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The Conflict in Christian Endeavor

By the REV. JOHN H. SKILTON

Pastor of the Second Parish Presbyterian Church of Portland, Maine

SHOULD Christians place confidence in the leadership of the International Society of Christian Endeavor? Should they object to the basis of union or fellowship upon which the International Society has been erected? Should they participate in any of the activities of the Christian Endeavor movement?

We may be aided in answering such important questions as these by considering the nature of the recent conflict between the Maine State Christian Endeavor Union and the International Society.

The Maine Union, in 1936 and 1937, as previously reported in *THE PRESBYTERIAN GUARDIAN*, unanimously adopted the following statement of what was termed "spiritual policy": "Because God is the Lord, and our God, and our Redeemer, therefore we are bound to obey His commandments. He commands: Come unto me . . . Preach the Word (the inerrancy of the Bible, the deity of Christ, the sacrifice of Christ to satisfy divine justice, the bodily resurrection of Christ) . . . Go ye therefore and teach all nations . . . Feed my sheep . . . Feed my lambs."

This brief statement of Christian belief did not attempt to express all that was believed by those who proposed and adopted it. It was not a recitation of views historically held by any one denomination of Christians

alone. It did not dictate the basis of membership in any society affiliated with the Maine Union. It was simply an instrument to clarify the position of the Maine Union in the controversy between Christianity and unbelief in the religious world. By its affirmation of truths which had served as landmarks between Modernism and the Christian faith, it indicated that the Maine Union stood on the side of Christianity. What would the Maine Union teach at its conventions? What type of literature would it recommend? What was its conception of "Christian Endeavor"? The Maine Union made a forthright answer to these questions. It justified the use of the term "Christian" in its title.

Opposition

Now if the officers of the International Society of Christian Endeavor had been devoted to an uncompromising stand for Christianity and had been vigorous foes of Modernism and Indifferentism, we would have expected them to rejoice in the definite, honest statement of belief made by the Maine Union. We might have expected from them an effort to commit the International Society itself to a similar position. However, instead of commending the policy of the Maine Union, officers of the International Society have opposed that policy and are to be assigned no small responsibility for

its defeat at the recent annual convention of the Union. At the 1938 State Convention held October 28th to 30th in Portland, Dr. Stanley B. Vandersall, associate secretary of the International Society, who had registered as a delegate and was therefore constitutionally entitled to floor privileges, was the first to speak—and he spoke at length—in opposition to the re adoption of the spiritual policy of the Maine Union. Dr. Vandersall had previously sent a letter to Christian Endeavorers in Maine, under date of October 13, 1938, in which he assailed the adoption of the spiritual policy in former years. In his letter he wrote, in part:

You probably also are aware that in the past few years the state union has incorporated into its activities some points of view and emphases which are not regularly considered as a part of Christian Endeavor organization work. For one thing, you may recall that in the last two state conventions there has been adopted a so-called "spiritual policy" which commits to a stated theological position all the Christian Endeavor societies and does not take into account the variations in theological definitions and standards which mark the several churches and denominations in which these societies are found.

Anyone who is familiar with the leadership of the International Society and of Christian Endeavor at large knows that there is little if any deviation from these important standards of belief and conviction—as a personal matter; but there is a well-nigh unanimous feeling that it is not in the province of Christian Endeavor to define and proclaim these matters for its entire constituency. For nearly six decades the platform of Christian Endeavor, as an interdenominational Christian movement among young people, has been that the theology of any society is to be in line with that of the church of which it is a part and of the pastor who is the spiritual guide to his young people.

... We believe that it is not consistent with the long-established and lofty principles of Christian Endeavor for any of the union organizations, consisting of the young people from more than one church and denomination, to subscribe on an interdenominational basis to any creedal statement or spiritual policy beyond those long-established principles and statements so well known in the Christian Endeavor pledge and other literature . . ."

The point of view to which Dr. Vandersall has given clear expression is, of course, not held by him alone. The International Society of Christian Endeavor has apparently never chosen to formulate an adequate doc-

trinal basis of organization. It will be remembered that at a meeting of the Board of Trustees of that organization in May, 1936, not one of the trustees would even second a resolution which was similar to the spiritual policy adopted by the Maine Union, and offered by a representative from Maine. Dr. Daniel A. Poling, president of the International Society, said, in a letter to the present writer, dated November 10, 1936, that the Christian Endeavor movement "does not write creeds, for it is of and within the evangelical churches which are identified with Christian Endeavor."

A field secretary of one of the State Unions, at a meeting in New York City in 1936, said that, although he believed a majority of the members of the executive board of his State Union were conservatives, it would nevertheless be unwise for his Union to adopt a definite statement of belief for, should it do so, a great many societies would withdraw and lose the larger fellowship of Christian Endeavor. His own policy, he said, when an Endeavorer asked him a doctrinal question was to refer the inquirer to the pastor of his (the inquirer's) church. Evidently the important thing for Christian Endeavor, on this interpretation, was not to see

that definite Biblical answers were supplied to questioning young people. If their pastors were Modernists they could obtain modernist answers; if they were orthodox, they could obtain answers true to the Word of God. It would all be the same to Christian Endeavor. The important thing was the maintenance of a larger fellowship, beyond even doctrinal differences over central truths in the Christian system.

It would seem that the leaders of the International Society of Christian Endeavor have not been satisfied simply with opposing the adoption of a statement of "spiritual policy," but have been so thoroughgoing as also to oppose a convention program in harmony with such a policy. When the pastor of the Williston Church in Portland scored the Biblical program prepared by the Maine Union for its convention in 1937—a program in keeping with its statement of policy—he asserted that the officers of the International Society were in agreement with him. In a letter to the general secretary of the Maine Union he declared that "the officers of the International Society agree with us that Williston Church could not wisely allow that type of program to be held in the sanctuary hallowed by the great spirit of Dr. Clark." A letter was sent by the writer in January, 1938, to all the officers of the International Society to ascertain, among other things, whether their feeling in the matter had been correctly expressed by the pastor of the Williston Church. Not one replied! Not one has attempted to deny having expressed disapprobation of the program provided by the State Union! And, what is equally incriminating, in the early part of 1938 the International Society, without any consultation with the Maine Union, coöperated in what was announced as a "state-wide C. E. convention" held in the very church from which the Biblical program of the Maine Union had a short time previously been virtually ejected. Dr. Poling, Dr. Vandersall, one other officer of the International Society and two field or general secretaries of State Unions all participated in a program which, it is to be gathered, could wisely be admitted to a sanctuary

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Southern Crossroads

A Description and an Interpretation of the 78th General Assembly
of the Presbyterian Church in the United States
by an Elder Commissioner

By Ruling Elder GARLAND M. McNUTT

POSSIBLY my unhappy reaction to the meetings of the 78th General Assembly of the Presbyterian Church in the U.S. is because of a wrong conception of the fundamental structure and basis of the denomination. Whether rightly or otherwise, I look upon the Southern Presbyterian Church as one of the few bulwarks against the onslaught of liberalism. I look upon it as one of the last chances for conservative religion to survive.

The three outstanding controversial questions to confront the Assembly were: the matter of re-entry into the Federal Council of the Churches of Christ in America, creed revision, and organic union with other denominations.

I should be shocked, but not beyond repair, to know that the Southern Presbyterian Church had again joined hands with the Federal Council of the Churches of Christ in America.

I should be disturbed, but not unduly, by scattered, though surely ill-advised, remarks that cast reflection upon the plenary verbal inspiration of the Scriptures.

I should not be alarmed if, in a large denomination like ours, some commissioner, or some presbytery, or even some synod would want to amend the Westminster Confession of Faith upon some point which did not strike at the very heart of our church.

I should not even take fright, in these days of great consolidations and mergers in the field of business, if someone would want to merge our denomination with someone else's denomination.

No one of these issues, taken separately and apart, would cause me to fear for the safety of our church; but taken together they indicate a trend. I cannot escape the firm conviction, after adding up all that the Assembly considered and did, that the trend is most assuredly away from the conservative basis for which, above all other things, the Southern Presbyterian Church has stood firm.

The trend is down and, in my humble judgment, is so decidedly down that the days of our existence

as a separate denomination are numbered, unless we are miraculously spared.

If we had, on every occasion, stood out clearly and boldly on the all-important question of the plenary inspiration of the Scriptures, I should entertain no fear of our ever uniting with any unevangelical denomination. But when we hear the question of inspiration and of its value in the realm of salvation debated on the floor of the General Assembly, it cannot be said that we are not in danger of joining with some other denomination wherein we would lose our identity and would be helpless to control the character and clarity of the merged church's message.

If we were so outspoken and determined to insist upon the whole gospel that our meaning could not be misunderstood, I should not fear the efforts at union; but when we observe a majority of the members of the General Assembly of 1938 willing almost to re-write the Westminster Confession of Faith and to alter the church's position on statements of doctrine which have been the life-blood of the Southern Presbyterian Church, then we have good reason to fear that the end is not far away for our denomination—unless something is done, and done *now*.

If the Southern Presbyterian Church is, in the minds of its other members, what I have defined it to be, then I ask, in all earnestness, what reason can be assigned for union or merger. If we have a mission and a message whose clarity cannot be mistaken, why should we not be allowed to go about our business without being kept in constant agitation by those who would merge us with some larger denomination, causing untold bitterness within our ranks. If those who are leading the fight for organic union have the idea that they can carry into that union anything like the whole membership of the Southern Presbyterian Church, they had better realize now, rather than later, their sad mistake.

It was evident to me at the General

Assembly that this is not a case where we find one group advocating the Federal Council and another group advocating Creed Revision and another group advocating Organic Union. Rather, it was interesting to note that all three movements are being sponsored, in the main, by the same individuals.

I have not yet inquired into the ecclesiastical history of those who are giving so much aid and comfort to the efforts at union. Such an inquiry might be both interesting and profitable.

I had never supposed I would live long enough to hear the admission made on the floor of the General Assembly of the Southern Presbyterian Church that a "liberal element" exists within our ranks. And yet we had that admission made, and I thought made rather proudly, with the further comment from the speaker that he himself belonged to the so-called liberal element.

I had never supposed that I would live long enough to hear an admission on the floor of the General Assembly of the Southern Presbyterian Church that our ministers could not and ought not to be expected to preach certain great doctrines of our church because they could not understand them or explain them—yet we heard that admission made.

I had not expected ever to hear ministers of our church advocate a virtual abandonment of great Presbyterian doctrines in order that our ministers might no longer be kept on the defensive to explain them—yet that also was said.

May I venture the remark in passing that those were the doctrines of our church when those ministers were ordained, and had been for many, many years before they were born. I have always understood that the Book of Church Order requires a minister or an elder or a deacon, who finds himself out of harmony with the doctrines of the church, to convey that information to the presbytery or to the session, as the case may be, for the purpose of consideration and

action. Frankly, I believe that course would be far better in the long run than to modify and compromise the historic position of the church in order to meet the views of a small, even though strong, minority.

I have commented on the several controversial questions that are perplexing our church because all of them, I think, have their direct bearing on the trend of our denomination toward organic union. If enough of us can be weaned away from the so-called "horse-and-buggy" type of thinking into a more modern and reasonable attitude of mind toward these questions, organic union will soon be an accomplished fact. The movement, I believe, has already progressed to a point where nothing less than independent action by the laymen of the individual churches throughout the Assembly can stem the tide. I admit that it takes a crisis in

the church to arouse the laymen to action, but once aroused it is my prediction that the fight from then on will be short and decisive.

In conclusion, I call your attention to the fact that since the adjournment of our own Assembly, the Northern Assembly, meeting in Philadelphia, voted overwhelmingly (according to the press) for union with the Protestant Episcopal Church, and the Moderator of the Northern Assembly (elected from the South for the first time in 46 years on a declared platform of uniting all the Presbyterians in America) is quoted by the press as saying that we should commit ourselves to any program designed to unite the Presbyterians *and all other evangelical church organizations*.

I heartily disagree with any such wholesale merger plan, yet that is exactly what we are headed for if we unite with the Northern Church.

"Perhaps I Should, But—"

"I HAVEN'T BEEN LED TO LEAVE"

AMONG the most pathetic people still within the Presbyterian Church in the U.S.A. are those who "haven't been led to leave." This group of people contains some of the most sincere Christians within that church — Christians, indeed, but Christians whose conception of God's guidance is certainly not in accord with the Scriptures. What answer may we give to these individuals?

Of course we all recognize that there is a certain sphere of Christian action in which one might legitimately speak of having been "led." Suppose, as missions secretary, I were to go into a town and find 50 Presbyterians who wanted to start a Presbyterian Church of America. Suppose, on investigating the possibilities in that town, I discovered that there was no really consistent witness within that town; that on calling a meeting of the people I found a large group that really was willing to unite in such a witness; that it was possible to secure a very acceptable hall in which to meet, at a very nominal rent. If this should happen, I could readily come before the Committee on Home Missions and Church Extension and say that I was sure the Lord was "leading" us

to establish a church in that community, just as He has led us in many other communities. Suppose, on the other hand, the reverse situation was found—upon investigation it turned out that there were no Presbyterians who really wanted to start a church; that there was an adequate Christian witness in the community; that there was no good place to meet: then I could readily report to the committee that the Lord had "led" us to abandon our attempt to start a church of The Presbyterian Church of America in that locality. Of course the Lord's leading is not always so obvious as in the case I have just cited, but in things which are, in themselves, matters of moral indifference, or matters of intellectual judgment, we can trust the leading of the Lord which He gives us through His providences. I am not "led" to do that which the Lord hinders by His providences; I am "led" to do that which the Lord, by His providences, points out.

If we say, however, that we have not been "led" to leave the Presbyterian Church in the U.S.A., we are assuming that leaving that church which has apostatized is a matter of moral indifference, and is simply a matter of intellectual judgment. We are saying, in effect, that sin—for

having a corporate relationship to an apostate church is sin—is a matter of moral indifference. We are, in other words, confusing two different kinds of God's leading which we can expect under two different sets of circumstances. God does lead by His providences in matters of moral indifference; *but He leads only by His Word in matters of right and wrong.*

God gives no further guidance in matters of right and wrong than that which is found in the Bible which is the Word of God. When He tells us in the Word that a thing is right, then it is right; and we need no further guidance on the subject; when He tells us that a thing is wrong, then it is wrong, and we can expect no further guidance on that subject. If we put the case negatively we can see it clearly. Suppose someone were to steal my pocketbook, and I should discover who it was and should remonstrate with him about it. Suppose he should tell me that he hadn't been led not to steal it! Or, putting the matter more positively—suppose I were to see an old woman lying in the gutter after having been hit by a car driven by a hit-run driver. What would be thought of me if I should simply pass by on the other side, and, when I was questioned as to my conduct, should reply, "I didn't feel led to help her"? In questions of right and wrong the Bible is our infallible guide, and we are responsible for conducting ourselves in accordance with its precepts.

The question as to whether one should leave the Presbyterian Church in the U.S.A. is not a question of moral indifference; it is a question of whether we should do what is right or whether we should continue doing what is wrong, as judged not by men but by the Word of God. The Word of God is clear in many places in forbidding us to be unequally yoked together with unbelievers, and is consistent in its command, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6: 17). If you are still a member or a minister in the Presbyterian Church in the U.S.A. then God has clearly, by His infallible Word, "led" you to leave, and you have simply not obeyed Him!

—ROBERT S. MARSDEN

The Young People's Page

The First of a New Series of Studies Designed for Use in Young People's Societies

By the REV. LAWRENCE B. GILMORE

JANUARY 15th

My Bible and Myself

BELIEVING that the Bible is true makes my life altogether different from what it otherwise would be. The Bible says that I am created by God, and should live to His glory. It tells me His holy law. It says that I, like everyone else, was born with a sinful nature and am a sinner. To escape the dreadful consequences of sin I need to be saved.

The Bible presents itself as a revelation from God. Revelation means "unveiling." Two kinds of revelation come to us from God. The first is general—the manifestation of God in the order and beauty of the universe He has created. The second is special—the Bible. Here God unveils truth we otherwise could not have known, telling of His plan of redemption through Christ's saving work.

God's special revelation comes accurately. We say it was "inspired" (Latin *inspiratio*, in-breathing) by which we mean it was given by direction of the Holy Spirit (II Tim. 3: 16, 17). Because of this it is the Word of God, and entirely true. But although the very words are inspired, inspiration is not mechanical. God used the writers according to their natural characteristics—Paul is impetuous, James practical, John loving. But all the writers were divinely guarded from error.

Our Bible, then, the whole 66 books, comes to us written by between 40 and 50 writers, from the time of Moses to that of the Apostle John, during a period of 15 centuries. Through the providence of God we have the Hebrew Old Testament and the Greek New Testament preserved in trustworthy manuscripts and available in good translations. It is all one Book, the message of salvation.

Yet many people do not read it, many doubt it, and many are opposed to it. Why is this? Because sin has dulled, blinded, and deadened man's soul. Apart from the Holy Spirit's working every person is dead in trespasses and sins (Eph. 2:1). The

natural man—the man not born again (John 3:3-8) — receiveth not the things of God (I Cor. 2:14). The saving truth, majestic style, harmony of all the parts, and accuracy of statement when tested by geographical, historical, archaeological and other types of investigation, all fail to convince man of the Bible's validity apart from the witness of the Holy Spirit (John 16:13, 14; I John 2:20, 27; I Cor. 2:10-14). In our gospel testimony we must rely on the Holy Spirit so to operate that people will understand and believe the Word of God.

JANUARY 22nd

My God and Myself

Probably the most celebrated and most Scriptural definition of God ever written is the answer to Question 4 of the Westminster Shorter Catechism, "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." In contrast with ourselves, God is infinite, we finite; He is Creator, we creatures; He is Preserver, we dependent on Him.

Arguments which we can use to show the reasonableness of our belief in a personal divine Being are the necessity of a cause for the world and the order and beauty in it, and of a law-giver to explain the moral sense in our hearts. But these only confirm our faith, and help in some measure to meet the objections of skeptics.

God has revealed Himself to us by general revelation in nature and by special revelation in the Bible. In the Bible He discloses Himself by His names and His attributes. These latter are so wonderful they just overwhelm our little minds. Consider His self-existence (Rev. 4:11; Isa. 40:18-31), unchangeableness (Ps. 102:27; James 1:17), and infinity. By infinity is meant more than the mathematical quantity designated by a figure 8 on its side. God's infinity is

that perfection of His nature according to which everything that belongs to His being is without measure or limitation or defect (Job 11:7-11; Ps. 145:3). In regard to time He is eternal (Ps. 90:2), to space He is everywhere (Ps. 139:7-10).

Special notice should also be taken of God's love shown in His grace to unworthy sinners (Titus 2:11; 3:4-7), in His compassion (Eph. 2:4) and His long-suffering (II Pet. 3:15).

Notice also His sovereignty, revealed in His will and power, by which He controls all things, yet is not the author of sin. His will is seen in creation and providence (Rev. 4:11), in the sufferings of Christ (Luke 24:42; Acts 2:23), election and reprobation (Romans 9:15, 16), regeneration (James 1:18), sanctification (Phil. 2:13), the sufferings of believers (I Pet. 3:17), and even in the sparrow's fall (Matt. 10:29).

God does not reveal all His will. His ways are above ours (Isa. 55:8, 9). The secret things belong unto Him, but it is for us to keep His covenant (Deut. 29:39).

The culmination of God's revelation of Himself is when, in the working out of salvation, He reveals Himself as Father, Son, and Holy Spirit—the Trinity (Isa. 48:16; 61:1; 63:9, 10; Matt. 28:19; John 17:3; II Cor. 4:6; 13:14)—the entire God-head active for our redemption.

JANUARY 29th

Myself, a Sinner

The Catechism, following the Bible, tells me that man was created in God's image, with knowledge, righteousness and holiness, and dominion over the lower creation. But when I think of myself, I find knowledge sinclouded, righteousness lacking, holiness unattained, and dominion weakened. I can only echo the words of Paul, "For all have sinned and come short of the glory of God" (Rom. 3:23).

That something is terribly wrong with mankind nobody can deny. Philosophers and writers from early times to the present, including such persons as Plato, Aristotle, Kant, Swift, Addison, and Ruskin, sadly portray this fact in their works. Evolutionists try to explain this universal evil as a tendency inherited from brute ancestors.

But the true explanation, given in the Bible, is that the beginning of all moral evil in the world was the first sin of Adam, the natural and representative head of the human race (Gen. 3:1-8; John 8:44), who ate the forbidden fruit at the instigation of Satan (Rom. 16:20; II Cor. 11:3; Rev. 12:9). This was a typical sin, in that its essence lay in a refusal to submit to the will of God (I John 3:4).

The effect of Adam's sin has come into our lives. We have lost true knowledge of God, righteousness, and holiness. We have become totally depraved. This does not mean that we are as bad as we could be, but that each part of our nature is marred by sin, and incapable of doing God's will. There is an accompanying sense of defilement and unworthiness. Man is frightened in the presence of God (Gen. 3:8; Isa. 6:5; Luke 5:8; Rev. 1:17).

Also death, the last great enemy (I Cor. 15:26), in the fullest sense came upon mankind, though the complete execution of the sentence was delayed (Gen. 3:19; Rom. 5:12; 6:23).

Sin differs in character from earthquakes and floods, which are physical evils. It is a moral evil (I John 3:4-8). It has no half-way quality. It is all bad. It is always opposed to God and His will. We should therefore be bothered by sins of omission, as well as of commission.

Sin involves guilt and corruption (Matt. 7:15-20; Rom. 8:5-8). It has its seat in the heart, the center of the soul (Prov. 4:23; Matt. 15:19, 20). It consists not only of outward acts, but also of the inner state of being ready to do wrong (Matt. 5:22; Rom. 7:7).

The Bible pierces us and discerns our sin (Heb. 4:12, 13). It should make us so troubled about sin that we flee to the Lord Jesus for pardon and cleansing through His blood, and for renewing by His Holy Spirit.

FEBRUARY 5th

My Saviour and Myself

Laden with my sin I look at the Lord Jesus. What happens is excellently described by Bunyan in *Pilgrim's Progress*. Christian came to a place somewhat ascending, where stood a cross. As he came up to the cross, his burden of sin fell off his back and rolled down into a sepulchre at the bottom of the hill. Christian went on singing the praises of "the man that there was put to shame for me." This beautiful scene speaks of Christ "who was delivered for our trespasses and raised again for our justification" (Rom. 4:25; compare I Pet. 2:24).

The saving power of the Lord Jesus is intimately connected with His Person, that is, with who He is. He himself teaches that He is David's descendant (human), and also the Son of God (divine), (Matt. 22:24). To

be our Saviour from sin our Lord is the God-man, one Person in two natures.

The law of God is holy. How shall we be freed from the penalty for breaking it in the past? How shall we find power to obey it now? Only through the atoning death and the risen presence of Christ.

What Jesus did is often divided into His objective work, which He did outside of us, and His subjective work, which He does within us. *Objectively* He saved us by dying for our sins on the cross, making atonement for us. Atonement means "at-one-ment," reconciliation. As our substitute the Saviour bore our sins (I Cor. 15:3; I Pet. 1:18, 19; Isa. 53:4-6). But His death would have no value for us if He had not risen (I Cor. 15:14, 17). The resurrection shows His deity (Rom. 1:4), and proves that His sacrifice was accepted by the Father as the basis of our forgiveness (Rom. 4:25). And then Christ ascended to make intercession for us.

Subjectively, in real faith we are united with our Saviour in mystical union. As He died, we die with Him to self and sin; as He rose, we rise with Him by the Holy Spirit's power into newness of life; as He ascended, we rise into a higher life, and into glory hereafter (Rom. 6:1-4; Col. 3:1-4). As we are united to Christ by faith and yield to His gracious will, He enables us by the Spirit to make progress in the Christian life. This is called sanctification. It depends on faith in Him (II Pet. 1:15-18). Somewhat as the young man in Hawthorne's story, whose expression changed over a period to be like that of a great stone face on the side of a nearby mountain, so we, as we gaze steadfastly upon Christ, are made like unto Him (II Cor. 3:18).

FEBRUARY 12th

My Lord and Myself

The names of Jesus have special significance. He is called Christ, because He is Messiah, the anointed One. He is called Jesus, because He is the Saviour (Matt. 1:21). He is called Lord, as the One we must obey.

Sometimes the term "Lord" is used simply as a respectful address, like our "sir" (Matt. 8:2). Sometimes it indicates a high regard, like our "Sir" in addressing a nobleman

Bible Readings

Week of January 8th

SUNDAY Psalm 19:1-14
MONDAY Hebrews 4:11-16
TUESDAY II Peter 1:15-21
WEDNESDAY John 10:27-39
THURSDAY Matthew 22:23-46
FRIDAY II Peter 3:15-18
SATURDAY Hebrews 1:1-14

Week of January 15th

SUNDAY Genesis 1:1-8
MONDAY Exodus 3:1-15
TUESDAY John 4:1-26
WEDNESDAY Isaiah 40:25-31
THURSDAY Psalm 90:1-17
FRIDAY John 1:1-14
SATURDAY Revelation 4:1-11

Week of January 22nd

SUNDAY Romans 5:12-21
MONDAY Psalm 51:1-19
TUESDAY Isaiah 6:1-13
WEDNESDAY Matthew 12:33-41
THURSDAY I John 3:1-12
FRIDAY Romans 7:1-6
SATURDAY Revelation 22:10-21

Week of January 29th

SUNDAY Isaiah 50:4-9
MONDAY Isaiah 53:1-12
TUESDAY Psalm 22:12-21
WEDNESDAY Matthew 20:20-28
THURSDAY Romans 4:23-5:11
FRIDAY Romans 6:1-14
SATURDAY II Peter 1:1-11

Week of February 5th

SUNDAY Matthew 28:16-20
MONDAY Mark 2:23-28
TUESDAY Acts 2:25-36
WEDNESDAY I Corinthians 11:23-12:3
THURSDAY Philippians 2:1-11
FRIDAY Revelation 1:9-20
SATURDAY Revelation 19:11-16

(Matt. 21:3; Luke 24:3). Finally there are many passages in which it is applied to Jesus in the highest sense, meaning that Jesus is the owner and ruler of the church (Matt. 7:22; Mark 12:36; Luke 5:8; Acts 2:36; I Cor. 12:3; Phil. 2:11).

The Greek word "Kyrios" (Lord), applied to Christ as well as to the Father so often in the New Testament, is the word used to translate Jehovah, the ineffable name of God in the Old Testament. And many New Testament passages apply to Jesus the Old Testament statements concerning Jehovah, thus identifying the two (compare Isa. 40:28 with John 1:3 and Heb. 1:10-12; Hosea 1:7 with Titus 2:13, 14).

The term "Lord" then, as applied to Christ, means that He is deity, that He is absolute ruler, that we are His subjects. The fact that the term was also applied to oriental rulers and to the Roman emperors in a similar divine sense, brought out the

deadly opposition between paganism and Christianity (Acts 25:26). We as well as the early Christians should be willing to die rather than make any idolatrous submission or deny our Lord. We should, moreover, in deepest consecration, always obey Him. Alas, we often fail here!

It is a comfort to know that a sincere recognition of the Lordship of Christ is a sign of being born again (I Cor. 12:3). It is also a searching truth that not mere verbal calling of Jesus "Lord," or external activity in His cause, is enough, but we must really obey Him (Matt. 7:21-23). He calls us His friends if we do obey Him (John 15:4).

If we follow Him as Lord we must expect persecution. The servants cannot expect to be above their Lord in this (John 15:20). But our Lord who died for us is the Lord of Glory (James 2:1). He is able to save and to keep, now and forever (II Tim. 1:12).

man's responsibility to God. The Reformed Faith is more, not less, insistent than Arminianism on human responsibility. Dr. Link, though himself not a Calvinist, seems to sense something of this when he says that the Calvinistic doctrine of predestination has often called forth the utmost powers and courage of men (p. 10).

The Rediscovery of Man deplores bitterly present-day denial of man's responsibility in almost every sphere of human endeavor. A few illustrations follow.

The central emphasis of so-called progressive education, we are told, is on self-expression at the expense of social discipline. In consequence people who, as a result of many years of schooling, rate high in intelligence tests usually rate little or no higher in personality tests than uneducated people. The story is told of a mother who had been led to believe the popular fancy that a child should never be given corporal punishment but should be allowed fully to express itself. By applying this type of training to her little son she cultivated in him the habit of throwing tantrums.

As to religion and morality, it has become a fad, we are informed, to deprecate ancient moral truths because of the rapidly changing social order. The Ten Commandments "have been interpreted with a liberalism which has rendered them almost meaningless in social practice," and "some leaders in the Church, the custodian of religion and morals, have contributed to this process" (p. 184). "Our civilization has been more concerned with justifying divorce than it has been with codifying the morals and rules for a successful marriage" (p. 173). "The Church will have no authority until she speaks with authority, and she cannot speak with authority until she has again resumed the rôle of interpreting Christian morals with greater definiteness and less liberalism" (p. 241).

It is not at all surprising to find Dr. Link firing broadsides of scathing denunciation at the New Deal, for, whatever else one may think of the New Deal, there is no gainsaying that it has systematically undermined the sense of responsibility of a great many. "Moses delivered the people of Israel out of Egypt and led them into a land of milk and honey, but only through an epic of starvation, thirst, and self-discipline. The leaders of our

A Book That Comes to a Bad End

A Review by the REV. PROFESSOR R. B. KUIPER

THE REDISCOVERY OF MAN, by Henry C. Link, Ph.D., The Macmillan Company, 1938. \$1.75.

PSYCHOLOGIST Henry C. Link, the popular author of *The Return to Religion*,¹ has produced another book—*The Rediscovery of Man*. It is written in the same racy and vigorous, but somewhat careless, style as its predecessor. As to content also the two are companion volumes. Both advocate religion as the way out of personal difficulties and social ills. That makes it fitting that they be reviewed in a religious periodical such as THE PRESBYTERIAN GUARDIAN. The present review has to do only with *The Rediscovery of Man*.

Dr. Link is zealous to point out that he is a psychologist, not a psychiatrist nor a psychoanalyst. He ridicules the latter two as "machinists of the soul." They deal, he tells us, with such external causes of trouble as the glands, intercranial pressure and heredity, and show a strong tendency to regard men as helpless victims of circumstances; whereas the psychologist insists on the individual's ac-

¹See THE PRESBYTERIAN GUARDIAN, September 12, 1936, page 228.

countability for his bad habits and resulting difficulties, and demands of him that he substitute good habits for bad. This distinction is in line with the author's emphasis on human responsibility.

The Rediscovery of Man is a powerful plea for a renewed recognition of individual responsibility. It is just as powerful a blast at the manifold modern denials of individual responsibility. In so far it deserves hearty commendation and lusty applause.

The charge has sometimes been laid at the door of Calvinism that it stresses divine sovereignty at the expense of human responsibility. Recently a supposedly conservative Presbyterian minister made the statement in a sermon that religious truth consists of the two hemispheres of divine sovereignty and human responsibility and that the Calvinist holds the first of these hemispheres, the Arminian the other. What a caricature of the Reformed Faith! It embraces both hemispheres, one as well as the other. In fact, the Calvinist, precisely because of his strong emphasis on God's sovereignty, is bound to stress strongly

day achieve popularity because, from their easy chairs, they promise the multitude sitting in comfort before their radios, a life of abundance for the simple effort of walking to the voting booth" (pp. 21, 22). "By substituting social paternalism for personal responsibility, governmental subsidies for private initiative, the principle of redistributing wealth for that of creating wealth, the personalities of multitudes have been undermined. Increasingly this mistaken concept creates individuals who are dependent upon society rather than on themselves. The inevitable result is spineless characters and puny personalities" (p. 141). "The local community discussing and managing its own affairs, which it can know and talk about with some intelligence, is the very cornerstone of democracy. And yet the entire trend of government in the United States has been to deprive local communities of their responsibilities, in relief, in public works, in finance, in education, and to substitute an enforced federal Paternalism" (pp. 216, 217).

Dr. Link's emphasis on individual responsibility is beyond question one of the greatest needs of our generation and therefore deserves the warmest kind of commendation.

But how is man to meet his responsibility? Where is he to get the strength to discharge it? Dr. Link's reply to that intensely practical inquiry is: by returning to religion. Again our author is right, and once more we express enthusiastic assent.

One crucial question remains. Of the many religions of mankind which is that will enable man to do his duty? For the Christian but one answer is possible. It is: the Christian religion. Does Dr. Link agree? Seemingly so. He expresses emphatic agreement with Christianity as "the philosophy of personality" and he adores Jesus as "the Supreme Personality."

And yet, sad to say, at this very point Dr. Link's argument breaks down, and the breakdown is so complete as to vitiate his whole book.

Dr. Link's Christianity is not the Christianity of the historic Church. Dr. Link's Christianity is not the Christianity of the Bible. In short, Dr. Link's Christianity is not Christianity.

After the manner of the liberal preacher the author brushes aside

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Christ's bodily resurrection and exclaims: "Truly no personality who now walks the earth begins to be alive compared with the living influence of Jesus!" (p. 245). That sounds suspicious.

Our author is much more outspoken when he defines his "rediscovered man." Religion, he tells us, "can give the individual a faith in the universe and in himself that will move mountains. The great religions have insisted on this truth, which psychology now scientifically confirms, that the individual is a creature of infinite possibilities. This conviction and the power which it gives is the final solution to the individual's conquest of himself, his environment, and his fears" (pp. 109, 110). "I see the soul," says Dr. Link, "as a unique power which enables the individual to say: 'I do not have to remain as I am, I can be something better. I have faith in my powers as a free will agent, able to choose between right and wrong. I have faith in a moral and spiritual order higher than any comprehended by science or reason. By faith I can accept a super-human concept of personality which gives me confidence in my own potentialities. I will not accept defeat, I will struggle to achieve. I may fall but I will rise again. I may not win wealth, but I will win mastery over myself'" (pp. 131, 132).

Can that evaluation of man be squared with the Scriptural verdict that unregenerate man is "dead in trespasses and sins" (Ephesians 2:1)?

Can that sort of optimism be harmonized with the pessimism of the divine declaration: "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23)?

Has that remedy for human ills anything in common with Jesus' one and only remedy: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5)?

Dr. Link bids man have faith in himself. But the Son of God said: "Ye believe in God, believe also in Me" (John 14:1).

Dr. Link would have man save himself. Christianity insists that salvation belongs to God, to God alone.

Dr. Link's view of man is the exact opposite of the Christian view of man, so ably expounded by the late Dr. Machen under that very title.

In brief, the religion advocated by Dr. Link, far from being Christianity, is the baldest kind of humanism.

Dr. Link was running well on the path of human responsibility. But the devil had a trap waiting for him. The great deceiver had shrewdly set it at the precise spot where so many had been caught before Link. And Dr. Link landed squarely in the trap when from the sound premise of full human responsibility he jumped thoughtlessly to the utterly false conclusion of plenary human ability. The trap sprang with a vengeance.

William E. Henley once boasted:

"It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate:
I am the captain of my soul."

The author of *The Rediscovery of Man* sings with him. But their song is Pelagian, pagan, even blasphemous. Christina G. Rossetti once sang:

"Can peach renew lost bloom,
Or violet lost perfume,
Or sullied snow turn white as over-
night?
Man cannot compass it, yet never
fear:
The leper Naaman
Shows what God will and can.
God who worked then is working
here;
Wherefore let shame, not gloom,
beteige thy brow.
God who worked then is working
now."

That is an expression of humble reliance on the grace of God. And that is Christianity.

Reformed Doctrine for Young People

A Review by W. STANFORD REID

SUMMARY OF CHRISTIAN DOCTRINE FOR SENIOR CLASSES, by Louis Berkhof, B.D., Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1938. 60c cloth, 40c paper.

FOR some time there has been a constantly growing demand for an elementary exposition of Reformed doctrine. In young people's work especially has this need been felt. Dr. Hodge's *Systematic Theology*, Professor Berkhof's *Reformed Dogmatics*, and even his well-known *Manual*, were somewhat too technical for young people of high school age. Therefore, Professor Berkhof has met a real need in his *Summary of Christian Doctrine for Senior Classes*.

The most noteworthy characteristic of this Summary is its loyalty to Reformed standards. Hitherto it has seemed almost impossible to find any simple yet comprehensive summary of Reformed doctrine. Many summaries of doctrine have been published in recent years. Yet very few, if any, have been of any use in training young people in the historic position of the Presbyterian and Reformed churches.

As the author informs us in the preface, the Summary is an abridgment of his *Manual of Reformed Doctrine*. He has compressed 361 pages into 198. In doing this, he has endeavored to simplify both the matter and the vocabulary of the *Manual*. A considerable amount of controversial matter, though not all, has been omitted; and, while the numerous Scripture references have been retained, some texts, for the purpose of memorization, have been printed in full. Review questions also are given at the end of each chapter. A system of numeration and a judicious use of heavy type and italics make the book very suitable for use as a text-book or work of reference.

The material is divided into the usual theological divisions of: Introduction, God and Creation, Man in Relation to God, the Person and Work of Christ, the Application of the Work of Redemption, the Church and the Means of Grace, and Last Things. Each section is divided into chapters of four or five pages, and each chapter covers a special phase of the subject of the section. Such an arrangement should make it an ex-

cellent text-book for the Sunday school or catechism class.

It is impossible to give a detailed outline of the work, but it would seem to be advisable to point out some of the more important chapters. In this connection the section on Introduction is worthy of mention, since in most instruction the whole matter of Theological Introduction is sadly neglected. Professor Berkhof has succeeded in giving a clear and succinct exposition of the Christian view of the subjects of religion, revelation and Scripture. He devotes considerable space to the exposition of the different means of revelation: theophany, prophecy and miracle. In doing this he eliminates many of the views of inspiration which today are thought to be Christian views. He leaves no room for present-day revelation, which would destroy the final authority of Scripture. In the chapter on the Scriptures the different theories of inspiration are discussed, and the evidence for the verbal and plenary inspiration of the Bible is set forth.

Another chapter which attracts our attention is that on the Covenant of Grace. Professor Berkhof explains this covenant as really two covenants: the Covenant of Redemption and the Covenant of Grace proper. The Covenant of Redemption is described as the covenant between the Father and the Son, whereby the Son promises to fulfill the conditions necessary for the salvation of the elect. As a result of this the elect "only, obtain the redemption and inherit the glory which Christ merited for sinners" (p. 81). The Covenant of Grace proper, is described as "that gracious agreement between God and the elect sinner in Christ, in which God gives Himself with all the blessings of salvation to the elect sinner, and the latter embraces God and all His gracious gifts by faith" (p. 82). Stress is laid upon the fact that the covenant is one throughout the history of revelation. The covenant under which Christians are today is the same as that under which the Old Testament saints lived.

The chapter on "The Atonement Through Christ" sets forth the atonement as part of Christ's priestly

work. It is shown to be something entirely dependent upon the good pleasure and love of God, and is accomplished by the vicarious death of Christ for the sin of His people. Emphasis is laid on the fact that Christ did not die simply to make salvation possible. "Christ suffered and died for the purpose of saving only the elect, and that purpose is actually accomplished" (p. 115).

In the section on last things we find the amillennial view set forth. Although one may not always be able to agree with Professor Berkhof's interpretation of some of the reference texts, nevertheless it is a very clear and convincing presentation.

Such a comprehensive yet lucid and understandable summary of Christian doctrine should be very widely used.

But in writing such a work as this, one great danger lies in the imperative need for compression. Every word must bear its share of the burden of exposition. If it does not, obscurity and sometimes even error is likely to result. Accuracy is very necessary and in this Professor Berkhof at times fails to maintain his usual high standard.

Perhaps the most notable example of lack of accuracy is to be found in the chapter on the Trinity. Professor Berkhof states "that in order of existence the Father is first, the Son second and the Holy Spirit third, an order which is also reflected in their work" (p. 42). Thus a distinction "in order of existence" is made *within* the Trinity. He follows this a little later by saying that "by means of eternal generation the Father is the cause of the personal existence of the Son within the Divine Being" (p. 43). When one combines these two statements one cannot help but feel that conclusions might be drawn which tend to subordinate the Son personally to the Father, apart from the Son's work on earth. One cannot help wondering why Professor Berkhof did not leave unexplained the inscrutable mystery of eternal generation, and why he refers to an "order of existence" in the Trinity.

Another question which arises with regard to this chapter on the Trinity is that of its position. As it stands, it is the last chapter of the section on "God and Creation." It would seem to be more natural to place it either in, or immediately following,

the chapter on "The Essential Nature of God." The Trinity is just as essential to the nature of God as is unity. Moreover, it would have been easier for Professor Berkhof to deal with the question of the names and attributes of God if he had first set forth the doctrine of the Trinity.

One could also wish that Professor Berkhof had been a little more accurate in his statement that the Bible "not only enriches us with knowledge, but also transforms lives by changing sinners into saints" (p. 16). The author later rejects this apparent Lutheran position by stating that the

Word is effective only as it is used by the Spirit; but still, such a statement is likely to cause confusion. A little less compression would also tend to more clarity in dealing with the subject of the relation of regeneration to calling.

But in spite of these defects it is apparent that Professor Berkhof has produced something which should be very much appreciated by those desiring to instruct young people. It is to be hoped that it will be widely used and will be the means of building up many in the faith of their fathers.

It seems to the casual reader that Philip could hardly have finished his work in Samaria when a very clear call came to him through the angel of the Lord to leave that work and go to another place. It is seldom given to us to discover when our work is finished, and when we should change our sphere of activity. Certainly if Philip had considered his own convenience he would never have chosen the unpromising field to which the Lord now sent him. The command came to him to go down toward the south, to the desert road which ran between Jerusalem and Gaza (8:26). There could be few less promising places where a missionary might work than on the desert road, but we read that Philip "arose and went" (8:27). What excuses Philip might have offered for refusing this assignment which the Lord now gave him! He might well have pled the excuse that crowds had attended his ministry in Samaria, and that he had to stay and build up the church there. But it is not without design that Philip came to be known as "The Evangelist" for he was primarily just that, and having engaged in his evangelistic work in Samaria he was ready to go on to another work. He might not have realized that he should leave Samaria, but the Lord did, and sent him to the unpromising field which lay along the Gaza road.

There Philip the Evangelist found no crowds which were willing to accept his message. Instead, he discovered just one person with whom to deal. The Ethiopian eunuch probably did not appear to be the most promising prospect for Christianity, but we read that in response to the Spirit's leading Philip ran and joined himself to his chariot and found him to be the chancellor of the queen of the Ethiopians. There he engaged in personal work, which must needs be so large a part of a missionary's evangelistic work in our day. It is becoming increasingly difficult to engage in mass evangelism among the heathen. The opposition of heathen governments to Christian missionary work is growing rapidly, and the time may soon come when foreign mission work will be almost entirely a matter of one individual dealing with another in a very personal way. Philip did not despise this assignment of the Lord for he realized full well that his ideas of what work was

Missionary Heroes of the Past

A Mission Study by the REV. ROBERT S. MARSDEN

II. Philip the Evangelist

OF PHILIP the Evangelist, who is the second of the Missionary Heroes of the Past whom we shall consider, we know little. He was one of the seven chosen to help the apostles, and was one of those upon whom the hands of the apostles had been laid in ordination (Acts 6:5, 6). He is called "The Evangelist" in Acts 21:8. He was one of those who were scattered abroad throughout the regions of Judea and Samaria during the persecution which arose in the church following the stoning of Stephen (8:1). He thus became a foreign missionary, and a very brief account of his missionary work is given in the eighth chapter of Acts.

We read, first of all, that Philip in Samaria was truly an evangelist, for he "preached Christ unto them" (8:5). This preaching made him the center of a great revival movement in Samaria. His preaching was accompanied by the power of the Holy Ghost, and was marked by the professed conversion of a very notable sorcerer as well as many other people.

From what we read of the results of Philip's preaching in Samaria, we cannot but feel that his preaching must have been most direct. One might think that there would be some excuse for Philip's taking the attitude that the Samaritans were somewhat on the right road, for they indeed did have many elements of truth in their religion which was a

combination of heathenism and Judaism. Philip, however, knew nothing of the modern notion that since all religions are good we must make an endeavor on the foreign field and at home to conserve the good we find in them. Far from catering to the false modern notion that all religions are good, he showed himself well aware of the truth that all religions except Christianity are bad and the creations of the devil.

Likewise, we find no hint in Philip's ministry that one can become a Christian on the foreign field and still retain one's heathen way of life. The Modernist would construe heathen actions which are based upon heathen religious notions as simply the way the heathen have of living out the truth they possess; but a true missionary realizes full well that acceptance of Christianity means a complete breaking with the past. He realizes that there can be no double standard of Christian morality—one for the oriental Christian and another for the occidental Christian. When Philip preached Christ to the Samaritans there was a violent change which took place in the lives of those who accepted Him. We read that there was great joy in the city (8:8), a joy caused not by the Samaritans discovering that they were not so bad after all, but a joy which was generated by the knowledge that though their sins in their old religion had been as scarlet they had been washed white as snow by the blood of Christ.

important for him to do did not necessarily coincide with the Lord's plans. He was well aware that the Lord knew what was really important for him to do.

The method which Philip used in dealing with the man is interesting, for it is a sound missionary method. He began with what truth the man did know and worked from that to the fullness of Christian truth. The eunuch did know quite a bit of truth, and was receptive to the fullness of the truth of the Bible as it is in Christ. The eunuch was a sincere seeker after God, and probably belonged to a large company of "God-fearers"—Gentiles who had accepted the Old Testament but who had not undertaken to keep the ceremonial law of the Jews and thus become proselytes to Judaism. The eunuch evidently had quite a background of Scriptural knowledge upon which Philip could draw in bringing him to a knowledge of Christ. He had been seeking for the truth, and being a sincere seeker it was comparatively easy for him to come to a knowledge of the truth when it was presented to him. Such seekers, however, are few and far between in our day, and usually a missionary has to begin at the very beginning and establish sufficient knowledge of the Word of God to enable his hearers intelligently to accept Christianity.

Which was the more profitable part of Philip's work—the work with the great crowds in the city of Samaria or the work with the one man on the Gaza road? Only God can now tell, but in eternity it is very possible we shall discover that Philip's work with one Ethiopian eunuch far outshone the more spectacular work he did among the Samaritan multitudes.

News From the Orient

THE Rev. Egbert W. Andrews has completely recovered from an illness which had incapacitated him for several months. He has returned to service in Harbin.

Pray for the guidance of our missionaries as to location and tact in dealing with heathen governments.

The following is a quotation from the yearly report of the Rev. Bruce Hunt. It relates to happenings before he was serving under our Committee, but while he was a minister in The Presbyterian Church of America:

The church received a great blessing during the one-week Bible conference in March led by the Rev. Dun Doo Kim, one of the veteran pastors of the Korean church. Between 20 and 30 gathered for the 6 a. m. prayer meeting when Dr. Kim spoke on Ephesians. About 50, on an average, came for the two hours on Hebrews in the middle of the day, and about 80 came for the evening evangelistic services. The afternoons were spent by the church members in calling on the backslidden and unsaved, preaching and inviting them to the services. On the closing Sunday of this Bible conference, which also marked the first anniversary of our meeting in our own rented building, Dr. Kim, officiated in a baptism service and our little girl, Katherine Condit, was baptized into the covenant family.

A letter, dated October 11th, has been received from Mr. Andrews. He writes:

Last Sunday, for the first time, I had a meeting in my house. It was in the

form of a Sunday school class for children, and five of them were present. I spoke to them from a poster which illustrated (1) the original fellowship which existed between God and man; (2) the way that fellowship was lost and the consequences of its loss; and (3) the way in which fellowship with God, resulting in eternal life, was regained for believers. The poster also illustrated the necessity of believing "now," and this, of course, was made very plain to the hearers. The presentation of the above was interspersed with the teaching of the hymn whose first verse begins, "There is only one true God," and whose second verse begins, "There is only one Saviour."

Mr. Andrews would like to have used Christmas cards, particularly those with Scripture verses. They should be sent to Bryner and Co., 216 Yamagata, dori, Dairen, marked thus: "To be forwarded to the Rev. Egbert W. Andrews, 5 Tsitsiharskaya, Harbin." They should also be marked, "Of no commercial value."

The Rev. M. C. Frehn tells of some of the amusing customs that serve to lighten a missionary's arduous day:

Funny sights greet one all the time. Japanese business men all wear our clothes as the kimono is not practical. However, they slip into kimonos when they get home. I always watch for some interesting thing on the trains. Last month, while making a short trip, I saw two well-dressed men enter hurriedly into our coach fanning furiously, as it was hot. Folded up under their arms were their coats and pants. They still wore their shirts, ties, and underwear. Before leaving the train they slipped into their coats and pants and were well dressed again. What a stir such procedure would create in America! It is nothing to see a train pull into a station with a half dozen pairs of bare feet hanging out the windows. The owners go to sleep and need the windows for further expansion.

Mr. Richard B. Gaffin writes from Tsingtao, China:

We have called our former Chinese teacher to be our helper. He is the one we had in Haichow last year. He has had no theological training but he is teachable, and since we must continue the language study he will be valuable help. We will pay him \$30.00 Mex., (about \$5.50) per month. We feel very thankful that he considers it a call from the Lord and is willing to leave better pay in Peiping to come and work with us. He has a wife and little baby.

Pray also for the work of the Corays and the Rev. R. Heber McIlwaine, as they seek to cope with the tremendous problems that face all true missionary enterprise in the Orient.

Choose Ye This Day!

THE major portion of the article under this title, contributed to the November number of The Presbyterian Guardian by the Rev. John P. Galbraith, has been reprinted by the Home Missions Committee of The Presbyterian Church of America. It is available at the price of 25c a dozen, and may be secured by addressing the committee at Room 506, Schaff Building, 1505 Race Street, Philadelphia, Penna. Please enclose remittance with your order.

The Presbyterian Guardian

EDITORIALS

Dr. Matthews

"Straightens" the Record

DR. Mark A. Matthews, one of the most influential members of the hierarchy in the Presbyterian Church in the U.S.A., writing in the December 8th issue of *The Presbyterian*, makes a plea, almost desperate in tone, to "keep the record straight." He takes up what he considers three aggravating examples of deception and falsehood.

Dr. Matthews complains first of those "thoughtless and unfair persons" who state that the Presbyterian Church in the U.S.A. "is giving money out of its benevolent treasury to the Federal Council of Churches in America." He says that is not true, but that "there is a place made in the budget of the General Assembly where money may be received from any one who wishes to give to the Federal Council and the General Treasurer is required to transmit said money to the Federal Council of Churches, because designated for it. . . . Never a cent is paid out of the benevolent budget of our Church to the Federal Council of Churches. . . ."

The record shows that Dr. Matthews is mistaken. The General Council, of which Dr. Matthews was himself a member and whose report to the General Assembly of 1938 was adopted in its entirety, recommended a "Basic Budget" for the benevolences of the Boards and Agencies for the year 1938-39." According to that budget *one-fifth of one per cent. of the benevolence contributions is to be distributed to the Federal Council* (*Minutes, General Assembly, 1938, Vol. I, p. 85*). Strange as it may seem, the Federal Council is listed in the Basic Budget as though it were one of the "Agencies" of the church. Contributions for the benevolent activities of the Presbyterian Church in the U.S.A. are distributed by the Central Receiving Agency of the General Assembly. It is true that dis-

tribution of designated gifts is made in accordance with the directions of the contributors, but "all undesignated contributions are distributed among the Boards and Agencies in accordance with the percentages approved by the General Assembly" (*Ibid.*, p. 89).

We are gratified that Dr. Matthews indicates his disapproval of the Federal Council, but the fact remains that the Presbyterian Church in the U.S.A. not only transmits to the modernist Federal Council gifts designated for it by the givers, but also includes the Council in its benevolence budget so that it shares undesignated contributions as well. Yes, indeed! Let us keep the record straight.

Dr. Matthews complains in the second place of those who falsely say that the Auburn Affirmation was presented to the General Assembly "as a protest." His point apparently is that the Affirmation never came before the Assembly in such a way that the Assembly could answer it officially. Dr. Matthews is right in stating that an overture dealing with the Affirmation was sent up to the General Assembly meeting in Grand Rapids in 1924. However, the Assembly's Committee on Bills and Overtures recommended "no action" on the overture—presumably because the matter had not been properly presented in the form of an overture. It is a matter for the most profound regret that charges were not filed against all the signers of the Auburn Affirmation as soon as they began the circulation of that attack upon the Christian faith. However, Dr. Matthews is wrong when he continues: "Those who made so much ado about it [the Auburn Affirmation] lived in the presbyteries in which the gentlemen lived who signed the Affirmation, but they never brought these gentlemen before the courts, they never indicted them. They never did anything but abuse them verbally."

On October 12, 1934, charges of heresy were filed with the Stated Clerk of Philadelphia Presbytery against those signers of the Affirmation who were subject to the jurisdiction of that presbytery. The action of the Presbytery of Philadelphia, accomplished by an illegal vote, is one of the most tragic events in the downfall of the Presbyterian Church in the U.S.A. as a true church of

Christ. The presbytery, on November 5, 1934, in violation of its standing rules, refused even to allow the charges to be referred to its Committee on Judicial Business, and voted to return them to the prosecutors. While we do not admit that one must file charges against Auburn Affirmationists before one may criticize them, nevertheless the record indicates that heresy charges actually were filed. Some of the gentlemen who signed the Affirmation were brought before a court of the church but the church refused to indict them. By all means, let us keep the record straight!

Dr. Matthews' final complaint concerns statements now being made about the proposed union between the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church in the U.S.A. He does not quote any of the statements but, with all the finality of one who knows, he assures us that his church will never surrender ordination by presbyteries, that if union ever takes place, it will be "on the ground of union in the Blood of Christ and on the ground of our Confession of Faith and our Form of Government." However, Dr. Matthews does not refer to the record in this connection. He just assumes the rôle of a prophet.

We have no reason at all to suppose that Dr. Matthews' prophecies will be fulfilled. For one thing, the chairman of the Department of Church Coöperation and Union—the body negotiating with the Protestant Episcopal Commission—is Dr. J. Ross Stevenson, and three of its members are signers of the Auburn Affirmation. (Incidentally, Dr. Matthews himself says of the Affirmation, "It had neither merit, facts, nor theology to sustain it.") Dr. Stevenson is an inclusivist *par excellence*. He took a leading part, while President of Princeton Theological Seminary, in bringing about the reorganization of the seminary and thus destroying it as a bulwark of the Reformed Faith. He favored an "inclusive" seminary—a seminary broad enough to represent the various shades of theological opinion in the church. The personnel of the Department of Church Coöperation and Union does not encourage us to believe that a union, consummated under its direction, will be based upon historic Presbyterian doctrine and government.

Dr. Matthews does not discuss the "Proposed Concordat" and the "Proposed Statement on Union" recently agreed upon, as a basis for further negotiation, by the Department of Church Coöperation and Union and the Episcopal Commission on Approaches to Unity. However, Dr. Matthews' article may very well have the effect of discouraging a much-needed discussion of the matter. We expect to have some things to say about those vague documents at a later date. Insofar as a record has been made in connection with the proposed union, we intend to discuss it. Let's keep all the records straight!

—M. F. T.

Seminaries Under Dictation

ONE of the most impressive phenomena of recent months has been the regularity with which Modernists and modernist-dominated organizations in this country have vigorously protested ecclesiastical, educational and racial persecution abroad at the same time that they have been creating new machinery for ecclesiastical and educational oppression at home.

A rather modest group known as the Conference of Theological Seminaries and Colleges in the United States and Canada has during the last few years been transformed into an organization with a new name, the American Association of Theological Schools, and an aggressive program of standardization and classification which threatens at the worst to suppress freedom of theological instruction in this country and at the best to create an entirely false impression concerning standards and methods of education in theology.

This newly-born Association has set itself up as the self-appointed arbiter of standards of theological education. It has already presumed to lay down certain tests by which it can determine and proclaim to the world the value of the theological training offered by various seminaries.

It proposes to make its judgment a criterion by which to advertise the worth of individual institutions, and it has already begun the publication of a list of "accredited" seminaries.

The United States in the past

prided itself upon being a land of liberty. While oppression stalked abroad in Europe the shores of America harbored freedom. In one field, however, this situation has generally been sadly reversed. While there have been strong groups of educators in Europe who have insisted that education must be free, we have in this country hastened to bind ourselves about with chains of our own making.

The American passion for standardization, so fruitful in many fields, becomes a curse when misapplied. In educating men, sound training in fundamentals is an absolute necessity, but enforced uniformity in teaching is strongly to be deprecated. Natural science does not attempt to forward epoch-making discoveries by grinding its students down to a dead level of similarity. It gives them the best training available while encouraging them in original and novel lines of research. For an organization to create vigorous pressures in an attempt to impose uniformity of training upon theological students in the interests of a particular theological point of view promises nothing but disaster.

The American Association of Theological Schools makes a claim to theological impartiality. But what does the evidence show?

At the meeting of the Association held in Toronto in June, 1938, it voted to negotiate with the Federal Council of the Churches of Christ in America and with the Preaching Mission to the colleges with reference to having these agencies promote an interest of the Association. Is this theological impartiality?

The Executive Committee has cooperated on several occasions with the modernist International Council of Religious Education and joined in sponsoring the recent Quadrennial Convention of that body. Does this advertise the Association's impartiality?

The Association collaborates with the International Missionary Coun-

cil, agency of modernist operations throughout the world. Is this an encouragement to those who wish to believe in its impartiality?

Of the four regional conferences of the Association and the one plenary meeting held during the past academic year, not one was held at an institution which represents the conservative position in theology. Does this represent a policy of impartiality?

In short, the Association is simply taking its place among the other engines of modernist tyranny which endeavor to stamp the evangelical message from off the earth. If it would do this openly, admitting its partisan bias, there would be no ground for complaint. Any Association has a civil right to propagate such a program. But to parade under the cloak of academic respectability and true academic freedom toward its dictatorial ends is not fair-play.

—PAUL WOOLLEY

"LUTHERAN HOUR" HEARD ON NATIONAL HOOK-UP

MEMBERS of The Presbyterian Church of America are urged to listen regularly to "The Lutheran Hour," broadcast each Sunday over a coast-to-coast network. The speaker at each of these broadcasts is the Rev. Walter A. Maier, D.D., Professor of Old Testament at Concordia Theological Seminary, St. Louis. "The Lutheran Hour" is one of a very few orthodox broadcasts to be heard on a national hook-up, and has thus far survived the attempts of the Modernist-dominated Federal Council of the Churches of Christ in America to control all religious radio broadcasting.

The program is under the auspices of the Missouri Synod Lutheran Church, which has nearly a million members. The popularity of the hour is shown by the fact that in one month of the past season 27,000 letters were received in response to the program. It has been estimated that the "fan mail" of this radio feature equals the combined radio mail of Dr. Harry Emerson Fosdick and the Catholic Hour.

The broadcast is on stations of the Mutual Broadcasting System and is heard at 1 p. m. Eastern Standard Time.

WHEN answering advertisements, please be sure to mention **The Presbyterian Guardian.**

The Presbyterian Guardian

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All books, whether religious or secular, may be quickly and easily purchased by sending your order to The Presbyterian Guardian Book Service, 1505 Race Street, Philadelphia, Penna.

News from the Presbyteries

New Jersey

COVENANT Church, Vineland: Five new members were received into the fellowship of the church at the winter communion service. At that time the Lord's Supper was celebrated by 135 communicants, one of the largest attendances in the history of the congregation. . . . Boxes and other gifts have been sent by the missionary societies to some of the home missionaries.

Grace Church, Westfield: The Third Annual Youth Rally was held on November 18th in the Franklin School auditorium, with more than 160 persons attending. The sermon was preached by the Rev. Professor R. B. Kuiper of Westminster Seminary, and special music was provided by the Grace male quartet and other organizations.

At the meeting of presbytery, held in White Horse, on Tuesday, December 6th, a new congregation was welcomed into the presbytery. The new church is under the leadership of the Rev. Leslie A. Dunn, formerly pastor of the independent church at Columbus. It will be known, at least temporarily, as the Grace Presbyterian Church, and will meet in the home of Mr. and Mrs. Dunn. A majority of the congregation consists of former members of the Columbus Church. Added to their number will be many members of Faith Presbyterian Church of Trenton, which has been dissolved and will unite its forces with those of the new White Horse church.

New York and New England

ON Monday, December 6th, the presbytery met in New York City and dissolved the pastoral relation between the Rev. Robert Moody Holmes and the Covenant Church of Rochester. Mr. Holmes was granted permission to labor outside the bounds of presbytery, and the Rev. John C. Rankin of Worcester, New York, was appointed moderator of the Rochester session.

Martin John Bohn, a recent graduate of Westminster Seminary who has been working in Stowe, Maine, under the Committee for the Propagation of the Reformed Faith in New England, was examined and licensed

by the presbytery.

Calvary Church, Worcester, New York: On Friday, December 23rd, the Christmas gathering of the church welcomed as its special guests the Rev. and Mrs. Raymond M. Meiners of Schenectady, New York, who contributed to making the festivities enjoyable and worthwhile.

Second Parish Church, Portland, Maine: At the Sunday morning services during the next few months the pastor, the Rev. John H. Skilton, will preach a series of sermons on the Apostles' Creed. Effective publicity has been given the series, and it is expected that it will be an important factor in deepening the spiritual life of the church and in attracting new members.

Philadelphia

EASTLAKE Church, Wilmington, Delaware: The annual Thanksgiving service, held at 7 A.M. on each Thanksgiving Day, is one of the features of congregational life, and attendance usually exceeds that of the regular Sunday morning service. This year was no exception, and the offering of \$89 was given to the Committee on Home Missions and Church Extension. . . . During the first week of the New Year a Week of Prayer will be held to invoke God's blessing upon the congregation, the church, and the nation.

Calvary Church, Willow Grove: The church opened its December program by observing the first Sunday of the month as Family Day. One family was represented by four generations. . . . On Christmas Sunday evening a candlelight service was held.

Mediator Church, Philadelphia: Using Berkhof's *Summary of Christian Doctrine* as the textbook, the pastor, the Rev. James W. Price, is devoting the Wednesday evening service to a systematic presentation of Reformed theology.

Covenant Church, Pittsburgh: The basement of the church has been converted into three Sunday school rooms, and the school's average attendance is 40 out of an enrollment of about 50. The Rev. Calvin K. Cummings has found that by adapting the program to the varied ages and interests

of the children and young people the school is able to reach and to hold them more satisfactorily. In addition to the Sunday school, "Bible Clubs" once a month give great promise of being used of God.

Kirkwood Church, Kirkwood: The Rev. Robert Moody Holmes, formerly of Rochester, New York, has been conducting evangelistic services in the Kirkwood Church from December 4th to 18th. The meetings have been enjoying the outpouring of God's blessing. Souls have been saved and the gospel has been preached to many persons who had not previously attended the church. Especially encouraging was the number of strangers and young people who came from miles around to hear the message of salvation. On Sunday, December 11th, the church was so well filled that it was necessary to place chairs in the aisles to accommodate the crowds. . . . On Thursday, December 22nd, a program of Christmas carols was offered by the junior choir and a double quartet from the adult choir. On Friday, December 30th, the annual fellowship supper was held.

California

WESTMINSTER Church, 5638 York Boulevard, Los Angeles: A capacity audience attended a union Thanksgiving service on November 23rd. The Rev. and Mrs. E. Lynne Wade of Santa Ana and the Rev. and Mrs. Donald K. Blackie of Los Angeles, together with many of Mr. Blackie's congregation, were present. Mr. Blackie was the guest speaker. . . . At a congregational meeting held on December 9th the session was instructed to formulate a constitution for the church and to submit it to the congregation. A call was prepared for presentation to the presbytery, requesting that Mr. Russell D. Piper, now serving as stated supply, be installed as pastor.

Beverly Church, 359 So. Woods Avenue, East Los Angeles: The church has been invited to conduct the service of the Union Rescue Mission on the first Tuesday evening of each month. This presents a welcomed opportunity for testimony and personal work among the unsaved. . . . The congregation has recently

received a communion set as the gift of one of its devoted members. This will replace the paper cups used for the past two years. Eighty persons celebrated the Lord's Supper on December 11th. . . . The Sunday Bible school reports encouraging growth, with 139 present on the second Sunday of December.

Ohio

MRS. J. Lyle Shaw, wife of the pastor of Trinity Memorial Chapel, Newport, Kentucky, is still convalescing from a recent serious illness. Attendance at the services of the mission has more than doubled in the past two months, and the increased responsibilities and duties of Mr. Shaw should be a subject for prayer on behalf of the denomination.

Covenant Church, Indianapolis, Indiana: Attendance at the Sunday morning services has increased appreciably during the past year. On December 11th the guest preacher was the Rev. Arthur O. Olson, of the League of Evangelical Students.

The Dakotas

THE Rev. Samuel J. Allen, of Carson, North Dakota, has conducted evangelistic services at Bancroft, Manchester, and Volga, South Dakota. At Bancroft the average attendance during the week was 50, and several persons confessed Christ as their Saviour. At Manchester the attendance was slightly less, but some persons came from a distance of 16 miles every night of the week, traveling through frigid weather in an ancient auto. Twelve persons accepted Christ as Saviour during the meetings. At Volga about 250 people crowded the church auditorium on the last two Sundays, and about 25 persons accepted Christ at the concluding service.

At Aurora, Nebraska, the Rev. Calvin A. Busch is conducting a class in doctrine each Wednesday for young men of high school age. On two Sunday mornings in November more than a hundred persons crowded the church. On November 20th the Rev. Arthur O. Olson, secretary of the League of Evangelical Students, preached in the Aurora church.

On November 22nd, at the home of Dr. and Mrs. James B. Brown in Lincoln, Nebraska, a combined missionary and prayer meeting was held. Forty people attended, including sev-

eral who were total strangers to the church. . . . Midweek prayer meetings are being held informally at the homes of members of the Lincoln group.

The work that has recently been started in Omaha by Dr. Brown is progressing rapidly. On December 4th there were 53 pupils in the Sunday school, and midweek prayer meetings are being held in the homes of interested persons. The church expects soon to organize as a particular church of The Presbyterian Church of America.

Student Life at Westminster

By ARTHUR W. KUSCHKE, Jr.

IT HAPPENS that the seminary is on one of the highest pieces of land around Philadelphia. Consequently roads to it are inclined to be hilly, and during the blizzard of November 26th and 27th they were temporarily impassable, making the seminary snowbound. On Sunday the 27th we found ourselves snowed in and unable to get to church, so a morning worship service was held in the seminary chapel. Professor John Murray, who lives on the campus, preached to us from II Cor. 4:1, 2, on the Christian ministry.

The different activities of life at Westminster are directed by student committees. The athletic committee, for instance, has Mr. John Gray of Brooklyn, N. Y., as its chairman. Mr. Gray has recently coached our touch football team to two victories over other Philadelphia seminaries, and thus our team has the splendid record of being undefeated for the season. Likewise the fall invitation ping-pong tournament aroused much interest; it was finally won by Mr. Susumu Ikezuki of Engaru, Hokkaido, Japan.

As part of our recreational life, a Christmas party was arranged by Mr. John Hills of Trenton, N. J., head of the social committee. The party was held on December 14th. After dinner appropriate dime-store gifts were distributed to the students by a makeshift Santa Claus. This was followed by "stunts." But this affair was not enough to satisfy our holiday spirits. On the night before Christmas vacation, a large group banded to-

gether informally to present a gift to Professor Murray. He asked us into his room, told some Scotch jokes, and very liberally ordered some ice cream and ginger ale to top off the evening.

Most of our organized religious activities, with the exception of missionary meetings and weekly class prayer meetings, are under the direction of Mr. Paul Bohn of Muskegon, Michigan. Every Tuesday after dinner a regular student prayer meeting is held in the chapel. Each evening meal is concluded with Scripture reading and prayer, led by the various students in turn. Another devotional exercise is held on Sunday mornings, when we arise 15 minutes earlier for the singing of hymns or psalms before breakfast.

THE ATTRIBUTES OF GOD

By ARTHUR W. PINK

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The Conflict in Christian Endeavor

(Concluded from Page 2)

unable to welcome the orthodox program of the Maine Union.

Another evidence of the hostility of the International Society to the policies that for a time controlled the Maine Union was that the general secretary of another State Union was actually requested by the International Society, without any invitation from the State Union, or any consultation with the Union about the matter, to do field work in Maine. In the minutes of the meeting of the Board of Trustees of the International Society, held in New York City, June 8, 1938, in the report of Carroll M. Wright, financial secretary, can be found the following significant statement: "During the month of January Rev. Earle W. Gates, general secretary of the New York State Union, served us in the Maine field for about two weeks. This was a very worth-while venture, and we believe it will serve to help adjust some conditions in that state which needed adjustment."

The Strength of the International Society

It must be granted that in its controversy with the Maine Union the International Society has shown a certain type of strength. At the 1938 State Convention in Maine its viewpoint triumphed. The spiritual policy of the Maine Union was voted down by a large majority. A slate of officers satisfactory to the International Society was elected. An admirable proposed revision of the constitution of the Maine Union, which would have severed the connection of that Union with the International Society and would have written the spiritual policy into the constitution itself, was illegally voted to be before the convention and was defeated. In keeping with the present constitution, the Rev. Dean W. Adair had announced his intention of presenting the proposed revision for consideration in 1939. An officer of the International Society, with astonishing disregard of the present constitution, recommended consideration of the revision at the 1938 convention. The International Society gained a tainted victory. Modernism, Indifferentism, and the

International Society found themselves in complete control.

Some credit for the strength of the International Society in crushing the orthodox witness of the Maine Union must be given to its leaders. But in Maine, as everywhere else, the real source of power is to be found in the unbelieving, uninformed, unstable, and anti-creedal elements in the Union itself. When it came to the final battle in Maine not very many remained on the side of a consistent orthodox testimony.

Discerning leaders elsewhere who are desirous of committing their Unions to a Scriptural policy will find opposition at least as formidable as that which arose in Maine. The Modernists will be against them from the start. The Indifferentists find the policies of the International Society much to their liking. Many "conservatives" in so-called evangelical denominations will provide little or no assistance and some may prove unsatisfactory allies. It must be remembered, too, that in many states numerous societies are connected with the Presbyterian Church in the U.S.A. Probably nowhere can a large number be expected to battle to the end against the International Society.

The Weakness of the International Society

But although the International Society has a certain type of strength in conflict, let no one think that it is not at the same time lamentably weak. It has revealed itself, in its battle with the Maine Union, to lack the type of strength that we have a right to expect in an organization that uses the term Christian in its title. Any organization that asserts itself to be Christian, particularly in our day of Modernism and compromise in the church, should have an adequate, clearly stated Scriptural basis or principle of union. It is not enough that its leaders personally believe the truths of the Christian religion; they should also attempt to commit the organization itself to an unmistakably orthodox position.

Loose statements behind which unbelief can conveniently hide and phrases not embarrassing to the liberalism of our times are unsatisfactory. The organization should, in some convincing manner, inform men that it stands neither for Modernism nor for compromise: it should make

an honest effort to confess itself indubitably on the side of historic Christianity. If it does not make such an attempt, if it refuses to make such an attempt, if indeed it holds that, its aim and structure being what they are, no such attempt is possible for it, it cannot expect to receive the confidence of the discerning Christians of the present day.

If an organization prizes a fellowship beyond differences of belief as to the deity of Christ, His virgin birth, His miracles, His death as a sacrifice to satisfy divine justice, and His bodily resurrection, it would do well to drop the name Christian from its title. If Christian Endeavor cannot take a stand on elementary factual and doctrinal matters, matters inseparable from the Christian religion, then what confidence can be placed in its witness? What meaning can its pledge have if there is nothing but doctrinal vacuity behind it? To whom does it refer when it says, "Trusting in the Lord Jesus Christ for strength"? To a purely human Jesus or to the God-man, our mediator? It does not say. It leaves doctrinal questions like the deity of Christ to the determination of the local church and pastor, whether orthodox or liberal. What confidence can be placed in its convention programs and its publications? Surely a movement that will not take a definite stand itself on basic Christian truths is spineless and reprehensibly weak!

Another evidence of the weakness of the International Society is to be found in its friendliness toward certain so-called "evangelical" denominations and in its official relationship with them. We have already quoted Dr. Poling as saying that the Christian Endeavor movement is of and within the evangelical denominations which are identified with it. The discerning believer will be disturbed by the fact that certain officers of so-called "evangelical" denominations are uncritically made trustees of the International Society simply by virtue of their denominational offices. The following statement was voted as a change in the by-laws of the International Society at a meeting of the corporation on Wednesday, May 20, 1936: "Also national young people's secretaries employed by the evangelical denominations shall be members of the board of trustees during their tenure of office." Objection was raised by a representative from Maine to

the passage of such a measure on the ground that it would indiscriminately admit to trusteeship denominational representatives who might be Modernists, but such an objection did not disturb the International Society. It leaves doctrinal matters with the denominations and it passes no judgment on the denominations and their officers! Young people's secretaries acceptable to the denominations are acceptable to the International Society!

The president of the Maine Union, Miss Ruth Ramsdell, in June, 1938, sent a protest to the trustees of the International Society against that organization's act in sustaining a constitutional connection with the Presbyterian Church in the U.S.A. The major portion of Miss Ramsdell's letter follows:

It is the practice of the International Society of Christian Endeavor to elect some trustees to represent "evangelical denominations" and to constitute the young people's secretaries of those denominations trustees of the International Society as long as they retain their secretaryship. The International Society of Christian Endeavor has recognized the Presbyterian Church in the U.S.A. as one of the "evangelical denominations," has elected trustees to represent that denomination, and has granted its young people's secretaries trusteeship.

As one of the trustees of the International Society of Christian Endeavor, I wish to protest against any such recognition of the Presbyterian Church in the U.S.A. as an evangelical denomination in good standing, against the election of trustees to represent that denomination, and against the constituting of its young people's secretaries trustees, and request that these practices be discontinued at the meeting of the Board of Trustees in New York June 7 and 8, 1938.

The Presbyterian Church in the U.S.A., in 1936, in its judicial decisions against Dr. J. Gresham Machen and others, officially surrendered to unbelief. I am enclosing the following materials to refresh the minds of the Board of Trustees as to this fact: *Unbelief in the Presbyterian Church in the U.S.A.—Is it Recent?* by the Rev. Edwin H. Rian; *The Presbyterian Church of America*—by the Rev. Edwin H. Rian.

By sustaining official relationships with the Presbyterian Church in the U.S.A., by granting it representation on the Board of Trustees, and by recognizing it as an evangelical denomination in good standing, the International Society of Christian Endeavor partakes of its sin.

The letter failed to reach the trustees before their unexpectedly early adjournment; but Dr. William Hiram Foulkes, first vice-president of the International Society and the man

elected moderator of the General Assembly of the Presbyterian Church in the U.S.A. the year after the official triumph of unbelief at Syracuse, addressed a significant reply to Miss Ramsdell, under date of June 15th. A portion of his letter follows:

He [Dr. Vandersall] advised that your communication did not arrive in time for the Trustees to officially consider it. I think, however, that I am fully warranted in saying that they would have unanimously declined to accede to your request.

The Presbyterian Church in the United States of America, a little handful of earnest and devout Christians to the contrary notwithstanding, is warmly evangelical and occupies a commanding place in the Church of Jesus Christ. The diatribes of Rev. Edwin H. Rian have little bearing upon the situation.

Without in any way impugning your motives and without reflecting upon your Christian character and zeal, I may say that your request is utterly preposterous.

Whether Dr. Foulkes is right in holding that the other trustees of the International Society would agree with him in his view of Miss Ramsdell's request we need not discuss here. He should know their viewpoint rather well. And it is a fact that the trustees continue to admit to their number representatives of the Presbyterian Church in the U.S.A. and do not attempt to remove the by-law quoted above. Those who consider it sinful to recognize and honor any such denomination as the Presbyterian Church in the U.S.A. will not

wish to support such an organization.

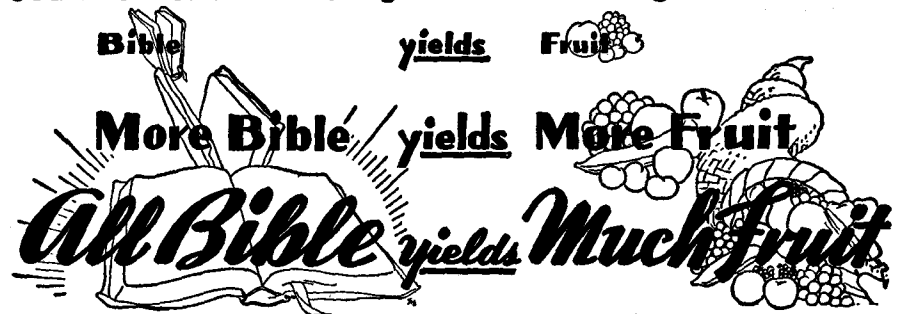
Attempted reform in Maine within the Christian Endeavor movement has simply made it clear that the consistent orthodox group must withdraw and attempt to carry on young people's work on a Biblical basis. It is to be hoped that in many places protests against the International Society will be raised and that leaders of Christian young people will seek to protect their charges and as many others as possible from its policies and will endeavor to provide for them Scriptural associations.

AFFIRMATIONIST CHOSEN TO HEAD FEDERAL COUNCIL

THE Rev. George A. Buttrick, D.D., pastor of the Madison Avenue Presbyterian Church, New York City, was elected president of the Federal Council of the Churches of Christ in America at the biennial session recently held in Buffalo, New York. Dr. Buttrick is a prominent Modernist, a signer of the notorious Auburn Affirmation, and a member of the Board of National Missions of the Presbyterian Church in the U.S.A.

Dr. Buttrick succeeds the Rev. Dr. Edgar DeWitt Jones, who was elected president of the Federal Council in December, 1936.

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OFFICIALS OF U.S.A. BOARD HAIL HONOR TO PEARL BUCK

WHEN Pearl Buck, former missionary to China and widely-known champion of ultra-modernism, was awarded the Nobel Prize for her book, *The Good Earth*, many Presbyterians recalled the incident of Mrs. Buck's resignation which was regretfully accepted by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Her resignation was handed to the Board in 1933, largely because of the unfavorable notoriety that attached to *The Good Earth*, whose anti-Christian theological position and prurient picture of Chinese life shocked thousands of Christians. In the *New York World-Telegram* of November 16th Sally MacDougall, a staff writer, has recorded some of the reactions of members of the Board to the honor that has now been given to Mrs. Buck.

"Reading about the latest excite-

ment in the literary world, Pearl Buck winning the Nobel Prize in Literature for *The Good Earth*, officials of the Presbyterian Board of Foreign Missions, 156 Fifth Ave., would like to forget the incidents that brought about the author's resignation from that body five years ago, all because of the same book.

"Mrs. Buck wrote *The Good Earth* while she was teaching the heathen Chinese in Nanking for the Presbyterians. After it won the Pulitzer Prize and a lot of publicity certain brethren decided that a missionary was hardly the person to be so plain-spoken about intimate family life of Chinese peasants. So the author was called on the carpet and catechized about one thing and another.

"Narrow-minded people outside New York started all the trouble," said Mrs. Charles K. Roys, of Floral Park, L. I., one of the fifteen women and forty men on the board when Mrs. Buck, hearing of the ruckus, resigned. 'It seems absurd, but some of the Philadelphia divines thought she had been too plain-spoken about the sex life of the Chinese. Outwardly, though, it was on the ground of theological belief that they were ready to attack her. It was a delicate matter when she asked to be relieved of her work. We hoped at the time that it didn't hurt her when the resignation was accepted.

"It is a fact that she was not able to express herself theologically in a way that the most conservative members of the board could officially accept after the complaint of a militant fundamental group in Philadelphia. There was a great deal of pressure brought on the board. I think every member felt kindly toward Mrs. Buck then, and we're certainly proud of her now.'

"As Presbyterians and friends of Mrs. Buck, of course, we are glad this great honor has come to her," said the Rev. William Schell, of Scarsdale, former secretary, who has since reached the retirement age.

"We all wished her well when she resigned. The protest against her writing or her belief didn't really start in the board at all. When you have two million people in the Church, scattered all over the United States, you are sure to have a lot of different opinions. The board's hand was forced. It was wholly a question of Church policy. At that time she

was getting a great deal of deserved publicity for her writing.'

"Dr. Floyd Ruand, new secretary of the board's Chinese department, said: 'I knew the Bucks very well in the seven years I was in Nanking. I am delighted with the honor that has come to her. Our whole feeling, so far as the board is concerned, is that the episode is over. We have closed the door and would rather not reopen it.

"Like every other denomination, our Church has a great cross-section of life in it. I happen to know that Mrs. Buck concurred in what the board did in accepting her resignation. A lot of people expected that she would want to go back as a missionary, and some thought after *The Good Earth* was widely publicized that it would be better if she didn't.

"Personally, I thought it was a great book then, and now I rejoice in this recognition and honor.' Then he recalled how they all worked at the international University of Nanking—work that now, since the Japanese occupation, has been moved to Chengtu. 'What I remember is our personal friendship in Nanking. I haven't seen Pearl Buck in years,' he said."

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THE Calvin Institute of the Bible, a Reformed training school for laymen, will open its second semester on Monday, January 16th, at the Y. M. H. A., Broad and Pine Streets, Philadelphia, at 7:30 P.M. During the first term of the school 45 students enrolled for the course. Among them were members of The Presbyterian Church of America, the Presbyterian Church in the U.S.A., the Lutheran Church, and the Protestant Episcopal Church. It has been encouraging to the faculty to find that a majority of the students has shown a deep earnestness and a real desire to understand better the Reformed Faith.

The Calvin Institute is hoping to raise a fund of \$100 to pay for needed hymnals and for advertising the school. Contributions should be sent to the Rev. Edward J. Young, 120 Krewson Terrace, Willow Grove, Penna.