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*THE INFLUENCE OF REVIVALS UPON THE ESTABLISHMENT OF THE PRESBYTERIAN CHURCH IN THE SOUTHERN STATES.

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Most of the histories of our denomination tell of the organization of presbyteries and synods, of the adoption of creeds, of the establishment of schools and colleges, of the efforts of our forefathers in behalf of civil and religious liberty. There are many heroic chapters, but one wishes that more were told us of the way in which evangelical truth worked in the hearts of the people. In attempting to trace the influence of evangelistic movements upon our Church one is at a loss as to where to begin. We are the spiritual heirs of Presbyterian and Reformed Christians of Switzerland, France, Holland, Germany, England, Scotland and Ireland, and these were in turn the spiritual heirs of the Protestant Reformation. That movement was far more than a protest, far more than a reformation. It changed men's souls and had great political, social and economic results, as well as religious. It was indeed the greatest revival since the days of Paul.

But while we are heirs of other Presbyterian and Reformed bodies, our real Mother Church was that established in the North of Ireland by the Scotch immigrants to that country.

*The present year has been set aside by our Assembly as pre-eminently a Year of Evangelism. We are therefore publishing in this issue three articles bearing on this important subject. Others are to follow in later numbers.

others great gifts were also vouchsafed. It is doubtful if the Presbyterian Church at any subsequent period has ever possessed such a large proportion of outstanding pulpiteers. There was no mourners' bench, no anxious seat, none of the methods of evangelism such as have later grown up, but there was constant prayer, preaching and *conversation*. Indeed one is impressed that in the scant records which we have of these meetings conversation about the things of God takes its place with prayer and preaching as one of the great elements in the Great Awakening. Must not these elements of evangelism which so prominently stood out in the Great Awakening find a place in our Church again if we are to experience a revival?

*THE GREAT COMMISSION.

A Study of Acts 1:6-8.

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Ten times at least Jesus appeared to his disciples after the resurrection. As we read the various accounts it seems plain that His first purpose was to convince them that He was alive. He succeeded to such an extent that nothing thereafter could shake them from that belief, neither ridicule, nor persecution, nor death. The second purpose, it seems, was to impress upon them what we call the Great Commission. Over and over again he laid upon them the obligation to carry the gospel to the ends of the world. We find this commission repeated in Matthew, in Mark, in Luke, in John, and in the Book of Acts, five different forms, delivered on at least five different occasions.

*A sermon preached by Dr. Thompson, as retiring Moderator, at the opening of the Synod of Virginia, Richmond, Virginia, September 6, 1932, and published by request of the Synod.

The last form of the Great Commission is recorded in Acts 1:6-8. It came as the result of a question, one which many Christians are asking again in these troubled times in which we are now living:

"LORD, DOST THOU AT THIS TIME RESTORE THE KINGDOM TO ISRAEL?"

It seems a little strange that the disciples should ask this particular question after their long association with Jesus. It reveals, however, three mistaken ideas about the Kingdom that in one form or another have persisted down to the present time.

First, a mistake as to the recipients of the Kingdom. They said: "Lord, doest thou at this time restore the Kingdom to Israel?" They still thought after all of Jesus' teaching that the fortunes of the Kingdom were wrapped up with the fortunes of Israel, that the Kingdom of God meant special privileges for the Jews. If they were living at the present time they might think that God was particularly fond of the Americans, or that the fortunes of the Kingdom were wrapped up with the fortunes of Presbyterianism or, it may be, the fortunes of the Presbyterian Church in the United States.

Second, a mistake as to the time that the Kingdom should come. They said: "Lord, doest thou *at this time* restore the Kingdom to Israel?" Evidently they expected the immediate consummation of the Kingdom. Two thousand years have gone by, that consummation has not occurred yet, but there are still Christians who insist that we believe in the imminent coming of our Lord.

Third, a mistake as to the mode by which the Kingdom should come. They said: "Lord, doest *thou* at this time restore the Kingdom to Israel?" They thought that the Kingdom would come immediately, by divine catastrophe, without need of human cooperation. It is plain from what follows that Jesus was thinking of the long years in which they must bear their witness for him in Jerusalem, and in Judea and Samaria, and unto the uttermost parts of the earth, baptizing

men into the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to observe all things whatsoever He had commanded them.

He said unto them:

"IT IS NOT FOR YOU TO KNOW TIMES OR SEASONS WHICH THE FATHER HATH SET WITHIN HIS OWN AUTHORITY."

The word translated "times" expresses duration of time, a general period. The word rendered "seasons" describes points within that time. Jesus said in effect: It is not for you to know the exact time, or even the general period of a happening, which the Father hath set within His own authority. We recall in this connection Jesus' words recorded in Matthew 24: 36: "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only."

It is unfortunate that the Church has not always heeded these words of its Master. Over and over again during its history members of the Church have sought to know, have thought they did know, the very thing which Jesus said it was impossible for them ever to know. A generation later, Christians in Thessalonica misinterpreted Paul's words to mean that the end was at hand. Some of them gave up their jobs and asked the church to support them while they waited for the Lord. Paul wrote his second letter to the Thessalonians to disillusion them. He insisted: "If any will not work, neither let him eat" (3:10).

In the next century, about 156, Montanus, a native of Phrygia in Asia Minor, joined by two prophetesses, Prisca and Maximilla, affirmed that the end of the world was at hand and that the heavenly Jerusalem was about to be established in Phrygia, whither believers should betake themselves to meet the Lord. Many responded to the call, but Christ never came.

There was a great outbreak of Millenarianism at the time of the Reformation. Many prophets arose to announce that the Lord's coming was imminent, and multitudes believed them. One, Melchior Hoffman, declared that he would be imprisoned for six months in Strassburg and then Christ would

come. He was imprisoned in Strassburg, not for six months, but for ten years, where he died. But Christ did not come.

A hundred years ago a Baptist farmer in New England named William Miller made a careful study of Daniel and Revelation. His calculations convinced him that Jesus would come in the year beginning March 21, 1843. In August, 1831, he began to warn the people of the United States of the approaching end of all things. At first he preached his simple message among the villages near his home whenever and wherever opportunity offered, then, as interest grew, in ever widening circles, till his followers numbered, according to various estimations, from fifty thousand to a million.

"As March 21 dawned people in many places went out into the open fields or climbed to hilltops to await the coming of the Lord, but the day passed and nothing unusual occurred. Then Miller reminded his followers that he had never definitely fixed the exact day but it might occur any time within the next year. The awful day was surely coming, and for another year the believers waited in nervous suspense. But the year passed and March 21, 1844, came, but still things went along as usual. Miller was now almost prostrated with disappointment and dismay at the failure of his careful calculations. But some of his followers revised the figures and fixed another date, in the fall of the same year, for the coming of the Lord, and again there was excitement and preparation among the believers; stores were closed, homes were broken up, while the minds of the most credulous gave way, and even murders were committed under the excitement. Again the new day of prophecy dawned, October 22, 1844. Some people sought the graveyards as an appropriate place from which to ascend; others climbed to the housetops; some arrayed themselves in their best clothes, but it was all to no avail; Christ did not appear in the clouds and the day passed."

The movement as a whole then collapsed; many passed from complete faith to utter scepticism; others returned to their own churches, where the Millennial movement has been kept

alive to the present day; still others formed themselves into Adventist bodies which still exist.

Some of us will not forget that after the World War a group of eminent Bible students of the Millennial school addressed a communication to Lloyd-George, then British Prime Minister, insisting that England need not be concerned about the political and economic problems of the post-war period for all signs indicated that Christ would soon return to establish the Millennium. The passing years have indicated more and more the need of solving the post-war problems, but Christ has not come yet.

All through the Church's history some of its members have attempted to do the very thing which Jesus forbade them to do, and always the times or the seasons have fallen within their own generation. No doubt these enthusiasts have rendered the Church some service. They have emphasized the fact that Christ will come again. It is dangerous, however, to insist on His imminent return. Millennialists almost always develop a one-sided view of the program of the Church. Perhaps Jesus had this in mind when He said: "It is not for you to know times or seasons, which the Father hath set within His own authority."

"BUT YE SHALL RECEIVE POWER WHEN THE HOLY SPIRIT IS COME UPON YOU."

"Ye shall receive power." These disciples had been with Jesus during the days of His flesh. They had walked with Him and talked with Him; they had heard the words which He spoke and seen the deeds which He performed; they had stood at the cross; they had been witnesses of the resurrection. They knew that God was their Father and that Jesus Christ was their Lord and Saviour. They loved Him passionately and were willing to accept His will for their lives.

But there was something that they lacked. It was not money, though money would have helped; it was not organization, though organization would be needed; it was not a fully developed theology, though in the end the simple beliefs

of the early Church would have to be related to the science and philosophy of the age. These men lacked what we know that we ourselves lack, what at times we feel is the Church's greatest lack, our own Church's greatest lack, not money, not organization, not theology, but power.

Jesus said: "Ye shall receive power, when the Holy Spirit is come upon you." We cannot discuss now, as we ought to do, the nature and work of the Holy Spirit. But whatever else the presence of the Holy Spirit means, it does mean power, not physical power, not mental power, not political power, not economic power, but moral and spiritual power, we say. But moral and spiritual power for what?

To answer this question we need to read on through the Acts to discover if we can the power the Spirit brought. There was, for one thing, a new power of spiritual apprehension. "After Pentecost these men became mysteriously and marvelously aware of the presence of God. They were not distinguished by this gift in the early days before the Spirit was given. . . . But when we turn to the Acts we find that they could not get away from the sense of God's presence. Wherever they went, whichever kind of road it was through which they were walking, troubled and difficult, or smooth and leisurely, they felt their Lord was with them. Along with this sense of the divine presence we find an equally refined perception of their Lord's will. . . . Everywhere in the apostolic life there are communications between the Divine and the human. Sentences like these abound everywhere: The angel of the Lord said unto me. And the Spirit of the Lord said unto Philip, Go. And the Lord said unto Ananias. There is everywhere this suggestion of an intimate knowledge of God's will. These men had keen senses by which they could hear voices, mystic, mysterious, spiritual voices." They had become sensitized to the divine will.

There was also a marvelously new power of moral and spiritual achievement. "In the early days they were timorous, they were pliable, they were unfaithful, and in the supreme crisis they deserted their Master. They were like reeds shaken

by the wind. After the Spirit, they became steady, positive, effective." There was a limit, of course, to their physical strength, but there were inner sources of energy that ever renewed themselves, there was a will that could not be discouraged, an optimism that never failed. "I can do all things," said Paul, "in him that strengtheneth me." When opposition began, and threatenings were hurtling through the air, and imprisonment and death came near, we find no despairing, no disheartening, but radiant optimism, unquenchable hope, joy even in tribulation. There was a power not only to do and to endure, but also a power to live like Jesus. We read in Acts 4:13 that their enemies "took knowledge of them that they had been with Jesus." There it was the disciples' boldness that reminded men of their Lord. But there was more than that. Paul tells the Galatians (5:22) that "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self control." This was not merely an ideal which Paul wished to set before the Christians. It was an actual description of the lives of those Christians who had surrendered themselves to the Spirit. He gave them power to live like Jesus.

The promise which Jesus made to the first disciples is the same promise which He gives to us. He does not promise us physical power, He does not promise us mental power, He does promise us power of the Holy Spirit, power to apprehend—God, power to achieve—God's will.

After all, this is our greatest need, just as it was the disciples' need: not money, though the Kingdom lags for money and at times our hearts almost break because there are open doors which we cannot enter; not organization, though we must have machinery through which we can cooperate with our fellowmen; not orthodoxy, though the Church must continue to be the pillar and ground of the truth; or an improved theology, though we need constantly to interpret our theology in terms of the modern day; but power to apprehend God,—that we may be conscious of His presence as we go into the study, and into the pulpit, and into the sick room, and about the or-

dinary business of the day,—that we may know His will for our lives and for the Church and for the world; and then power to achieve God's will for our lives, that we may speak effectively for Him, that we may speak courageously, in face of all that would keep us silent, that we may endure the disappointments and trials of life, that we may do the work which He has given us to do, that we may live like Jesus till men take knowledge of us that we too have been with Him.

Jesus said: "Ye shall receive power when the Holy Spirit is come upon you: and

"YE SHALL BE MY WITNESSES."

This is the fundamental task of the Church, to witness for Christ. It is a task which is never completed and to which each generation must dedicate itself anew. We are glad that the coming year has been set aside as a year of evangelism and that during the year our Church will put special emphasis upon this primary duty.

For this very reason, however, we need to consider what we expect to accomplish by our witness for Jesus, or rather what Jesus expects us to accomplish. He tells us more fully in Matthew 28:19-20. We recall that this was an earlier deliverance of the same commission and one which the disciples might be expected to remember as Jesus spoke the words recorded for us in Acts 1:8. It was the most formal utterance of the Great Commission, given, according to Jesus' own appointment, in Galilee, not to the Twelve only, but probably to the Five Hundred as well. Jesus charged His disciples on this occasion to make disciples of all the nations. To this end they were to baptize men into the name of the Father and of the Son and of the Holy Spirit and to teach them to observe all things whatsoever He had commanded them.

According to these words the first aim of our witness is to baptize men into the name of the Father and of the Son and of the Holy Spirit, not merely to baptize them with water, but to baptize them into living relationships with the triune God. We must bring men to trust God as their Father, to ac-

cept Jesus as their Lord and Saviour, to open their lives to the Holy Spirit. This is the task to which we shall give ourselves the coming year. The supreme aim of an evangelistic campaign is to lead men to surrender their lives to God in all the fullness of His manifestation to us, to baptize them into the name, the living fellowship, of the Father, the Son and the Holy Spirit. This is the first step of the Christian life, and because it is the first step it is the most important step. Any program of the Church that does not build itself upon this fundamental truth is doomed to failure. The gospel begins by touching the lives of individual men and women, bringing them into vital contact with God. But however important, this is only the first object of our witness.

Jesus says we must also teach men to observe all the things He has commanded us. Of course we realize that this is true. The Church has always put great emphasis on religious education. Today in our homes, our Sunday Schools and in our pulpits we try to teach our people the fundamental truths of our religion. And this is a tremendously important task, plainly involved in the phrase just considered. We cannot baptize men into the name of Father, Son and Holy Spirit unless they know who the Father is and how He has revealed Himself to men; unless they know who Jesus is and something at least of what he did for them on Calvary; unless they know who the Holy Spirit is and what He now does for those who believe in Christ. And yet this is not what Jesus is speaking of here. He does not say that we are to teach children, or teach men to know the catechism, or to know the Bible, or to know the fundamentals of the faith. He says we are to teach them to observe, to do, all things whatsoever He has commanded us.

Of course we realize that this is true. We teach our Sunday School students and our church-going people to attend the services of the church, to contribute to its support, to remember the Sabbath Day to keep it holy, to perform other duties of the Christian life. All of this is necessary and important. But it does not exhaust the meaning of Jesus' words.

He says we are to teach them to observe *all things whatsoever* He has commanded us. And He has summarized all these things in two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

We must then teach men to love God with all their heart and soul and mind. May I say by way of parenthesis that if the Church is to teach men to love God with their minds it must not tie up faith in God with scientific dogmas of the past that have now been cast into the limbo and that make faith difficult or impossible for its children; it must allow its teachers and members some real freedom in interpreting the Bible and in modifying doctrinal statements that are not found in the Bible but which date from the fourth, or maybe the seventeenth, century.

We must also teach men to love their neighbors as themselves. If so, we must teach men to love their neighbors in the social life. And that means among other things that we must be concerned with the race question here in the South; we must seek more earnestly than we have done to fulfill our duty toward the Negro. And we must teach them to love their neighbors in the economic life. This means that the Church, our Church, must be concerned with the industrial questions here in the South, that it will not accept complacently an economic order which allows men, women and children to suffer dangerous privation when there is an abundance of goods for us all if only it were equitably distributed. And we must teach men to love their neighbors in the international life. This means that we must be concerned with questions of war and peace. Certainly the Church will not go into politics, but it cannot teach men to love their neighbors as themselves if it does not apply Christian teachings to the whole of life rather than to isolated sectors, if it is not concerned with

righteousness and justice in the social life as well as in the individual life.

The first object of our witness is to baptize men into the name of the Father and the Son and the Holy Spirit; the second object of our witness is to teach them to observe all things whatsoever Christ has commanded us; the ultimate object of our witness is to make disciples of all the nations (so the more accurate translation of the R. V.). We are not to gather out the elect merely. We are to make disciples for Jesus Christ. We are not to disciple individuals only, but nations as well, and not some nations, but all nations. We cannot be satisfied, then, till Japan and Russia as well as England and America are really seeking to mould their lives, their economic lives, their political lives, their international lives, on the teachings of Jesus Christ, till He has become the Lord of all men and the Lord of all life.

It follows that the individual gospel and the social gospel are both included in the Great Commission. The social gospel rests on the individual gospel; the individual gospel flowers out into the social gospel. Perhaps we should not speak of an individual gospel and a social gospel. There is only one gospel, but it has individual aspects and it has social aspects. What God has put together let not man put asunder.

"YE SHALL BE MY WITNESSES . . . IN JERUSALEM."

In one of his sermons D. L. Moody said: "I can imagine when Christ said to the little band around him, 'Go ye into all the world and preach the gospel,' Peter said, 'Lord, do you really mean that we are to go back to Jerusalem and preach the gospel to those men that murdered you?' 'Yes,' said Christ. 'Go hunt up that man that spat in my face; tell him he may have a seat in my kingdom yet. Yes, Peter, go find that man that made that cruel crown of thorns and placed it on my brow, and tell him I will have a crown ready for him when he comes into my kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into my brow, and tell him I will put a scepter in his hand and he shall rule over the na-

tions of the earth if he will accept salvation. Search for the man that drove the spear into my side, and tell him there is a nearer way to my heart than that. Tell him I forgive him freely, and that he can be saved if he will accept salvation as a gift.'"

The conversation is imaginary, but probably close to the facts. At any rate it reminds us that Jerusalem was not the easiest place to begin. For one thing these disciples came from Galilee, and it was there that Jesus had always found the readiest response. Jerusalem was the place where He faced the greatest opposition. And it was in Jerusalem that He had just been crucified.

Jerusalem was not the easiest place to begin, but it was the most strategic place. The gospel which these men were about to proclaim rested on the resurrection. If that could be disproved the Good News would collapse like a bubble. If the disciples had begun in Galilee, at their homes, the enemies of the gospel could easily say the story was a fabrication. But these men preached the gospel first of all in Jerusalem, where Christ had been crucified, where the whole enterprise would have collapsed if the body of Jesus had been produced. Because they preached first in Jerusalem, the gospel rests on a historical foundation that cannot be shaken.

We carry out the principle involved in this command today when we carry the gospel into the strategic places of our own land. Churches in the open country, home mission churches, are the churches which feed and keep alive the churches in the city. Jesus says, Ye shall be my witnesses in the country, in the mountains, in hard fields that sap a man's strength, and doom him, it may be, to ecclesiastical oblivion. More and more the cities come to dominate the life of America. And statistics show that in the cities the Church is gradually losing ground. Jesus says, Ye shall be my witnesses in the cities, not only feeding the flock that has been gathered, but reaching out for the unchurched. The leaders of America are being prepared in our colleges and universities. We have concentrated our attention on denominational

colleges and have left almost uncared for the much larger number of Presbyterian youth that attend our state institutions. Jesus says, Ye shall be my witnesses, in state universities as well as denominational schools. Newspapers, magazines and books are filled with articles that are antagonistic to the Christian faith and opposed to Christian morals. The men who mould and shape the thought of America are increasingly indifferent or hostile to Christianity. Jesus says, Ye shall be my witnesses before the intelligentsia. Stop threshing over old straw, meet the problems of today, courageously and unafraid. Witness for me in the strategic fields of American thought and life.

"AND IN ALL JUDAEA AND SAMARIA."

The A. V. reads: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria. . . ." The R. V. following the Greek brackets Judaea and Samaria together: "and in all Judaea and Samaria." It seems to me that this is a fact of great significance, an interpretation which is born out by the great story that follows in the Book of the Acts. Jews and Samaritans had common blood in their veins. They worshipped the same God and owned in part the same Bible. But the feud between them had grown increasingly bitter. In Jesus' time Samaritans hated the Jews and Jews had no dealing with the Samaritans. On Jesus' last trip to Jerusalem the Samaritan villages refused to receive Him. James and John wished Him to call down fire from heaven. And now Jesus says: Ye shall be my witnesses . . . in all Judaea and Samaria. I think He meant to say: Before you can carry the gospel unto the uttermost parts of the earth, to Greeks and to Romans and to the barbarians of the north, you must heal the breach here at home, Jews and Samaritans must become one in me.

Applying this same principle, I think if Jesus were here on earth He would tell us very frankly that we cannot hope to win the world for Him until we close our ranks and demonstrate to the world our real brotherhood in Him. This does

not necessarily mean organic union of all Christian bodies, though personally I believe it does mean the organic union of some Christian bodies. It certainly does mean that Presbyterians, Baptists, Methodists shall demonstrate to the world in some real fashion that they are Christians first and Presbyterians, Methodists, and Baptists second; that they shall seek first the Kingdom of God and His righteousness, and not denominational advantages, and particularly when they conflict with the interests of the Kingdom. And it means that the Christian churches must find some real means of demonstrating the brotherhood of man in Jesus Christ, that the world shall realize that in spite of all our differences there is neither Presbyterian nor Methodist nor Baptist, neither German nor Japanese nor American, neither white nor black nor brown, neither rich nor poor, neither capitalist nor employee, but that Christ is all and in all. The gospel cannot progress as it should when men who own the same God do not at least seek to live like brothers. As Jesus said: By this shall all men know that ye are my disciples if ye have love one to another.

“AND UNTO THE UTTERMOST PARTS OF THE EARTH.”

The principle of course is plain. The gospel is to be preached in ever widening circles until finally the whole earth is won for Christ.

The Book of Acts describes the beginning of this mission. It tells us how the early disciples bore their witness for Jesus in Jerusalem, in Judaea and Samaria and then in the great centers of civilization.

History describes the continuation of this mission. After three hundred years the Roman Empire was won, officially, for Christ. In the next century the gospel was carried to the Germanic nations pressing on the borders of the Empire. When the Roman Empire in the West crumbled before their advance the Church was spared to continue its civilizing mission through the Dark Ages. In the fifth century Ireland was won for Christianity; in the sixth, Scotland; in the seventh, England. In the next century the Germanic tribes who still remained

outside the old boundaries of the Roman Empire were persuaded by daring missionaries or compelled by the sword to bow to the Cross. In the ninth century large territories in the Balkans were won; in the tenth century, the Scandinavian countries and Russia; in the eleventh century, Poland and Hungary, Greenland and Iceland; in the twelfth century, Pomerania; in the thirteenth, Finland, Lapland and the last bits of Prussia.

Europe at last gave nominal allegiance to the Cross. Further progress toward the East was prevented by the Turks, and for a while the missionary vision was lost. The revolutionary discoveries of Diaz, Columbus, Vasco da Gama and others stimulated renewed efforts on the parts of the Roman Catholics. The gospel, albeit in perverted form, was carried westward to the Americas and eastward to India, China and Japan. In 1792 William Carey, a Baptist shoemaker, aroused his own church in England to form a Society for Propagating the Gospel among the Heathen. In the next generation every Protestant Church in the British Isles, on the continent of Europe and in the United States of America girded itself for active missionary propaganda. Gradually the new movement gained momentum. In 1900 there were 15,000 missionaries on foreign soil and 1,750,000 converts in mission lands. But the most rapid gains were still to come. In 1925 there were 30,000 missionaries working under the Cross and 3,500,000 converts.

Then came the turning point. Missionaries began to be withdrawn. Money began to dwindle. It is not at all surprising, it should not discourage us, that such results should follow in the wake of a world-wide depression. But there is much significance in the fact that the decline began before the depression appeared. Evidence accumulates that the modern missionary movement has reached a crisis. Today we stand at the cross-roads. When the depression lifts it will become apparent which road we shall take,—whether Protestantism as a whole will go forward or backward or whether it will press toward the same goal along other paths. Personally I have

faith in the future. The Church has put its hand to the plow. It will never turn back.

It may be that our Church and the other Churches will work on reduced budgets that will destroy precious work, and bring us agony of soul, this year, and next year, and for many years to come. It may be that the inflated prosperity of the Coolidge era will never return. But Jesus said nothing about budgets, He said nothing about money. He said: "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost parts of the earth." To the continuation of that task we dedicate ourselves anew as we gather about the table of our Lord and as we open the one hundred and forty-fifth annual session of the Synod of Virginia.

EVANGELISM AND SOCIAL WELFARE AT THE SYNOD OF VIRGINIA.

BY THE REV. J. J. MURRAY, D. D.,
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At the 1932 meeting of the Synod of Virginia there were signs of an enlarged interest in the advancement of the Kingdom of God, not so much as it concerns ecclesiastical organizations and institutions but as it touches the universal needs of mankind.

THE MODERATOR'S SERMON.

The tone of the meeting was set by the sermon of the retiring moderator, Dr. Ernest Trice Thompson. With an earnest blending of evangelistic fervor and social passion he appealed for larger vision on the part of the Church, for a more determined effort to win our own land and the world for Christ