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Mission Expansion

Robert S. Marsden

•

Lowrie's Enthusiasm

Paul Woolley

•

Calvinism and the Christian University

Ned B. Stonehouse

•

Presbyterians and Education

Leslie W. Sloat

•

Guardian
News Commentator

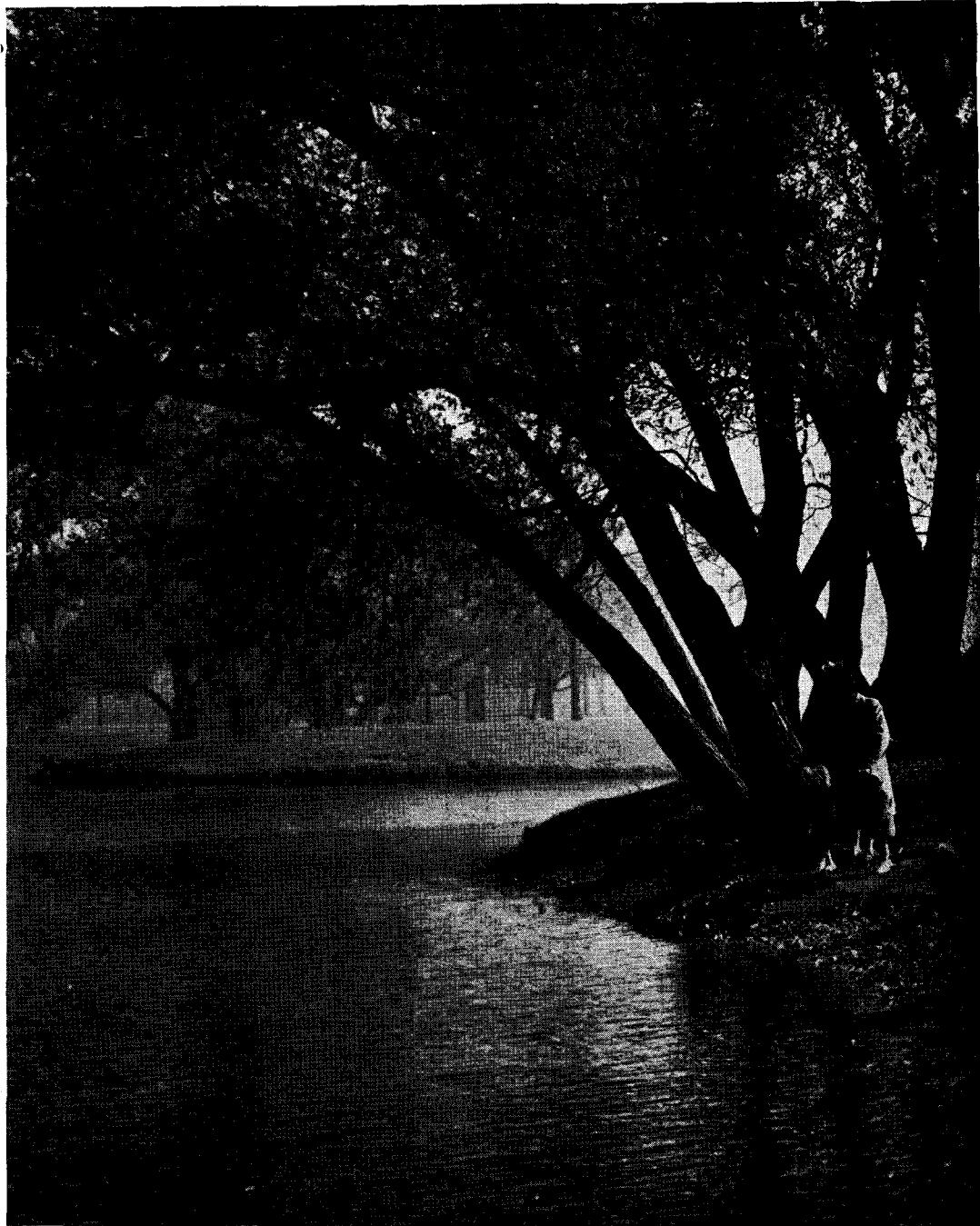


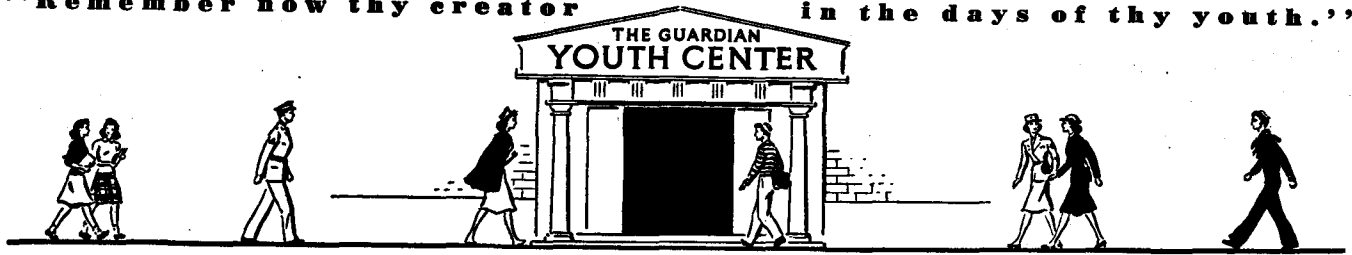
Photo by William Kok

“He leadeth me beside the still waters, He restoreth my soul.”

January 25, 1947

VOLUME 16, NO. 2

“Remember now thy creator in the days of thy youth.”



Running to Win

Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. I Cor. 9:24.

THE Greeks raced without benefit of stop-watches or statistics. No Greek ever returned from the Olympic races a home-town hero because he came in third, or because he ran the course in 4:32:6 in a practice heat. He either won, or he didn't come home a hero. In some cases he didn't even come home. Greek contestants didn't run for exercise, they ran to win; and no loser was more broken-hearted than the fellow who came in second.

American collegiate athletics not only copies the Greek amphitheaters, its contests are in the Greek style. We race and play football and basketball with a feverish intensity that the English, who think that sports are to be enjoyed by the players, find hard to understand.

The Issue and the Reward

But at least we are in a good position to grasp Paul's meaning in the verse which heads this column. The Christian, like the Greek runner, runs to win. Of course Paul does not mean that of all the young people starting the Christian race at Corinth only one would receive a heavenly reward. But he does mean that the same burning anxiety to win, to attain, which the Corinthians saw in the runners in the great games of their city, should fill their Christian living.

Like the Greek runner, the Christian must have a fierce concentration on the issue of the race, and a clear appreciation of the reward. It might seem strange that Paul, who taught that salvation was not by works, but by faith, should work so desperately hard himself, and tell others that they must do the same. It might seem strange that the Apostle who so emphatically declared that "it is not of

him that willeth, nor of him that runneth, but of God that hath mercy," should also say, "I therefore so run, as not uncertainly . . . lest by any means, after that I have preached to others, I myself should be rejected."

But it is the very trade-mark of the reality of the salvation which God has wrought in us, that we should be concerned to work out our own salvation with fear and trembling. It is God who makes us persevere in a Christian life in harmony with our profession; but there must be perseverance. If we are saved, our lives will show it.

The issue of the Christian race is real; so is the reward. If the athlete contends so earnestly for a withering laurel wreath and a few shouts that die on the air, how the Christian ought to strive for the prize of eternal life and the blessing of his Saviour!

Punches that Count

When we do keep before us the issue and the reward, our striving will be purposeful, and therefore effective. We will run in a straight line to the goal, and cease wobbling, or even running every other moment in the opposite direction. We will not box like a man thrashing the air, but we will make our punches count. Young people's work is often ineffective because it's half-hearted. Are you doing everything to bring others to Christ, or are you just going through the motions of Christian work? Paul became all things to all men that by all means he might save some.

Black and Blue

Another consequence of running to win that Paul mentions is stern discipline. The athlete must stick to his training table if he is to be in condition. The professional football team of Chicago exacts whopping fines of any player who breaks training rules, and the team wins its games. The Christian must exercise self-control.

Paul makes it even stronger. "I buffet my body, and bring it into

bondage." The word buffet in Greek refers to that particular discoloration we call a black eye. The football player whose first concern is to avoid bruises won't become a star. The Christian who puts bodily indulgence before Christian service will not please His Lord.

Are you running to win?

Program Note

IF YOURS is a group of older young people, a study-course must be Dr. E. J. Young's *Study Your Bible*, one of the most useful books on Bible study in print. It applies methodic Bible study to the book of Genesis, is exceedingly simple and clear, has questions, optional exercises, and suggested hymn study at the end of each chapter. Each member of the group will want a copy of the book—and its value won't end when the course is finished. Order from THE PRESBYTERIAN GUARDIAN, price 75 cents in cloth, 50 cents in paper.

—EDMUND P. CLOWNEY
Director, GUARDIAN YOUTH CENTER

We Are Sorry!

WE ARE very sorry that the January 10th issue of the "Guardian" was delayed. The finished copies were in the hands of the concern which wraps and mails them, on the morning of January 7th. Imagine our dismay when, almost a week later, people started informing us that their copies had not been received, and we discovered that they had not yet been mailed! We still don't know what happened, but the mailing company has been profuse in its apologies. We thank our readers for their indulgence, and we'll try and see it doesn't happen again.

Foreign Missions Committee Plans Expansion of Work

By the REV. ROBERT S. MARSDEN
General Secretary of The Committee on Foreign Missions

GENERAL Douglas MacArthur is quoted as saying that the opportunities presented for missionary work in the Orient are unprecedented. This observation of an astute military commander coincides exactly with that of every competent missionary agency. It was with a deep consciousness of these opportunities and responsibilities that the Committee on Foreign Missions of The Orthodox Presbyterian Church met a few days ago.

The appointment of Miss Florence Handyside was perhaps the most important item of business before the Committee. Miss Handyside, who is a member of the Covenant Church of Rochester, N. Y., passed an excellent examination and was accepted for missionary appointment to Korea or China without a dissenting vote. The Committee was impressed with her zeal and knowledge in the gospel, and with her clear-cut and intelligent understanding of the Word of God. Her zeal has amply been demonstrated in her independent home missions work which she carries on in the Ozark Mountains of Arkansas. There she conducts classes in schools, and Sunday schools in rural areas. She is a graduate of Moody Bible Institute, and has done considerable study under the direction of the Committee. She has long looked forward to foreign missions work, but the War prevented her earlier appointment. The Committee will seek to provide training in descriptive linguistics for her, prior to her departure for the Orient. It is planned that she will leave for either Korea or China when the opportunity opens to send women missionaries to those countries, probably within the next year.

The appointment of one new missionary only begins to fill the need for more workers in the Orient. Long and interesting letters had been circulated to the members of the Committee from the Rev. Bruce F. Hunt in Korea and from the Rev. Egbert W. Andrews in China. Mr. Hunt, who is teaching in the Koru Seminary in Pusan, is having

a very busy time, interviewing and advising with Koreans who had stood firm in their faith during the trying war years. He sends an urgent appeal for someone to assist in the Seminary, and he hopes ultimately to be able to go back to his own evangelistic work in which he was so successful. He has had much fellowship with the organizers of this new Seminary, and, lately, has witnessed what will probably be the beginnings of a new church in Korea—a church that will largely be patterned after The Orthodox Presbyterian Church. He has seen the need for many more missionaries, and makes the plea for the appointment of at least one medical missionary. The Committee will be glad to receive word from anyone who is just completing his preparation as a physician.

Mr. Andrews tells of almost unbelievably constant activity. He is doing the work that should be assigned to four men! He is teaching at the Eastern China Theological Seminary in Hangchow; he is the District Secretary of the Inter-varsity Fellowship in Shanghai; he is most active in the affairs of the Endeavorers' Church in Shanghai, teaching classes, leading meetings, and frequently preaching; he is conducting other Bible classes; he is engaging in correspondence and personal interviews with hundreds of ex-interpreters with whom he had contact when the first went to China. The Committee took further steps to send the Rev. Richard B. Gaffin to take over some of this work, but Mr. Gaffin has been ill and will not be able to leave for China immediately, as he had planned. The Committee also decided to secure an automobile for the missionaries to China since public transportation is so unsatisfactory. Sometimes Mr. Andrews has to wait hours for a seat in an ice-cold train to go from Shanghai to Hangchow. Sometimes the trains are so crowded that one almost suffocates and freezes at the same time. Distances within Shanghai itself are great, and the city

transportation system is most irregular. One pays nearly as much for a street-car ride as for a gallon of gasoline! Prices are indeed fantastic. Coal costs a million dollars a ton, Chinese, and even with inflated currency that amounts to \$200 a ton! There is, however, some indication that prices will drop materially in relation to American dollars, but not for the poor Chinese.

Mr. Andrews obviously needs help. He inquired whether there might be a possibility of several short-term missionaries being sent out. These missionaries would not be expected completely to learn the language, but would rather conduct classes in English, since there are numerous educated Chinese in the Shanghai area who are anxious to study the Bible and for whom English is an acceptable medium of understanding. He also feels that there is good possibility that some successful pastor might be able to have a very great influence on the whole thinking of China by taking



Miss Florence Handyside, recently appointed by the Foreign Missions Committee to work in the Orient.

over the pastorate of a large church in Shanghai. The Committee would be glad to be in touch with anyone interested in these prospects.

The Committee faced the matter of financing its expansion plans. The report was given that contributions to the Committee had increased quite materially during the current fiscal year, and that there was good hope that the churches would further in-

crease their contributions as other missionaries are sent out. The Committee considered the fact that it will cost considerably more to support the missionaries than before the War and that, if all the missionaries now under appointment or being seriously considered for appointment should be employed, the Committee would have about twenty missionaries, compared with ten before the War.

More of Lowrie's "Enthusiasm"

By the REV. PAUL WOOLLEY

Professor of Church History in Westminster Seminary

Religion of a Scientist, Selections from Gustav Th. Fechner, edited and translated by Walter Lowrie. New York: Pantheon Books. 1946. 281. \$3.50.

ENTHUSIASM is usually, in spite of our sophistication, a welcome commodity nowadays—unlike the eighteenth century when what passed under that name was a cause for scandal. Walter Lowrie of the town of Princeton is unquestionably an enthusiast. He is now in his seventy-ninth year, yet his zeal shows no sign of waning. His latest "published enthusiasm" is Gustav Theodor Fechner. Walter Lowrie spent an ordinary man's lifetime as an active clergyman of the Protestant Episcopal Church, serving for decades the American Church in Rome, after two terms as a fellow of the American School of Classical Studies in the same city. When he retired to Princeton he gave himself to the promotion in this country of the study of the great Dane, Soren Kierkegaard. Volume after volume of an English version of Kierkegaard rolled from Lowrie's pen; he wrote two lives of his hero, he equipped the translated volumes with copious introductions, and they were published by the Oxford University Press and the Princeton University Press.

The Kierkegaard task completed, he saw another opportunity to present religion to its cultured despisers, as Schleiermacher attempted to do a century and a quarter ago. It was to be accomplished by the translation of a series of extracts from the work of the great German pioneer in psychology, Fechner, a man whose life history is a veritable *Wundermärchen*. Lowrie tells the story briefly in an introductory

biographical sketch. This is followed by a twenty-nine page chapter introducing Fechner's ideas. The German psychologist was an early exponent of the belief that plants have souls. Certainly they respond to stimuli in a most amazing fashion as the researches of the great Hindu scientist, Jagdis Chunder Bose, have demonstrated. Fechner's belief in the vital character of the universe was in polar opposition to the mechanical methods by which Charles Darwin attempted to explain organic evolution. Lowrie discusses with great frankness the way in which European and American scientists swallowed, hook-line-and-sinker, the methods of evolution which Darwin proposed, in spite of the caution shown by their continental colleagues. What is more, he points out that although the British and the Americans have been forced finally by the facts to admit to themselves that the Darwinian mechanism does not operate, they have never properly and straightforwardly publicized that fact. Perhaps the most amazing sentence in the book under review is this: "Indeed, the publication of this book has been delayed for two years because no university press could be found which would assume responsibility for this introductory chapter" (p. 69). All honor to Pantheon Books for undertaking the task. Our boasted American academic freedom evidently does not always run even in Princeton, Yale or Harvard! What a curse the doctrine of organic Evolution has been.

In this connection there is a priceless picture, in the introductory chapter, of Lowrie's whole-hearted partisanship on the college side in the great

Princeton controversy over Darwinism between James McCosh, President of the College, and Benjamin B. Warfield, Professor of Didactic and Polemic Theology in the Seminary. It was only later that Lowrie began to suspect that Warfield "had said a mouthful" (p. 57).

Fechner's pantheism may not succeed in convincing all modern scientists of the reality of religion, but Lowrie has done his work skilfully. However, it is the introductory chapters which are worth more than the price of admission.

Machen League Rally

THE Machen League of the Philadelphia Presbytery held a rally at the Calvary Church, Willow Grove, on Saturday evening, January 11th. Speakers were the Rev. Robert S. Marsden, General Secretary of the denomination's Mission Committees, and the Rev. Ivan Allbutt of the China Inland Mission. The emphasis of the speeches was on presenting to the young people the challenge of service on the mission field. There was also a Bible Quiz on the first portion of John's Gospel, conducted by the Rev. Robert L. Atwell.

A somewhat strange feature was the presentation by Toastmaster Strong to Dr. Edwin H. Rian of a purse which had been gathered, by a committee not at all connected with the Machen League, as a thank offering for Dr. Rian's efforts on behalf of Christian education.

The Machen Leagues of the Philadelphia area are planning a party at the Mediator Chapel early in February.

Cedar Grove, N. J., Church Becomes Independent

THE Union Congregational Church of Cedar Grove, N. J., of which the Rev. Walter C. Jent, Orthodox Presbyterian minister, is pastor, has voted to sever its connection with the Congregational Christian denomination, and will be known as the Union Gospel Church of Cedar Grove. The move was approved by more than seventy-five per cent of the membership.

Calvinism and The Christian University

By the REV. NED B. STONEHOUSE, Th.D.

President, The Board of Trustees of The Christian University Association

EXACTLY what does the Christian University movement stand for? This is a question that has been in dispute for some time. It is a question that must puzzle many Christian people who have read and heard diverse judgments. In general the charge has been circulating that there has been a narrowing down of the movement from an original breadth of scope and outlook. This charge has, indeed, not always taken the same form. Some have claimed that the original idea was to erect a Protestant University that would appeal to all evangelicals. More commonly it has been said that the Board has substituted a "narrow, personalized conception of Calvinism" for the "historical, ecumenical Calvinism" expressed and envisaged in the Constitution of the Association. The Board of Trustees, however, has taken the position that it has not swerved one whit from the position of the Constitution, but rather that it has been most zealous to maintain its principles and to carry its aims to realization. Its Calvinism, the Board insists, is not narrow, but it is simply historic Calvinism.

The conclusions reached on this subject are of more than academic interest. To those who are seeking to promote the University cause, at any rate, it is of the utmost importance that the Christian public shall get at the facts. Only in the full light of day and in the bracing air of confidence can the movement prosper. It is my aim, accordingly, to discuss these matters in a short series of articles.

It will be granted that the Constitution itself must provide the decisive answer to the question at issue. Hence I shall be largely concerned with that document in this discussion. But it will be necessary to comment upon the origin and early development of the movement as a whole. The Constitution did not originate in a vacuum. And no more can its provisions be carried out automatically. Persons in a concrete historical situation formed the

Constitution, and it will be realized only if intelligent and vigilant persons devote themselves to its principles and goals. In this article, then, I shall seek to set forth some of the high lights of the earliest developments.

Earliest Beginnings

On March 23, 1943, a company of about a dozen brethren, all members of The Orthodox Presbyterian Church, gathered in the Robert Morris Hotel in Philadelphia to engage in informal discussion with regard to the organization of a Christian University Association. They came together at the invitation of Edwin H. Rian, John Murray, and Robert S. Marsden, who stated in their letter that they had been "discussing for some time the prospect of forming a Christian University Association which should have as its object the establishment of a school of higher learning committed to the Reformed Faith." No doubt these three brethren were not the first to conceive of the establishment of a Reformed University in America. Nor were they the only persons in the company which gathered who had been giving consideration to the subject of Christian education at the university level. Nevertheless, full credit must be given to their initiative, and especially to that of Edwin H. Rian who had associated the others with him.

At this meeting, and at a second meeting held a week later, various matters of vital moment were discussed at length. It became clear that the movement could not take shape along denominational lines, but would have to draw on the strength of many denominations. On the other hand, it was equally clear that it would be necessary to set up adequate safeguards to insure the distinctively Reformed character of the Association and of the University to be established. Since in many Presbyterian and Reformed churches, in spite of a nominal commitment to Calvinism, there was no longer a strong doctrinal consciousness and zeal, it was considered im-

perative that certain precautions be taken at the very beginning. Even though the actual organization of the Association might still be some distance away, it was judged that it was not possible to postpone the formulation of a statement of foundational principles. Only through an unambiguous declaration would it be realized that a self-conscious, clear-cut Calvinism was in view, and not merely a nominal Calvinism. Before other persons could be invited to participate in the movement, the banner under which it was to sail had to be unfurled.

Following the meeting of April 1st, a committee, consisting of four members of the Faculty of Westminster Theological Seminary, set to work to prepare the statement of principles. After many hours of labor and several meetings, their draft was presented to the larger group on April 19th. The statement was still to undergo slight revision later on, but the form approved on April 19th was judged sufficiently clear to achieve its primary purpose. Most careful consideration was then given to the persons who should be invited to a broader conference, and a total of twenty-nine persons, including most of those who had met on March 23rd, were invited to be present at a meeting in Philadelphia on May 13th. All received the statement of principles as an indication of the kind of university that was in view. This entire development, therefore, demonstrates convincingly that, as the movement took shape, there was an insistence upon safeguarding the specifically Reformed character of the enterprise.

Formulation of Principles

It is not necessary to quote the statement of principles here because it was this statement, with very minor revisions, that later came to be incorporated into the Constitution as Article II. This article consists of three parts, and in each the Calvinistic character of the movement is underscored.

This appears first of all in the Basis, which reads:

"A. The Supreme standard of the Association shall be the Scriptures of the Old and New Testaments, as being the Word of God, the only infalible rule of faith and practice.

"B. The Association also adopts as standards, subordinate to the Word of God, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort, approved or formulated by the Synod of Dort, and the Confession of Faith, the Larger Catechism and the Shorter Catechism, formulated by the Westminster Assembly, as setting forth the system of truth taught in the Holy Scriptures."

No special comment on this Basis is required. But it may not be superfluous to observe that the Reformed standards are adopted, not merely as "containing," but as "setting forth" the system of doctrine taught in the Holy Scriptures. Although the word "containing" is historically not intended to allow for a loose subscription to the standards, the language adopted here has the advantage of being more specific. Evidently the framers of this article were zealous that the great Reformed creeds should come down from the shelf and should come to vital expression in the proposed university.

It is also noteworthy that the Purpose of the Association was declared to be "the establishment of a university . . . founded upon and adhering to the Christian system of truth and way of life as set forth in the Reformed, or Calvinistic, standards referred to in Article II, Section 1 . . ." Thus the commitment to Calvinism was intended to be far more than a merely formal one; it was meant to carry with it such vigorous and consistent application as should bring into being a truly Calvinistic institution of higher learning.

The final feature of the statement of principles was a Declaration, which has also become a part of the Constitution. It sets forth specifically, as the standpoint of the Association, a virtual theology of Christian education in outline. This declaration, moreover, gives added proof of the determination to achieve a consistent and self-conscious expression of these principles by insisting that "every department . . . shall rest upon, and conduct its work in accordance with, the presuppositions of the Christian faith and shall sub-

ject its whole procedure as well as its conclusions to the scrutiny and direction of the full-orbed revelation of God in the Scriptures of the Old and New Testaments." It hardly needs to be stated that "the Christian faith" in this context, means that faith "as set forth in the Reformed, or Calvinistic, standards," in accordance with the expressed purpose of the Association.

When the gathering of May 13, 1943, convened, accordingly, the twenty-one persons present were well informed of the specific standpoint that was in view. The statement of principles that had been sent out was discussed at considerable length. A few suggestions for its further improvement were made in the course of the meeting, and the consideration of further revision was committed to a committee consisting of Messrs. Murray, Welmers, Monsma, Reid, Rian and the present writer. To this same committee was given the charge to give thought to the expansion of the personnel of the group. It is also of interest that, according to an approved minute of the meeting, it was the judgment of those present that the members of the faculty "must have a thoroughly Calvinistic approach, and for that reason they must have, if not a formal, at least a thorough theological training." Clearly then, nothing was done which tended to relax the commitment of the movement to specific Calvinism.

Other Early Declarations

The committee elected at the May 13th meeting carried out its mandate in the months preceeding the second gathering of the general group in Chicago on September 16-17, 1943. A few minor modifications of the formulations were made. It was during this period also that a preamble was added to the statement of principles. This became the "Preamble" of the Constitution. Finding its motivation in a mandate of the sovereign Triune God "to think His thoughts after Him, to exercise dominion over all things according to His will, and to consecrate themselves and all things unto Him," its authors declared that the goal was the establishment of a Christian University Association "which shall be Christian in character according to the Reformed or Calvinistic conception of Christianity, and which shall, as soon as it is practicable, establish an institution of higher learning in which the

above described mandate is to be carried into effect, according to the principles and provisions herewith set forth."

The basic groundwork for the movement had, therefore, been laid down when the Chicago meeting convened on September 16th. In the course of prolonged discussion it appeared that the time was not yet ripe for the organization of the Association. But a definite step forward was taken when the group, which had heretofore possessed an informal character, organized itself as a Committee. This took place under the following resolution:

"Resolved, that we form a committee, looking forward toward the formation of a Christian University Association, consisting of those of the present company who are moved by the considerations expressed in the "Preamble" and who subscribe to the "Basis," "Purpose," and "Declaration" presented to and revised by this group; that this committee shall propagate in every feasible manner the idea of a Calvinistic university, controlled by an association; and that those persons who have been invited to this meeting and are not present shall become, upon subscribing to the above, members of this committee."

Thus once again the fact was emphasized that nothing short of a truly Calvinistic University was in view. The Preamble, Basis, Purpose, and Declaration—now embodied in the Constitution—were finally adopted at the Chicago meeting, although nine months were to intervene before the Association actually came into existence.

This review of the early developments shows how zealous and painstaking the founders of the movement were that no one should suppose that a merely Protestant university was being planned, or one committed only nominally to Calvinism. It was to be plain that the movement wished to stand squarely in the stream of historic Calvinism with all of its supposed narrowness and with all of its actual breadth. A barren Calvinism and hyper-Calvinism, on the one hand, and a watered-down, inclusive, broadly tolerant or concessive Calvinism, on the other, were to be avoided. There was a call to strive for the revival of the historic Calvinism of the days of its greatest vigor, and to expound and apply it in all the richness of its Biblical foundation.

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**Life on
Christian Disunity**

IT IS enheartening, in many respects, that *Life*, a magazine largely secular in its outlook, and evidently popular with its twenty million readers, frequently centers attention on the state of the Christian church. Evidently men catering to current public taste recognize that religion, and specifically the Christian religion, is still to be reckoned with today. Moreover, from time to time, there even appears a positive interest in the welfare of the Christian church. Consider, for example, *Life's* solid editorial on "Christian Disunity," in its issue of December 23rd. The main impact of that editorial represents a wholesome protest against the typically doctrinally indifferent outlook of most modern church unionists.

The urge toward unity and cooperation on a broad scale is plainly one of the most distinguishing features of modern Christendom. And no disciple of Christ dare adopt an attitude of unconcern in the face of the call to Christian unity. Unfortunately, however, most of the modern efforts to achieve unity begin by deserting Christianity itself. They commonly demand the sacrifice of truth for the sake of outward unity. Doctrinal indifference, latitudinarianism, expediency make up the atmosphere in which such programs flourish.

But *Life's* approach is refreshingly different, at least to a considerable degree. For it repudiates the approach which condemns theology as futile. It insists that there is no such shortcut to unity. A great deal of groundwork will have to be done before there can be any real unity, the editorial

argues. And it insists that this will involve a careful evaluation of the different creeds and traditions. "Each believer," it is said, "must first discover the special value of his own creed." Only then will it be in order to search for unity.

We cordially welcome this emphasis upon the rights of theology and upon the significance of the historic creeds. But we regret that we cannot approve the editorial as a whole. For it betrays weaknesses which, we fear, inhere in the entire modern movement for unity, even in its better phases.

In spite of its good word for theology, the editorial seems to advocate an approach to unity which would never develop a real theology. The theology essential to Christian unity, like the unity demanded by Christian theology, cannot be arrived at by the expedient of assembling leading features of the various theological systems and traditions. The editorial suggests that the several Christian traditions,—Roman Catholic, Greek Catholic, Lutheran, Presbyterian, Methodist, Baptist—may all contribute salutary features which will only require blending in order to achieve solid unity. Take "the sacramental love" and "coherent wholeness of its theology" from the Catholic churches; the Lutheran emphasis on faith and conscience; the Calvinist's "vision of the glory of God"; the "brotherly enthusiasm" and practicality of Methodists; the individualism of the Baptists; and other ingredients from other churches such as the Congregationalists, the Quakers, Episcopalians, Unitarians, Disciples of Christ; add also the "order and respect" of Judaism; the simplicity of backwoods revivalist groups, and the goodwill of the "liberal Christians"—mix the ingredients well, and the result will be a new theology suitable to become the foundation of a new united church!

Two basic faults come to light in this discussion. In the first place, there is a lack of historical judgment. Judging by this editorial, and by much modern historical inquiry, it is doubtful whether the evaluation of the different creeds and traditions will proceed with the requisite thoroughness. The modern church has moved so far away from its own creeds, has so long been accustomed to take them with several grains of salt, and has been so strongly under the impact of compromising and mediating tendencies,

that it apparently lacks the discrimination and sympathy to do justice to the several theologies. It is highly doubtful that modern churchmen will observe the coherence and unity of the historic systems of theology.

This fault is illustrated in the editorial's comments on the theology of Presbyterianism. The Calvinist's vision of the glory of God is allowed as an acceptable feature. But he is also characterized as maintaining a "gloomy determinism." Sound historical judgment would prevent superficial judgments of this sort. The historian who has grasped with any measure of thoroughness the Calvinistic doctrine of God will not indulge in caricatures of the doctrine of the sovereignty of God. For the Calvinist the glory of God is the chief end of man because of who God is. And because he acknowledges God as a Spirit, infinite, eternal and unchangeable in His Being, wisdom, power, holiness, justice, goodness and truth, his theology does not permit of the manipulation advocated today. It does not permit of being broken up into a collection of isolated ingredients because it possesses a wonderful unity as a comprehensive, God-centered system of truth and way of life.

In the second place, an even more deadly fault in the modern approach is the failure to recognize that only a theology which is truly Biblical will be strong enough and unified enough to provide the foundation for essential Christian unity. If theology is not to prove futile, it must stand the test of fidelity to Scripture. The tragic error of most of the modern theological movements is that they have forsaken the unshakable foundation of Holy Writ for the sifting sands of human speculations and experience.

Life's characterization of the significance of Luther is in point here. The editorial is highly inaccurate and misleading when it says:

"It was Luther who popularized the Bible, which he put in place of the church as authoritative over matters of faith. This stimulated free textual criticism, which soon discovered that no single word of Christ could be historically authenticated. Thus did Luther forge the very weapons which undermined the faith he sought to free."

It would take too much space to evaluate this statement as a whole.

Our editorial in the issue of July 10, 1946, on "Protestantism and the Bible," deals with this subject at some length. Here we shall have to be content to protest at the careless and confused handling of the facts. The statement concerning the study of textual criticism and its consequences is particularly far-fetched. No first-class scholar would speak in such terms. Moreover it has not been investigation and inquiry that has led to skepticism and unbelief, but the adoption of a world-view at variance with the Bible.

The Christian church should indeed continue to strive for unity. And it must approach its present problems by taking stock of its heritage. But this will be successful only if it learns anew to distinguish between Scripture and tradition, and takes its stand upon the immovable rock of Holy Scripture.

Willis Injured in Car Accident

THE Rev. George J. Willis, field representative of Westminster Theological Seminary, was seriously injured in an automobile accident near Fort Wayne, Indiana, on Tuesday, January 7th. He is in a hospital in Fort Wayne with a fractured hip and broken cheek bone. It was also necessary to remove his spleen, which was injured. His daughter, Anne, who was riding with him, received a head injury, but is expected to recover quickly.

According to information here, the Willis car, in which Mr. Willis was returning from a trip to Wisconsin, was struck by the rear part of a large trailer-combination truck, which skidded on the slippery road just as the two vehicles came opposite each other. First word of the accident was received by Mrs. Willis who was notified by the sheriff investigating the accident that her husband had been injured.

Latest reports indicate that Mr. Willis is doing somewhat better than was anticipated. It will, however, be some three months before the hip cast can be removed, and much longer before he will be able to resume any think like normal activity.

The prayers of members of the church are asked for Mr. Willis and his family, that a complete recovery may be granted both of those injured.

Orthodox Presbyterian Church News

Presbytery of California

First Church, Long Beach: The congregation has at last been able to occupy the new building. Unexpected rises in prices have brought the total cost to about \$50,000. . . . The pastor, the Rev. Henry W. Coray, is delivering a series of sermons on the "Five Distinctive Doctrines of Calvinism."

Beverly Church, Los Angeles: A record attendance of 250 people packed the auditorium for the Sunday School Christmas program. . . . Music was provided by two robed choirs. . . . Nearly 500 signatures have been secured to a petition urging the CPA to grant a building permit for the church at once. . . . A number of the young people attended the Blue Ridge Bible Conference the last three days of 1946. Mr. Charles Svendsen, Westminster graduate, conducted the service on December 29th in the absence of the pastor.

Grace Church, Los Angeles: About 140 persons crowded into the tent for the Christmas service, Sunday morning, December 22nd. If there are no further delays it is hoped the church building will be completed early in February. . . . The Sunday school has begun an attendance contest with the Sunday School of the Knox Church, Silver Spring, Md.

Presbytery of the Dakotas

First Church and Logan Fontanelle Chapel, Omaha, Neb.: The church building was crowded to capacity on December 22nd. The Sunday School program included a Christmas pageant and a White Gift service. The next Sunday saw a record low in attendance, when the thermometer reached 5 below zero at church time. The pastor, the Rev. Reginald Voorhees, reports that it was the coldest Sunday morning in his lifetime experience. . . . A special offering received during the Christmas season was turned over to the missions committees of the denomination. . . . Missionary Roberts was in charge of the Christmas program at the Chapel.

Presbytery of New Jersey

Immanuel Church, West Collingswood: A ten-week Bible School will

begin on January 15th, when the Rev. Robert Marsden starts teaching a course in the first three chapters of the Confession, and the Rev. Dr. Edward J. Young begins one on the Book of Daniel. The school will be held on Wednesday evenings, each class lasting for 45 minutes. It will be open to any in the community who wish to attend. . . . Thirty-five young people enjoyed a caroling party on Christmas eve, traveling through the streets of the community in a horse drawn hay rack.

Calvary Church, Wildwood: A Junior Choir under the direction of the pastor's wife has been providing special music at some of the worship services recently. . . . A special service on Christmas Eve, beginning at 11 P.M., was well attended. . . . Loud speakers in the church tower carried Christmas music to the public during the holiday season. . . . The pastor, the Rev. Leslie A. Dunn, is preaching a series of sermons on the Revelation of St. John. . . . Sunday School attendance now averages about 70.

Grace Church, White Horse, Trenton: The annual Christmas program of the Sunday School was featured this year by the use of a play, "Janet's First Christmas," prepared under the direction of Mrs. Helen Tickell. . . . At the January meeting of the Missionary Society, the leader, Mrs. Coombs Francis, presented a review of the book, *The Lord Stood By Me*. Several persons have begun a study of the Communicant's Manual in preparation for full church membership.

Faith Church, Pittsgrove: Mr. John Richmond, a Senior at Westminster Seminary, has been called to take up the pastorate of this congregation when his work at the Seminary is completed. . . . The Young People's Christmas entertainment including the pageant, "Christmas at the Jones," prepared by the Rev. Floyd E. Hamilton.

Grace Chapel, Warren Point: The congregation prepared several cartons full of clothing and other gifts which were sent to Trinity Chapel, Newport, Ky. to be distributed by the Rev. J. Lyle Shaw to needy people among whom he works. . . . About 80 friends and members were present for the Christmas program given by the

Bible School, including several families who have recently moved into the community.

Presbytery of New York and New England

Franklin Square Church, L. I.: The Women's Missionary Society sent gifts of clothing and other necessities for the work of the Rev. Kelly Tucker in Maine, and the Rev. J. L. Shaw in Kentucky. . . . The Machen League spent part of Christmas Eve singing carols at the Old People's home. . . . Three persons were received into communicant membership at the service on January 5th. The Sunday School is carrying on an attendance contest with the Gethsemane Sunday School of Philadelphia.

Calvary Church, Schenectady: The Senior Choir sang carols at the Children's Orthopaedic Hospital and the Glenridge Sanatorium on Saturday evening, December 21st. On December 22nd, the Senior Choir presented the pageant, "The Light of the World," written by the Rev. and Mrs. Richard W. Gray. . . . A watchnight service lasting from 9:30 to midnight came to a close with a period of praise and prayer.

Presbytery of Ohio

First Church, Cincinnati: The Moody Institute film, "God of Creation," was shown in the church on the evening of January 3rd. . . . Beginning with 1947 the Sunday School will use the Cross and Crown system of awards for faithful attendance.

Covenant Church, Indianapolis, Ind.: The Junior Choir presented a Christmas Cantata under the direction of Miss Georgia Lee Hyatt, on December 22nd. The church was well filled for the occasion. . . . The congregation helped brighten the Christmas season for the local Children's Hospital and a neighboring boy's school, as well as for the Newport, Ky. and Cornville, Me., mission groups.

Presbytery of Philadelphia

Covenant Church, Pittsburgh: The new pews, pulpit furniture, and carpets have been installed in the church, and transformed the auditorium into a most beautiful and worshipful place. . . . An elder of the local U.S.A. Presbytery who opposed the action of that body in trying to stop Covenant Church from locating in the Black-

ridge area, has shown a definite interest in the witness of the O.P.C.

St. Andrews Church, Baltimore, Md.: A first lay-out of plans for the church building has been submitted for comment by the local architect. . . . Several non-members have asked for a supply of the offering envelopes used by the church.

Calvary, Middletown, Pa.: The holiday season was featured by the usual special services of the church and young people. . . . Interest continues high in the missionary program of the denomination, in the Sunday School and visitation work in the local housing projects, and in the Christian Day School directed by members of the congregation. Four adults and five baptized children were added to the membership roll of the church in January.

Presbytery of Wisconsin

Old Stockbridge Church, Gresham, Wis.: The passing of the beautiful weather which characterized the first half of December, made it impossible to complete the work on the building for the Old Stockbridge congregation. The building still lacks a roof. . . . The manse has been a busy place during the past weeks, for the pastor's wife sought to provide a hot noon meal for the workmen. . . . About 75 persons attended the Christmas Sunday School program at Morgan Siding, and there were about 40 at the program in the Federal School at Mohekannuk. . . . The return from the war of young men who are not Christians has brought its special problems to the community. The church is seeking to be a faithful witness among these needy men.

Presbyterians and Education

A Book Review

By the REV. LESLIE W. SLOAT

PRINCETON, 1746-1896, by Thomas Jefferson Wertenbaker; Princeton, N. J.; Princeton University Press; 1946; 424pp; \$3.75.

DURING the present academic year Princeton University is celebrating the 200th anniversary of its founding. Professor Wertenbaker, a member of the University faculty, has been appointed official Bicentennial Historian, and the present volume is one of his contributions to the celebration.

Princeton University has always been of special interest to Presbyterians. Its founding fathers were mainly New Light Presbyterians, who had been profoundly influenced by the Great Awakening of 1735-45. Its first president was Jonathan Dickinson, Presbyterian minister and one of the members of the first Presbyterian Synod of 1717. The first classes were held in his home in Elizabeth. The school was originally designed to be chiefly a place for training Presbyterian ministers, and the religious interest was a dominant factor in its curriculum for many years after its establishment. Its presidents have always been Presbyterian ministers, or sons of Presbyterian ministers. Famous Presbyterian names are associated with its long history,—such names as Jonathan Dickinson, Jonathan Edwards, Samuel

Davies, Samuel Finley, John Witherspoon, Ashbel Green, Samuel Stanhope Smith, John Maclean, and Francis L. Patton, all of whom were at one time president. Its most famous Presbyterian graduate, long a member of the Board of Trustees though never president, was Charles Hodge, lifelong professor in Princeton Theological Seminary.

In his account of the first 150 years of the college, Professor Wertenbaker has used letters, student diaries, Faculty and Trustee Minutes, and other material much of which is preserved in the Princeton Collection of the University Library. He has been able to make these early days live again, and the book is a vivid and thoroughly readable story of the life and developments at "Old Nassau."

The book, however, is much more than a story of the College of New Jersey. Reading it carefully, one sees developing before his eyes the whole problem of what happened over a period of years to a university which was originally committed to religion and Calvinism in particular, but which in the course of time succumbed to the pressures first of secularism and then of the scientific method. From 1746 to 1768 the religious interest was

easily dominant, and the ideal was to strengthen Calvinistic thought in the country by providing well trained candidates for the Presbyterian ministry. With the coming of John Witherspoon to the Presidency in 1768, the Revolutionary War, and national independence, the interest enlarged to include the ideal of preparing men for civil and government service, though the religious convictions did not disappear. The turn of the century saw the rise of free thought and irreligion throughout the country, a condition reflected in the student body in the early 1800s. This brought the first great crisis to the college, for the faculty and trustees were determined to maintain the religious standards in belief and conduct, while the students rebelled against the proctorial strictness with riots and other conduct the officials could not countenance. As a result students were expelled by individuals and groups, and the enrollment reached its lowest point of the period. In 1812, in accordance with their determination to keep the College in line with its original religious principles, the Trustees chose Ashbel Green, Presbyterian pastor of Philadelphia, as President. He tried his best to carry out the wishes of the Trustees, which accorded with his own convictions. Shortly after he came, Princeton had a revival among the students, and it was thought the problems were solved. But expectations were too sanguine, for the situation continued difficult until about 1830.

It was in 1812 that Princeton Theological Seminary was established practically on the University's doorstep. Professor Wertenbaker argues that the Seminary was founded because the Presbyterian Church had lost confidence in the ability of the University to provide it with qualified candidates for the ministry. The two institutions, while officially separate, existed in close interrelation, which in the opinion of Wertenbaker worked for the benefit of the Seminary rather than the University.

Although he does not mention it, we might note that Charles Hodge entered the University in 1812, was profoundly influenced by the revival of 1815, and graduated to continue his studies at the Seminary and to become the preeminent representative of Princeton Theology.

With the administration of John Maclean, there came a strengthening

of the scientific interests of the College, and also an increasing of the alumni influence which took place, however, at the expense of the distinctively Presbyterian element in the control. During the same period, however, Presbyterianism itself was weakened by the Old School-New School split, and the College felt the effects of the approaching war between the states. With the coming of James McCosh to the presidency in 1868 the College started its march down the road to becoming a full-fledged University, which officially occurred in 1896 under the presidency of Francis L. Patton.

Wertenbaker frequently points out how the efforts at enlarging the curriculum and expanding the influence of the College served to affect adversely the religious interests which had been dominant in the minds of the founders. He speaks too of the shock which was felt when McCosh announced his acceptance of the Darwinian theory of evolution. And one can almost feel the decline in religious convictions and the rise of the secular, social, and scientific concerns which have made Princeton indeed famous in our day in these fields, but which have by now taken from it almost entirely any association with the life and world view of orthodox Calvinism.

This book could well be required reading for those who would understand the problems and engage in the promotion of an institution of higher learning committed to specific religious convictions. For we can be sure that history will repeat itself in any such undertaking.

Unfortunately in the first chapter, which is designed to present the religious background out of which the College came, the author has been a bit careless in gathering his material. Jonathan Edwards would have denied that he "began" a revival (p. 5). It happened under his preaching. The assertion that the Presbyterian Church Constitution was adopted in 1736 with most of the "New Light" faction absent from the Synod (p. 11), is a blunder about which Wertenbaker will probably hear for the rest of his days. The Constitution was adopted in 1729, and far from being absent, the "New Light" faction was present, Dickinson was a member of the committee that formulated the Act, and himself with all those present subscribed to it. The Scotch Irish immigration had been

under way for several decades by 1753 (p. 37).

Of course Wertenbaker does not write out of a personal conviction as to the truth of orthodox Calvinism. Consequently his evaluation of the efforts of faculty and Trustees to keep the institution true to its original purpose differs radically from ours. He finds the period of Ashbel Green, when this conflict was at its height, to have been the most unfortunate for the College. He characterizes Patton as a man with brilliant ideas concerning educational policy, but without the personal energy to put them into effect, so that his regime was one of "inaction." No doubt the explanation of both of these periods lies in the fundamental conflict which these men saw between their religious convictions and the direction in which the educational program of the university seemed to be inevitably moving. It is as true of a college, as of an individual, that it cannot serve God and mammon.

"You" and "thou" in The New Testament

THE Revised Standard Version of the New Testament continues to attract attention and criticism. Dr. Clarence T. Craig, Professor at Yale and a member of the translation committee, has been traveling about the country speaking in its defense.

One of the criticisms has been directed at the use, in the Gospels, of the pronoun "you" in place of "thou" when speakers are addressing Christ. Since "thou" is used of God, the change detracts from the idea of the deity of Christ. Dr. Craig has this to say in answer. (We quote from the text as given in *The Church News Letter*, Pittsburgh, January 1947, which in turn has taken it from the *Methodist Challenge*.) "Here you come at last to something specific. . . . It is so ridiculously easy to refute that I marvel that intelligent men can repeat it. Would you have casual bystanders address Jesus in His historical life on earth as if they believed in the Trinitarian theology of the Nicene Creed? Would you have disciples, described by evangelists as without understanding, speak as if they at that time ascribed deity to Christ? Clearly you have not thought through the implications of what you are charging.

When we come to passages in which the faith of a disciple is fully established, the Revised Standard Version is unequivocal in using exactly the form which you demand. When the Lamb sits upon the throne, He is addressed 'thou' (Rev. 5:9)."

Such a statement throws light both upon the problems which confront anyone attempting a translation of the Bible, and upon the methods and principles which this group of translators used in their particular translation. It is perfectly true that every reading and translation of Scripture is affected by the opinions and prejudices of the persons involved. There is no such thing, even in this field, as complete and impartial objectivity. If one simply does not believe that the personal acquaintances of Jesus believed His deity, then one translates the New Testament accordingly, and yet may be quite within the range of the demands of grammatical accuracy.

However, to determine the question of the deity of Christ on the basis of a "Would you have . . . ?" is putting it in somewhat unnecessarily artificial form. And we see here too the modernist idea that the church came only gradually to the idea of the Trinity, which appears in the Nicene Creed. Actually that Creed was adopted because its teachings were found in the New Testament, and for us to find them there also is not at all a matter of reading back into the first century something which the church only gradually developed, and which it did not express until the fourth century. The modernists have rewritten the entire history of the early centuries of the church, in terms of the idea of development and evolution, so that the established faith of the church is not something derived directly from Jesus, but something gradually discovered during the process of religious growth over several centuries. We prefer to take our stand with Paul who said, "I have delivered unto you that which also I received. . . ."

We notice here also the distinction between the hearers of Jesus. There are the casual bystanders, the disciples without understanding, and those whose faith is fully established. It would be a wise man indeed who could prove such distinctions on the basis of the New Testament record. In which class was Peter, when he made the confession at Caesarea Philippi? Even here the new version uses

the word "you" (Matt. 16:16).

We notice also the subtle distinction between the disciples and the evangelists, or authors of the Gospels. The Modernist does not like to believe that the men who wrote the Gospels were actually themselves disciples of Christ and eye-witnesses of His deeds. But we hold that Matthew and John were disciples, and that Mark probably was among those who had seen and heard our Lord.

If further discussion establishes, what seems to be a rising conviction, that the new Version has been delicately molded so as to make it accord with the views of present-day modernists as to what happened in the first century, its publication, far from being "the most important" of 1946, will prove to have been the most unfortunate.

Seven Books

DR. JOHN R. Richardson, writing in the *Southern Presbyterian Journal*, has listed seven volumes which he describes as "Topflight Books For Such A Time As This." Three of these are works of Dr. J. Gresham Machen. They are *Christianity and Liberalism* and *What is Faith?*, both now published by Eerdmans, and *The Virgin Birth of Christ*, published by Harper. The fourth on the list is *The Basis of Christian Faith* by the Rev. Floyd E. Hamilton. The other three are Edward Boehl's *The Reformed Doctrine of Justification*, a translation into English from a Dutch original, Carl Henry's *Remaking the Modern Mind*, and Richard E. Day's *The Life Story of Henry Parsons Crowell*.

Concerning the books Dr. Richardson has this general comment: "Each of these books has the power to increase our learning, and enlarge our ideas of various parts of the Christian faith. Each volume is written by an author of constructive talent endowed with the ability to set forth Christian truth clearly and memorably before our minds. From their torches we may light our own torches. . . . I am grateful to God for this opportunity to commend them to all who want to understand the way of God more perfectly and have a consuming passion to bring every thought into captivity to Christ."

All of these books can be ordered

through THE PRESBYTERIAN GUARDIAN.

Westminster Alumni Homecoming

ANNOUNCEMENT has been made that the annual Homecoming of the Westminster Seminary Alumni Association will be held at the Seminary on the afternoon and evening of February 4th. The program includes special meetings in the afternoon and evening, and dinner at the student commons.

A committee of the Association is preparing a new edition of the Westminster Alumni Annals, which is expected to appear in February.

Quarryville Banquet

THE Annual Winter Rally of the Quarryville Bible Conference Association was held in the banquet room of Van Tassel's Restaurant in Philadelphia on Friday evening, January 3rd. There was a record attendance of approximately 200 persons, including delegations from as far away as Silver Spring, Maryland, East Orange, N. J., and Middletown, Pa. The Rev. Edward L. Kellogg proved to be an able toastmaster, with a good supply of jokes. The program featured movies of the various conferences recently held at Quarryville, excellent vocal music including a rendering of "The Lord Is My Shepherd" by Miss Ella Ashman and Mr. Roy Lambert, and an address by Dr. Robert Strong on Matthew 17:24-27. An unrehearsed and somewhat "corny" skit entitled "Dymness comes through" was presented under the direction of Conference Dean DeVelde, to the hilarious enjoyment of all present. The group was also privileged to meet Miss Florence Handyside, who spoke briefly of her prayerful desire to serve as a missionary in the Orient. Miss Handyside had just that day been appointed by the Foreign Missions Committee for service in China or Korea. Doubtless to many of the delegates the high point of the evening was the announcement by Conference Director Dymness of the four conferences for next year: Girls Camp June 24-30; Young People's Conference June 30-July 8; Boy's Camp July 8-14; General Conference for six days ending on Labor Day.

R. L. A.

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

Rehabilitation of Missions

NEWS reports are constantly being received of the return of large numbers of missionaries to the Orient and to other mission fields. Recently four hundred Protestant missionaries reached Shanghai aboard one vessel, the largest contingent ever to have embarked at one time. They are to take up posts in various parts of China under the auspices of the Foreign Missions Conference of North America. Included were 77 members of the C.I.M., 46 Methodists, 29 Presbyterians, and 23 Baptists.

In Tokyo a Commission of Six,—missionaries chosen by the Conference to oversee the rehabilitation of missions—held a meeting at which proposals for the unification of the entire major mission enterprise in Japan were discussed. Japan's Protestants were during the war forced to join the KYODAN, or Church of Christ in Japan. The great majority of the Protestants apparently are continuing in that united organization, and the mission groups are prepared to sink all denominational differences likewise. At least thirteen of the principal denominations in the United States and Canada have agreed to act unitedly in cooperation with the KYODAN. Under this arrangement, it is apparently possible that a Presbyterian missionary might be sent out to live in a Methodist house and advise in the administration of a Congregationalist school. So a report in the *Christian Century* suggests.

Meanwhile *Religious News Service* reports that for the first time in history four Protestant missionaries have been received in audience by Emperor Hirohito of Japan. The man who was once worshipped as the Son of Heaven, expressed to these Christian missionaries appreciation of their work in Japan and of their contributions toward international accord.

General Douglas MacArthur has in-

dicated that he views the work of Christian institutions and missionaries as one of the significant elements in the strategy for the democratization of Japan.

It is of course to be expected that the large mission agencies in this country will take steps to recover their properties and to extend their influence on the mission fields, now that the war is over and the way is being opened again. But in as far as this imposes limitations upon those who cannot in good conscience cooperate with modernist missions, we can only express our deep regret. If Japan or any other country, as a result of the present circumstances, is led to think that Modernism is Christianity, we can only tremble for the future. Japan clothed in a modernistic Christianity will not contribute helpfully to the peace of the world, to say nothing of the Kingdom of God.

The real hope for the future of Christianity in Japan lies with the few Bible-believing missionaries who are able to enter the country, and with the small groups such as the Reformed Church of Christ in Japan, that are determined to maintain a faithful witness in spite of opposition from large established organizations.

Presbyterians Seek Membership Increase

THE Presbyterian Church in the U.S.A. has begun a drive to add one million members to its church rolls by 1950. There are to be planning conferences with church leaders throughout the country, and a number of schools of church evangelism. The program is under the direction of the denomination's Commission on Evangelism.

In this connection it is interesting to learn that during the period from 1926 to 1945, the Northern Presbyterian denomination had the smallest percentage of membership increase of all denominations claiming over a mil-

lion members. Figures released in a survey by the Federal Council are the basis for this statement. During the period from 1930 to 1945, the Northern church increased its membership 9.6 per cent.

During this same period, the Southern Presbyterian denomination increased its membership about 30 per cent. This fact is presented as another argument against the union of the Northern and Southern churches. Since the Northern group outnumbers the Southern by four to one, a union would result in bringing the growth of the whole down to the level of the present larger part. The programs and policies which have led to such growth in the South would be put aside in the case of union.

It is worthy of note also, that the figures given above concerning the Northern Church cover the period of the modernist conflict and the beginnings of The Orthodox Presbyterian Church. Those who dishonor God and His Word, can hardly expect to be honored by God.

World Council Evangelism

DR. ELMER G. Homrighausen, head of the department of religious education at Princeton Seminary, has been appointed to represent American Protestant churches affiliated with the Federal Council, at a meeting in Geneva, Switzerland in February. The purpose of the meeting is to develop a permanent program of evangelism for the World Council of Churches. Dr. Homrighausen is chairman of the department of evangelism of the Federal Council.

Religious Education Discussed

AT AN Institute of Religious and Social Studies held recently in Chicago, various views regarding the place of religious education in rela-

tion to the public schools were given an airing. Dr. Shaver of the International Council of Religious Education took issue with the current trend toward giving public schools a "priority" over private and parochial schools. He argued that it was the parent who should have perfect freedom to plan the type of educational program he thinks best fitted for the child. Citizens have to a great extent turned over the whole educational program to the state, with the result that we are in danger of complete governmental education, with all of its nationalism. He approved the establishment of week-day church schools, but indicated special approval of their turning away from a sectarian viewpoint, to a more objective and scientific approach to religion as a whole.

On the other hand, Dr. Williams of Mount Holyoke College called for the introduction of religion into the public schools, as a course to be handled in a "descriptive" fashion, taught as politics is taught now. He rejected the idea of released time classes in religion.

The significant thing about both of these approaches is that the "religion" which is to be taught, is considered as something objective to the pupil, something to be considered as a subject about which the educated student ought to know, as he knows about ancient history, physics, and geography. But so far as Christianity is concerned, it does not become a force in the life of the individual, until it is possessed and believed personally. Religious education such as is proposed by the above speakers will never affect the life of the individual. In fact, such instruction will lead to an attitude of indifference to all religion, rather than a conviction about any.

Evangelical Library

ONE of the most interesting libraries in the world is located in London, at 78, Chiltern Street, W.1. It is The Evangelical Library, which has been collected due largely to the efforts of Mr. Geoffrey Williams, who now acts as librarian.

Mr. Williams tells the story very briefly. His decision to gather evangelical books for his library came after he was converted, under the ministry of the Rev. J. K. Popham. "After a long night of darkness he found the forgiveness he sought as by faith he 'Saw One hanging on a tree.' His home was

at Brighton, and it was the Rev. J. K. Popham's ministry which was thus blessed to him. This esteemed servant of God had read much and wisely and being possessed of pronounced powers of penetration, he loved to refer to those authors whose writings were steeped in Scriptural doctrine, such as Samuel Rutherford, Ralph Erskine, John Owen, and John Bunyan. To his counsel in regard to authors Mr. Williams attributes the seed of such success in selection as has attended his efforts. Some fourteen years ago the vision seemed to crystallize and a cavalcade of plans and possibilities, all centering in a great Christian Circulating and Reference Library gripped his spirit. Books filled shelves, then sections, then rooms, until special sheds had to be added, and at last a brick building erected. But it was not a matter of purchase in bulk, but of the most studied selection, each subject receiving careful consideration."

The books which have been gathered are works which set forth the great message of the Grace of God. Much attention has been given to the writings of the great Reformers and of the Puritan fathers. The collection of such literature in one library provides a unique opportunity for study and research in this field.

The library was originally housed in Surrey, but during the war was moved to London. It is at present administered under the direction of a group of Trustees. Dr. Martyn Lloyd-Jones of the Westminster Chapel, in London, has taken a leading part in the more recent development of the collection. During the last eighteen months the number of volumes has increased from twenty to fifty thousand.

The books are not only available to students and others who visit the premises, but an extensive plan of circulation by mail has been put into operation, and it is possible to borrow the books by mail from any place in the world. A small annual subscription fee renders one a member with the privilege of borrowing. Non-members may use the works on the premises, at the rate of 1s. a visit. Some persons have expressed an interest in seeing branches of the library opened in other places.

Among those who have allowed their names to be used as sponsors of this work are the Rev. Professor Clarence Bouma of Calvin College, and the Rev. Professor John Murray of West-

minster Seminary. Particulars concerning the library may be had by writing directly to Mr. Geoffrey Williams, Librarian, The Evangelical Library, 78, Chiltern Street, London W.1. Any who wish to help maintain and expand the work are invited to forward contributions to the same address.

Prayers for Congress

ON JANUARY 3 a special Protestant Congressional prayer service was held in the nation's capital. Planned by the Washington Federation of Churches, it is the first of its kind ever sponsored on Capitol Hill. The President, Cabinet, members of Congress, and of the Supreme Court, were all invited to attend.

We wish we could have the feeling that such a service would really contribute to our national welfare. Unfortunately, there is little evidence that the Washington Federation of Churches has a deep concern for the true Christian faith. Here, as in so many other places, the concern is for religion, conceived of in general terms, rather than for the one true religion.

Prayers, because they are prayers, do not guarantee to be effective. In fact, the prayers of sinful men, offered entirely apart from faith in the blood of the Son of God which alone cleanses sinners of their guilt, prayers which seek the presence of God on the basis of human merit rather than divine grace—such prayers are rather an offense against God than a source of true wisdom and help in times of crisis.

Our national problems will not be solved with the help of modernistic prayer services for a half hour, the day before Congress opens. But would to God our citizens as well as our Congressmen might diligently seek the blessing of God in the true way, by acknowledgment of Jesus Christ as Saviour and King.

Episcopalian-Methodist Union Urged

DR. OLIVER J. Collins, superintendent of the Wilmington District of the Methodist Church, has come out with a call for a merger of the Protestant Episcopal and Methodist denominations. In many ways there is more sense to this proposal than to some others that have been

advanced. Methodism, both in England and in America, was born within the fold of the Episcopal communion, and although officially the creedal position of the two denominations differs, actually neither takes its theology seriously.

This proposal serves to extend a rather interesting chain of church union suggestions. The Northern and Southern Presbyterian Churches have been working on union for some time. In this case, the South is the more conservative group, and so the Northern Presbyterians are trying to show how conservative they can be. But then the Northern Presbyterians are also working on union with the Episcopalians. Here perhaps theologically the Episcopalians are the most liberal, so the Presbyterian group is trying to show its theological liberalism. But now the idea of a Methodist-Episcopalian union on top of all this is really something. If all these programs should ever go through, the Southern Presbyterians would find themselves united in an organization that included the large Methodist denomination. However, we do not expect that any of these mergers will be accomplished in the near future.

Marshall Chosen Senate Chaplain

THE Rev. Peter Marshall, pastor of Washington's New York Avenue Presbyterian Church, has been named the new chaplain of the United States Senate. He succeeds the Rev. Frederic B. Harris, pastor of the Foundry Methodist Church. The proposal of the change resulted in extended debate on the Senate floor. The charge was made that partisan politics was being allowed to influence the choice of chaplain. Both Dr. Harris and Dr. Marshall maintained that they were free from political affiliation. But the vote when cast was a straight party vote. Dr. Marshall is a native of Scotland, who came from there to Georgia where he took his theological training and served as pastor. He came to the Washington church in the early 1930s, and, at least for a time after his arrival, was known as a rather strongly conservative preacher.

Brotherhood Week

THE National Conference of Christians and Jews, an organization

founded in 1928 to promote better understanding between these two groups, has designated the week of February 16-23 as American Brotherhood Week. President Truman has accepted the honorary chairmanship of the committee in charge of the observance. In a letter issued over his signature, President Truman declared, "Democracy rests upon brotherhood. Justice, amity, understanding and co-operation among Protestants, Catholics and Jews throughout our nation are cornerstones of democracy, even as they are the requirements of brotherhood."

As we have indicated before, the thing that needs most of all to be made clear, is that the rejection of the Jewish religion as in these days a false religion, is not in any sense akin to Anti-Semitism. We also feel that the problem of the relationship between national and racial groups is not something that can be handled effectively on the basis of mass pressure and propaganda. It is essentially an individual problem, and its solution depends upon the character of the individuals involved.

It is interesting to discover therefore, that the National Council has refused to have anything to do with a proposal to form a congregation of Christians and Jews at Fellowship House in Philadelphia. Its officials emphasize that their organization does not favor joint worship services by Christians and Jews.

New Religious Census

THE Director of the Census is authorized by Congress to take a census of the Religious Bodies in the United States every ten years. The first census in this series was in 1906. Information is collected through the use of a questionnaire which is mailed to the individual churches, filled out by the pastor, and returned directly to the Census Bureau. This census provides the only official government figures on membership in religious denominations.

Questionnaires for the 1946 census will be sent to the churches early in 1947. They provide for reporting the number of adult and infant members, general information concerning finances, Sunday Schools and so forth.

"If the statistics of religious organizations are to be of maximum value, it is essential that the returns

be accurate and complete and cover, as nearly as possible, every church or religious organization in the United States. The census can be completed promptly only if each pastor will participate wholeheartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of Census. It is a tremendous task to obtain returns from the more than two hundred and fifty thousand churches scattered throughout the United States, but it can be done and it is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches."

Academic Freedom

THE Divinity School of the University of Chicago has put into effect a new program of requirements concerning the Ph.D. degree. Writing about it in the *Divinity School News*, Dean Loomer had this to say:

"One of the most relevant facts of our situation has been that students with D.B. degrees, often from conservative seminaries, enter the Divinity School to study for the Ph.D. degree. In the past they have been allowed to pursue their work in a narrow area in such a way that they have emerged practically untouched by the fundamental viewpoints and standards of the University. The committee feels that these students, as well as students from liberal seminaries, should be subjected to certain disciplines and inquiries before they are allowed to begin their specialized studies. Those students with 'departmental' minds and outlooks probably could be discouraged from continuing with their studies. This does not mean that we are going to try to impose a theological dogmatism on our students, but it does mean that we will attempt to persuade all Ph.D. students that every issue is open to discussion at any time. It also means that we will attempt to have our students give serious attention to the fundamental problem of the criterion of truth and falsity in religious matters for the sake of trying to develop a common cooperative method of inquiry into the basic issues that concern religious faith and knowledge."

What this all means is simply that the Divinity School will no longer

look with approval upon a candidate for the advanced degree who is not willing to accept the "scientific method" as the means for arriving at truth in religious matters. One who accepts the Bible as "the only infallible rule of faith and practice" will no longer be considered as scientific or as academically qualified for Chicago's Ph.D.

On another occasion Dean Loomer is reported to have said, speaking for the Divinity faculty, "... we question the advisability, yes, the fundamental honesty, of giving a man a Ph.D., regardless of his basis for determining what is evidence in matters religious. One of the faculty's greatest concerns is to discover a Protestant conception of authority which is constructive, democratic, disciplined, and adequate..." (UEA, Jan. 1, 1947, p. 13).

It is significant that so far, this sort of a proposal has been made only with respect to the work of the Divinity School. But that the principle will be extended to all academic work is the hope of some of the divinity faculty. It would be hardly suitable to give advanced degrees in anthropology, sociology, psychology, and geology, for example, to men who accepted the Biblical doctrines of God, Creation, the Fall, and the Substitutionary Atonement, while denying such degrees in Church History, Dogmatics, or Biblical studies.

The historic Protestant conception of authority is that the Bible is the Word of God, and as such true and final. That Chicago is out to discover a "Protestant" conception of authority which is "constructive, . . . disciplined . . . adequate" simply means that the historic "Protestant" conception has been rejected as not constructive, not disciplined, not adequate. Conservative Christian students planning advanced work at Chicago should take these factors into consideration.

Indian Regulations

New regulations regarding places of worship, adopted by the Travancore Legislature, seriously affect the religious liberty of Christians, according to church authorities in Bangalore, India. They charge that although the rules presumably apply equally to Hindus, Moslems, and Christians, in practice they will bring hardship only to Christians.

The new rules prohibit the opening

or building of places of worship within a mile of any existing temple, mosque, or church, and specify that permission for such centers will be given only if the government is satisfied they are for the good of a major portion of the local population and that at least one hundred families of a particular denomination will benefit.

Christian spokesmen point out that neither Hindus nor Moslems have any great need to increase the number of their temples. Moslems constitute only a small minority of the population, while Hindus have little of the regular corporate worship which Christians consider vital, and have usages and customs which, in effect, place them outside the operation of the new rules. Furthermore, Hindu temples in Travancore are under the so-called Dewaswam department, which looks after their special religious needs.

Other new regulations provide that no place of public worship can be used for purposes other than those for which permission has been granted; that no place of worship created without government permission since November 27, 1898, can be used without special state sanction.

"Decency"

Official approval has been given in Washington for a morale education films series, the content of which will be the responsibility of the Navy chaplains' division.

The pictures will be designed to dramatize "decency" and what has been described as the "underlying moral and spiritual values of American life." Aims of the films are described as (1) to interpret and explain various influences which mold the character and behavior pattern of the individual, and (2) to inspire the audience, individually and collectively, to a more consistent allegiance to "decency" and "morality" as defined from the broadest point of view.

As the "decency" films were being planned, *Time* magazine reported low morale and lower morality among U. S. occupation forces in Germany. A growing total of mental cases in Frankfurt, particularly among soldiers scheduled for return to the U. S., were troubled with obsessions of "shame and fear" as a result of "sexual promiscuity." The V.D. rate for the Army in Germany was placed at 305 cases for every 1000 soldiers—a new high.

A more radical cure than "decency" films in the hands of chaplains is evidently needed.

Married Love

Statistical reports presented to the General Council of the United Church of Canada meeting in Toronto recently showed an increase of 150,000 members since the United Church was formed in 1925. Value of all church property is estimated at \$89,000,000. Describing the "triumph of Christian fellowship" on the part of the Methodists, Presbyterians, and Congregationalists who united to form the Church, Dr. J. H. Arnup, moderator, declared, "Our realization of Christian unity exceeds a former friendly feeling as truly as happy married love exceeds a neighborly regard."

"In all the courts of the Church I have never heard of a division created or a decision rendered along the old denominational lines."

Cultural Bureaucracy

The Federal Council of Churches was once again selected as the sole representative of American Protestantism in the naming of representatives to serve on the National Commission for Educational, Scientific, and Cultural Cooperation.

The National Commission, creation of which was authorized by Congress, will advise the Department of State on matters relating to the United Nations Educational, Scientific, and Cultural Organization, and will serve as a link with national and local groups.

The four organizations which will name representatives to serve, according to a recent announcement by William Benton, assistant secretary of state, are the Federal Council of Churches, the National Catholic Educational Association, the National Catholic Welfare Conference, and the Synagogue Council of America.

Mr. Benton hailed the new commission as an important event in American life. "It establishes," he said, "a novel procedure in cooperation between non-governmental organizations and the government."

Lovers of religious and civic liberty may well see in this connection of the growing bureaucracy of the state with the growing bureaucracy of the church an ominous sign.



Your FAMILY ALTAR

Man's Sinfulness

FEBRUARY 5

GENESIS 1:20-31 (27)

IN THE midst of a depraved world it is well for us to look back upon man as he was originally created. Man was made in the image of God. Thus, man in his beginning was upright, righteous, holy and possessed of true knowledge. This image was distorted by sin. Christ came to restore man to this estate and the fulness of the stature of Himself.

FEBRUARY 6

GENESIS 3 (15)

This is the story of man's fall from his original estate of innocence into his present state of sin and rebellion. It is rather a simple record. Yet it portrays the subtlety of sin and the terrible curse which resulted. The serpent was consigned to eat dust, Satan was abased, woman was given sorrow and submission, the productivity of the earth was diminished and man was subjected to sweat and toil.

FEBRUARY 7

ROMANS 5:12-21 (19)

In this deep passage there is stated the very simple truth that the sin of Adam has been placed to the account of all men. A child may read and know that through Adam, man's representative, all men are brought under the power, guilt and penalty of sin. How reasonable then the substitutionary work of Christ, through whom we are saved from sin.

FEBRUARY 8

DEUTERONOMY 24:14-22 (16)

Among the many practical precepts here given is the truth that before God each man stands or falls alone. Personal guilt is the ground of our punishment. It is not submitting our sin selves to God through faith in Christ. Yet there is a far reaching effect of our sins upon our descendants for generations. Therefore, repent and turn to Jesus the Savior.

FEBRUARY 9

LUKE 12:41-53 (48b)

The more one knows of the requirements of God the greater is his responsibility. In God's dealing with us for sin there will be more or less stripes. The apprentice does not know

as much as the master workman. Therefore, not as much is required of him. In the judgment one's knowledge of God's law will be the basis of the severity of his punishment.

FEBRUARY 10

JOHN 15:18-27 (22)

The revelation of Jesus Christ leaves no cloak for sin. He is truly the light that lighteth every man that cometh into the world. Once the searching light of His truth is shed abroad in the hearts of men there is no covering for their persistence in sin, their hatred of the Father and the Son.

FEBRUARY 11

ACTS 17:22-34 (30)

Certainly ignorance is basic to heathenism. Sin blinds and closes men off from the knowledge of God. But when God sent forth His Son, the incarnate revelation of Himself, bearing His word, then were men acquainted undeniably with God's holy will.

FEBRUARY 12

ROMANS 4:13-25 (15)

When the American Indians roamed the forests of this country no laws forbade their hunting at any time. But today there are laws regulating the time and amount of game one can kill. Poachers and those taking over the limit are subject to punishment. So those who transgress God's laws. The laws are stated and known. Punishment is in store for the transgressor.

FEBRUARY 13

JAMES 4:11-17 (17)

In dealing with sinners it is very common to hear the reply—I have not wronged my neighbor, I have not broken God's law. Not questioning the truth of these statements at the present we simply point out that the sin of omission is much with us. It is not always what we have done but what we have not done. Before God we may not omit doing good. Depravity is as much marked by this sin as any other.

FEBRUARY 14

2 PETER 2:17-22 (21)

Many an individual who reads this devotion will know what it means to have known the way of righteousness but not to have followed it. You feel the tug of that old sinful nature. You may be saved but only the more do you realize what total depravity is. Beware that sin doth not overcome you.

FEBRUARY 15

GENESIS 6:1-13 (12)

There is only one gleam of hope in

all this passage. Man is not only revealed as depraved, but all men are painted with the same brush. Against this dark background Noah alone stands forth just and perfect in his generation. Today evil pushes in on every side, how do you stand before God in your generation?

FEBRUARY 16

JOB 15:1-16 (16)

Against the awesome holiness of God even the heavens are unclean. How much more man! Eliphaz employs a rather picturesque figure to portray the exceeding sinfulness of man. Only when we see ourselves in this light do we really acknowledge God in Christ.

FEBRUARY 17

PSALM 14 (3)

O, the iniquity of the human heart. Look at our books of the month, at the movie billboards, at the magazine illustrations, at the ordinary humor of the radio and periodicals. Even "high class" publications stoop to suggestive stories. Can anyone rise to the defense of the natural goodness of man?

FEBRUARY 18

ROMANS 3:9-20 (18)

Within the brief verse suggested for memory work lies the secret of all man's iniquity and filth. No fear of God! Rebellion never occurs where men have no gleam of victory. Laws are not broken where there is no possibility of escaping detection. Men would not be a law unto themselves except they ignore the great Lawgiver. No fear—therefore, great wickedness.

FEBRUARY 19

GALATIANS 3:17-29 (22)

Recently we have been reading of God's view of man's heart and actions. Now we see God's purpose and grace. All are under sin that the promise by faith of Jesus Christ might be given to them that believe. All of God's purposes, even in regard to sin, are determined by His grace to the elect. May His grace rest upon you is my prayer.

—HENRY D. PHILLIPS

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