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GOD KNEW THE BEST

BY MAY RILEY SMITH

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The thing o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

Then be content, poor heart,
God's plans like lilies pure and white unfold.
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I know that we will say, 'God knew the best.'

—Selected.

Lord, one faith, one baptism" fade into the light of common day.

Dr. Fosdick asseverates that hundreds of Presbyterian ministers hold his theological views. Whether there are that many or not, I can not say. But I feel that Dr. Fosdick has done a real service to the Presbyterian Church in making this statement, for it may serve to awaken the Presbyterian Church to its peril. The General Assembly of 1923 declared that his teaching and preaching was not in conformity with the Standards of the Church. If so, then this is equally true of those ministers in regular Presbyterian orders who share his views, and it is just as well that the Church should look the facts in the face.

The Presbyterian Church has always been a witnessing Church, and, in spite of those ministers within its fold who share Dr. Fosdick's views, it must continue to be such, or else consent to conditions of doubt which would dissolve not only the Presbyterian Church, but in time destroy the foundations of evangelical Christianity.

The withdrawal of Dr. Fosdick from the pulpit of the First Church of New York is only an incident in the great struggle which the Presbyterian Church, and other evangelical churches, have been making to reaffirm their faith in the Scriptures and in Jesus Christ, the same yesterday, today and forever. This incident settles nothing, except that those who protested against Dr. Fosdick preaching in a Presbyterian pulpit had reason for so doing.

Aroused and earnest men in the Presbyterian, and in all other churches, will continue to protest against utterances from Christian pulpits which they regard as derogatory to the Scriptures and to the Christ of the Scriptures. There are many who lamented and bemoaned what they have termed an "unfortunate controversy." But through it all God has undoubtedly carried forward his redeeming purposes. He has made the wrath of man to praise him, for one result of the "uproar," as Dr. Fosdick terms the protest, has been that the great doctrines of redemption have been thrust to the foreground of human thought and mediation and discussion. It has taught the men of our day that Christianity is something more, and something greater and grander, than "vision," "self mastery," "inspiration," "community service," "progressive revelation," and kindred husks of the modernistic theology, but is a religion of redemption from sin through the eternal sacrifice of Jesus Christ upon the Cross.

The great protest of the Presbyterian Church against the preaching of this special preacher has greatly advanced the cause of real church unity. When I speak of church unity I do not mean the ramshackle unity of federation and boards and groups and ecclesiastical bodies, but the unity of faith and conviction. The assaults upon the Scriptures, and things precious to every true believer, has brought evangelical men of all denominations closer and closer together, and from every quarter of the earth they are stretching forth hands of mutual trust and brotherhood. They know whom they have believed, and know too that, when it comes to reliance upon the saving merits of the Lord of glory, the Crucified Son of God, there are no walls which separate Presbyterian from Baptist or Christians of any other Church. There is no Christian unity but that of faith in the

Lord Jesus Christ; and there is but one Jesus Christ—not a Christ who has suddenly been discovered by modernist theologians in the twentieth century, or whose Gospel must now be so "reinterpreted" as to make it mean something altogether different from what it meant to the first apostles, but the Christ of the ages, and in every age precious to believers. We have Christ in the Scriptures, and outside of that, silence, darkness, and despair.

A REJECTION OF TRUTH.

BY REV. PROF. J. GRESHAM MACHEN, D.D.

Dr. Fosdick's letter, like all of his utterances, is the expression of a thoroughgoing skepticism which is a direct opposite of the Christian religion. It is not merely that he rejects the system of doctrine contained in the Westminster Confession, and in the Bible, but that he rejects all doctrine. All doctrine is, according to Dr. Fosdick, merely the necessarily changing expression of Christian experience; it is useful, but it can never possibly be objectively and permanently true. Skepticism could hardly be more complete.

But the letter is valuable in pointing out that "hundreds of Presbyterian ministers" hold the same views as Dr. Fosdick holds, and in implying that these ministers, with their reinterpretation of the Confession (which really amounts to complete reversal of its meaning) are in a thoroughly anomalous position. The truth is that two mutually exclusive religions are struggling for the control of the Presbyterian Church. One is Christianity with its appeal to facts; the other is the naturalist or agnostic modernism which is represented by Dr. Fosdick and, according to him, by hundreds of Presbyterian ministers. The separation between the two is demanded, not only by the interests of the Christian faith, but by simple honesty. The protest of the Church at large against Dr. Fosdick's continuance in the First Presbyterian Church of New York was only one step in the direction of such honesty.

But it is to be hoped that the contention for honesty may go vigorously on. Such contention will be in the interests of liberty, just as much as in the interests of truth; for it will result in a condition where every man will be led to stand on a platform where, without mental reservations, he can speak his full mind.

COMMITTEE OF INQUIRY.

The Presbytery of Ottawa has constituted a Committee of Inquiry, authorized:

1. To fraternally ascertain if the results obtained by certain General Assembly or Illinois synodical agencies or departments justify the proportionate outlay of expenditures involved, and if so, to recommend that the Presbytery of Ottawa approve such expenditures. Or

2. To ascertain if the results obtained by certain General Assembly or Illinois synodical agencies or departments do not justify the proportionate expenditures involved, and if so, to present such findings to the Presbytery of Ottawa, so that the presbytery can take such actions as it deems wise in bringing the matter to the attention of the General Assembly or the Synod of Illinois for review and correction by the body properly concerned.

Presbytery authorizes its Committee of Inquiry to consolidate with any committee constituted for a similar purpose by any other presbytery in the Synod of Illinois, for the benefit of united action in investigation and research, provided that such consolidation is for the purpose of investigation and research only. The above was unanimously adopted by the Presbytery of

Ottawa, Sept. 11. Co-operation by other presbyteries, or information by individuals, will be welcome.

Committee: Rev. A. W. Eells, D.D.,
Rev. C. W. McClelland,
Rev. Adolph Bohn.

PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

The Ambridge Church celebrated on Oct. 3 its twentieth anniversary, with a sermon in the morning by the pastor, Rev. A. P. Billinger, and in the evening by Rev. John M. Gaston, D.D.

The Sixth Church, Rev. B. F. Farber, D.D., pastor, expect to soon enter and use the handsome Sabbath-school addition, erected at a cost of \$30,000.

Rev. W. B. Parnell was installed pastor of the Valley Church on Sept. 24, the service being conducted by President J. A. Kelso, D.D., Rev. J. M. Briceland, Rev. C. C. Cribbs, Rev. Roy M. Kiskaddon and Rev. S. G. Neel.

Rev. John S. Plumer, D.D., will be installed as pastor of the Gibsonia Church on Oct. 17. Rev. George B. Rowland, Rev. F. J. Bryson, D.D., and Rev. O. S. Fowler will conduct the services.

During the last week of October, President F. L. Patton, D.D., will deliver a course of lectures in the Third Church on the great ethical themes. It is expected he will deliver this course of lectures at Union Theological Seminary, Richmond, Va., and later they will be published.

The Central Y. M. C. A. of this city has entered and opened its large and well-planned new edifice at the corner of Wood Street and Third Avenue. Some idea of the size of this new building may be gained from the fact that it is sixteen stories high, with rooms for 297 young men, and also a large gymnasium, lunch rooms, etc. The main offices are on the sixteenth floor. It is interesting to learn that one of the lots constituting this site was the birthplace of the late William Thaw, whose second son, Benjamin Thaw, gave this lot to the Association.

At the annual meeting, Oct. 2, of the Board of Directors of our Presbyterian Book Store, the superintendent, Robert J. Gibson, not only gave a most encouraging report of the business and its increase during the year, but an account of similar religious bookstores in Scotland and England, which he visited while abroad for the International Sabbath-school Convention at Glasgow.

Each Sabbath afternoon the Grail Bible Class meets in the Crystal Room of the William Penn Hotel, one of our largest and most frequented hotels. That sounds good and promising, for travelers need an hour of Bible study, and the Gideon band of Christian Commercial Travelers, who strive to place a Bible in every bedroom of every hotel throughout the United States, have done much to cheer and comfort men and women afar from home and among strangers, and keep alive a faith in the precious Word of God. Guests at this hotel are only a couple of squares from our First Church, and Trinity Episcopal, and a few more from our Second Church. In our two churches they will enjoy the pure word of doctrine, the old-fashioned religion, and the faith once delivered to the saints.

It is reported that all the ministers of Huntington, W. Va., except one, have pledged themselves to unite in marriage no divorced persons, except according to the distinct word of Christ. Huntington is a fine city, full of intelligent people, and it will do its part to save our country from the cancer of remarriage in defiance of Christ.

Entering the library and glancing over *The Spectator* of London, I note a discussion of the evil of betting, and the growing fear of its effect upon the English people. A number of thoughtful persons are casting about for a method of repression, among them Bishop Wellton, Dean of Durham. It is an evil encouraged by several London papers which publish betting information, and these gains are not frowned upon. Betting, like gambling or lotteries, demoralizes multitudes. It is not so long ago that Judge Hughes, the author of "Tom Brown at Rugby," and an outspoken Christian, while in Parliament, every year opposed the adjournment of Parliament for the great horse races. He, of course, was ridiculed as a Puritan, but he lived up to the courage of his convictions, unmoved by laughter, or unhindered by sneers.

Here, also, is the comment by *The New York Times* on the debate between students