfully to the study of Hebrew. While at Princeton he prepared a *Hebrew Grammar* and a *Syntax*. But despite his rare linguistic talent Dr. Wilson's interest was never exclusively or even primarily linguistic. Languages were to him a means, not an end. They were the means of studying at first hand all those records of the past which could throw any light upon the Old Testament, which he was privileged to teach and to defend.

The death, in 1900, of Dr. William Henry Green of Princeton Seminary came as a great loss not only to that institution but to the Church at large. Dr. Green had been the great Presbyterian protagonist of the Biblical and historical view of the Old Testament Scriptures against the so-called Higher Criticism. It was a high tribute to Dr. Wilson's ability and reputation that he was called to Princeton to occupy the William Henry Green Chair of Semitic Philology and Old Testament Criticism. He accepted the call; and he proceeded with all fidelity to carry on the great work of his famous predecessor. It was no easy task that was thus laid upon him. From the first chapter of Genesis to the last chapter of Malachi the Old Testament Scriptures were under fire. This had been true in Dr. Green's day. But the task was made increasingly difficult by the fact that these unscriptural views were becoming increasingly popular and even being regarded in many circles as "assured results," established facts no longer open to discussion. Furthermore the new light which the archaeologist was constantly providing, as, for example, the Code of Hammurabi and the Elephantine Papyri, while throwing welcome light upon the history of the past laid an increasing burden upon the scholar who would master the records of that past in order to use them in the defense of the Scriptures. The interest which Dr. Wilson took in every new discovery and the care with which he canvassed it for any light upon the Scriptures appears on almost every page of his writings.

The method used by Dr. Wilson in defending the Scriptures and confounding the critics is so characteristic that it must be stated briefly. Everyone at all familiar with the "Higher Critics" is at times appalled with the multitude of arguments and assertions put forward by them in support of their "reconstruction" of the Bible. There are two ways in which the defender of the Scriptures can proceed: he may approach the subject along general and at times theoretical lines setting forth the objections to the theory as a whole, or he may concern himself with specific points and definite charges. Dr. Wilson did not neglect the former, but he much preferred the latter of these methods. When he went to Princeton, the best and clearest statement in English of the higher critical position was Canon Driver's *Introduction to the Literature of the Old Testament*. Here was an authoritative presentation of the views of leading critics. Dr. Wilson proceeded to test the stability of this imposing structure as a prospector might bore for oil. He would take an assertion here, a denial there, and subject them to an intense and searching scrutiny. He did not care how much labor this might involve. It might take months of study to settle a single important point. It might require twenty, fifty, a hundred pages of carefully collected facts and ordered argument to disprove a sentence or a paragraph of higher critical assertion. That did not matter. What did matter, what Dr. Wilson was supremely concerned to do was to show by example after example, test-case after test-case, that wherever they could be tested by the facts the allegations brought by the critics against the Bible were wrong and the Bible was right.

In his *Studies in the Book of Daniel* (1917) Dr. Wilson has given a number of examples of his method. In discussing "Darius the Mede," for example, he first quotes the "objections" to the correctness of the Biblical statements in the exact form in which they are given by three leading critics. This occupies the greater part of a page. He then analyzes the assertions of these critics into *nine* distinct "assumptions" which he states briefly. He then proceeds to examine each one of these assumptions in detail. The complete answer covers more than one hundred pages of the *Studies*, and is a masterpiece of penetrating scrutiny and careful reasoning.

Dr. Wilson is most widely known through the little brochure entitled *Is the Higher Criticism Scholarly?* (Sunday School Times Co., Philadelphia, 1922.) Here he brought together and stated in popular form the results of many of his most fruitful investigations. He regarded the accuracy with which the names of foreign kings are written in the Hebrew Scriptures "a Biblical phenomenon unequalled in the history of literature." This booklet has surpassed many a "best seller" in America and Great Britain and has been translated into several foreign languages. It would be hard to estimate the service it has rendered in confirming the faith of thousands in the trustworthiness of the Bible. But only one familiar with Dr. Wilson's weighty articles published mainly in *The Princeton Theological Review* will appreciate the long years of arduous and indefatigable labor which were needed before he was ready to write this little book. In 1926 he published another popular work, *A Scientific Investigation of the Old Testament* (Sunday School Times Co.), in which he dealt with the text, grammar, vocabulary, history and religion of the Old Testament.

Since it is the studied policy of the "critics" to ignore as "unscholarly" and "unscientific" everyone who has the temerity to question their "assured results," it is a matter of interest that an English scholar, Mr. H. H. Rowley, has recently attempted (*The Aramaic of the Old Testament*, Oxford University Press, 1929) to answer the "strictures" pronounced seventeen years ago by Dr. Wilson on the claim of Dr. Driver and other critics that the characteristics of the Aramaic in which part of the Book of Daniel is written support the view that it is of late date and unhistorical. The author describes his book as "long overdue;" and it is to be regretted that it did not appear several years ago. But it is fortunate that it came to Dr. Wilson's hands in time for him to devote part of the last summer of his life to examining it. His reply was nearly ready when he died; and it will probably appear in *The Evangelical Quarterly* (Edinburgh) in the not far distant future.

As a result of his vigorous defense of the Old Testament in his classroom, on the lecture platform and through the printed page, Dr. Wilson came to be very widely recognized as the foremost living defender of the Old Testament. In consequence of this, he was much in demand as a lecturer at home and abroad. His most notable lecture trip was to the Far East in 1923 when he lectured in Japan, Korea and China. On this trip he did much to confirm the faith of missionaries and native Christians in the Sacred Oracles, but he was distressed by the inroads which modernism was making in the Far East. His unwillingness to ignore this issue brought him into difficulties with mis-

sionary leaders in the Church at home. But it was impossible for him to ignore on the mission field what he had been for years opposing and combating in the home land.

Although not himself a graduate of Princeton Seminary Dr. Wilson became so thoroughly representative of that institution that his stalwart defense of the Scriptures led many to suppose that Princeton, as in the days of Dr. Green, stood four square for the *defense* of the faith once delivered to the saints. Consequently, it cast the shadow of tragedy over Dr. Wilson's latter days to know that while he was fighting the battle of the Old Princeton against the liberal hosts without the gate, there was a conflict within the walls of which many had no knowledge, and the meaning of which many would not see. It is not necessary to retell the story. It is well known to readers of CHRISTIANITY TODAY. Princeton was first "investigated," then "reorganized."

Dr. Wilson might, indeed, have remained at Princeton. He was already past the age for retirement. He might have continued teaching for a year or so and then have retired to spend his old age in literary work, with a pension sufficient for his needs and one of the greatest theological libraries in America ready to his hand. The inducements and allurements he saw clearly. Who could see them better? He knew quite well that he would be misunderstood, that many would regard him a fool. But he believed that to remain would be to countenance and tacitly approve a reorganization which he held to be destructive of the Princeton which he loved and where he had labored for nearly thirty years. So in his seventy-fourth year and with the infirmities of age upon him he left the scene of his best labors and most abundant successes and went forth to begin again and to begin at the beginning, to lay the foundation of a new institution, which should, God willing, ever stand for that brave and uncompromising defense of the Bible as the Word of God to which he had devoted his life. It was the crowning act of a great defender of the faith. And it was one which Dr. Wilson never regretted. He loved Westminster Seminary and saw in the good hand of God upon her the evidence that his work of faith and labor of love had not been in vain.

In estimating the enduring value of the service which Dr. Wilson has rendered to the Church, it is important to remember that his first interest, his prime concern, was not books, but men. He liked to remember that as a young man he had served for a short time as an evangelist. The evangelistic note was present in all his work. He was an ambassador and advocate. He aimed not only to refute error but to establish truth and win men for Him who is the Truth. Consequently the greatest monument to Dr. Wilson is in the multitude of men and women, boys and girls, whose faith in the Bible he has strengthened or renewed. They are a mighty host who rise up today to call him blessed.

But while all this is true and should never be forgotten the amazing thing is that Dr. Wilson was also so preeminent for his great learning and for his many contributions to a true and sound Biblical scholarship. Living in an age over-proud of its "science" Dr. Wilson matched a devout and believing scholarship with the best which "science" and "criticism" could put forward and proved again and again that the foundation of God *standeth sure*. We who are still in the thick of the battle may find it hard to estimate rightly the strength of the adversary or the nearness and greatness of the victory which God is preparing for His people. But when the smoke has cleared away and the noise of combat has changed to the triumph song, the name of this Christian warrior will receive the honor it deserves. He fought a good fight, he finished his course, he kept the faith.

# The Modern Crucifixion

## Sermon Delivered at the Opening Exercises of Westminster Theological Seminary, Philadelphia, Oct. 1, 1930

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THE crucifixion of Christ is not a static thing nor can it be confined to any one age or generation. The atonement may be and is a concrete historic event definitely bounded in time, but the cross can never be properly made an archaeological exhibit, a sacred relic, an antique. The writer to the Hebrews insists that there are those in every generation "who crucify to themselves the Son of God afresh and put Him to an open shame." The crucifixion of Christ is not in its essence a matter of driving nails through quivering flesh or pressing thorns upon a blood stained brow. It is not in its essence physical but moral. Who crucified Christ? Certainly not the soldiers who performed the physical part of it. Not those who wove the crown of thorns and drove the nails and placed the cross upon a skull shaped hill. Who murdered Uriah? Certainly not the Ammonite that smote him before the walls of Rabbah. The guilty one was far away in a king's palace. The warrior of Rabbah washed the blood from his hands easily enough but the royal murderer found the task not so easy. David's hands were stained with blood till he might have said with a royal murdress of a far later day, these hands "would all the multitudinous seas incarnadine and turn the green one red." When Nathan sought the real murderer he went not to Rabbah but to Jerusalem.

The real guilt of the crucifixion must be sought not among Roman soldiers but with governors and priests and disciples. It must be sought among those who in the hour of the world's great crisis betrayed every high and holy principle of truth and righteousness and sent the Son of God to His death. Because the crucifixion is in its essence moral and not physical it cannot be confined to any age. In every generation there are those who climb the hill called Calvary and with the jeering crowd watch while the Son of God bleeds afresh. Our own generation is no exception and the modern crucifixion is a crimson tragedy of deepest dye.

When Peter rose to preach on Pentecost he knew that in that audience were the crucifiers of his Lord. He could say "whom *ye* by the hand of lawless men did crucify and slay." Small wonder that he preached a great sermon. Can you imagine anything more dramatic and soul stirring than to stand before the same crowd that had cried "crucify Him" and call them to repentance and salvation by the power of the very cross they had placed upon a windy hill? Yet, young gentlemen, as you enter the Ministry that task is to be yours. The average preacher before the average twentieth century audience faces some of those who have had part in the modern crucifixion. It is a dramatic and thrilling ministry that is ours. God grant that like Peter we may improve our opportunity. The modern crucifixion, then, like the ancient, is a betrayal of principles.

1. The modern crucifixion comes through the selling of spiritual values for material.

Judas represents this attitude in the ancient crucifixion. He sold out everything that was high and holy in his nature for thirty pieces of silver. The call of conscience was not as loud as the clink of the silver coin and so Christ went to the cross. Christ tried for three years to spiritualize the nature of Judas, to lift his thoughts from a material kingdom and material recompense to a higher level. In vain! At the end of three years of constant companionship with

the holiest being that ever walked the earth, Christ and all His holy ideals and spiritual aspirations meant nothing more than thirty pieces of silver. Judas did not wield the scourge, he plaited no crown of thorns, he drove no nails, but he crucified the Christ. He sold out the spiritual for the material.

We find ourselves in an age where it is increasingly easy to reenact the tragedy of Judas and sell the spiritual for the material. The material development of the past century has been a romance more wonderful than any book of fiction. The harnessing of the forces of the material world has been a growing miracle of ever increasing marvel and power. Nature has become a sort of Aladdin's lamp which some scientific genius rubs and lo! there stands before us some new and starling development that thrills our soul. The impossible has been done so often and the amazing has been so many times produced that we are losing the sense of wonder. Power has been magnified; wealth has increased; the material has become more and more fascinating until the spectacle that presents itself to us is an age drunk with material power; hypnotised with material beauty, maddened with material lust; seeking first the glitter of gold and the power and pleasure it can bring. At whatever cost there must be more palatial homes, more beautiful automobiles, more luxurious yachts. Silver senseless and money mad they plunge on after speed, power and pelf, until in the melee of the material, the quiet insistence of the spiritual seems but as the song of a nightingale in the roar of battle. In such an age and with such an atmosphere the tragedy of Judas can be and is very easily reenacted.

The politician who for the spoils of office has sold his conscience, the business man who has bartered his soul for a dishonest deal, the society woman who has betrayed the best that is in her in order to make the social grade, have joined the crucifiers of the Christ and allied themselves with that vast throng who have put Mammon on the throne and Christ on the cross. As it was of old so is it today, the Christ that walks a lonely, blood stained way receives little consideration from a selfish materialism.

"They led him forth to die, the Blessed One,
Through the old city that he wept and loved,
To where beneath dark skies there rose the Hill,
Through busy haunts of men he bore his cross,
By shops, where brass-smiths hammered at the bench,
And swarthy traders fingered Tyrians' stuffs,
And cunning bankers haggled in the exchange
Of silver drachmae for the temple pence.
A look they gave him as he passed them by,
A look from eyes that saw yet did not see,
Then turned again to bench and stuff and coin
Of more importance than a dying God.

* * * *

So ever yet he walks the long sad way
That reaches on through weary centuries
And ever new Golgothas rise for Him
And wars and tears for those he would bring peace
Too busy with themselves to hear his voice."

—Dr. W. E. Brooks.

Where is Golgotha? In diplomatic halls where crafty statesmen have forgotten the ethic of the Christ, in marts of business where gold is God, in social circles of perfumed perfidy; here in the twentieth century stands the skull-shaped crag. Over many a marble palace of diplomacy, and many a chamber of commerce and many a social hall, I see the shadow of a lonely cross and seem to hear a quiet voice which says "Father forgive them for they know not what they do."

2. The modern crucifixion comes through the spirit of indifference.

The spirit of indifference is represented in the ancient crucifixion by Pilate. If Pilate had been interested in Christ as he should have been the streets of Jerusalem would have run red with the blood of that frenzied Jewish mob before one hair of Christ's head had been touched. The fate of Christ was a matter of utter indifference to Pilate. All he wanted was to get rid of Him. Christ had given him a lot of trouble and the one thing for which he wished was that he might wash his hands of Him and forget Him. Pilate drove no nails but his utter indifference crucified the Christ.

A very marked characteristic of this age to which you gentlemen are called to minister is its indifference. The Minister who stands in great centers of population today finds perhaps more than an active hatred of religion, an utter indifference to it. Men want to forget the cross, it is a disturbing element. One thousand Protestant Churches are closed in the State of Michigan the year round on Sunday night. Religious statistics show that 8 per cent of the state's population attend religious services on Sunday morning and 2 per cent on Sunday evening. As for the other 90 per cent they are loafing at home with the Sunday newspaper, rolling over the roads in a new car, out on the golf links, filling the bleachers of the ball park, joining the crowds at the Sunday theaters. God is not in their thoughts. A blood stained cross with its insistent plea for sacrifice makes this pleasure loving crowd uncomfortable and so they forget it and crucify to themselves the Son of God afresh.

On the great highway leading north from Detroit the Roman Catholic Church has recently built an unusually beautiful shrine. The tower is stone, yet rises so lightly and gracefully as almost to bring to one's mind the magic towers of fairyland. On the face of this tower hangs a great stone Christ. His thorn crowned head almost touches the top, his nail pierced feet almost reach the bottom and his arms are stretched out across the tower. Along this super-highway, eight cars wide, rolls the ceaseless traffic of the Motor City. Hour by hour to the low purr of rolling rubber the cars glide by. The thorn crowned head is bent and the patient eyes that watch the careless throng seem to say "Come unto me all ye that labor and are heavy laden;" but they do not come. Most of them never see him; from the others it is only a careless glance. In spite of its unusual beauty, the treatment of the stone crucifix amounts to little. But it is a parable of what is happening in the spiritual world. The crucified Christ stands by the ceaseless rush of modern life with wounded hands outstretched but they heed Him not. The crucifixion of indifference is at its height. I often wonder if this spiritual crucifixion is not more painful than the physical.

Kennedy in one of his poems writes:

When Jesus came to Golgotha they hanged Him on a tree,
They drove great nails through hands and feet and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep
For those were crude and cruel days and human flesh was cheap.

When Jesus came to Birmingham, they simply passed Him by,
They never hurt a hair of Him, they only let Him die,
For men had grown more tender and they would not give Him pain,
They only just passed down the street and left Him in the rain.

Still Jesus cried, "Forgive them for they know not what they do."
And still it rained the winter rain that drenched Him through and through;
The crowds went home and left the street without a soul to see
And Jesus crouched against the wall and cried for Calvary.

Yes, I sometimes wonder if the Golgothas of Chestnut Street and Broadway and Woodward Avenue are not more cruel than the one without a city wall.

How is the modern Ministry to which you men have been called to meet such a situation? Certainly it is not to be met by indifference. Indifferentism in the pulpit can never do anything with indifference in the pew. There seems to be an increasing number of Ministers who feel it makes little difference what you believe. The great doctrines of the Church are gracefully interred, and heaped with floral offerings of beautiful diction and insincere compliment. The truth is concealed behind phrases of a double meaning. Age old formulas are robbed of their real content. Creeds are repeated piously on Sunday and sneered at on Monday. Ordination vows of the most sacred

character are thrown aside as an outworn garment. Intellectual honesty goes glimmering, and when we object we are greeted with the phrase, "well, what difference does it make, let's quit arguing and have peace." That way may lead to peace but it is the peace of a cemetery. Indifference in the pulpit can never do anything to meet the indifference of the present age. Peter met the crucifiers of his Lord on the Day of Pentecost with a white hot earnestness, a passionate belief in the crucifixion and resurrection of his Lord. The physical resurrection of his Lord was a fact, that made all the difference in the world to him. On the tide of his white hot passion 3,000 souls were swept into the kingdom of God. Only with a like earnestness can we hope to make any impression on the spiritual indifference of this present hour.

3. The modern crucifixion comes through the spirit of unbelief.

Unbelief crucified Christ of old and it does it today. The attitude is represented by the Sadducees and the Pharisees and the rulers of the people who believed not on Him. They saw His wonderful miracles and heard Him speak as never man spake. There was abundant evidence, but their evil hearts were hardened and they said He had a devil. They charged Him with blaspheming. The holiest being on earth seemed a criminal. So does unbelief warp men's judgment. Judas and Pilate were only tools in the hands of the priests. In the last analysis it was unbelief that managed the whole crucifixion of Christ. So it is today. It is unbelief that produces indifference and prompts men to sell the spiritual for the material. Unbelief was and still is of the very essence of the spirit of the crucifixion. If it be true that "ever new Golgothas rise for Him," it is true because ever new outbursts of unbelief break His heart. Ancient unbelief called Him a devil and a blasphemer. Modern unbelief has grown more polite. It speaks of Him as a medium of unusual merit, a pleasing plagiarist who took the moralities of antiquity and wrought with them an ethical mosaic of rare beauty, a gentle dreamer, self hypnotised, needing the care of an alienist, a good man whose righteousness inevitably brought Him persecution and a cross, where He swooned only to be resuscitated by the damp air of the tomb. The vitriolic abuse, the crude cruelty is gone. They crown Him with a rose wreath of studied politeness and nail Him to a cross of hollow and heartless praise.

The Word of God that has been the comfort and support of innumerable saints across the years, the modern mind tells us is only a broken reed of very doubtful value. It is a revelation not *from* God but *of* God. Being only a revelation *of* God given through very fallible men it is full of myth, error, and absurdity. So fades the beacon that we had thought was the very glory of God to guide weary and bewildered pilgrims to a haven of rest—changed into a will-of-the-wisp whose baneful fire has no origin but the corruption of human nature and whose uncertain gleam leads us nowhere but to a miasmic bog of disappointed hopes and heart-breaking agnosticism. Authority is not a thing greatly to be desired but if we must have it we are to find it in pious Christian feeling, the Christian consciousness rather than in the Bible. It is subjective rather than objective. As one faces such statements I think he is to be pardoned if he wonders whether indeed Schleiermacher is not what his name implies, a veil maker, and whether Ritschl and his present day followers have not advised us to leave the rock and build our theological house not simply on a sand bar but on a fog bank.

Modern doubt never wearies of exalting the divinity of man. In proportion as these doubters exalt the divinity of man they belittle the deity of Christ, until the difference between Christ and other men is only one of degree rather than of kind. They say readily enough "God was in Christ" but they are not so willing to say "Christ is God." The attitude is by no means new. The idea that man is capable of doing all that is necessary for himself goes far back into antiquity. Confucius cried "What the superior man seeks is in himself." Seneca asks "What do you want with prayer, make yourself happy." The present apotheosis of man goes far beyond Emerson and Channing to its roots in paganism. Naturally as man is exalted and Christ belittled the guilt of sin and its power is minimized until a substitutionary atonement is no longer necessary or possible. The cross which was an offence to Paul's generation is also a stumbling block and foolishness to modern paganism. Bernard Shaw, in speaking of Paul and his doctrine of the atonement says of him he is, "a pathological symptom of that particular sort of concience and nervous constitution which brings it under the tyranny of two delirious terrors, the terror of sin and the terror of death." The modern superman feels that he has cast aside these ancient terrors as bogey men of a childhood existence. He has no need of the cross.

I have no time to enter into a discussion of these views. But what does it all mean? What but the crucifixion of the Son of God afresh! It means that the horizon of modern life has its cross that stands bleak and lonely against a troubled sky. It means that the mocking mob still climbs the hill called Calvary to spit their hate and unbelief in the face of Him who died for them.

How far this unbelief may have penetrated the Protestant Church is a matter on which men may differ. But it seems to me that a wayfaring man though a fool can see that it is growing rapidly. In many places the flower of unbelief is in full bloom in Protestant pulpits and churches, in other places the roots may be but taking hold, but any one who is not theologically asleep or dead must sense the peril of the situation.

When the Protestant Church loses her message and forsakes the creeds for which the saints and confessors have died she is doomed. People may still come to her for food for their hungry souls but she will find herself in the position of the man in the parable who at midnight was forced to confess, "a friend of mine is come unto me—and I have nothing to set before him." She will find her theological larder empty as far as any nourishing food for souls is concerned. Men may come to her in the midnight of their despair and the darkness of their iniquity but they will find nothing to heal a broken heart or take away the guilt of sin. To a soul that is spiritually thirsty, the fogs of doubt are a poor substitute for the crystal river that flows from the throne of God; to a soul that is spiritually hungry, the husks of rationalism and the mouldy malt of humanism is a poor substitute for the bread of life, a divine Saviour of whom if a man eat he shall hunger no more.

One prays with all his soul that modern infidelity may never write Ichabod across the glory that was Presbyterianism. He hopes against hope that the faith of Calvin and Knox and Witherspoon may never cease to proclaim a message that shall provide food for the hungry heart and cleansing for the sin sick soul. But in a time like this, one thanks God for Westminster Seminary and the loyal scholarship of men who have sacrificed much to open her doors. May she long continue to send out young men to proclaim to the perpetrators of the modern crucifixion, as Peter did of old, a Christ crucified and risen for a lost and helpless world.

Young men, you have been called to the kingdom at a time when the sounds of unrest and conflict are in the air. May you put on the whole armour of God and with hearts that are unafraid go forth to preach the glory of a blood stained cross. Catch the step and march forth beneath the old blue banner of the covenant and with faces lit with the glory of holy cause lift anew the battle song,

Lead on, O King Eternal!
We follow not with fears,
For gladness breaks like morning
Where'er thy face appears;
Thy cross is lifted o'er us,
We journey in its light,
The crown awaits the conquest,
Lead on, O God of might.

# The Fiftieth Anniversary of the Free University of Amsterdam

By J. C. Rullman

(We feel that the readers of CHRISTIANITY TODAY will be greatly interested in the story of this noble adventure of faith. This is especially so in view of the close parallel between the Free University of Amsterdam and Westminster Theological Seminary in Philadelphia. Though separated in time by a half century, the founding of each was made necessary by the amazing spread of unbelief in the Church. Like Westminster, the Free University of Amsterdam was designed to be free of all ecclesiastical control that might quench its witness to the Reformed faith. Both institutions were founded by minorities whose faith was undaunted by the ridicule of opponents. The Free University of Amsterdam has now become one of the leading institutions of learning in Europe, and Westminster Seminary, having already assumed a unique place in American theological education, looks forward to a future that will be equally blessed.)

ALTHOUGH a Continental University counts its jubilees by centuries and not by half centuries, the great importance of the Free University of Amsterdam makes it easy to understand why its tenth lustrum has been festively celebrated. The Free University was born out of faith. That makes its position in the Netherlands quite unique.

When under the domination of Rationalism the Calvinists in Holland were barred by the officials in power from the Universities as the "non-thinking part of the nation" it was Dr. Abraham Kuyper whose great faith gave him the bold courage to unite with the so-called "school of obscurants" and with all that was far behind the times (in the opinion of whole- and half-hearted modernists) for the renewal of Calvinistic life on a scientific basis.

At the very outset of his career, in 1870, he had propagated the idea of a Free Christian University. Before long he had won over such men as Dr. G. J. Vos Azn, and the Rev. J. H. Gunning to his plan. A public conference with this end in view had been prepared toward the close of 1875. But when it turned out that such men as Mr. Bronsveld and Mr. Van Toorenenbergen refused to respond to the summons, the whole idea of a Free Christian University, supported by all the orthodox confessors in the country, exploded like a bubble.

Meanwhile on 26th of April, 1876, a new act had been placed upon the Statute-Book. By this new act the Faculty of Divinity had been converted into a Faculty for a kind of "Science of Religions" and consequently robbed of all that is typical of the Christian religion. Dogmatics and the so-called practical subjects were thus banished from the Universities. The Synod of the Dutch official church—it is true—tried to supply this want, by appointing its own professors, but its appointments were shamefully partial and showed a sad lack of respect for the orthodox Christians and their influence in our country.

This sad plight induced some Christians to join hands under the banner of the cross and to come together and unite in prayer and ask the Lord what could be done to save the sacred principles of theology.

Appointing extraordinary lecturers did not appeal to them. The whole spirit of the Universities was in their opinion permeated with the secular conceptions of life and world, and Theology in particular—except in a few isolated cases—was so entirely in the hands of people who were either hostile or alien to the Calvinistic confession that such a supplementary system seemed to them altogether unsatisfactory.

Indeed Dr. Kuyper and his friends became more and more convinced that a few believing lecturers and even a theological seminary would be insufficient to check the de-Christianising of the Dutch nation. And thus arose the plan to found a University, which, independent of the Government, and independent of the Church, only resting on a basis of Calvinistic principles, would be a blessing to the nation.

In 1878 a provisional committee was formed and on December 5th of that year the *Society for University Education on a Calvinistic Basis* was started. It was this society that founded the *Free University at Amsterdam*, on October 20th, 1880.

On the previous evening Dr. Ph. J. Hoedemaker had delivered a speech in the New Church at Amsterdam in connection with the felicitously chosen words of 1 Sam. 13: "Now there was no smith found throughout all the land of Israel," and the next afternoon the inauguration of the University took place in the chancel of the New Church.

The Rev. J. W. Felix, president of the Board of Control, requested Mr. W. Hovy, president of the Board of Directors, to announce that Dr. A. Kuyper, Dr. F. L. Rutgers and Dr. Ph. J. Hoedemaker had been appointed Professors in the Faculty of Divinity, Dr. D. P. D. Fabius in the Faculty of Law and Dr. F. W. Dilloo van Soldin in the Faculty of Arts and Philosophy. Then Jhr. Dr. Elout van Soeterwoude, the grey-haired pupil of our great poet Bilderdijk, offered the Board of Directors a sum of a hundred thousand guilders on behalf of some forty Christians in the country.

Next Dr. Kuyper, the Principal for the first year's course, gave the inaugural address, entitled: "Sovereignty in every sphere of Life," as the stamp that was to be on this institution in its *national significance*, in its *scientific object* and in its *Calvinistic character*.

It was an impressive moment.

The dim light of a dreary autumn day penetrated through the high windows of the Gothic arches of the ancient cathedral. But this very tint added to the stately gravity of the oaken walls within which the marble tomb of Michael de Ruyter reminded one of our national struggle for liberty in the days gone by.

The leading newspaper of the town which witnessed the founding of the new institution, the *Algemeen Handelsblad*, devoted the following lines to Dr. Kuyper's audience: "It was very interesting to see this large crowd of people in the church, who all by their contributions founded and supported this University. These people singing a psalm as soon as the organ started playing would be recognised as Dutchmen all over the world. There were none of those stupid features which are so often given to Calvinists on caricatures; on the contrary there were many grave, good-natured, typically Dutch faces with broad upper-lip and firm set mouth. It was indeed a gathering worthy of the memory of de Ruyter's noble character, his love of religion and fatherland, his firmness of principle. They were all people who sacrificed much for their conviction and who openly professed their faith. Their principles are not ours. We shall always fight their theocracy, but there is that in their aims and ideals which reminds us of our glorious seventeenth century and which makes us feel when among them that we are compatriots, common heirs of a glorious past. We honour Dr. Kuyper, the principal of the Free University, because we admire the enthusiasm and we appreciate the energy that gives him and his friends the courage to

undertake what seems to us an impossible task."

But the things which are impossible with men proved possible with God.

He maintained this institution, gave it a place in the heart of our Calvinistic brethren, opened many purses, gave it the teachers it wanted and gave it an ever increasing number of young students, who preferred this school to any other.

The advocates of so-called Rationalism in Holland had made the entrance to the Free University very difficult and in consequence it could hardly be expected that in 1880 many pupils would come forward. But before the year was out five university-students could be registered and in December the lectures started.

They were first given in the Scottish Mission Church; in 1885 the University-building proper was used. A hostel for poor students is attached to it. Its housemaster was Dr. A. H. de Hartog, who was at the same time titular Professor. Meanwhile Dr. J. Woltjer had been appointed Professor in the Faculty of Arts and Philosophy and Jhr. Dr. A. F. de Savorin Lohman in the Faculty of Law.

Prof. Dilloo returned to Germany in 1885 and the secession from the official Church induced Prof. Dr. Hoedemaker to resign in 1887. He was succeeded by Prof. Dr. W. Goesink.

When in 1889 Jhr. Dr. A. F. de Savorin Lohman became a Minister of the Crown, he continued to be connected with the University as honorary Professor, while his son, Jhr. Dr. W. H. de Savorin Lohman took his place. The later resignation of the two Lohmans was a heavy blow to the Faculty of Law. Prof. Fabius had once more to bear the whole Faculty of Law all alone, and in the same way Prof. Woltjer bore the burden of the Faculty of Arts and Philosophy for years all by himself.

Before long, however, the number of professors was considerably increased by the appointment of Dr. H. H. Kuyper (1900), Dr. H. Bavinck and Mr. P. Biesterveld (1902) for Divinity; Dr. A. Anema and Dr. P. A. Diepenhorst (1904) for Law and Dr. C. van Gelderen and Dr. R. H. Woltjer (1904) for Arts and Philosophy.

In 1901 Dr. A. Kuyper became Prime-Minister of the Netherlands and in 1905 the new University Education Act gave to the Free University the place to which it was entitled by putting it on the same level with the State Universities with regard to the degrees in Law, in classical literature, in Semitic literature and in Philosophy. Henceforth these degrees were to give a qualification for civil offices.

This removed a restraint upon the University which had checked its growth and development. Until now it had always been in a more or less difficult position since its scientific work was not taken seriously. It was especially the Faculty of Law which had felt this pressure very strongly. A large number of students completed their studies at the Free University, but took their degrees at a public one. This unpleasant state of affairs was put an end to now and so the recognition of the doctor's degrees was a great boon to the University.

The University Education Act prescribed further that within twenty-five years a fourth faculty would have to be added to the three already existing. And so the Board of Directors appointed Dr. L. Bouman as Professor of psychiatry and neurology. In 1918 Prof. F. J. J. Buytendijk got the use of a physiological laboratory; the necessary money for it had come from the legacy of the Rev. Van Coeverden Adriani.

Both Professors left us before long. Prof. Buytendijk went to Groningen in 1924 and Prof. Bouman to Utrecht in 1925; but their resignation had one great advantage: it afforded an opportunity of considering the possibility of taking as a fourth faculty Natural Science instead of Medicine, a question all the more worth considering because a Faculty of Medicine without one of Natural Science could not well be thought of.

A proposal to drop Medicine for the time being and to take Natural Science was accepted by the special meeting of members with thundering applause. A committee was formed to try and raise a sum of three hundred thousand guilders for this plan, and unless all signs fail this amount will be there on the fiftieth anniversary and there will even be a surplus. Consequently there was no objection to proceed to the appointment of the Professors for the new faculty. They are: Dr. J. Coops, Dr. G. J. Sizoo, Dr. J. F. Koksma and Dr. M. van Haaften.

The Faculty of Medicine, however, was not abandoned for good. Dr. L. Bouman did not break his ties altogether and remained extraordinary professor, and Dr. L. van der Horst was further appointed for the Faculty of Medicine, and the ideal to come to a complete University in the course of time is still striven after.

Of the first generation of professors Dr. Fabius is the only one still alive. Of those who came after were Dr. P. A. E. Sillevis Smitt (Divinity) and Dr. Zevenbergen (Law) lost by death.

The present professors are: for Divinity: Dr. H. H. Kuyper, Dr. C. van Gelderen (extraordinary professor), Dr. F. W. Grosheide, Dr. G. Ch. Aalders, Dr. V. Hepp, Dr. J. Waterink (extraordinary professor); for Law: Dr. A. Anema, Dr. P. A. Diepenhorst, Dr. H. Dooyeweerd, Dr. V. H. Rutgers, Dr. P. S. Gerbrandy; for Arts and Philosophy: Dr. R. H. Woltjer, Dr. C. van Gelderen, Dr. A. Goslinga, Dr. A. A. van Schelven, Dr. H. J. Pos, Dr. J. Wille, Dr. J. Waterink and Dr. D. H. Th. Vollenhoven.

The number of undergraduates amounts to 459, 272 for Divinity, 102 for Law, 76 for Arts and Philosophy, 5 for Medicine and 4 for Science.

Thus the Free University has grown to a real University and has brilliantly proved its right of existence.

Invaluable is the aid its Faculty of Divinity had rendered in separating the church from the regulations ridden official church and furthermore in providing the free churches with a large number of well-trained and well-informed Ministers. But its sphere of activity has not been restricted to the Church alone; quite a long series of orations have dropped the search-light of the Word of God on many a difficult problem, and made the foolishness of the cross take revenge on the wisdom of the world, while many a scientific thesis has brilliantly contributed to the reputation of this University.

Nor is this all. The Faculties of Arts and Philosophy and Law, too, have been a great blessing to the whole nation and have given many eminent men who not only in the law-courts, in the Houses of Parliament and in the Press, but also in grammar-schools and High Burgher Schools have fought the good fight of Christianity and waged war against all that threatened to undermine the Christian foundations of national life.

It should never be forgotten, however, that the Free University stands and falls with its Calvinistic character. If its work had been our work alone, it would have had a poor result, since even the best things we do are soiled by our inabilities. But in spite of our many shortcomings the Lord has been pleased to maintain our University so far. And at the annual meeting in 1928 Prof. Dr. J. Ridderbos from Kampen could rightly assert that the spirit of the first founders is still the spirit of the present generation and that the firm belief in the absolute authority of the Word of God is still its ruling power, and that any deviation from its original firmness of principle will be forcibly opposed.

It becomes us as the younger generation to remember with gratitude the zeal and the faith of those that were before us. At our jubilee the spirit of the old heroes who have gone to their rest has been re-awakened again and their shining example has cast a reflection on us. May their courage and enthusiasm be manifested in us, in ardent prayer, in indefatigable zeal and in bountiful munificence for this vineyard of the Lord. The device of the first founders was: "The fear of the Lord is the beginning of wisdom." It shall also be ours and we shall for ever go on shedding the light of the Word of God on all the modern problems that call for a solution.

May God in His grace give all our professors wisdom and strength to stand firm in the fight against the dark powers of unbelief and revolution and to all of us the gift of abundant prayer to the God of all life to maintain our University for our generation and for posterity.

# Books of Religious Significance

*VENTURES IN BELIEF: Christian Convictions for a Day of Uncertainty. Edited by Henry P. Van Dusen. Charles Scribner's Sons. Pp. 242. $2.00.*

THIS is a significant but hardly a valuable book. It is significant because it contains a brief statement of the sort of beliefs that are being preached by those most in demand as college and university preachers today. It tells us what Reinhold Neibuhr believes about Christian faith in the modern world, what Francis J. McConnell believes about God, what Henry Sloane Coffin believes about Christ, what Leslie Blanchard believes about the Spirit and Life, what Henry Nelson Wieman believes about the world, what Angus Dun believes about man, what Kirby Page believes about society, what Harry Emerson Fosdick believes about the Church, what Rufus M. Jones believes about prayer, what Richard Roberts believes about the cross, what David R. Porter believes about eternal life, and what Henry P. Van Dusen believes about the resources of religion.

"The essays in this small volume," we are told in its preface, "are an attempt to state the major convictions of the Christian mind, clearly, briefly and as they may be held by young men and women alert to every breath of modern thought. . . . They have been written with a common purpose and with a common audience in view—the young minds of our land as they are represented typically in the universities and colleges. And the authors share common presuppositions, a common approach to problems of Christian belief. Although there has been little consultation among them, it is doubtful whether any of the writers would wish to take serious exception to the views of his collaborators. This the contributions may be regarded as springing, on the whole, from a single point of view." We are further told, in its preface, that these essays have been collected and that they are issued under the auspices of the Student Christian Association Movement of America with the thought that "while originally prepared with youth, especially the youth of the colleges, in mind, it is believed that they may prove none the less hopeful to those of an older generation" because "the religious perplexities of youth are, typically, the problems of all thoughtful men and women of our day, but perhaps more clearly and critically expressed."

If this little book really expresses the major "Christian" convictions as they may be held by thoughtful men and women today, it may as well be confessed that Christianity, as it is set forth in the New Testament, and as it has been confessed throughout the Christian centuries by the most virile as well as the most humane of our race, is no longer tenable and that the time has arrived to catalogue it among those religions that are no longer able to meet the needs of intelligent men. We have read the book with some care without finding even mention of any of the distinctive beliefs of historic Christianity. No doubt there is frequent employment of words and phrases that have been much used by those who have held to Christianity as taught by Christ and his apostles, but in every instance it will be found that they are used in a context that give them a significance quite different from their historic meaning. Unquestionably one of the ablest chapters in the book is that by Henry Sloane Coffin, entitled "The Meaning of Jesus," but it is hardly open to question that the Jesus whose meaning Dr. Coffin outlines is a very different Jesus than the Jesus of the New Testament and of the great historic creeds of the Church—Catholic and Protestant alike. We wonder, however, whether Dr. Coffin approves (we are sure that most of the writers of this book do) when Dr. Wieman writes: "Men have found it impossible to believe in the supernatural. Heretofore for several centuries men have envisaged their highest values and vocation in terms of the supernatural. But there is no supernatural and men are fast coming to see that there is not" (p. 101)—even though the editor tells us that probably none of the writers would take serious exception to any of the views expressed in the book. Certainly historic Christianity is supernaturalistic to the core to such an extent that Christianity de-supernaturalized is Christianity extinct. No doubt men may continue to call their convictions "Christian" even after every trace of the supernatural, in any proper sense of the word, has been eliminated from their thinking; but only those who are interested in the label rather than the contents of the bottle will be deceived thereby. A rose by any name would smell as sweet, but it does not follow that whatever we choose to call a rose will possess a rose's fragrance.

It will be seen, therefore, that in our judgment the sub-title of this book is a misnomer. And that because the convictions it commends for a day of uncertainty are not rightly called "Christian" convictions. The book would have been more accurately named if it had been entitled, "Ventures in Belief by those who no longer believe in historic Christianity."

S. G. C.

*THE ATONEMENT AND THE SOCIAL PROCESS. By Shailer Mathews, Dean of the Divinity School of the University of Chicago. The Macmillan Company.*

THIS is another of those books that offer conclusive evidence that Modernism is something other than Christianity. It is true that its author professes to be an exponent of Christianity, despite the fact that he cheerfully admits that the "Christianity" he commends is "different from the Christianity of the Churches, whether Catholic or Protestant." In order to justify this claim, however, he is obliged to maintain that "the only definition that can possibly be given to Christianity is that it is the religion professed by people who call themselves Christians" (p. 180). If everything that is professed by people calling themselves Christian is really Christianity Shailer Mathews is, of course, an exponent of Christianity; but if Christianity be an "historical" or "founded" religion that had a definite beginning in the life, and teaching and work of Jesus Christ and that was given its content once and for all by Christ and His apostles, it is obvious that only that is real Christianity which was taught by Christ and His apostles. We discussed the question, What is Christianity? at some length in our June issue, and need not repeat what we then said, but it may not be out of place to again remind our readers that if everything professed by those calling themselves Christians is really Christianity then not only are Mormonism, Russellism, Spiritualism, New Thought, and Christian Science rightly called Christianity but it is proper to speak of Christless Christianity and even of atheistic Christianity. A poorer definition of Christianity than that given by Dean Mathews it would be difficult to discover.

In this volume Dean Mathews' particular concern is the Christian doctrine of the atonement; and inasmuch as this book explains this doctrine away it strikes at the very heart of Christianity as it is set forth in the New Testament and the historic creeds of Christendom. According to Dean Mathews the various theories of the atonement that have appeared in the course of history, including that taught by the apostles, are but attempts to make clear how it is morally possible for God to exercise forgiveness. In the early history of the Church according to the existing social consciousness God could forgive only on the basis of an expiatory sacrifice; and, as a result, Christ's death was pictured as such a sacrifice. Later the social consciousness demanded a ransom, or a satisfaction of the divine honor or divine justice, or the payment of the debt the sinner owed God; and consequently other theories of the atonement were advanced. Today all the historic doctrines of the atonement have lost their efficiency and what is needed is a doctrine of the atonement expressed in terms of the social process. "The Christian religion," he writes, "has always seen in the life of Jesus the revelation of what is meant by 'being at one with God.' But the establishment of such a relationship on the part of maladjusted men does not

need to be expressed in terms of forgiveness or pardon or justification. It can also be expressed in terms of biology and sociology. As one who was actually saved from the backward pull of outgrown goods, both social and physiological, because of a perfect relationship with the personality-evolving forces of the universe, Jesus becomes an exponent or revelation of the method of right relations with the personality-producing forces of the universe. He becomes a saviour because He was Himself saved" (p. 203).

We have no reason to suppose that a discussion of Dean Mathews strange doctrine of the atonement would prove profitable to our readers. It is obvious that it is about as far removed as possible from that which lies at the heart of Christianity as it is all but universally understood except as it has succumbed to the blight of modernism. A saviour who was himself saved is not the Saviour of Christian faith. Dean Mathews' whole representation suffers shipwreck on the fact that the thought of the death of Christ as a sacrifice to satisfy divine justice and the "theory" of the atonement connected therewith is but the explication of what Christ and His apostles taught. No doubt Dean Mathews tells us that "Jesus gave no teaching regarding His death" but that is merely a theological misrepresentation, as can be learned, for instance, from James Denney's book "The Death of Christ." Dean Mathews admits, of course, that the apostles taught definite views about the death of Christ but holds that their teachings had only a passing significance. How Dean Mathews can accuse the orthodox of basing their theology on notions unthought of until centuries after the Bible was written, we are at a loss to understand.

If additional evidence of the anti-Christian character of Dean Mathews' book be wanted it can be found, among other places, in what he says about the sovereignty of God. "God is not more a king," he writes, "than He is an individual circumscribed by space and time. Our knowledge of the universe makes sovereignity as a pattern for the conception of human and divine relations futile. No small part of the confusion of today's religious and moral thought springs from this fact. The universe of the chemist and physicist and astronomer is too great for any sovereignty. The atom and the nebula do not suggest a king, nor is the relationship of men to the universe to be described as that of subject to a monarch. Such a pattern is now seen to be the picture of poetry not the statement of a fact" (p. 183)—and yet according to Christian faith the universe of the chemist and physicist and astronomer is but as small dust in the balance compared with the Lord God Almighty. The following is scarcely less anti-Christian: "The breakdown of the orthodox conception of future punishment is complete. Only an illiterate mind can be terrorized by the fear of the devil and of hell which nerved Thomas a Kempis, Martin Luther, and Jonathan Edwards. . . . The heaven and hell of the theologian have no more standing in the minds of intelligent people than . . . the Hades of Homer and Vergil. They expect no day of judgment or separation between the sheep and the goats. . . . In a universe of billions of stars and distances too great for measurement even by light-years, the celestial geography of Paul and the New Testament is as unthinkable as that of Dante" (p. 197).

It cannot be emphasized too strongly that the question, What is Christianity? is an historical question, the authoritative answer to which is found in the New Testament. Dean Mathews and other modernists may think that the time has come to substitute another religion for that established by Christ and His apostles but be that as it may, they have no right to call it Christianity.

S. G. C.

*THE RISE AND DEVELOPMENT OF LIBERAL THEOLOGY IN AMERICA. By Winfield Burggraaff, Th.D. The Board of Publication and Bible-School Work of the Reformed Church in America, 25 East 22nd Street, N. Y. Pp. 211.*

THIS is an able and informing volume which should be consulted by all having more than a popular interest in the subject with which it deals. While the work of a young man—it contains the thesis which its author in 1928 presented to the Free University of Amsterdam as a candidate for the degree of Doctor of Theology—it exhibits solid learning as well as clear and accurate thinking. So excellent a piece of work by so young a scholar promises well for his future usefulness. He has recently been called to the chair of systematic theology in the Western Theological Seminary at Holland, Michigan.

Dr. Burggraaff begins by pointing out that the dominant Protestant theology in America was originally the Reformed or Calvinistic theology, and that for many years this theology controlled the religious thought and life of the people. Today, however, after some three centuries, the dominant theology is what is known as liberal theology, a theology that is obviously anti-Calvinistic and which some regard as anti-Christian. The task which Dr. Burggraaff attempts is to indicate the factors that have been most influential in bringing about this revolution in the religious thought of America, and to appraise its significance. In his opening chapter he points out the factors in early New England history that favored the later rise and development of liberal theology. The second chapter deals with the rise and spread of Unitarianism, pointing out its remote as well as its more immediate causes with special reference to Channing and Parker. In his third chapter he deals with the so-called "New Theology" indicating its roots in the modified Calvinism of the Edwardeans, its flowering in the theology of Horace Bushnell and its culmination in Modernism. In his concluding chapter he gives us a searching analysis and criticism of the liberal theology with special reference to the question whether it can justify its claim to call itself a "Christian" theology.

In the process of tracing the rise and development of the liberal theology Dr. Burggraaff states the theologies of the more important of the leading liberals of the past three hundred years in America. He does this so objectively that this constitutes one of the most valuable features of the book, a feature that ought to appeal even to those who do not agree with the author's estimate of the liberal theology itself. He does this with special fullness in the cases of Channing, Parker and Bushnell, but incidental mention is made of nearly all the more significant names from Roger Williams and Mrs. Anne Hutchison to George A. Gordon, Shailer Mathews and H. E. Fosdick.

Our interest in the book found its culmination in the author's analysis and criticism of the liberal theology. The viewpoint from which he does this is indicated by the following passage, a passage that is worthy of repetition for its own sake: "It is essential in any criticism that the critic shall have a standpoint from which he reviews and judges. If the orthodox theologians are sometimes accused of unwillingness to look upon the claims of liberal theology without prejudice, the remark may be true, but its effect is, at the same time, that of a boomerang. From the hatred of Channing and Parker for the Calvinistic position, down through the contempt of William James for orthodox dogmatics and the Reformation principle of sin and grace, on to the latest Modernistic writings, it is as clear as day, that the battle between liberal and orthodox is not one of words but of *Weltanschauung* (life and world view). Spiritually we occupy different continents, and there can be no sense whatever in trying to make those continents identical. The principle of compromise, which may work fitly in the market place, means death in the realm of the spirit. A Deist and a Pantheist cannot compromise, since their fundamental theses are mutually exclusive. And one need not expect that the case between the liberal theologian and the orthodox is any different. The principle of Calvinism, namely, the sovereignty of God, is exactly the antipode of the principle of Humanism—the sovereignty of man. It is human sovereignty versus Divine sovereignty. Any amount of argument will not take away the antithesis here. And every person places himself on one side or the other—not because of any human argument which might seem to make one seem to be in a better position than the other, but in spite of any human argument. Either man is self-made—and that is Humanism; or else he cries: By the grace of God I am what I am—and that is Calvinism. We

stand consciously and gladly by the side of the great Apostle to the gentiles; by the side of the converted son of Monica; by the side of the reformer of Geneva. And to stand by the side of them, with all the rest of the nobility of the faith, including the monk of Wittenburg and the fearless Scotsman is to stand—not beside Christ, but —beneath the Son of God, by whose stripes we are healed, to the praise of the matchless grace of the Living God."

Dr. Burggraaff's conclusion is "One cannot speak of orthodox and liberal Christians. The difference between them is so great, that one or the other must surrender the term 'Christian.'" Previous to stating this conclusion Dr. Burggraaff had pointed out that liberal theology has (1) a wrong conception of God (2) a wrong conception of sin (3) a wrong conception of redemption and (4) a wrong conception of the future, of what comes under the head of eschatology. In this connection he very properly stresses the denial of the Christian doctrine of redemption by liberal theology as shown in its conception of the person and work of Christ.

Dr. Burggraaff's viewpoint, as well as his conclusion and outlook, is clearly and forcibly stated in the paragraph with which he closes his book: "The effort of this thesis was to show that the Liberal theology has forfeited its right to the name of Christian, since its denies just those things which historic Christianity has always claimed as its heart-truths. Nor can it be doubted that the clearest statement of the problem is to be had by placing the Calvinistic life and world view over against that of the liberal theologians or Humanism. And if we refuse to state the issue thus, the events of the next few years will force us to do it just the same. For every minor detail will fall away, and we shall have to begin from the beginning, and define what we mean by God. The battle shall have to be fought in the field of theology proper, rather than in the field of anthropology, or even Christology. Who and what is God? And the answer will have to be either the sovereign God of Calvinism, or the human God of H. G. Wells, or the Pantheistic God of Idealism. And from one of the conceptions of God the other problems will have to be stated and cleared up, namely, revelation, creation, man, Christ, and the problems of Soteriology and Eschatology. It is for this battle that the orthodox Christians of America must gird themselves. Nor is the outlook so dark as some may think. Reminding ourselves of the splendid revival of Reformed theology in Holland during the last quarter of the former century up to this very day; and the renewed interest in Calvinism in Hungary and the Balkan States; and the cry that comes from Germany for a theocentric theology, which cry is evidence of the dearth of real Christian theology in that country which was for decades delivered in the hands of that daughter of Humanism, Rationalism—remembering these things, and the promise that the knowledge of the sovereign God will be given from generation to generation unto those that fear Him, the battle must be fought with hope. And who knows! perhaps we shall be blessed with a revival of the true religion, a revival which shall not be like the Great Awakening, but which shall go further and deeper, a revival which shall be like the Reformation, with its accompanying revival of learning, of deepening and quickening of insight, a letting loose of the immeasurable forces of God throughout all of life. And so shall the ideal and the prayer of Puritan and Pilgrim be fulfilled."

This book constitutes an important contribution to the Modernist-Fundamentalist controversy, more particularly it makes clear that this controversy has to do at bottom not with the differences between two types of Christianity, but with the differences between Christianity and something other than Christianity. Would that Christians everywhere were cognizant of this fact. S. G. C.

# 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.]

[EDITOR'S NOTE: The following letter was sent to us by Mr. Farmer without any thought of publication. Upon our asking him for permission to print it, however, he gladly consented, in the hope that his example might lead others to duplicate what he has done to widen the ministry of CHRISTIANITY TODAY. To date Mr. Farmer has sent us 254 subscriptions. We wish to take this opportunity of thanking him publicly for his wholehearted and unsolicited cooperation. His letter is slightly abridged.]

*To the Editor of* CHRISTIANITY TODAY:

SIR: I am a recent subscriber to your most valuable and timely paper, which is much needed in this crisis in which we find ourselves. For several years I have been getting all the information I could concerning this foolish Modernism which is of many varieties, and I have been doing all I could in opposition to it. I shall be very glad to assist you in any way that I can, especially in helping to increase the circulation of the paper. Have you a plan to get sample copies of the paper to Presbyterian Ministers in the South?

I have taken great care to have your paper sent to the very ones of the Virginia Conference of Methodists who should have it. I will take up this business with the Florida Methodists next month. Now then, I am expecting to spend my own individual money and a lot of time with great pleasure cooperating with you in this work of getting your paper to Methodist preachers throughout a good deal of the South. Can't you get one or more people who have some means to see that every Southern Presbyterian preacher in the South receives your valuable paper? I can't do all of it. I am not a man of much means but am trying to do my bit. Tell some others what I am doing —not calling any name, and arouse others to help us reach all these preachers over the South. Keep me informed as to what you do about it.

Can't we get some people enthusiastically aroused about what we are endeavoring to do for Christ and the salvation of souls? If even a small number of real Christian people would abstain from helping the Devil by contributing to some of these budgets and use their money to cooperate with CHRISTIANITY TODAY and another strong periodical the "Bible Champion" with which I am also cooperating, the results by the help of the Lord would be far-reaching.

Why should Christian people be humbugged into contributing to so-called Christian Educational Schools that teach Modernism? Many of these institutions are in the control of people, who will see that they do not suffer for money so long as they propagate their ends. This misguided effort is an outrage to civilization, much less Christianity.

Your brother,
R. E. L. FARMER.

Bartow, Fla.

*To the Editor of* CHRISTIANITY TODAY:

SIR: This small sheet of paper 8½ x 11 affords far too little space to express to you the deep seated sense of appreciation which I have for the advent of your little paper, CHRISTIANITY TODAY, and altho small, every page is mighty and eloquent in its defense of the THE WORD—the pure unadulterated Word of God, as contained in both the Old and New Testaments.

As a minister in the Reformed Church in the U. S. I stand firm and unmovable on the Heidelberg Catechism and go from that on out into every avenue of orthodoxy and evangelism to which it points. God save us in these days of apostacy and help us to hold fast the faith.

Assuming that the advent of new cults and

creeds, as well as the steady decrease and decline in the faithful ministry of God's Word shall continue for ten years at the same rate it has in the last five years, what will be the environment, affliction, sacrifice and humiliation thru which the faithful ministers of His Word shall have to pass. Even now the tide is rising and it is hard for the evangelical minister of the gospel to secure a church of any size in which to witness faithfully for the Lord as is the business of the members of His Body here on the earth.

However, I count myself happy to be able to suffer shame for the name of the Lord Jesus Christ and in the most humble submission to His will, as well as meek and whole-hearted resignation to whatever may be my fate as to place or environment in which I must work for Him, "I press toward the mark for the prize of the high calling of God in Christ Jesus," and whether I sleep or tarry until He comes in the clouds of the air, I must at all hazards be faithful to Him.

I covet for your paper a wide circulation and pray that God may use it mightily in defense of "Christianity" as we know it in the Lord Jesus Christ.

Faithfully and sincerely yours,
V. D. GRUBB.

Juniata, Pa.

*To the Editor of* CHRISTIANITY TODAY:

I have read with keen interest and pleasure your article, "The Yes and No Attitude in the Presbyterian Church," in September CHRISTIANITY TODAY. I must confess that it hits me. In 1921 I graduated from Auburn Seminary, and for a time tried to justify and accept the modernist teachings of that school, and even went to the point of signing the 1924 "Affirmation." This latter action, I now keenly regret. For a long time I had been guilt of this "yes and no" attitude, attempting to walk in the middle of the road. Recent careful study of both sides leads me to see the folly of this, and I am returning to my earlier faith in the Conservative or Evangelical theology.

I am substituting Evangelical papers and magazines for those, from which I formerly received my views and inspiration.

With kindest regards, I am
Fraternally yours,
ROBERT J. TOPPING.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I want to add mine to the flood of letters which you have (or should have) received in grateful commendation of your keenly analytic article in the September number of CHRISTIANITY TODAY, "The Yes and No Attitude."

I served the Presbyterian Church, U. S. A., for more than twenty-five years before coming over to Canada. I have closely watched the trends of thought since my college days, and have pursued wide ranges of theological thought and Bible study since graduating from old McCormick in 1901. I have seen nothing in print for a long time which so well expresses my own convictions as your article. It should not die in back numbers of this present issue, but be reprinted and given church-wide circulation before the next General Assembly. If this is done I will gladly contribute as I'm able toward it.

As further comment on the "Yes and No Attitude," I wish to testify, after nearly four years of experience in Canada, to the barren results spiritually, of the compromise movement of "Church Union in Canada." And, I am heart-sick to observe that so many leaders in the Presbyterian Church, U. S. A., are misled in this matter.

Thanking you cordially for your article, and praying for the success of CHRISTIANITY TODAY and Westminster Seminary, I am,
Sincerely,
OTIS G. DALE.

Dovercourt Rd. Pres. Church,
Toronto, Canada.

*To the Editor of* CHRISTIANITY TODAY:

SIR: I enjoyed the article "The Yes and No Attitude in the Presbyterian Church" in CHRISTIANITY TODAY, and wanted to write and let you know regarding the same. It is exceedingly helpful. The time has come for the Conservative men of the Church to speak with no uncertain sound.

With kindest regards, I am as ever,
Cordially yours,
G. A. BRIEGLEB.

St. Paul's Presbyterian Church,
Los Angeles, Calif.

*To the Editor of* CHRISTIANITY TODAY:

SIR: Of all the articles that have been written of the Modernism that is sweeping through the Protestant Churches, the article "The Yes and No Attitude in the Presbyterian Church" in the mid-September issue of CHRISTIANITY TODAY was the greatest of them all. I take four magazines: CHRISTIANITY TODAY, *The Gospel Witness*, *Christ Life and Word of the Cross*, and *The King's Business*, and I thank God for raising up such mighty men of faith as Editors and writers for such magazines that are standing true in this great time of apostasy. May God bless you in your stand for the "Faith once delivered to the Saints" and may the Holy Spirit guide and direct you for truly in such articles as that the "pen is mightier than the sword."

Yours in Christ,
C. E. WRIGHT.

Scotia, Calif.

# Questions Relative to Christian Faith and Practice

## On What Authority?

*Editor of* CHRISTIANITY TODAY:

*Walter Lippmann in his book, "A Preface to Morals," upholds the view that orthodox Protestants have no way of knowing that their orthodox Protestantism is true because "although they affirm the facts, they reject all authority which can verify them." He tries to make the point that the Protestants who demand the right of private judgment can never know with absolute certainty that their interpretation is the correct one. Can we be sure that orthodox Protestantism is true? I thought perhaps you could answer the query in* CHRISTIANITY TODAY.

*Thanking you very kindly,*
*C. K. C.*

OUR questioner in this instance is a senior in a well-known college. The occasion of his question is the position taken by Mr. Lippmann with respect to the controversy between modernists and fundamentalists within the Christian Church. While Mr. Lippmann writes from the viewpoint of a non-Christian yet as regards the merits of the controversy between the modernists as represented by men like Drs. Fosdick, Lake and Inge and the fundamentalists as represented by a man like Dr. Machen he holds that it is all on the side of the latter. It is at least a satisfaction to know that if Mr. Lippmann were a Protestant Christian he would be one of the type of Dr. Machen. But while Mr. Lippmann speaks of Dr. Machen's victory over the Protestant liberals in his book, *Christianity and Liberalism*, as "complete" yet he holds that the position of the Roman Catholics is stronger than that of Dr. Machen; and that because in the Church they have a living authority to verify the *facts* upon which according to both Roman Catholics and Protestants Christianity rests. "From the point of view, then, of the oldest fundamentalism of the western world" (i.e. Roman Catholicism), writes Mr. Lippmann, "the error of the modernists is that they deny the facts on which religious faith reposes; the error of the orthodox Protestants is that although they affirm the facts, they reject all authority which can verify them; the virtue of the Catholic system is that along with a dogmatic affirmation of the central facts, it provides a living authority in the Church which can ascertain and demonstrate and verify these facts." He further argues, as our questioner points

out, that those who insist on the right of private judgment in reading the Bible are precluded thereby from having certain knowledge as to the reality of the facts upon which the Christian religion is founded.

It is quite obvious, it seems to us, that the Roman Catholic position is stronger than that of orthodox Protestantism *provided the Roman Catholic Church is a living authority qualified to establish the historicity of the facts involved.* If, however, it be true, as we hold, not only that the Roman Catholic Church's credentials as an authoritative teacher are unsatisfactory but that conclusive evidence exists that said Church has erred in its teaching, it is evident that the Roman Catholic does not possess the great advantage of having a living authority to verify these facts. Hence it seems to us that Mr. Lippmann's contention that the Roman Catholic position is stronger than that of orthodox Protestantism falls to the ground. We would not even admit that Roman Catholicism represents an older fundamentalism than orthodox Protestantism inasmuch as we hold that orthodox Protestantism goes back to the Bible while the former, in as far as it differs from it, is a later historical development.

To reject the Roman Catholic position, however, is not to establish the orthodox Protestant position; true as it is, in our judgment, that unless the latter can be certain that they know the great facts that lie at the basis of the Christian religion—such as the birth, life, ministry, the death, and the resurrection of Jesus Christ—no one can have any sure knowledge in this connection. Mr. Lippmann seems to hold that the mere fact that one demands the right of private judgment in reading the Bible precludes him from being certain as to the nature of the facts recorded in the Bible. Such a view is untenable. No doubt the Bible contains passages of whose meaning we cannot be altogether certain but as far as its central facts (and doctrines) are concerned the wayfaring man though a fool need not err therein. There is really no reasonable doubt but that the great facts upon which it is claimed that the Christian religion is founded are actually recorded in the Bible. The real point at issue, therefore, when it is asked whether we can be sure that orthodox Protestantism is true has to do, if we mistake not, not with what the facts are which the Bible records but rather with the question whether, apart from the existence of a Church that teaches with authority, we can be certain that the facts recorded are real and not merely alleged.

It is impossible to indicate in detail why we are sure that these facts are real and not merely alleged; that would require a volume. Some of the considerations that have weight with us may be mentioned: (1) The general trustworthiness of the New Testament. In as far as its historical accuracy can be tested by external evidence it stands the test. Efforts to show "proved errors" have failed. (2) The impossibility of accounting for these facts as recorded except on the assumption that they actually happened. What we have in mind is indicated by the statement that it would take a Jesus to forge a Jesus. (3) The impossibility of accounting for the subsequent history of the world except on the assumption of the reality of these facts. If the influence of Jesus over the lives and institutions of men does not prove Him a reality, then it may be safely said that there is no such thing as reality and that men in searching for a rational explanation of things are but disquieting themselves in vain. (4) The witness of Christian experience. Those who make trial of the reality of these facts find that it is indeed true that Christ as He is offered in the Gospel is able to save from the guilt and power of sin. This witness confirms the documentary and historical evidence but it should never be employed as a substitute for them. (5) The witness of the Holy Spirit in the hearts of believers. As the Westminster Confession of Faith puts it: "Our full persuasion and assurance of the infallible truth and divine authority of the Word of God is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts" (Chap. I, sec. 5). This too is a witness that should not be employed as a substitute for other evidences. The Holy Spirit does not work a blind, ungrounded faith in the Bible but rather opens our spiritual eyes that we may appreciate the already existing grounds of belief.

Limits of space forbid our pursuing this matter further. College students interested in so doing will do well to get the book entitled, *The Basis of Christian Faith: A Modern Defense of the Christian Religion,* by Floyd E. Hamilton (George H. Doran Company). We know of no book to commend in this connection that is at once so sound, scholarly, comprehensive and readable.

## Are All Souls "Immortal"?

*Editor of* CHRISTIANITY TODAY:

*In re your reply to the query as to the state of the lost, especially the "everlasting conscious punishment" idea, contained in the September issue; I have carefully examined all of the Scripture proofs quoted, and not one of them deals with the point raised in A. C. T.'s letter viz, the conscious condition of the lost, who we are told, are destroyed.*

*Luke, 16, 22-23, from the parable of Dives and Lazarus, being a parable the interpretation of it (which are many and varied) can never set aside the plain teaching of Scripture, namely that the dead know not anything.*

*The tenor of the article suggests that the writer of it believes in the innate immortality of the human soul. At any rate the idea of the souls of the lost having endless life is strongly emphasized. I should like to know upon what Scripture is based the belief in human immortality?*

*I am well aware that Plato held such a view; but I nowhere find in the Scriptures, Old or New, any foundation for such a belief. On the contrary the Old Testament is full of statements to the effect that "souls" can die, suffer hunger, thirst, cold or heat and in every other way suffer the same as the body. Then in the New Testament, Immortality is consistently affirmed to be the gift of God to believers in Christ; while in I Tim. 6:22-23 we are specifically and distinctly told that "God only hath immortality."*

*Naturally then one asks, Why bring in the speculations of a heathen philosopher to decide a question as to the meaning of a passage of Scripture? Again, If man has innate immortality, what further need of a gift of it? Only forgiveness of sins would be needed.*

*These are important questions which your article has raised. Can you answer them?*

*Very truly,*

*A. S. T.*

THE above is typical of quite a number of responses we have received to our reply in our September issue to the question relative to the state of the lost. Nearly all these replies take the position either that the lost will pass out of existence at death or that they will cease to exist after a period of punishment subsequent to death. A number of these replies indicate the widespread influence of such unscriptural views as those advocated by Seventh Day Adventism and Millennial Dawnism (International Bible Students' Association) but others reflect views held in more scholarly even if equally unsound circles.

It was somewhat surprising to us that so many of these letters, like the one quoted above, accused us of believing in the innate immortality of the human soul and a number even allege that previous to Augustine belief in the immortality of all men was not an article of the Christian faith. While we believe the Scriptural evidence is conclusive that man was created for immortality yet we do not suppose that the soul is inherently indestructible. The soul, like everything else, is dependent on God for its continued existence so that if He were to withdraw His sustaining power it would cease to exist. We hold, however, that the Scriptural evidence is clear that God created men not for temporary but for continued existence. We think, therefore, that there is no warrant whatever for the notion that the doctrine of the immortality of all men had its origin in the speculations of heathen philosophers. Rather we hold with S. D. F. Salmond in his great work on "The Christian Doctrine of Immortality" that "the attempt to prove it to have been the primitive Christian doctrine, that im-

mortality is not an original gift of man, and that the wicked finally cease to exist, must be pronounced a failure." All such notions suffer shipwreck on what the Scriptures themselves teach on this subject. Matthew 10:28 and Luke 16:19-31 taken together are sufficient in themselves to show that Christ taught the conscious suffering of the soul after death. (It is incredible that Christ should have uttered such a parable if He did not believe that the wicked as well as the good exist after death.) Moreover it does not seem to us that it can be reasonably denied that such statements as Matthew 25:41-46 make clear that Christ taught that suffering is everlasting.

It is of course true that the Scriptures affirm that the wicked shall be "destroyed" but as pointed out in our September issue the word "destroy" in Scripture is not synonomous with "annihilate." The following from the late James Orr is much to the point: "So far as annihilation is supposed to take place at death, it is contradicated by the Scriptures which support the soul's survival after death; so far as it is believed to take place after a longer or shorter period of conscious suffering, it involves its advocates in difficulties with their own interpretation of 'death,' 'destruction,' 'perishing,' seeing that in Scripture this doom is uniformly represented as overtaking the ungodly at the day of judgment, and not at some indefinite period thereafter. The theory conflicts also with the idea of gradation of punishment, for which room has to be sought in the period of conscious suffering, and rests really on an unduly narrowed conception of the meaning of the Scriptural terms 'life' and 'death.' 'Life' is not bare existence, nor is 'death' necessarily extinction of being."

It is impossible in this connection to present anything like a detailed citation of the Scriptural passages that teach the doctrine of the immortality of all men—they can be found in any good Bible dictionary or standard systematic theology—but it at least seems perfectly clear to us that the Scriptures so teach. No doubt for sinners like ourselves a blessed immortality is a gift of God through Christ but that is not to say that immortality as such is a gift added to nature or a later bestowment of grace. The statement "God only hath immortality" merely means that God alone has immortality as the very essence of His being; it carries with it no implication that there are not others who are immortal by divine appointment. A number of our correspondents admit that the Scriptures teach the everlasting punish*ment* of the wicked but deny that they teach an everlasting punish*ing* of the wicked; but such a distinction is, we believe, without Scriptural support.

We are at quite a loss to understand how any reader of the Bible can deny that it everywhere teaches or presupposes the doctrine that all men are immortal, not merely that they may become immortal through faith in Jesus Christ; also that it teaches or presupposes "the everlasting conscious punishment of the wicked." No doubt the practical significance of this may be exaggerated. It does not necessarily carry with it the notion that the future will be dark for the immense majority of men; neither should it be overlooked that there will be a gradation of punishment among the unsaved—nothing contrary to righteousness will mar the future condition of mankind; but certainly we should be on our guard against giving our sanction to hopes which have no Scriptural support lest men be led to underestimate the importance of the question, "How shall we escape, if we neglect so great salvation?"

## Faith and Regeneration

*Editor of* CHRISTIANITY TODAY:

*The writer of these lines read with interest what you wrote in your September number, p. 16, about many genuine Fundamentalists being excluded because of the insistence of the Fundamentalist Association on the "premillennial and imminent" return of our Lord. I agree with you on that point. But what about Article VIII of their "Confession of Faith": "We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God." Does that mean that we from our side must exercise faith and* then *the Holy Spirit regenerates us, etc.? Is such teaching in agreement with what we as Presbyterians and Reformed people believe as to our being dead in trespasses and sins, etc.,—and yet able to exercise faith? Does not the Word of God, and in harmony therewith our Standards, teach that faith is a gift of God?* Can *we, of ourselves, believe, and thus fit ourselves to obtain the new birth? May I have your mind on that matter? Really, I am somewhat puzzled about that eighth article.*

*Respectfully,*

*H. B.*

IT seems to us that the point raised by our questioner is important. If the statement, "We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit," means that the exercise of faith on our part is the cause or occasion of our being born again of the Holy Spirit it could not be subscribed to by any adherent of the Reformed Faith; and that because according to the Reformed Faith—and we believe according to the Scriptures—not only is faith itself a gift of God, it can be exercised only by those who have been born again. As the Westminster Confession of faith puts it: "The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts." In a word, from the viewpoint of the Reformed Faith it is to put the cart before the horse to say that we must exercise faith and *then* the Holy Spirit regenerates us. We take it, however, that this statement while amenable to such an interpretation does not necessarily have such meaning. It seems to us in fact that it has been phrased broadly so as not to exclude the notion that those who receive by faith the Lord Jesus Christ are always those who have first been born again of the Holy Spirit. Unless such is the case it would be impossible for any one who sincerely accepts the Westminster Confession of Faith as containing the system of doctrine set forth in the Scriptures—by inference any Presbyterian Minister or elder—to belong to the World's Christian Fundamentals Association. That such is the case would seem to follow from the fact that its doctrinal statement as a whole—unless we except its insistence on the return of our Lord as "premillennial and imminent"—sets forth those beliefs that belong to common Christianity rather than those beliefs that are distinctive, for instance, of Calvinism, Arminianism and Lutheranism. So true is this it contains little that can not be subscribed to by all who have any good claims to call themselves Christians at all. This we regard as both its strength and its weakness. Its strength because it provides a doctrinal basis for an organization in which Calvinists, Arminians and Lutherans, not to mention others, may find a home; its weakness because if we are to not only defend Christianity but to commend it with any hope of success to the modern world we must do so from the standpoint of a consistent and scientifically conceived Christian life and world view. It seems to us that such a consistent Christian life and world view is given us only in Calvinism; but be that as it may if we are to successfully defend even what we call common Christianity we must do so, if we mistake not, from the standpoint of a life and world view such as Arminianism or Lutheranism or Calvinism, for instance, involves. The doctrinal statement of the Fundamentals Association is, therefore, to be likened to the Apostles' Creed rather than to the Westminster Confession of Faith. It sets forth certain great facts and truths that all intelligent Christians recognize as fundamental to Christian faith but it does not provide, or even profess to provide, anything like an adequate setting forth of the system of doctrine taught in the Bible. In harmony with this, it seems to us that the statement, "We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit," does not exclude the notion that the new birth precedes a saving faith in Jesus Christ; and so is not necessarily anti-Presbyterian in its implications. Be this as it may we fully agree with our questioner that faith is a gift of God and that we ourselves can do nothing to fit ourselves to obtain the new birth. Those who are dead in tresspasses and sin can hardly do that which will bring about their own spiritual resurrection.

# Current Views and Voices

## Toleration in the Presbyterian Church

(Literal Translation from "DeWachter," Grand Rapids)

IN *The Presbyterian*, which still remains interesting, now that Dr. W. Courtland Robinson has become Editor-in-Chief in place of Dr. Craig, we found an article this week that describes fairly well the position of most of the Conservatives in the Presbyterian Church North—a position which we think bodes little good for that Church. The attitude of toleration is presented in this article by a good man in the best way possible. We should not be surprised but that most orthodox readers have approved of it, but as we see it, more harm than good is to be expected from such an article. Our readers may judge.

The writer says that he himself is conservative, loves the church, and is concerned about her. He agrees that there is a considerable and powerful element of liberals and modernists in his denomination and that they, with the "middle of the roaders," now control the General Assembly, the highest ruling body of the church. It is most deplorable, perhaps, he writes, that so few know of or concern themselves so little about the truth of this complaint. He himself, faithful to the standards of his Church, considers which ways are open to conservatives under such circumstances. What can, what must be done?

Four possibilities are pointed out:

(Direct quotation from *The Presbyterian* of October 16.)

"(1) We might withdraw. The door out is wider than the door in. We recall no minister or elder who has taken that course, and we have no thought of doing it.

(2) We might split the Church into two parts. Some would approve of that. It is whispered now and then. But history proves that a generation later a "split" is usually greatly deplored. We were born in the Presbyterian Church, we love it, we have invested interests in it of our own and our ancestors. We never thought it the bravest thing to run away when defeated. Dividing our Church does not appeal to us. We do not see why we should give all of the Presbyterian heritage to those who, for the time being, predominate.

(3) We may stay in the Church, not so much to help as to hinder. Defeated, we call names and do all the hurt we can to everyone who is not closely in our ranks. That has appeal to some of us who are intense in feeling and conviction. Like James and John, we would call down lightning. Humanly speaking, it seems the proper way, but Jesus saw a better way. In the practical matter of success, it seldom attains and it does great damage to us and to the cause we love. To go down with guns shooting and flags flying is heroic and grand, but it seems more sensible to put all hands to the pumps and save the ship if we can. "To a man who believes in God, defeat is never a finality," and he will wait patiently for the day of victory to come.

(4) We may remain in the Church, cherishing our deep convictions, trying to join hands with all who have the same general convictions. We may be as clear of utterance as we are able, always scrupulously fair toward those who may differ from us; reveal an unfailing, Christian courtesy toward friend and foe, laboring on according to our light, until the Church comes to a different attitude, as it will if our ideas are correct. In the long run, when there is freedom of discussion and fairness of spirit, the Church gets right. We believe a fight against Satan is good, but we are not so sure about a fight against Christians, even though they be weak in faith or all wrong in conception. If we are right in our convictions, we wish to convince others by word and spirit until we again have a majority of our mind. We have no desire to "read out" or force out anybody from our side, but rather by reason, fairness and love to win recruits to it. We see no gain to our cause by making our number smaller through our branding this one and that one, and casting him out."

Thus the writer continues, applying ideas concretely to what has happened during the last few years in the Presbyterian Church, and particularly what has taken place in connection with Princeton.

Toleration, forbearance—that is the spirit which characterizes this whole article.

Naturally, we gladly agree that in our ecclesiastical life together, much forbearance must be exercised. We cannot condemn one another for personal ideas and differences of thought. What should we come to and what would happen to cooperation for the cause of the Lord if we should suspect a brother for every difference of opinion? But toleration in the congregation of the Lord should have its bounds. One may not tolerate what God forbids to be so tolerated. Assault upon God's honor and the denial of the fundamental truths of Holy Writ may not be regarded as innocent divergence, which may be overlooked. To the Church has been entrusted a discipline of doctrine which must be exercised according to God's will and to the blessing of the congregation. It is certainly no virtue of the Presbyterian Church that modernists are tolerated in it. This boasted patience threatens to become its ruination.

It is noteworthy and saddening that in this whole article in *The Presbyterian*, not a single mention is made of discipline, nor a single complaint made that the discipline in this Church has been grievously neglected during recent years and that thereby the control of the Church has been given largely into the hands of the Modernists. What may be expected from a toleration which simply looks on when the Modernists themselves do not tolerate the most sacred verities? The writer of this article says that he is a conservative and accepts, with *The Presbyterian*, the standards of his Church as the expression of the truth of Holy Writ. Good! We shall take him at his word. But will he never become angry, will he never be filled with holy indignation if this truth is assailed in his own Church? Is that then the work of weaker brethren with whom one must exercise patience, or is it the attack of enemies with whom one must go to battle? To win folk with understanding and fairness and love—yes, that sounds very fine, but meanwhile they are permitted to go on with their destructive work. What becomes then of fairness and love towards the thousands of people who are thus permitted to be led astray? And does not the claim of God count for anything any more? The Church will gain the victory in the long run through this tolerating, loving spirit, thus thinks the writer. But where is the promise that a denomination will be victorious if she permits heresy and refuses to exercise the means of discipline which her King has given her to use? The false hope of toleration has certainly shown its futility often enough in past history to indicate that one should not now place confidence in it.

The Presbyterian Church in her present state is for us a warning signal. Her example calls us to earnest watchfulness. It may be true that among us occasionally what is simply a dissenting opinion is denounced as heresy. Personal convictions are sometimes too quickly regarded as sacred principles with consequent wounding suspicion, and so on. But in the long run, an occasional unnecessary attack of ungrounded criticism will not harm us as much as toleration of destructive criticism of the Bible for the sake of peace and love.

## A Baptist View of the Presbyterian Church

EDITORIAL IN "THE WESTERN RECORDER," LOUISVILLE, KY.

MUCH may be learned by thoughtful attention to the inner spiritual forces now at work among various denominational groups of the people of God.

* * *

Recently we received a copy of CHRISTIANITY TODAY, a monthly publication which is intended soon to become semi-monthly or weekly, issued by those Presbyterians in the North who are bearing their witness to the sacred truths of Bible faith, against the modernistic-inclusivist combination that has now wrested away from their traditional conservative control both Princeton Theological Seminary and that long-time conservative Presbyterian weekly, the *Presbyterian*, of Philadelphia. CHRISTIANITY TODAY is a dollar a year. A dollar means something to the writer and to most of his readers. But if one may express spiritual interest by the crude dollar measure, we surely would not for twenty dollars be deprived of what we have received in this first issue. Ministers and others would find CHRISTIANITY TODAY exceptionally illuminating on the great issues of Bible faith versus the counterfeit of it now heralded broadly. Address 501 Witherspoon building, Philadelphia.

* * *

Northern Presbyterians deserve the credit for having enheartened Bible-believing elements in all denominations, by drawing together from their own number a group of men whose vertebracy of faith and knowledge of truth refuse to surrender without a real fight to the continued encroachments of the Modernist compromise elements, even though these have captured the strategic positions of power.

These Presbyterians who are in the open fighting for historic faith, had in the old fellowship comfort, position, security (humanly speaking), honor of men, plenty of money, great institutions in their hands, large prestige. They could have kept these. But they gave them up for Christ's sake.

They did it that they might bear unemasculated witness to the truth of Jesus Christ our Lord and to the authority of the Word of God. In our heart we do reverence to these men. They are our honored and admired brothers in Christ. We are unreservedly convinced of and devoted to the Baptist position on all those teachings which require Baptists to remain a distinct Christian body that they may bear clear and full witness to them. But those particular teachings, important as we regard them to be, have their entire significance in the fact of their relation to the redemptive work and teachings of our Lord. Therefore, we do no violence to our life-long witness as a Baptist when we declare that our fellowship is immeasurably more real for a Presbyterian or other Pedo-Baptist who if need be is not unwilling to forsake all that he may bear witness to Him who gave Himself as a substitute for lost sinners, than it is for a Modernist who may call himself a Baptist.

The most enheartening single thing we have observed in the current history of the evangelical bodies in America has been this brave coming out of distinguished and highly-positioned Presbyterians, including men of profound scholarship, from the highly prized denominational fellowships of a lifetime that they might raise their voices in untrammelled, uncompromized witness to the mandates of holy revealed faith.

It has been and still is our belief and our prayer that this upheaval which today is turning topsy-turvy great Christian bodies in America, will not now or in the future disrupt Southern Baptists. To say that it has not softened and weakened the doctrinal vertebracy of some among us would be sheer nonsense. It would betoken either lack of adequate knowledge of the facts or else lack of readiness to incur the consequences of an honest witness to known facts. Southern Baptists live in no hermetrically sealed compartment—not at all. To assume that these perverse currents have drawn no Baptist flotsam into their stream is to behave as do demagogues who cry "Peace" to avoid showing where they stand at the possible loss of popularity, or as knaves willing to bear false witness to keep countenance with "our party."

Baptists in the South have before their eyes the open book of disruption in the great Presbyterian body at the North, of a fall from grace by Northern Methodists so complete that only a few heroic spirits among them are found who still witness to the Christ who empowered Wesley and gave transforming virtue to the message of unnumbered thousands of American Methodist preachers, of the practically lost and gone Congregationalist and Disciples bodies and the torn and crippled Northern Baptist body, not to speak of the confessedly Liberal elements strongly bringing things to pass among Southern Methodists. With such things patent before our Baptist eyes, for us in empty words to declare that everything is all right and that an editor, for instance, who persists now and then in putting these tremendous things on the screen before us, is, let us say, an alarmist who is "hurting our work"—in this case properly "ours", not the Lord's—would simply advertise to the world and to ourselves that Baptists, who aforetimes suffered deeply for their witness to revealed divine truth, now that they have become great and rich, have lost their holy and sanctifying jealousy for the honor of the Lord of Glory, being seduced therefrom by the desire of some for the advantages that the world offers in payment for compromise.

* * *

God bless and greatly strengthen those noble Presbyterians.

## Modernism Begins to Take Inventory

WILLIAM HENRY SPENCE
In the *Congregationalist*

"THE destruction of the Bible's infallibility has ruined its authority for multitudes. In reaction from the doctrine of literal inspiration they have thrown over all dependence upon it as a spiritual guidebook. To some Liberals it has become little more than a source book of rather doubtful value for historical study. In the resulting confusion, both the man in the crowd and the liberal scholar often are like a sailor who has thrown over chart and compass, and vainly tries to steer his course under a sky whose stars are hidden by the clouds.

"When one thinks of what the old faith in the Bible did for our fathers and mothers and the kind of family life it inspired them to create, one feels less and less inclined to swagger over the fruits of the so-called modern view of the Bible. One is indeed forced to accept the findings of the new learning which are based on clear proof, and enough is so based as to make the Book to him other than what it was to his parents. With the Holy Book in their hands they felt themselves fortified by an impregnable rock. They spoke to us of duty and grace with a confidence supported by producible evidence. The printed page with its golden words gave them a sense of immediacy in their practice of the divine Presence. When faith grew dim, the opening of the Good Book brought renewal. When they were confused in any moral crisis, a quick turning to the sacred page gave them guidance. When sorrow and adversity overtook them, the precious promises gave them unspeakable comfort. When they drew near to death, the recollection of certain verses treasured in memory flung open the gates of new life to them.

"But what of us, the sons of such parents, with the advantages of our higher learning, real or supposed? Must we not confess that *a glory has departed from us?* Has our liberalism given us an equivalent for that which we surrendered when we gave up our parents' belief in the Book? The necessity is upon us to find something to give us what the Bible gave them,—the feeling of security in a trouble-ridden world, clearness and definiteness of religious convictions, the accent of authority in our testimony of religious experience, and a firm, sure hold of faith in Christ,—or else *Liberalism will yet become the great apostasy.*"

## Princeton Seminary's New Champion

*(Concluded from page 3)*

either case his *ipse dixit* as to the existing situation at Princeton Seminary will do nothing toward reassuring those who would fain believe that all is well at that historic institution.

# News of the Church

## Interesting Facts of Churches and Ministers

### Presbyterian Church U. S. A.

#### Churches Organized

First Italian, Pittston, Pa.;
Glensham Valley, Pa.;
Hope Church, Tarrytown, N. Y.;
Concord-Eleven Point, Ark.;
Pintada Chapel, Torance Co., New Mexico, Oct. 12.;
Hobbs, Pecos Valley, Lea Co., N. M., Oct. 9.

#### Churches Amalgamated

Third and First Churches of Niagara Falls, N. Y.

#### Churches Disbanded

Fort Edward, N. Y.;
Garnett, Kan.;
Carpenter, Olustee and Willow, Olka.

#### Calls

Rev. Andrew H. Neilly from Waverly Church, Baltimore to Dewey Ave., Rochester, N. Y.;
Rev. Harold F. Pellgrin to First Church, Watervliet, N. Y.;
Rev. John Muyskens, D.D., Wheeling, W. Va., to Grace Church, Jenkintown. Pa.;
Rev. J. A. Bonner, Winston-Salem, N. C. to Wilmington, N. C.;
Rev. Frank March, Ottawa, O. to Elizabeth, Colo.;
Rev. H. M. Tenny, Houston Ky. to Brownsville, O.;
Rev. Melvin W. Riddle, Chambersburg, Pa. to Wilkinsburg, Pa.;
Rev. Cyril G. Carter, Long Beach, Cal. to Westminster, Cal.;
Rev. Thos. M. Cornelison, Lincoln, Kans. to Logan, Ia.;
Rev. Evans to Cookeville, Tenn.;
Rev. J. R. Browne, Volga, Ia. to Axtell, Kans.;
Rev. E. B. Carry, Spokane, Wash. to Lebanon, Ore.

#### Calls Accepted

Rev. J. Marshall Page from Boulevard Church, Columbus, O. to Juniata Church, Altoona, Pa.;
Rev. David S. MacInnis from 1st Church, Marcellus, N. Y. to First Church, Delhi, N. Y.;
Rev. Wyles Phillips to Hughes River Church, W. Va.;
Rev. Andrew H. Neilly, Waverly Church, Baltimore, Md. to Dewey Ave. Church, Rochester, N. Y.;
Rev. Elmer M. Moser to Schwamb Mem'l Church, Charleston, W. Va.;
Rev. Albert E. Francis, Jasper, N. Y. to Holly, N. Y.;
Rev. H. W. Apel, stated supply for Yates Center, Kans. Church;
Rev. Wilbur M. Smith of First Church, Covington, Va. to Coatesville, Pa.;
Rev. James C. McConnell, Flemington, N. J. to J. R. Memorial Church, Upper Darby, Pa.;
Rev. Edward G. Yoemans, Nottingham, Pa. to Mahoning Church, Danville, Pa.;
Rev. Charles Thorne, Marion, Ill. to Albion, Ill.;
Rev. G. A. Hulbert, D.D. to be stated supply, First Church, Pottsville, Pa.;
Rev. L. C. Lee, Hastings, Minn. to Nodaway and Mt. Zion, Ia.;
Rev. Paul B. Holland, Emerson & Champion Hill to Sharpsburg, Ia.;
Rev. G. Henry Green, Wray, Colo. to S. Broadway Church, Denver, Colo.;
Rev. Wm. E. Fry, Eagle Rock, Cal. to Valverde, Denver, Colo.;
Rev. Charles Kirkpatrick, Champion, Neb. to Broadwater, Neb.;
Rev. J. Wayne Kurtz, Holden, Mo. to Benton Blvd. Church, Kansas City;
Rev. Theo. Shepard, Utica, Neb. to Humboldt, Neb.;
Rev. J. R. Browne, Volga, Ia. to Axtell, Kans.;
Rev. Edward M. Flanigan, Dalton City, Ill. to Fredonia, Ky.;
Rev. Marcus E. Lindsay, D.D., Clarkesville, Ark. to Grace Church, Wichita, Kans.;
Rev. Geo. H. Scofield, D.D., Goshen, N. Y. to First Church, Walla Walla, Wash.;
Rev. Robt. L. Vance, Dallas Center, Ia. to Ashland, Kans.;
Rev. Wm. B. Macteready to Huntsville, Tenn.;
Rev. E. O. DeHaven to Granville, Tenn.;
Rev. Wm. J. Howell, Port Angeles, Wash. as stated supply to Bethel Church, Spokane, Wash.;
Rev. Robert C. Pitzer, Christ Church, Lebanon, Pa. to Newark, N. J.;
Rev. Wm. J. Primrose, Spaulding, Neb. to St. Paul, Neb.;
Rev. Robert Excell Fry, D.D., Pine Bluff, Ark. to First Church, Duluth, Minn.;
Rev. Homer T. Clark, Youngstown, N. Y. to Wyoming, N. Y.;
Rev. Noble C. Griffin, Litchfield, Ill. to Bement, Ill.;
Rev. Glenn L. Sneed, Trinity Church, Dallas, Tex. to Westminster Church, New Orleans, La.;
Rev. Robert W. Crain, Mt. Vernon and Hoberg, Mo.;
Rev. J. N. Russell, Garland, Tex. to Monett, Mo.;
Rev. H. S. Claypool, stated supply of Union and Dudmann, Mo.;
Rev. Lester F. Eisel, Vallejo, Cal.;
Rev. N. B. Wilson, Blawnox, Pa. to Ridgway, Ill.;
Rev. J. S. Goehring, Browns Valley, Minn. to Lewiston, Utica, Minn.;
Rev. Leon Drake Sanborn to Kingston, Ark.;
Rev. R. L. Fletcher, Brookston, Ind.;
Rev. R. O. Garden, Ottumwa, Ia. to Huntington, Tenn.;
Rev. J. R. Reed, Merritt and Mt. Zion Group, Ark.;
Rev. C. E. Nash, Mt. Morris, N. Y. to Caldwell and Sharon, Ohio;
Rev. C. J. Baker to Holbrook St. Church, Danville, Pa.

#### Ordinations

Rev. Joseph S. Fay, Presbytery of Alton, Ill., Sept. 23;
Rev. Ralph S. Peterson, Waitsburg, Wash., Sept. 17.

#### Installations

Rev. R. E. Karban, Ionia, Mich., Oct. 22;
Rev. John W. Cannaday, Olivet Church, Baltimore, Oct. 28;
Rev. L. R. Mahard, Camp Greek Church, Macomb, Ill., Sept. 23;
Rev. F. C. Everitt, Bushnell, Ill., Sept. 17;
Rev. H. F. Cost, Newport, R. I., Oct. 16;
Rev. Geo. P. Rowland, Aspinwall, Pa., Oct. 24;
Rev. Paul L. Stumpf, Collinsville, Ill., Oct. 21;
Rev. Morley S. Pettit, Groveport, Madison & Greencastle, O., Oct. 9;
Rev. S. P. Pryar, Flemingsburg, Ky., Oct. 7;
Rev. Wm. P. Van Fries, Church of the Redeemer, Upper Darby, Pa., Oct. 2;
Rev. Philip Nicholas, Ashbourne, Pa., Oct. 16;
Rev. S. Brooks Knowlton, Bristol, Pa., Oct. 23;
Rev. Albert G. Fath, Cadillac, Mich.;
Rev. H. Clare Welker, First Church, Brighton, Colo.;
Rev. J. C. Everett, D.D., Minneapolis, Kans.;
Rev. W. W. Pfantz, Beloit, Kans.;
Rev. Homer Green, Culver, Kans.;
Rev. Gerald Fitzgerald, Stated Supply at Sylvan Grove, Kans.;
Rev. J. H. Frarey, Northcote, Hallock, Stephen & Argyle, Minnesota;
Rev. Alfred L. Axt, Virginia, Minnesota, Nov. 6;
Rev. Charles Rabenberg, Cascade Church, Iowa, Oct. 7;
Rev. Robert L. Vance, Ashland, Kansas, Oct. 30;
Rev. Robert B. Twitty, Garden City, Kansas, Sept. 24;
Rev. A. G. Cheney, Larned, Kansas, Sept. 25;
Rev. Frank B. Gigolitti, First Church, Baker City, Oregon;
Rev. George F. Sheese, Trout Run, Lycoming Centre, Hepburnville & Bethel, Bottle Run on Oct. 23, 30 and 31;
Rev. Geo. W. Wilson, Horton, Kans., Sept. 19;
Rev. Geo. S. Burns, 1st Church, Corvallis, Ore., Sept. 16;
Rev. Grover C. Birtchet, Salem, Ore., Sept. 30;
Rev. Elmer W. Blew, Woodburn and Bethel, Ore. Churches, Oct. 8;
Rev. Milton S. Weber, Central Church, Eugene, Ore., Oct. 16;
Rev. Ray A. Weld, Hemet, Cal., Nov. 7;
Rev. Edwin F. Rippey, D.D., Westminster Church, Minneapolis, Minn., Oct. 2;
Rev. J. Jansen, Zion Church, Twin Brooks, S. D., Oct. 29.

#### Changed Addresses

Rev. R. E. Karbon, 156 E. Main St., Iona, Mich.;
Rev. E. M. Moser, Charleston, W. Va.;
Rev. Paul L. Berman, Atlanta, Ga.;
Rev. J. M. Thompson, Macomb, Ill.;
Rev. T. Ewing Thompson, Ph.D., 172 Center Ave., Emsworth, Pa.;
Rev. Geo. R. Rowland, Aspinwall, Pa.;
Rev. Edward G. Yeomans, Danville, Pa.;
Rev. Warren F. Goff, D.D., Cambria, Wis.;
Rev. Geo. W. Watson, 529 Boonsboro Ave., Lexington, Ky.;
Rev. Homer T. Clark, D.D., Wyoming, N. Y.;
Rev. Earl M. Ward, Coolidge, Ariz.;
Rev. G. Henry Green, 1380 S. Washington St., Denver, Colo.;
Rev. Wm. E. Fry, 1302 W. Nevada St., Denver, Colo.;

Rev. Vard B. Gray, 960 Marion St., Denver, Colo.;
Rev. John McGuinness, 828 Ford Ave., Youngstown, O.;
Rev. Chas. W. Pindar, Dillonvale, O.;
Rev. Chas. W. Weltmer, 217 Rowland Ave., Mansfield, O.;
Rev. L. R. Yeager, 6515 8th St., Washington, D. C.;
Rev. H. A. Dettmers, 314 Blackburn Ave., York, Neb.;
Rev. A. H. Zechiel, 42 Breeze Terrace, Madison, Wis.;
Rev. Samuel A. Siewert, 115 S. High St., Warsaw, Ind.;
Rev. Robt. L. Vance, Ashland, Kans.;
Rev. Ralph H. Johnson, 517 Reis Ave., Evansville, Ind.;
Rev. A. W. Lewis, D.D., Mitchel, S. D.;
Rev. Edward L. Kelly, Niagara, N. D.;
Rev. John A. Logan, Ph.D., 214 Fourth St., N. E. Auburn, Wash.;
Rev. Samuel McIvor, Winchester, Idaho;
Rev. Robert L. Burns, West Fork, Ark.

#### Resignations

Rev. Hugh R. Magill from Dunmore, Pa.;
Rev. Thos. A. Fenton, 4th Church, Syracuse, N. Y.;
Rev. John R. Ellis, First Church Warrensburgh, N. Y.;
Rev. R. S. Cleland, Schwamb Mem'l Church, Charleston, W. Va.;
Rev. Wm. G. Kennedy, D.D., North Church, Rochester, N. Y.;
Rev. Paul Stratton, D.D., Westminster Church, Rochester, N. Y.;
Rev. Ralph Waldo Lloyd, D.D., Edgewood, Pa.;
Rev. J. M. Thompson, McCausland Ave. Church, St. Louis, Mo.;
Rev. C. G. Sewall, Rye, N. Y.;
Rev. Robert J. Phipps, D.D., 1st Church, Littleton, Colo.;
Rev. A. H. Zechnel, Bryn Mawr Church, Cottage Grove, Wis.;
Rev. A. W. Lewis, D.D., First Church, Bend, Ore.;
Rev. C. D. Parrot, 1st Church, Moro, Ore.;
Rev. Van N. Smith, Granville, Tenn.;
Rev. Eugene W. Love, Bethany Church, Joplin, Mo.;
Rev. Clifford F. Jones, Colton, Cal.

#### Deaths

Rev. Luther B. Dye, Rutland, Ill., Sept. 15;
Rev. Arthur W. Spooner, D.D., Malvern, Pa., Oct. 14.;
Rev. W. D. Crockett, State College, Pa.;
Rev. Louis F. Benson, D.D., Phila., Pa., Oct. 10;
Rev. A. E. Smith, Vicco, Ky., Sept. 25;
Rev. E. M. McMillin, D. D., Mt. Gilead, O., Sept. 18;
Rev. T. K. Bridges, Idabel, Okla.;
Rev. W. F. Padgett, D.D., Oct. 18;
Rev. James Hewitt, Hebron, Ind.;
Rev. Robert Dick Wilson, Ph.D. D.D., LL.D.

#### Retirements

Rev. Geo. B. Booth, D.D., Ph. D., Mapleton, N. Y.

## Presbyterian Church U. S.

#### Churches Organized

West Lenoir, Lenoir, N. C.;
Beechmont, Louisville, Ky.;
Lester, Mitchell Co., Georgia.

#### Churches Disbanded

Belvue Church, R.F.D., Opelousas, La.;
Madison, W. Va.;
Astor Park, Florida.

#### Calls

Rev. F. W. May, D.D. to Southeast Church, K. C., Mo.;
Rev. H. H. Thompson, D.D., First Church, Baton Rouge to First Church, Bristol, Tenn.

#### Calls Accepted

Rev. P. M. Watson, First Church, Sheffield, Ala. to First Church, Griffin, Ga.;
Rev. Cochran Preston, Seven Mile Ford, Va. to Smyrna, R.F.D., Newberry, S. C.;
Rev. D. A. Hyde, Menlo, Ga. to Ensley, Ala.;
Rev. Dunbar H. Ogden, Government St. Church, Mobile, Ala. to Napoleon Ave. Church, New Orleans, La.;
Rev. J. P. Stevenson, D.D. to Plattsburg, Mo.;
Rev. C. E. Guice, Camden, Miss. to McComb, Miss.;
Rev. W. T. Skinner, Watertown Tenn. Group of Churches;
Rev. Taylor Morton, Winder, Ga. to Lafayette, Ga.;
Rev. T. K. Young, D.D. from Roanoke, Va. to Idlewild Church, Memphis, Tenn.;
Rev. J. R. Finley to First Church, Coalgate, Okla.;
Rev. W. Harold Owen to Stillwell, Okla., U. S. A.;
Rev. C. H. Pritchard from Lydia Robson Memorial Church, Charleston, W. Va. to Oakhurst Church, Decatur, Ga.;
Rev. J. A. Christian, Gupels, Miss. to 1st Church, Baton Rouge, La.;
Rev. W. R. Buhler, Clio, Ala. to Mulberry St. Church, Montgomery, Ala.;
Rev. B. B. Long, Cedartown, Ga. to Union Springs Church, Ala.;
Rev. J. Leighton Scott, Eufala, Ala. to Shawnee Church, Louisville, Ky.;
Rev. W. T. Palmer, D.D., Clarksburg, W. Va. to Manning, S. C.
Rev. W. B. Clemmons, Fairfield, Ala. to Geneva, Ala.;
Rev. Elmer D. Wood, Montgomery, Ala. to Broad St. Church, Mobile, Ala.;
Rev. F. D. De Bolt, New Madrid, Mo. Group to Perryville, Mo.;
Rev. R. A. Lapsley, Jr., D.D., 1st Church, Columbia, S. C. to 1st Church, Roanoke, Va.;
Rev. John Clark to Scott Co., Ky. Group.

#### Ordinations

C. D. Patterson to evangelistic work in N. Alabama Presbytery;
R. V. Sapp, Calhoun & Nelson Churches, Lafayette Presbytery.

#### Installations

Rev. Marshall S. Woodson, First Church, Salisbury, N. C.;
Rev. T. C. Cook, 2nd Church, Salisbury, N. C.;
Rev. W. K. Beatty, Mt. Holly, N. C., Oct. 12;
Rev. W. L. Baker, Union, N. C., Oct. 12;
Rev. W. T. Smith, Unity and Machpelah, N. C., Oct. 19;
Rev. J. E. Berryhill, Dallas, N. C., Oct. 26;
Rev. Glen A. Williams, Branson & Forsythe Churches, Mo.;
Rev. W. H. Foster, Brownwood, Tex.;
Rev. W. O. Nelson, Jackson & Norwood, La., Churches, Oct. 25;
Rev. E. B. McGill, Brooksville, Fla.;
Rev. John E. McLean, E. Dallas, Tex., Sept. 28;
Rev. R. A. Partlow, Grand Ave. Church, Sherman, Tex., Sept. 24;
Rev. H. B. Ramsey, Prescott, Ark.;
Rev. John E. Parse, Magnolia, Ark.;
Rev. Robert Ray, Arkadelphia, Ark.;
Rev. J. H. Marion, Caruthersville, Mo., Oct. 5;
Rev. J. C. Bridges, Pelzer, S. C., Oct. 26;
Rev. M. C. Liddel, Corbin, Ky.

#### Resignations

Rev. L. B. McCord from Orangeburg, S. C.;
Rev. W. G. Harry, Newton, S. C.;
Rev. T. H. Spence, Rocky River, S. C.;
Rev. Glenn L. Sneid, D.D., Trinity Church, Dallas, Tex.;
Rev. Wm. H. Butler, D.D., Tabernacle Church, Springfield, Mo.;
Rev. Wm. Calvin Colly, 1st Church, St. Charles, Mo.;
Rev. W. F. Patch, Gibson Co., Tenn., Group of Churches;
Rev. F. R. Dudley, D.D., Eldorado, Ark.;
Rev. J. E. Drake, Holland, Ia.;
Rev. H. A. McBath, Rocky Springs & Lebanon, Tenn.;
Rev. S. M. Hutchison, Walnut Hill & Mt. Tabor, Ky

#### Changed Addresses

Rev. W. H. Workman, 507 S. Coit St., Florence, S. C.;
Rev. J. E. Drake, 618 W. 27th St., Cedar Falls, Ia.

#### Deaths

Rev. J. A. Stanley, Oct. 4;
Rev. John G. Reveley, Aug. 18;
Rev. S. R. Preston, D.D., Greenville, S. C.;
Rev. J. S. Watkins, D.D., Spartanburg, S. C.;
Rev. C. W. Nicol, New Orleans, La.

## Presbyterian Church in Canada

#### Churches Organized

Keene, Westwood & Warsaw (Peterborough, Ontario Presbytery); Knox Church, Goderich, Ont.; First Church, Seaforth Ont.; Carmel Church, Kensall, Ont.; Cavan Church, Exeter; Clinton Church, Clinton; St. Andrews, Moosonim; Indian Head, Sask.

#### Churches Amalgamated

Auburn, Ont., (Knox) and Blyth, Ont., (Old St. Andrews) and Bayfield, Ont.

#### Calls Accepted

Rev. Thos. Oswald, Kimberley, B. C. to Strawberry Hill, B. C.; G. E. Longhead, Whitewood to Stoughton and Howard; E. C. McCulagh, Pembroke, Ont. to Brantford, Ont.; W. A. McCracken, Almonte, Ont. to Rockwood, Ont.

#### Inductions

Rev. James Fleming, Knox Church, Waterloo, Canada, Oct. 16;
Rev. Alex. Gibson, St. Andrews Church, Montague, P. E. I., Nov. 7;
Rev. James L. Burgess, S. Kinloss and Kinlough, Ont.;
Rev. Owen J. Roberts, D.D., Ph.D., Finch and Crysler, Ont., Oct. 9;
Rev. A. J. Fowlie, St. Andrews, Almonte, Ont.;
Rev. R. T. Rutherdale, of Belfast, Ireland, 1st Church, Pembroke, Ont.

#### Resignations

Rev. W. J. Mark, Ph.D., Campbellford, Ont., Sept. 30;
Rev. J. S. Patterson, St. Paul's Church, Victoria, B. C.

## United Presbyterian Church

#### Churches Organized

Beverly Heights, Pittsburgh, Pa.;
J. M. Wallace, Memorial, Pittsburgh, Pa.

### Churches Amalgamated

Sheakleyville, Sandy Lake and Sandy (Lake Presbytery) Pa.;
E. Toledo United and E. Toledo Presbyterian, Toledo, O.

### Churches Disbanded

Gerlaw, Ill., Oct. 14;
Lower Chanceford (Big Spring Presbytery), Sept. 9;
Second, Pittsburgh, Monongahela, Sept. 22.

### Calls Accepted

Rev. Howard M. Brittain, Ezel, Ky. to First Church, Kirkwood, Ill.;
Rev. J. C. Lorimer to Forest Ave. Church, Bellevue, Pa.;
Rev. J. Boyd Patterson, Third Church, Spokane, Wash. to Albany, Ore.;
Rev. Ray M. Davis, Sixth Church, Cleveland, O. to Ezel, Ky.

### Installations

Rev. J. D. Davis, Sheakleyville, Sandy Lake and Sandy, Pa., Oct. 28;
Rev. D. C. McLeod, Caledonia, N. Y., Oct. 23;
Rev. W. J. Stewart, Grimmell, Sept. 17;
Rev. Paul M. Dinsmore, Mission Creek, Kans,;
Rev. J. B. Story, Stated Supply at Ewing, Neb.;
Rev. A. M. McColl, Stated Supply at Lincoln, Neb.;
Rev. W. R. Griffin, Bloomfield, O.;
Rev. H. R. Karnes, First Church, Zanesville, O.

### Resignations

Rev. D. H. Funk, New Florence, Pa., Oct. 1;
Rev. S. Boyd Johnson, Stamford, Ontario, Canada, Oct. 7;
Rev. W. J. Stewart, Oskaloosa, Ia., Sept. 2;
Rev. R. Francis Hall, D.D., Des Moines, Ia., Sept. 2;
Rev. J. G. C. Wegster, Clifton, O., Oct. 26;
Rev. D. M. Davis, Alexis, Ill.

## Reformed Church in the U. S.

### Calls

Rev. Henry Miller, St. Andrews Church, Lancaster, Pa.;
Rev. A. W. Bailey, Hummelstown, Pa.;
Rev. P. S. Kohler, Ia. to Harbine, Neb.

### Calls Accepted

Rev. Joel C. Krumlauf, Basil, O. to Petersburg, O.;
Rev. W. H. Lahr, Bucyrus, O. to Plymouth, Wis.;
Rev. G. O. Werneche, Carrothers, O. to Campbellsport, Wis.;
Rev. H. A. Fisperman, Christ Church, Hagerstown, Md. to Greensboro, N. C.;
Rev. H. A. Clansing, St. Matthews Church, Cleveland, O. to New Phila., O.;
Rev. L. A. Moser, Harvard, Neb. to Marengo, Ia.;
Rev. P. S. Kohler, Alleman, Ia. to Harbine, Neb.;
Rev. Ellis Hay, Toledo, O. to Saegertown, Pa.;
Rev. Ira Gass, Yukon, Pa. to Cochranton, Pa.

### Changed Addresses

Rev. Ralph E. Hartman, 507 Elm St. Frederick, Md.;
Rev. H. A. Clansing, New Phila., O.;
Rev. A. K. Faust, Catawba College, Salisbury, N. C.;
Rev. Harold Suitker, 125 Doat St., Buffalo, N. Y.

### Ordinations

Rev. A. W. Bailey, Hummelstown, Pa., Oct. 8.

### Installations

Rev. Ralph E. Harman, Grace Church, Frederick, Md., Oct. 5;
Rev. Joel Krummlauf, Old Springfield, Petersburg, O., Nov. 9;
Rev. L. A. Moser, Marengo, Pa., Nov. 2;
Rev. H. D. Althouse, Corinth Church, Hickory, N. C.

### Retirements

Rev. G. P. Fisher, Grace Reformed Church, Sharpsville, Pa.

### Deaths

Rev. E. DeWitt Ewing, Lancaster, O.

## Reformed Church in America

### Churches Disbanded

Guilford (Ulster Presbytery); Gilboa, N. Y., Oct. 14.

### Calls

Rev. H. D. Jer Kemst, Bethany, Grand Rapids, Mich. to Trinity, Holland, Mich. (declines);
Rev. A. Haverkamp, Sioux Center, Ia. to Union Church, Paterson, N. J.

### Calls Accepted

Rev. Walter A. Scholten, First Church, Tarrytown, N. Y. to Mountain Lake, N. J. Community Reformed Church;
Rev. C. Dolfin, Firth, Neb. to Hingham, Wis.;
Rev. H. Maassen, Sheboygan, Wis. to Holland, Mich.;
Rev. Winfield Burggraaff, Ph.D. to Western Theological Seminary, Holland Mich.;
Rev. B. J Folensbee, Classical Missionary of North Classis of Long Island to Church-on-the-Hill, Flushing, N. Y.;
Rev. Johann Schmidt, Immanuel Church, Willow Lake, S. D. to Chapin, Ia.

### Changed Addresses

Rev. Wm. Ten Eyck Adams, 42-11 67th St., Winfield, L. I., N. Y.;
Rev. Geo. Z. Collier, Scholarie, N. Y.

### Installations

Rev. G. I. Robertson, Mt. Vernon, N. Y., Sept. 21;
Rev. J. H. Jolderama, Sayville, L. I., N. Y.;
Rev. Stanley D. Schipper, New Era, Mich., Oct. 31;
Rev. Clyde K. Newhouse, First Church, Rock Valley, Ia., Oct. 3;

### Resignations

Rev. Paul E. Thurlow, Lincoln Park Church, Yonkers, N. Y.;
Rev. Wm. M. Norris, Sunnyside, L. I., Dec. 31;
Rev. S. S. Daughtry, D.D., First Church, Brooklyn, N. Y.

## Christian Reformed Church

### Calls

Rev. C. Spoelhof, Lodi, N. J. to First Grand Haven Church, Mich.;
Rev. J. G. de Lune, Carnes, Ia. to McBain, Mich. (declines).

### Calls Accepted

Rev. Marinus Arnoys, Dutton, Mich. to E. Leonard St. Church, Grand Rapids, Mich.;
Rev. Wm. Rutgers, President Grundy College to College Church and Holland, Grundy Center, Ia.

### Installations

Rev. J. T. Hoogstra, Englewood, N. J., Oct. 14;
Rev. J. M. Voortman, Wright, Ia., Oct. 26;

### Changed Addresses

Rev. C. H. Bode, Mountain Lake, Minn.

## Dr. Wilson's Funeral

IT was fitting that funeral services for Dr. Wilson should be held in Philadelphia within the halls of Westminster Seminary. On the afternoon of the thirteenth of October, the Seminary building was crowded to the doors by those who, having known and revered Dr. Wilson in life, united to pay tribute to him in death.

The services were simple and impressive. The casket was banked with scores of floral pieces. Appropriate selections from the Old Testament Scriptures were read by Prof. Oswald T. Alis, for years closely associated with Dr. Wilson in the teaching of the Old Testament. After the reading, the Seminary quartette, composed of Messrs. T. B. Sperling, G. W. Marsden, R. H. Graham and R. F. Fillmore, sang a hymn that was dear to Dr. Wilson:

*"O, Mother, dear, Jerusalem,*
*When shall I come to thee?*
*When shall my sorrows have an end,*
*Thy joys when shall I see?"*

The New Testament reading was by Dr. Sylvester W. Beach, D.D., Minister Emeritus of the First Presbyterian Church of Princeton, New Jersey, and a long time personal friend of Dr. Wilson. Dr. Allis then offered Prayer. At the conclusion of the prayer the Quartette sang, "When I Survey the Wondrous Cross," a hymn that expressed the whole spirit of the life of Dr. Wilson and lines that were greatly beloved by him. The Benediction ended the services.

The next day, the last services were held in the First Presbyterian Church of Indiana, Pennsylvania, from which Dr. Wilson had gone as a boy many years before. The Rev. Robert L. Clark, Jr., Minister of the Church, and Dr. Beach, conducted the services, both bringing comforting and impressive messages from God's Word. So closed the earthly life, but not the ministry, of Robert Dick Wilson.

## Lutherans on Divorce and War

IN its biennial session at Milwaukee, Wisconsin, last month, the Convention of the United Lutheran Church in America decided that desertion should be recognized as a justifiable ground for divorce. The resolutions deplored "increasing disregard for the sanctity of the marriage tie," and protested against "all teaching and practices which violate this sanctity and are therefore contrary to the revealed will of God." The Church had previously recognized only adultery as ground for divorce. While the matter has been a subject of contention for

some time, the recommendation, which was a portion of the report of the Committee on Moral and Social Welfare, was adopted with little opposition after a brief debate.

Regarding participation in war, the Convention held that since the state is a divine creation for the protection of Christian people, it is therefore proper for the citizen enjoying such protection to consult his conscience regarding military service in a "just war."

## Conversion of the President of China

CHRISTIAN people the world over have been surprised and gratified at the news of the conversion of General Chiang Kai-shek, President of China, and Commander-in-Chief of the Nationalist armies. The President is reported to have spent considerable time in the study of the Bible in leisure hours during last summer's military campaigns against the "Northern Coalition." It is said that his wife, a daughter of the late Dr. Sun Yat Sen, is a Christian. Dispatches tell us that, "The baptismal service, in which Gen. Chiang renounced the Buddhist faith of his ancestors, thus becoming the first oriental ruler accepting Christianity, was performed by the Rev. Z. T. Kaung, a Chinese Methodist pastor, at the home of Mrs. Chiang's mother, Mrs. K. T. Soong. The sprinkling rites were witnessed by members of the immediate family and a few Chinese friends.

"The conversion was a great surprise to Shanghai, and Christian circles hailed it as a blow at communism.

"Chiang Kai-shek, whose boyhood was spent in military schools and encampments, led a far from exemplary life while he was a stock broker in Shanghai. He was popularly known as a gay youth and patron of Shanghai's wide open night life. But Chiang completely changed his mode of living following his marriage to Mei-ling Soong late in 1927. He quit drinking and smoking and renounced his former convivial associates along with his concubines.

"One of his first acts following the creation of the Nationalist government was to stage a city cleanup of Nanking, closing opium dives, gambling houses, houses of prostitution, and enforcing strict moral discipline in the Nationalist army."

Many comparisons have been made between this conversion and that of the Emperor Constantine, in the opening years of the fourth century, A.D., and it seems to have been concluded by some that the President's decision will mean that Christianity will become the popular religion in China. While conditions now are vastly different than they were in the days of Constantine, yet it is undeniable that the President's conversion will have an enormous effect on his country. Whether it will be great enough to overcome the weight of the anti-Christian movement in China, it is hard to predict. The Chinese Minister of Education, Moling Tsiang, a member of Chiang's own cabinet, has been active in placing severe restrictions on Christian teaching. It may be that the two elements now actively energizing Chinese life: Skepticism and Christianity, will soon be engaged in a critical struggle for supremacy.

## The Forward Movement In the Church of Scotland

THE Church of Scotland is preparing for a great Forward Movement throughout the country. At a conference recently held in Dunblane, Dr. Donald Fraser, to whose initiative the movement is due, indicated the nature of the proposed undertaking. "We want," he declared, "to set forces going to bring the individual member into a consciousness of the claims of Christ. We want to find a means whereby this consciousness can express itself in service to God." With this end in view a National Congress is to be held in Glasgow in October 1931. Meanwhile a number of Commissions are to be set up, whose investigations "must reveal a picture of the present spiritual need in Scotland and overseas . . . . so that each member of the Church would be led to recognise Christ as Saviour and Lord." After the 1931 Congress it is proposed to hold a series of provincial congresses, following which missions are to be conducted by qualified speakers, adequately instructed as to message and method, who are to address the community on religious, civic, educational, and industrial questions. Responding to local invitations, these speakers will meet with magistrates and councillors, business clubs, chambers of commerce, school children, and workmen. An endeavor will be made to create a spirit of expectation and prayer, and for this end to revive prayer meetings, and to institute prayer groups. There will also be bands of travelling students, visiting village after vilage, requiring no invitation, speaking in the open, finding out the individual in the lonely places. In this way it is hoped that the whole land will be covered. To carry out this stupendous enterprise an adequate organization is to be set on foot—a central office, a publicity department with a press agent, a full-time secretary and other officials. To meet the cost of the undertaking a sum of $50,000 is already on hand.

Commenting on the proposed plan the *Monthly Record* of the Free Church of Scotland says:

"This is, without doubt, an ambitious programme, and its very bigness impresses the imagination. Beyond question the spiritual need of Scotland and of the world at the present hour is gravely urgent. We need a reviving of true religion throughout the length and breadth of our land, and every earnest, well-directed endeavor to achieve that end should be welcomed. For that reason it may seem an ungracious thing to make any comment on this Forward Movement, beyond expressing the hope that it may prove for 'the Christian good of Scotland.' At the same time, we feel constrained to give expression to our personal misgivings as to the adequacy of such things as imposing programmes, with spectacular congresses, industrious commissions, and zealous press agents, to quicken the national conscience or to transform the national life. We are not suggesting that organization is either unnecessary or unprofitable; we are merely reminding ourselves of the fact that such methods have already been tried, and that what they have mainly demonstrated is that spiritual miracles cannot be achieved on the plane of mechanics. If the present undertaking should prove to be more fruitful than these, every true follower of Jesus Christ will sincerely rejoice."

## Protestant Scotland and Parochial Schools

AS a result of a recent judgment of the Judicial Committee of the Privy Council of the British House of Lords, Protestant Scotland may find itself compelled to maintain Roman Catholic Parochial Schools at the public expense. Of late years many Irish Roman Catholics, wishing to share in the prosperity of Presbyterian Scotland, have settled there, forming communities like those they have left in Ireland. At Bonnybridge, near Stirling, there is found a Roman Catholic mining community. Heretofore its children have been educated in Public Schools. More than ample accommodation was provided for them, and they were allowed Romanist instruction at stated hours. Not satisfied with this, however, they demanded a special school. When this was refused by the local authority, they built a school edifice themselves, and managed to secure the consent of the Educational Department for the transfer of the building to the local authority, involving, of course, its support by public taxation. The local authorities refused to accept the building or to maintain it as a Roman Catholic School. They were upheld in the lower courts, but the Privy Council has now reversed the judgment. It is said that "as the law now stands, Roman Catholics can build as many schools as they like and compel the elected body responsible for education to pay for and accept them." It remains to be seen whether the land of John Knox and the Covenanters will peacefully submit to Roman penetration at government expense.

## President Hoover's Greeting to Lutherans

A LETTER of greetings sent by President Hoover to members of the Lutheran Church in the United States has been

severely criticised by Roman Catholic spokesmen, and defended by friends of the President.

"Father" John J. Burke, secretary of the National Catholic Welfare Conference, charged in a statement that the President "clearly violates the spirit if not the letter of his oath of office as President of the United States," and added that the message was "an insult to many millions of American citizens."

President Hoover was defended by George Akerson, one of his secretaries, who declared that "any such suggestion or implication as that made by Father Burke is an injustice both to the President's own sentiments and the complete religious tolerance he has always felt and has always advocated both publicly and privately."

The message of the President, sent recently to *The American Lutheran*, said:

"I send cordial greetings to the Americans of Lutheran faith who are celebrating on October 31 the anniversary of the Protestant reformation and the 400th anniversary of the reading of the Augsburg Confession, from which date so many of the changes in point of view from older conceptions both of religion and government.

"The effects of these historical events are reflected in our national life and institutions, in religion through the predominant members of adherents to Protestant faiths and in government through the principle of separation of Church and State. It is fitting that we should commemorate the persons and events from which mighty forces have sprung."

## The "Barnhouse Case"

PROCEEDINGS in the case of the Rev. Donald Grey Barnhouse, under trial by a Judicial Commission of the Presbytery of Philadelphia, for alleged slanders of his fellow Ministers, were further complicated at a meeting of the Presbytery held on November third, in the Chambers-Wylie Church of Philadelphia.

It will be remembered that the Presbytery, obeying a mandate of the last Synod of Pennsylvania, had, at a previous meeting appointed a Judicial Commission to try Mr. Barnhouse. The Committee had met twice, —once for the purpose of presenting copies of the "Charges and specifications" to the defendant. The members of the Commissions were, *Ministers*, George Oakley, D.D., Moderator, Hilko De Beer, George H. Bucher, David Freeman, Howard J. Bell; *Elders*, Jos. McCutcheon, Clerk, G. F. Martin, H. C. Albin, and D. T. Richman.

Due to ill health, the Moderator of the Commission presented his resignation to Presbytery. After considerable debate, Presbytery decided to accept it. Then the Rev. David H. Freeman offered *his* resignation, on the ground that, since he was pastor of a church formerly ministered to by Mr. Barnhouse, the congregation might be divided were he to serve. After more debate this resignation was accepted. Attention was then called to the fact that, seven being the minimum number provided in the Constitution of the Church for a Judicial Commission, the Commission could not function. There being grave doubt of the constitutional power of the Presbytery to add numbers to a Judicial Commission, it was decided to ask all the members of the Commission to resign for the express purpose of being appointed to a new Commission. With this understanding, the other members all submitted their resignations. Before Presbytery could proceed to the appointment of a new commission, it was moved that the Presbytery, having made an honest effort to obey the mandate of Synod; should refer the whole case to Synod for disposition. After stormy debate, the motion was voted down, and Presbytery proceeded to the election of a new Commission. The Rev. Geo. Bucher was excused, at his own request and for personal reasons, from serving. The Presbytery then elected as members of the Commission, the following: *Ministers*, Howard J. Bell, William McNally, D.D., Albert Barnes Henry, and David H. Curry, Hilko De Beer, *Elders*, Jos. McCutcheon, G. F. Norton, H. C. Albin and D. T. Richman.

The new Commission held its first meeting on November 10, 1930, at which time the "Charges and specifications" were presented to Mr. Barnhouse. According to the public press, the Commission was unable to decide whether to permit the Rev. Robt. B. Whyte, D.D., to act as a counsel for the prosecution. Because of the fact that he has been actively interested in the case against Mr. Barnhouse from the beginning, and due to the fact that his own orthodoxy is alleged to have been questioned by Mr. Barnhouse, the Presbytery by a decisive vote had, on September 29th, refused sanction of the appointment of Dr. Whyte as prosecutor. But according to reports in the public press, the Rev. D. Freeman, D.D., having been authorized by Presbytery to obtain such assistance in the prosecution as he might desire, promptly appointed Dr. Whyte, a member of the "Prosecuting Committee,"—together with the Rev. Edward B. Shaw, whose name had not been before Presbytery. It was further reported that the Commission had decided to ask for a special meeting of Presbytery on November 24th, to determine the problem of Dr. Whyte's status, and to inquire whether the Commission is empowered to receive additional charges and specifications. The case has kept the Presbytery of Philadelphia in turmoil for several years, although the charges against Mr. Barnhouse are not generally regarded as serious enough to warrant more than light censure should he be found guilty. Mr. Barnhouse has steadily asserted his belief that he has a constitutional right to trial by the whole Presbytery instead of by a Commission, and that the Synod of Pennsylvania exceeded its powers in directing Presbytery to appoint such a commission. It is also contended by Mr. Barnhouse, and denied by his opponents, that he has the right, if asked, to comment on the doctrinal stand taken by other Ministers even if he does not wish to bring them to trial. It is argued by those who support Mr. Barnhouse, that if this right is denied, then there will be no liberty of opinion or speech in the Presbyterian Church.

## Canada

THE Presbyterian Church in Canada has suffered a great loss in the death of the Rev. D. G. MacQueen, D.D., LL.D., of Edmonton, Alberta, on October 22, 1930. Though he had passed the time when most men retire, he was still active in service and in the councils of the Church. To appreciate the events of his ministry is to understand the changes that have come upon the Canadian West in the course of a generation. For forty-three years he stood at his post in what, at the time of his coming, was the very far West and North, and saw a little isolated hamlet, Edmonton, situated upon the northern bank of the North Saskatchewan River, two hundred miles from the nearest railway, develop into a large and beautiful city and become the capital of a great and rich province.

In that long period his influence was felt in every realm. In retrospect he stands out a notable figure in educational, social, and religious life. To his enterprise and arduous labor The Presbyterian Church owes in large measure her prestige in Western Canada, and her obligation to this sturdy pioneer cannot easily be estimated.

He was born both a missionary and a man. Not a few declare that he, more than any other, fixed the character of the city where he spent his active life. One has said: "To minister forty years to the same congregation is a unique achievement, and to have retained the esteem and goodwill of his flock for such a period is a great tribute to his exceptional ability. He would have made good in business, law, or politics, but he chose a higher calling in teaching men how to live and how to die."

Immediately after his graduation from Knox College, Toronto, he accepted appointment to Edmonton, under the Home Mission Committee. The Presbytery nearest his destination was seven hundred miles distant. This Presbytery, meeting in the city of Regina, ordained the missionary, and after a journey of five hundred miles by train and two hundred by stage, he arrived at his post. The winters, particularly at that time, were rigorous, conditions were primitive, life was hard, and remuneration small. Nevertheless he set his face to his task. Three years later he was joined by one who became his wife, and together they toiled patiently and courageously for forty

years. His family of seven children, in this interval, grew to manhood and womanhood. The three boys served in the Great War, one laying down his life. Public recognition came to him meanwhile. In 1905 he received the honorary degree of D.D. from Knox College, and ten years later the University of Alberta honored him with the degree of LL.D. In 1912 he was chosen Moderator of the General Assembly, and that historic ninth of June, 1925, when the General Assembly divided, part going into the United Church, he acted as Interim Moderator, presiding over the deliberations of the seventy-nine members of the Assembly who had entered their protest against the illegal action of the majority and who continued the Assembly.

In celebration of his fortieth anniversary, all classes in the city of Edmonton joined to pay him and Mrs. MacQueen a deserved tribute. He was tendered a banquet at which six hundred citizens attended, and felicitations were conveyed to him and Mrs. McQueen by the Premier of the Province, the Mayor of the city, the Archbishop of the Roman Catholic Church, the Bishop of the Anglican Church, and representatives of all other religious bodies.

At his funeral it was evident that the whole city was deeply affected. Two thousand people crowded into the spacious edifice in which since 1912 he had conducted the ministry of preaching. Thousands lined the streets to witness the last sad offices to one who had been their friend and counsellor, within and without the Church. Both State and Church united to pay their tribute of respect, and every conceivable organization was represented, particularly those of a philanthropic character. The solemn march from the church to the grave was led, fittingly, by a band and twenty-two pipers, who played those mournful and heart-touching strains, *The Flowers of the Forest*, and *Lord Lovat's Lament*. It was said, at the reception in honor of his forty years' service, that no such acclaim had been accorded any citizen, and at his obsequies it was manifest that for no one had the city and its surroundings ever been so profoundly moved, so greatly beloved was he.

Knox Church, Galt, celebrated its diamond jubilee on the Sabbath, October 19th. Two great messages were delivered by Rev. Prof. J. Gresham Machen, D.D., Litt.D., of Westminster Theological Seminary, Philadelphia, on "A Gospel of Which We Need Not Be Ashamed," and "The Heart of Christianity—The Cross of Christ." The congregation was founded in 1844, the first church erected in 1846, and the present church completed in 1870. The congregation resolved to make this an occasion for liquidation of debt to the amount of $20,800. This goal is likely to be reached before the end of the year. Luncheon was served on Monday to officers of the church and guests to the number of eighty. After fraternal addresses were heard, adjournment was made to a commodious class-room, and Dr. Machen spoke on "Objections to Christianity and How to Meet Them." The Minister, Rev. W. Patterson Hall, recently from Ireland, was paid worthy tribute for his faithful work in the pulpit and in the congregation.


## An Ideal Christmas Gift

**What better Christian Christmas Present could be given this year than a twelve months' subscription to Christianity Today? The true spirit of Christmas is nowhere better exemplified than in the struggle to preserve for mankind the truth of why Christ came to earth. Give your friends something that for the coming year will be interesting, helpful, and full of good things. Our low subscription price, only a dollar a year everywhere, may help you to solve your gift problem. If you wish, we will send a special and attractive Christmas card to all those for whom you wish to subscribe, telling them that Christianity Today is your gift. A special blank is enclosed for your convenience.**


Another jubilee celebration was that of the Presbyterian Church, Brampton, Ontario, of which Rev. Dr. Jas. Wilson, formerly of Dovercourt Church, Toronto, is the Minister. The messages for the two Sundays of the celebration were delivered by the Moderator of the General Assembly, Dr. Baird, and Rev. Dr. A. Scott Pearson, of the Presbyterian College, Montreal.

The Rev. J. Kier Fraser, D.D., well known in the Presbyterian Church in the U. S. A., was chosen Moderator of the Synod of Montreal and Ottawa at its meeting in October. Dr. Fraser is now Minister of St. Andrew's Church, Renfrew, Ontario.

## Bible League of India, Burma and Ceylon

THE Bible League of India, Burma and Ceylon is the only united effort in India to rally orthodox forces for a stand against the inroads of Modernism. Its meetings were held on the third and fourth of September in Poona. They were attended by more members than usual, and a spirit of hope and encouragement regarding the future was manifest. Readers of CHRISTIANITY TODAY will take a special interest in this League, as its two most active and able chairmen have been Presbyterians from North America—both godly men of ability and force of character. The former, the late Dr. J. Wilkie, M.A., of Jhansi, U. P., has gone to his reward, and did much for the League; but owing to his old age and increasing infirmities he had to relinquish the leadership. This has been taken up and carried on with much enthusiasm and ability by the present Chairman, Dr. A. L. Wiley of Ratnagiri, W. India. Dr. Wiley hopes to be in the United States next year and doubtless will place before conservatives the opportunities, needs and difficulties of the League and its service in India, Burma and Ceylon. The vice chairman is an Indian Christian, loved and respected, an Apollos, whose long life in business circles is blameless. He is now retired and has given himself to the ministry of the Word.

The difficulties are great, for India is an immense land, in itself, a veritable continent and the expense in time and money of getting together militates against large annual rallies. Further, as the work of the League has to be carried on entirely by missionaries and Indian Christian workers, the need of a whole-time travelling secretary is paramount. If such a man could be secured, an immense field of fruitful service would lie before him; series of meetings could be arranged in the large cities and centres, and immense good might be done. He could represent the League at Conventions and Melas, strengthen branches and form new ones. His opportunities of service would be almost unlimited. At the present time, the majority of Indian Christians, it is believed, are true to the teaching of the Scriptures; but if a halt is not speedily called, if the drift towards Modernism is not stayed, *that majority may soon turn into a minority.* One of the great difficulties of the League is *finance.* All present officers are honorary; it is impossible for the League to find Rs. 300 or say $25 or so per month for the travelling expenses and allowance of a paid secretary.

The main weapon of the League is its monthly magazine, *The Citadel of Truth.* Through its pages many have been encouraged to stand against Modernism, and its weight has again and again been felt by those who have spread the leaven of Modernism. Small branches of the League have been formed in Bombay, Poona, Bangalore, and Madras—the branch in Madras being specially strong and active. Rallies have been held at the Hill Stations during the hot season and useful work has been done in that way.

The League has a Publishing Committee which has printed a number of excellent booklets. The Convener of this Committee, is Mr. Wm. C. Irvine, the able editor of the *Indian Christian*, of Belgaum, India, and a fund has been opened to enable the Committee to press this important branch of its service.

The readers of CHRISTIANITY TODAY are asked for a prayerful interest in this League. Should any be led to send gifts, they may be directed to the Hon. Secretary and Treasurer, Mr. F. McLaine, Muguru, T. Narsipur, Mysore Province, India—from whom also copies of *The Citadel of Truth* can be obtained.

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