

The League of Evangelical Students

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Philadelphia — Pennsylvania

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The League of Evangelical Students is an inter-denominational and international student movement for the defense and propagation of the Gospel in the modern student-world. The League welcomes correspondence with individuals or groups contemplating affiliation.

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The EVANGELICAL STUDENT

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REV. CALVIN KNOX CUMMINGS, *Editor*

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EDITORIAL

DR. J. GRESHAM MACHEN AND THE LEAGUE OF EVANGELICAL STUDENTS

On January 1, 1937, God called from our midst and unto Himself the Rev. J. Gresham Machen, D.D., Litt.D., Professor of New Testament at Westminster Theological Seminary and a Trustee of the League of Evangelical Students. In the passing of Dr. Machen the whole Christian world has sustained an irreparable loss. Nowhere will the loss of this great leader and friend be felt more keenly than in the student-world. It was in the student-world that Dr. Machen's heart lay; it was there that he gave his life in utter abandonment to the cause of Christ. Dr. Machen loved students. This is seen with particular clearness in Dr. Machen's devotion to the League of Evangelical Students. From its very inception the League of Evangelical Students was close to his heart. To the very end he remained one of the *League's* most helpful and faithful friends.

Twelve years ago some students of the old Princeton Seminary returned from a meeting of a students' association now popularly known as The Interseminary Movement. At this meeting of theological students a spiritual state was disclosed which resulted in the open denial of Jesus Christ as God's only begotten Son and man's only Saviour. The Deity of Jesus and John 3:16 were rejected as a doctrinal basis of that association. It was even declared by one of the students that "Buddha could save us as well as Christ." There were Christian leaders then as there are now who counseled these students to stay within this blasphemous movement and to try to "leaven the loaf"—as if by staying in a movement that denied our Lord we could ever raise a testimony to our Lord. In loyalty to Christ these students and many others formed a separate movement on an evangelical basis and named it The League of Evangelical Students. Several of the Professors of this seminary bitterly opposed the *League*. One Professor even refused to permit the use of student body stationery bearing his name for purposes of furthering this League of Evangelical Students. What did Dr. Machen do at a time like this? Though to befriend these loyal students meant enmity in high places, Dr. Machen stood openly with these students. Their reproach he made his reproach. Under the hostility of personal attack which became cruel and bitter he did not for one moment forsake these students who were standing for the Lord Jesus Christ. He befriended them; he encouraged them; he counseled them; he defended them in high places. He loved them.

Throughout the twelve years of the *League's* existence Dr. Machen continued one of its most faithful and interested friends. Exceedingly busy man that he was, he was always willing and anxious to minister to the needs of students. When he was needed as a speaker at *League* Conventions he would give liberally of his time and means to make that possible. Pressed with the duties of a teacher and a church leader, he would travel hundreds of miles to speak to a humble

group of students. To those in doubt and in need of Christian edification he generously offered his monumental books. Never was an inquiring student neglected. One of the last acts of Dr. Machen in connection with the *League* was a lengthy correspondence with a Christian student attending a pagan university. This correspondence culminated in his sending to the student a copy of each of the books he had written. This is but one of a countless number of such incidents. Only the students who have been touched by the warmth of his spirit and the depth of his mind can begin to appreciate just what Dr. Machen's friendship among students meant.

Dr. Machen is no longer with the League of Evangelical Students. But let it not be thought for a moment that Dr. Machen's death is a blow of defeat. Quite the contrary, there has already been manifest among the students and the Trustees of the *League* a spirit of renewed zeal for the cause. Each one of us, by the grace of God, must assume an added responsibility. Relying on the strength of our omnipotent God, we believe the future of the League will be far more glorious than its not inglorious past. The Lord God of J. Gresham Machen is with us yet.

GLORIOUS EXCLUSIVENESS

The League's testimony grew out of a deep rooted conviction that Christianity and Modernism are mutually exclusive. The very first sentence of the Prologue of the League's Constitution states as the basic reason for the formation of the League of Evangelical Students—"Inasmuch as mutually exclusive conceptions of the nature of the Christian religion exist in the world today . . ." Against the dubious gray of modern religious inclusivism and indifferentism such exclusiveness is indeed glorious. It is Christianity.

During recent months we have been refreshed and encouraged by the actions of numerous students in the League who, when they were confronted with a choice between compromising their Christian testimony and witnessing to the exclusiveness of Christianity, chose the latter. One group made a clean cut break with a religious organization on the campus which tried to unite modernists, evangelicals, and Roman Catholics in one common religious cause. Another group refused to avail themselves of a very desirable auditorium for holding a regional conference because to have accepted would have required an understanding that they would not have speakers who would mention the great "controversy" between modernism and Christianity. Still another group has quietly changed its commodious place of meeting because to have retained the privilege of using the room they would have been expected to welcome only those speakers who had not fought on the evangelical side in the controversy that is raging throughout Christendom between Christianity and modernism. Christians, this is glorious exclusivism. Thank God for students who are clear minded enough to see that Christianity and modernism are two antithetically different religions. Thank God for Christians who are willing to stand for the utter exclusiveness of the Christian religion. Only thus can historic Christianity be preserved in the land. Inevitably a so-called inclusive testimony will mean the exclusion of Christianity.

THE STUDENT VOLUNTEER MOVEMENT UNMASKED

For many years the Student Volunteer Movement was a truly evangelical movement. Christians can well rejoice in the remarkable way this movement has been used in former years to enlist students in the proclamation of the Gospel in darkened lands. No worthier watchword could have been selected by this movement than that which so conspicuously characterized its early conventions—"The Evangelization of the World in This Generation."

To some the Student Volunteer Movement still gives the appearance of being evangelical. The statement of purpose of the World's Student Christian Federation which has been adopted by the Volunteer Movement is quite orthodox, we are told. The grand array of ecclesiastical leaders some of whom have a reputation for orthodoxy has satisfied others. The orthodoxy of either the statement of purpose or of these reputedly evangelical leaders is in our judgment at least questionable, but we would grant for our present purpose the possibility of this degree of orthodoxy in the Student Volunteer Movement. But it is our contention that even then, behind the whole scene stalks the ominous figure of modernism in one form or another. Quietly and relentlessly hostile forces have been at work within the Volunteer Movement. Five years ago one so favorable to the movement as the editor of "The Missionary Review of the World remarked concerning the 1932 "Volunteer" convention—that "The watchword of the movement—'The Evangelization of the World in This Generation' was conspicuous by its absence".¹ Far more condemnatory than this serious omission is the fact that now there has been substituted for "evangelization" its very opposite—a program of modernism. However evangelical a few of the local groups in the movement may be, it is becoming increasingly clear that the whole thrust of the Student Volunteer Movement is toward a modernization of missions. Some recent developments make this abundantly plain.

THE STUDENT CHRISTIAN MOVEMENT

In the most recent pamphlet on the Student Volunteer Movement it is stated that "the Volunteer Movement seeks to cooperate with and have its work done as much as possible by the general student Christian agencies. It is the missionary committee of the United Student Christian Movement in this country".² What sort of an organization is this Student Christian Movement with which the Volunteer Movement is so closely affiliated? In the official statement of the Student Christian Movement of the Middle Atlantic Region there is nothing to which an orthodox unitarian could not subscribe.³ On the list of speakers recommended by the Student Christian Movement of the Middle Atlantic Region are the names of seventeen persons listed in Elizabeth Dilling's "The Red Network" as "having contributed in some measure to one or more phases of the Red movement in the United States." Included in this list are such prominent radical figures as Kirby Page, Sherwood Eddy, Edmund B. Chaffee, Norman Thomas, Rabbi Israel, and Reinhold Niebuhr.⁴

¹ *The Missionary Review of the World*, Vol. LV, No. 2, p. 67.

² *A Movement with a History Faces a New Day*, p. 3.

³ *The Student Christian Movement in the Middle Atlantic Region*, p. 6.

⁴ *Ibid.*, pp. 12-15.

JAMES M. SPEERS—TREASURER

Mr. James M. Speers is now the Treasurer of the Student Volunteer Movement. What kind of missions does Mr. Speers believe in? Hear him. "I am proud of being a part of as fine an enterprise as I consider this Laymen's Foreign Missions Inquiry to be"⁵ (out of which Rethinking Missions grew). Speaking of Rethinking Missions he has said "While I was not troubled by its theology, I was tremendously impressed by its Christianity."⁶ He has elsewhere stated: "Our earnest hope is that the Report (Rethinking Missions) will become more and more effective as the inevitability of its major recommendations is recognized by an enlightened Christian public. The Committee perceives clearly the rising tide of interest in the new view-point on missions and is profoundly grateful for the part the report has played in arousing such interest"⁷ This "Rethinking Missions" which Mr. Speers commends so highly aims to revolutionize the missionary enterprise by substituting society building enterprises for the Gospel of the grace of God.

JOHN A. MACKAY—CHAIRMAN, GENERAL COMMITTEE

To Dr. John A. Mackay, newly-elected President of Princeton Seminary seems to have been given the role of leadership in this revolutionized Student Volunteer Movement. No doubt some will hail this as convincing evidence that the movement is evangelical. But Dr. Mackay is a Barthian in his theology.⁸ Barth's view of Scripture is that it is "A human document like any other, it can lay no a priori dogmatic claim to special attention or consideration."⁹ Dr. Mackay has been connected with the Board of Foreign Missions of the Presbyterian Church in the U. S. A. which has become notorious for its lack of fidelity to the Gospel. Dr. Mackay hailed the recent National Preaching Mission as expressing "the essential unity of the Christian Church in her Lord"¹⁰ and as having prepared the way for a great spiritual movement. At the heart of the National Preaching Mission was a desire for church union by means of doctrinal indifference. Dr. Stanley Jones, perhaps the leading spokesman of this preaching mission said: "We have tried to transcend the controversy between Fundamentalists and Modernists. We have had both conservative and radical in our group . . ."¹¹ These facts certainly give no basis for any hope of return to historic redemptive Christianity as set forth in the written Word of God.

CONVENTION SPEAKERS, FAY CAMPBELL, AND "THE INTERCOLLEGIAN AND FAR HORIZONS"

Space does not permit an exhaustive citation of evidence of modernism in the Volunteer Movement; so we shall have to conclude with a few brief and scattered evidences. At the Twelfth Quadrennial Convention of the Student Volunteer Movement the following men, notorious for their liberalism spoke: Reinhold Nie-

⁵ *The Missionary Review of the World*, May 1933, p. 262.

⁶ *Ibid.*, p. 260.

⁷ *The Presbyterian*, February 1, 1934.

⁸ *Journal of Religion*, January, 1937, pp. 5f.

⁹ *The Word of God and the Word of Man*, p. 60.

¹⁰ *The Presbyterian Banner*, January 7, 1937.

¹¹ *Ibid.*

buhr, Henry P. VanDusen, and Daniel J. Fleming. All of these gentlemen are Professors at Union Theological Seminary, New York.

Mr. E. Fay Campbell is now the Chairman of the Administrative Committee of the Volunteer Movement. Who is this man who occupies this position of power in the movement? Mr. Campbell is General Secretary of the Yale University Christian Association and is on the Editing Committee of *The Intercollegian* and *Far Horizons*—the official organ of the Student Volunteer Movement. Christians will certainly gain little comfort as to Mr. Campbell's orthodoxy if these affiliations are representative of his theology and interests. One will search in vain for anything that savours of evangelical Christianity in this magazine which is their only organ. One could appeal to practically every page of this magazine as evidence that the Student Volunteer Movement has left her first love and has become wedded to another—the social gospel of modernism.

From this it should be clear that Christian students who in ignorance or compromise continue their affiliation with the Student Volunteer Movement are thereby encouraging and participating in the propagation of a missionary program that is hostile to the Christian Gospel. May God raise up students who will array themselves in solemn protest against this prostitution of foreign missions. Christian students will find in the League of Evangelical Students a truly evangelical and truly missionary enterprise which, however humbly, endeavors to propagate the Gospel of God's grace and that Gospel alone.

WE WANT TO DOUBLE OUR MAILING LIST

How You Can Help Us Do This:

1. Send, on the enclosed pink slip, the names of your real Christian friends to whom we can profitably send a sample copy of *The Evangelical Student*.
2. Subscribe to *The Evangelical Student* for one of your friends by sending us one dollar.

Thank You

THE SEPARATENESS OF THE CHURCH

J. GRESHAM MACHEN, D.D., LITT.D.

This message in its essence was the last message delivered by Dr. Machen to an audience of the League of Evangelical Students.

Matt. V. 13: Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothng, but to be cast out, and to be trodden under foot of men.

In these words our Lord established at the very beginning the distinctness and separateness of the Church. If the sharp distinction is ever broken down between the Church and the world, then the power of the Church is gone. The Church then becomes like salt that has lost its savor, and is fit only to be cast out and to be trodden under foot of men.

It is a great principle, and there never has been a time in all the centuries of Christian history when it has not had to be taken to heart. The really serious attack upon Christianity has not been the attack carried on by fire and sword, by the threat of bonds or death, but it has been the more subtle attack that has been masked by friendly words; it has been not the attack from without but the attack from within. The enemy has done his deadliest work when he has come with words of love and compromise and peace. And how persistent the attack has been! Never in the centuries of the Church's life has it been altogether relaxed; always there has been the deadly chemical process, by which, if it had been unchecked, the precious salt would have been merged with the insipidity of the world, and would have been thenceforth good for nothing but to be cast out and to be trodden under foot of men.

The process began at the very beginning, in the days when our Lord still walked the Galilean hills. There were many in those days who heard Him gladly: He enjoyed at first the favor of the people. But in that favor He saw a deadly peril; He would have nothing of a half-discipleship that meant the merging of the company of His disciples with the world. How ruthlessly He checked a sentimental enthusiasm! "Let the dead bury their dead," He told the enthusiast who came eagerly to Him but was not willing at once to forsake all. "One thing thou lackest," He said to the rich young ruler, and the young man went sorrowful away. Truly Jesus did not make it easy to be a follower of Him. "He that is not with me," He said, "is against me." "If any man come to me, and hate not his father, and mother, and wife and children . . ., he cannot be my disciple." How serious a thing it was in those days to stand for Christ!

And it was a serious thing not only in the sphere of conduct but also in the sphere of thought. There could be no greater mistake than to suppose that a man in those days could think as he liked and still be a follower of Jesus. On the contrary the offense lay just as much in the sphere of doctrine as in the sphere of life. There were "hard sayings," then as now, to be accepted by the disciples of Jesus, as well as hard commands. "I am the bread which came down from heaven," said Jesus. It was indeed a hard saying. No wonder the Jews murmured at Him. "Is not this Jesus," they said, "the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven." "How can this man give us his flesh to eat?" Jesus did not make the thing easy for these murmurers. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood,

ye have no life in you." At that many even of His disciples were offended. "This is a hard saying," they said; "who can hear it?" And so they left Him. "From that time many of his disciples went back and walked no more with him." Many of them went back—but not all. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." Thus was the precious salt preserved.

Then came the gathering clouds, and finally the Cross. In the hour of His agony they all left Him and fled; apparently the movement that He had initiated was hopelessly dead. But such was not the will of God. The disciples were sifted, but there was still something left. Peter was forgiven; the disciples saw the risen Lord; the salt was still preserved.

One hundred and twenty persons were gathered in Jerusalem. It was not a large company; but salt, if it truly have its savor, can permeate the whole lump. The Spirit came in accordance with our Lord's promise, and Peter preached the first sermon in the Christian Church. It was hardly a concessive sermon. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." How unkind Peter was! But by that merciful unkindness they were pricked in their hearts, and three thousand souls were saved.

So there stood the first Christian Church in the midst of a hostile world. At first sight it might have seemed to be a mere Jewish sect; the disciples continued to attend the temple services and to lead the life of Jews. But in reality that little company was as separate as if it had been shut off by desert wastes or the wide reaches of the sea; an invisible barrier, to be crossed only by the wonder of the new birth, separated the disciples of Jesus from the surrounding world. "Of the rest," we are told, "durst no man join himself to them." "And fear came upon every soul." So it will always be. When the disciples of Jesus are really faithful to their Lord, they inspire fear; even when Christians are despised and persecuted and harried, they have sometimes made their persecutors secretly afraid. It is not so, indeed, when there is compromise in the Christian camp; it is not so when those who minister in the name of Christ have—as was said in praise some time ago in my hearing of a group of ministers in our day—it is not so when those who minister in the name of Christ "have their ears to the ground." But it will be so whenever Christians have their ears, not to the ground, but open only to the voice of God, and when they say simply, in the face of opposition or flattery, as Peter said, "We must obey God rather than men."

But after those persecutions, there came in the early Church a time of peace—deadly, menacing, deceptive peace, a peace more dangerous by far than the bitterest war. Many of the sect of the Pharisees came into the Church—false brethren privily brought in. They were not true Christians, because they trusted in their own works for salvation, and no man can be a Christian who does that. They were not even true adherents of the Old Covenant; for the Old Covenant, despite the Law, was a preparation for the Saviour's coming, and the Law was a school-master unto Christ. Yet they were Christians in name, and they tried to dominate the councils of the Church. It was a serious menace; for a moment it looked as though even Peter, true apostle though he was at heart, were being deceived. His principles were right, but by his actions his principles, at Antioch, for one fatal moment, were belied. But it was not God's will that the Church should perish; and the man of the hour was there. There was one man who would not consider consequences where a great principle was at stake, who put all

personal considerations resolutely aside, and refused to become unfaithful to Christ through any fear of "splitting the Church." "When I saw that they walked not uprightly," said Paul, "according to the truth of the gospel, I said unto Peter before them all . . ." Thus was the precious salt preserved.

But from another side also the Church was menaced by the blandishments of the world; it was menaced not only by a false Judaism, which really meant opposition of man's self-righteousness to the mysterious grace of God, but also by the all-embracing paganism of that day. When the Pauline churches were planted in the cities of the Graeco-Roman world, the battle was not ended but only begun. Would the little spark of new life be kept alive? Certainly it might have seemed to be unlikely in the extreme. The converts were for the most part not men of independent position, but slaves and humble tradesmen; they were bound by a thousand ties to the paganism of their day. How could they possibly avoid being drawn away by the current of the time? The danger certainly was great; and when Paul left an infant church like that at Thessalonica his heart was full of dread.

But God was faithful to His promise, and the first word that came from that infant church was good. The wonder had actually been accomplished; the converts were standing firm; they were in the world but not of the world; their distinctness was kept. In the midst of pagan impurity they were living true Christian lives. But why were they living true Christian lives? That is the really important question. And the answer is plain. They were living Christian lives because they were devoted to Christian truth. "Ye turned to God," says Paul, "from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." That was the secret of their Christian lives; their Christian lives were founded upon Christian doctrine—upon theism ("the living and true God"), upon Christology ("his Son . . . whom he raised from the dead"), and upon soteriology ("which delivered us from the wrath to come"). They kept the message intact, and hence they lived the life. So it will always be. Lives apparently and superficially Christian can perhaps sometimes be lived by force of habit, without being based upon Christian truth; but that will never do when Christian living, as in pagan Thessalonica, goes against the grain. But in the case of the Thessalonian converts the message was kept intact, and with it the Christian life. Thus again was the precious salt preserved.

The same conflict is observed in more detail in the case of Corinth. What a city Corinth was to be sure, and how unlikely a place for a Christian church! The address of Paul's first Epistle is, as Bengel says, a mighty paradox, "To the Church of God which is at Corinth"—that was a paradox indeed. And in the First Epistle to the Corinthians we have attested in all its fullness the attempt of paganism, not to combat the Church by a frontal attack, but to conquer it by the far deadlier method of merging it gradually and peacefully with the life of the world. Those Corinthian Christians were connected by many ties with the pagan life of their great city. What should they do about clubs and societies; what should they do about invitations to dinners where meat that had been offered to idols was set before the guests? What should they do about marriage and the like? These were practical questions, but they involved the great principle of the distinctness and exclusiveness of the Church. Certainly the danger was very great; the converts were in great danger, from the human point of view, of sinking back into the corrupt life of the world.

But the conflict was not merely in the sphere of conduct. More fundamentally it was in the sphere of thought. Paganism in Corinth was far too astute to think that Christian life could be attacked when Christian doctrine remained. And so pagan practice was promoted by an appeal to pagan theory; the enemy engaged in an attempt to sublimate or explain away the fundamental things of the Christian faith. Somewhat after the manner of the Auburn "Affirmationists" in our day, paganism in the Corinthian Church sought to substitute the Greek notion of the immortality of the soul for the Christian doctrine of the resurrection. But God had His witness; the apostle Paul was not deceived; and in a great passage—the most important words, historically, perhaps, that have ever been penned—he reviewed the sheer factual basis of the Christian faith. "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." There is the foundation of the Christian edifice. Paganism was gnawing away—not yet directly, but by ultimate implication—at that foundation in Corinth, as it has been doing so in one way or another ever since, and particularly in the Presbyterian Church in the United States of America just at the present time. But Paul was there, and many of the five hundred witnesses were still alive. The gospel message was kept distinct, in the Pauline churches, from the wisdom of the world; the precious salt was still preserved.

Then, in the second century, there came another deadly conflict. It was again a conflict not with an enemy without, but with an enemy within. The Gnostics used the name of Christ; they tried to dominate the Church; they appealed to the Epistles of Paul. But despite their use of Christian language they were pagan through and through. Modern scholarship, on this point, has tended to confirm the judgment of the great orthodox writers of that day; Gnosticism was at bottom no mere variety of Christian belief, no mere heresy, but paganism masquerading in Christian dress. Many were deceived; the danger was very great. But it was not God's will that the Church should perish. Irenaeus was there, and Tertullian with his vehement defence. The Church was saved—not by those who cried "Peace, peace, when there is no peace," but by zealous contenders for the faith. Again, out of a great danger, the precious salt was preserved.

Time would fail us to speak of Athanasius and of Augustine and the rest, but they too were God's instruments in the preservation of the precious salt. Certainly the attack in those days was subtle enough almost to deceive the very elect. Grant the Semi-Arians their one letter in *homoiouiosios*, the smallest letter of the Greek alphabet, and Christ would have been degraded to the level of a creature, mythology would have been substituted for the living God, and the victory of paganism would have been complete. From the human point of view the life of the Church was hanging by a hair. But God was watching over His own; Athanasius stood against the world; and the precious salt was preserved.

Then came the Middle Ages. How long, and how dark, in some respects, was the time! It is hard to realize that eleven centuries elapsed between Augustine and Luther, yet such was the case. Never in the interval, indeed, was God altogether without His witnesses; the light still shone from the sacred page; but how dim, in that atmosphere, the light seemed to be! The gospel might have seemed to be buried forever. Yet in God's good time it came forth again with new power—the same gospel that Augustine and Paul had proclaimed. What stronger proof could there be that that gospel had come from God? Where in

the history of religion is there any parallel for such a revival, after such an interval, and with such a purity of faithfulness to what had formerly been believed? A gospel that survived the Middle Ages will probably, it may well be hoped, never perish from the earth, but will be the word of life unto the end of the world.

Yet in those early years of the sixteenth century how dark was the time! When Luther made his visit to Rome, what did he find—what did he find there in the centre of the Christian world? He found paganism blatant and triumphant and unshamed; he found the glories of ancient Greece come to life in the Italian renaissance, but with those glories the self-sufficiency and the rebellion against the God and the moral degradation of the natural man. Apparently paganism had at last won its age-long battle; apparently it had made a clean sweep over the people of God, apparently the Church had at last become quite indistinguishable from the world.

But in the midst of the general wreck one thing at least was preserved. Many things were lost, but one thing was still left—the medieval Church had never lost the Word of God. The Bible had indeed become a book with seven seals; it had been buried under a mass of misinterpretation never equalled perhaps until the absurdities indulged in by the Modernism of the present day—a mass of misinterpretation which seemed to hide it from the eyes of men. But at last an Augustinian monk penetrated beneath the mass of error, read the Scriptures with his own eyes; and the Reformation was born. Thus again was the precious salt preserved.

Then came Calvin and the great consistent system which he founded upon the Word of God. How glorious were even the by-products of that system of revealed truth; a great stream of liberty spread from Geneva throughout Europe and to America across the sea. But if the by-products were glorious, more glorious by far was the truth itself, and the life that it caused men to live. How sweet and beautiful a thing was the life of the Protestant Christian home, where the Bible was the sole guide and stay! Have we really devised a substitute for that life in these latter days? I think not, my friends. There was liberty there, and love, and peace with God.

But the Church after the Reformation was not to have any permanent rest, as indeed it is probably not to have rest at any time in this evil world. Still the conflict of the ages went on, and paganism prepared for an assault greater and more insidious perhaps than any that had gone before. At first there was a frontal attack—Voltaire and Rousseau and the Goddess Reason and the terrors of the French Revolution and all that. As will always be the case, such an attack was found to fail. But the enemy has now changed his method, and the attack is coming, not from without, but, in far more dangerous fashion, from within. During the past one hundred years the Protestant Churches of the world have gradually been becoming permeated by paganism in its most insidious form.

Sometimes paganism is blatant, as, for example, in a recent sermon in the First Presbyterian Church of New York, the burden of which was, "I Believe in Man." That was the very quintessence of the pagan spirit—confidence in human resources substituted for the Christian consciousness of sin. But what was there blatant is found in subtler forms in many places throughout the Church. The Bible, with a complete abandonment of all scientific historical method, and of all common sense, is made to say the exact opposite of what it

means; no Gnostic, no medieval monk with his fourfold sense of Scripture, ever produced more absurd Biblical interpretation than can be heard every Sunday in the pulpits of New York. Even prayer in many quarters is made a thinly disguised means of propaganda against the truth of the gospel; men pray that there may be peace, where peace means victory for the enemies of Christ. Thus gradually the Church is being permeated by the spirit of the world; it is becoming what the Auburn Affirmationists call an "inclusive" Church; it is becoming salt that has lost its savor and is henceforth good for nothing but to be cast out and to be trodden under foot of men.

At such a time, what should be done by those who love Christ? I think, my friends, that they should at least face the facts; I do not believe that they should bury their heads like ostriches in the sand; I do not think that they should soothe themselves with the minutes of the General Assembly or the reports of the Boards or the imposing rows of figures which the Church papers contain. Last week it was reported that the churches of America increased their membership by 690,000. Are you encouraged by these figures? I for my part am not encouraged a bit. I have indeed my own grounds for encouragement, especially those which are found in the great and precious promises of God. But these figures have no place among them. How many of these 690,000 names do you think are really written in the Lamb's book of life? A small proportion, I fear. Church membership today often means nothing more, as has well been said, than a vague admiration for the moral character of Jesus; the Church in countless communities is little more than a Rotary Club. One day, as I was walking through a neighboring city, I saw, not an altar with an inscription to an unknown god, but something that filled me with far more sorrow than that could have done. I saw a church with a large sign on it, which read somewhat like this: "Not a member? Come in and help us make this a better community." Truly we have wandered far from the day when entrance into the Church involved confession of faith in Christ as the Saviour from sin.

The truth is that in these days the ecclesiastical currency has been sadly debased. Church membership, church office, the ministry, no longer mean what they ought to mean. But what shall we do? I think, my friends, that, cost what it may, we ought at least to face the facts. It will be hard; it will seem impious to timid souls; many will be hurt. But in God's name let us get rid of shams and have reality at least. Let us stop soothing ourselves with columns of statistics, and face the spiritual facts; let us recall this paper currency and get back to a standard of gold.

When we do that, and when we come to God in prayer, with the real facts spread before Him, as Hezekiah spread before Him the letter of the enemy, there will be some things to cheer our hearts. God has not left Himself altogether without his witnesses. Humble they may often be, and despised by the wisdom of the world; but they are not perhaps altogether without the favor of God. In China, in Great Britain, and in America there have been some who have raised their voices bravely for their Saviour and Lord.

True, the forces of unbelief have not yet been checked, and none can say whether our own American Presbyterian Church, which we love so dearly, will be preserved. It may be that paganism will finally control, and that Christian men and women may have to withdraw from a church that has lost its distinctness from the world. Once in the course of history, at the beginning of the sixteenth century, that method of withdrawal was God's method of preserving

the precious salt. But it may be also that our Church in its corporate capacity, in its historic grandeur, may yet stand for Christ. God grant that it may be so! The future at any rate is in God's hand, and in some way or other—let us learn that much from history—the salt will be preserved.

What are you going to do, my brothers, in this great time of crisis? What a time it is to be sure! What a time of glorious opportunity! Will you stand with the world, will you shrink from controversy, will you witness for Christ only where witnessing costs nothing, will you pass through these stirring days without coming to any real decision? Or will you learn the lesson of Christian history; will you penetrate, by your study and your meditation, beneath the surface; will you recognize in that which prides itself on being modern an enemy that is as old as the hills; will you hope, and pray, not for a mere continuance of what now is, but for a rediscovery of the gospel that can make all things new; will you have recourse to the charter of Christian liberty in the Word of God? God grant that some of you may do that! God grant that some of you, even though you be not now decided, may come to say, as you go forth into the world: "It is hard in these days to be a Christian; the adversaries are strong; I am weak; but thy Word is true and thy Spirit will be with me; here am I, Lord, send me."

Do You Know any Christian Students Attending Colleges?

*Send Their Names and Addresses
to Headquarters*

It is through these contacts that we are able to
start new Christian testimonies.

EVOLUTION AND ITS DANGER*

W. BELL DAWSON, M.A., D.Sc., F.R.S.C.

Gold Medalist in Geology and Natural Science; Gold Medalist, Institution of Civil Engineers, London; Laureate of the Academy of Science, Paris; Honorary President of International Christian Crusade; Author of "The Bible Confirmed by Science."

The word Evolution is used with so many different meanings, that it is first necessary to say in what sense we are using it. Several distinct kinds of progress and development are all termed an evolution. But here we are discussing what is known as "organic evolution," from the time when life began in the world; which claims that one type of creature can change into a wholly different kind; as for example, a fish into a lizard or a bird.

(1) *The physical world.*—If there is any change of one kind of creature into another, this ought to accord with the behaviour of material things in physics and chemistry. For nature is one. But in that realm we find no gradual uplift of higher elements from lower ones. On the contrary, the only change of one substance into another that goes on naturally, is disintegration; or the breaking up of higher elements to form lower ones in the series. So, where the laws of nature are most simple and definite, there is no indication of Evolution.

(2) *The past.*—Of all the sciences, Geology affords the best field in which to trace the succession of living beings. We find there two outstanding features: First, in each type of life, there were in the past more highly developed forms, as well as greater variety, than in the world today. This is most clearly seen in the types or classes that have been longest in the world; such as the corals, shells and cuttlefish, crabs and lobsters, and very notably the reptiles. Secondly, a large number of creatures can be traced through long ages without any change whatever. These statements cannot be challenged; and they are true also of some organs of the body, such as the "multiple eye" of the crab or the house-fly, which shows no development from the earliest times. It was perfect from the first.

(3) *The present.*—If any type of creatures should show change during descent, it is those that have the most numerous generations. The one-celled organisms are in immense variety, classed broadly as bacteria; and they propagate from one to another, twice or three times in an hour. So there are as many generations in one year, as with sheep or cattle in 175 centuries. Among them all, the disease germs have been the most thoroughly studied. Yet, if there were any change from one species to another in 15,000 or 20,000 generations, a typhoid germ might turn into a malaria germ from one year to the next. The whole investigation of germ diseases would thus become futile, with no reliable basis.

(4) *The cause of change.*—If creatures change from a low type to a higher level, there must be some cause for this. It is all the more necessary to find the cause, when the chemical elements of which their bodies are made testify against spontaneous uplift. Darwin was well aware that unless some reason could be found, his theory of Evolution would fail. Yet the three causes or compelling impulses which he proposed, to explain upward progress, have proved inadequate,

* Reprinted through the courtesy of *The Calvin Forum*.

and are now discredited by outstanding evolutionists; and they do not know what other causes to suggest; nor can they agree upon them.

Such points as the above show how easy it is to teach Natural Science in the usual one-sided way; emphasizing all that may seem to favor Evolution, and over-looking what is so telling against it. But on the moral side, the matter is still more serious.

(5) *The moral side.*—If mankind has risen from the animal level, and his intelligence has developed through his own endeavor to cope with nature, what is the meaning of Sin? Evolution tells us that what is called sin is merely some inherited taint or animal propensity, without responsibility on our part; and which further development will overcome. No one is therefore to blame for such things; on the contrary, man deserves congratulation that he has progressed so far, and that the future is in his own hands. This is clearly the logical conclusion to which Evolution leads. The practical outcome of this doctrine that we are only “improved animals” is seen in the conduct of those who no longer recognize responsibility or regard sin as serious.

Yet even so modernist a leader as Harry E. Fosdick, urges us to recognize that sin is real. “Personal and social sin,” he declares, “is as terribly real as our fore-fathers said it was, no matter how we change their way of saying it. And it leads men and nations to damnation as they said it did, no matter how we change their way of picturing it.”

(6) *Christianity.*—The outstanding doctrine of Christianity is that man is responsible for his wrong-doing; that he needs to be forgiven and cleansed if he is ever to stand in the presence of a holy God; and that it is only through the Atonement made by Christ that this is possible. The central sacrament of the Christian Church testifies to the truth of this belief. But the evolutionary view of continuous development sets all this aside; because it makes any atonement for sin superfluous and unnecessary. If any of our Church leaders are unable to see this, it is at least plain to the Atheist, who stresses this outcome of Evolution as his most powerful argument against Christianity.

Who then can gainsay the right of strenuous objection to the instilling of evolutionary ideas into the minds of our young people of school age, when this can only turn them aside from belief in the Gospel? If Evolution must be taught, its place is amongst the philosophies in the advanced classes in the University. The student can then make his choice between accepting views which closely resemble the old pagan philosophies; or believing the revelation from God which the Scriptures give us, as the guiding star of his life.

NOTE.—For brevity, we have omitted quotations and references; but for the statements made, authorities could be quoted or examples given in confirmation.—W. B. D.



DO SCIENTISTS TODAY BELIEVE IN GOD?

CORNELIUS VAN TIL, TH.M., PH.D.

When we ask the question whether scientists to-day believe in God we really ask the question whether they believe in the God of the Scriptures. And when we ask whether scientists to-day believe in the God of the Scriptures we really ask the question whether science today believes in historic Christianity. We are not interested in asking whether, like the country mouse, the scientists believe in "some sort o' somethin'" that they may call God. Liberal clergymen like Edward H. Cotton have done that for us.¹ They have discovered that scientists almost invariably believe in some sort of God and have rejoiced in that fact. But this is not an intelligent procedure. The main question must always be what sort of God men believe in.

In seeking an answer to our question whether scientists today believe in the God of the Scriptures we are concerned only with those scientists who have openly expressed themselves on the subject. We shall not seek to analyze in detail the attitude of the "experts" who claim to make no religious profession of any sort. These "experts" do in reality, we believe, manifest a certain attitude to the God of the Scriptures.

The God of the Scriptures claims to be the creator and sustainer of the universe. Scripture teaching consistently tells us that whether we eat or drink or do *anything else* we are to do it all to the glory of God. The "expert" ignores this claim of God. He ought to make sure then that the God of the Scriptures does not exist. His "neutral" attitude is not really intelligible till he does this. The "expert" is like the man who goes hunting in the woods ignoring any possible signs of ownership that he might see. Such an hunter simply takes for granted that he can kill the game and take it home with him. He gives no thought to a possible game-warden.

We believe therefore that the attitude of the "expert" is uncritical and unscientific on this point. He takes for granted that the universe has sprung into existence somehow and that it just continues to exist somehow and that it is just going somewhere somehow. And in this very assumption he shows that he does not believe in God. Of course, there are scientists who in their hearts believe in God, but we are speaking of a consistent intellectual attitude. And a consistent intellectual attitude on the part of a scientist would seem to be that he would either recognize God and honor Him in all the work he does or seek to be sure that God does not exist in order to justify his neglect of God. And it is to the representatives of those who have expressed themselves openly on the question of the existence of God that we now turn.

If we ask Robert A. Millikan whether he as a scientist believes in God he will tell us that he most certainly does. In evidence of his belief he quotes a little poem:

"A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and saurian,
And caves where cave-men dwell.
Then a sense of law and beauty,

¹ *Has Science Discovered God?* 1931, Thomas Y. Crowell Co., N. Y.

And a face turned from the clod.
Some call it evolution
And others call it God."

To this little poem he adds the words: "That sort of sentiment is the gift of modern science to the world." (*Science and the New Civilization*, p. 15). For Millikan God and nature are completely interchangeable terms. (Op. Cit., p. 37, "a nature or a God, whichever term you prefer" and p. 95 "But nature or God, whichever term you prefer"; see also p. 185). The fullest statement that he gives of this conception of nature as identical with God is as follows: "The God of science is the spirit of rational order and of orderly development, *the integrating factor in the world of atoms and of ether and of ideas and of duties and of intelligence.*" To this he adds: "Materialism is surely not a sin of modern science." (Op. Cit., p. 83).

In short we see that according to Millikan science to-day justifies us in holding to some sort of idealism. Materialism and mechanism are dead, he says. But surely this sort of idealism is no essential approach to the Christian religion.

In proof of the contention that such an idealism is no essential approach to historic Christianity and the God of the Scriptures we can point to Millikan's own rejection of specifically Christian doctrines. For Millikan there are three ideas that have been most valuable to the human race. They are:

"The idea of the Golden Rule;
The idea of natural law
The idea of age-long growth, or evolution"

Now Jesus, according to Millikan, was simply, "the greatest, most consistent, most influential proponent" of the idea of the golden rule. (Op. Cit., p. 167). "When he said, 'All things whatsoever ye would that men should do unto you even so do ye also unto them, *for this is the law and the prophets.*' I take it that he meant by that last phrase that this precept epitomized in his mind all that had been commanded and foretold—that it embodied the summation of duty and aspiration." (Op. Cit., p. 168). According to Millikan the life and teaching of Jesus has significance solely in the fact that it brought about the spread of the idea of the golden rule. And he adds: "The significance of this event is completely independent even of the historicity of Jesus" (Op. Cit., p. 168).

This then is what Millikan thinks that science today warrants our believing, namely a vague pantheism in which historic Christianity is reduced to the illustration of abstract values. In short, Millikan thinks that recent science justifies us in believing modernism rather than Christianity.

* * * * *

We shall ask one more of the present day scientists to tell us somewhat fully what he believes about God and Christianity. Bernhard Bavink, in his book, *Science and God*, tells us again and again that materialism is dead and that mechanism is buried in the depths of the sea. He rejoices, he says, that in our struggle against materialistic politics science now stands side by side with Christianity in its belief in God. The theologian need no longer fear "the presence of scientific literature in the hands of his flock—for matters are now in such a position that any one who has understood physics even a little is simply proof against the nonsense of materialism." (Op. Cit., p. 170). But what then may we believe instead of materialism?

To this question the answer of Bavink is in effect that we may now believe some vague sort of pantheism. "When a great artist composes a work of art, say a Beethoven symphony, it is meaningless to say that he has interfered here and there with his own work. For while it is being created it exists only in him and through him. We must hold firmly to this fundamental principle in all circumstances, even when we speak in the Christian sense, of the contrast between God and the world, that is, the sum of individual wills. *This contrast lies in the realm of values, not that of existence.*" (Op. Cit., p. 127). Or again he says: "I actually believe that we are justified to-day in view of the present state of knowledge, in asserting that, although it is not certain, it is easily possible and to some degree probable, that the whole conflict between faith and unfaith, which, as Goethe said, will never cease, will as a result be really concentrated in the only realm where it has any meaning, namely that of values, and hence of the problem of theodicy. This position must, I feel, be made clear today, to the educated layman at least." (Op. Cit., p. 167).

If then we may believe this leading American and this leading German scientist we should be very careful in saying that science to-day is favorable to the belief in God. Nor would it be difficult to show that Millikan and Bavink are fairly typical in their views of what many leading scientists believe. So, for instance, for Einstein God is identical with certain ideals of truth, goodness and beauty in the universe (*Has Science Discovered God?*, edited by Edward H. Cotton, p. 94). For Michael Pupin God is a principle of "Creative Coordination" in the universe (Idem, p. 201). Edwin H. Conklin says: "What lies back of evolution no one knows" (p. 86) but adds a little later "Undoubtedly chance has played a large part in the evolution of worlds and of organisms, but I cannot believe that it has played the only part. (Idem, p. 88). William McDougal is very insistent that there is purpose in nature but equally insistent that this purpose is, as far as we know, *within* nature only. He cannot believe in the teleology of the theologians. (Idem, p. 148).

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But we shall not continue to give quotations from scientists to prove that, generally speaking, they do not feel that they can believe in God. We shall rather seek to ascertain whether perhaps in spite of themselves we are entitled to saying that recent scientific discoveries are favorable to Christianity.

CREATION

Now one of the points at which there has been a great deal of debate between theologians and scientists is the question of the origin of the universe. Historic Christian-theism says that the universe is created by God out of nothing. Ancient philosophy contended that the world had an eternal existence of its own. Now on this point, we are told, science and modern philosophy have disagreed with ancient philosophy and have practically adopted the point of view of Christian-theism. A recent theologian, speaking of the Biblical assertion that the world has had a beginning says: "In all antiquity, the Bible stood alone in making this assertion. All science now stands with it, as witness the most recent views of Sir James Jeans and others. This is the first assertion of the Book, and it is of overwhelming importance. Agreement here means more than disagreement almost anywhere else."

Now the objection to saying that science and theology both agree that the world has had a beginning without saying anything further is based on the fact

that even if this were true we should have really no approach to the Christian doctrine of creation. The agreement would at best be *negative*. Suppose both science and the Bible say that the world has had a beginning but science says that the world has had its beginning in Chance while the Bible says that the world has had its beginning by the creation of God. Is it a real advantage from the Christian point of view if science says with Sir James Jeans that the universe has *come into existence* of itself *without* God rather than if science says with Plato that the universe has *always existed without* God. The only advantage would seem to be that the ancient view teaches fatalism while the modern view teaches fatalism backed by Chance.

As far as the origin of the universe is concerned, then, the nearest approach to the Biblical doctrine of creation on the part of recent scientists seems to be this doctrine of Chance. But Chance is the very opposite of creation. Scientists, in practically every field today, accept the evolution theory as a fact and that not merely in the biological but also in the cosmical sense of the term.

PROVIDENCE

In the second place we may ask whether recent science has in any real sense returned to the Biblical doctrine of providence. But the answer to this question is really involved in the answer to the question with respect to creation. A universe that comes into existence by chance must run itself in its own strength. It is safe to say that as modern science has, generally speaking, accepted the universe as an ultimate or non-created entity so it has, generally speaking, accepted natural law as working independently of God. The rejection of the providence doctrine has therefore been very general. The following quotation from Kirtley F. Mather is typical: "Philosophically, as well as scientifically, there has been a tremendous advance from the time when the universe was believed to operate in obedience to caprice or passing whim, when Jehovah repented to-day for what he had done yesterday, when events were conditioned by the odors of burnt-offerings that assailed his nostrils, when Jove became angry in a fit of very manly temper and did things which later he would greatly regret." (*Science in Search of God*, p. 107).

Now apart from the misinterpretation of the Biblical conception of providence that such a statement gives, it pictures Science as teaching that the realm of natural law is beyond the control of God.

But granted that science has till recent times held that natural law operates entirely by itself we ask whether the recent changes in physical theory have not changed all that. We are told that in recent times physicists have changed their conception of natural law so that all things do not work in perfectly predictable fashion. We are told that laws are nothing but the average behavior of the physical elements. We may compare this concept to the laws of averages as employed, for instance, by insurance companies. An insurance company can predict with considerable accuracy how many people will die in a given year but it cannot say anything about any one individual. Speaking of this Bavink says:

"But if this is true, then 'chance,' that is to say the determination of the singly-occurring elementary event, which is not calculable, suddenly plays a decisive part again in what had hitherto been determined with absolute certainty by statistics. The world then would be so constituted—it would not be remarkable if it were so—that its foundation, the elementary act, would be completely free (or a matter of chance,) while the resulting struc-

ture would be statistically calculable with at first moderate, then ever increasing accuracy as far as the realm of physics and chemistry, while at a sufficient degree of complication, an upper limit to the applicability of statistics would be reached, since we should then be dealing with structures, which on account of their complication would only be very rarely, and finally never, repeated." (Op. Cit. p. 108)

Now if we stop to consider for a moment such a presentation of the laws of nature we see that we have in it nothing that approaches the Christian conception of providence. The whole difference between the mechanistic conception of natural law that prevailed some time ago and the present view seems to be that at present Chance gets its due more directly than it formerly did. The laws of nature are now conceived of as mere statistical averages working according to probability which itself floats on chance.

This is what we should expect. After all, if one does not believe in creation and providence the only consistent alternative is chance. The fact of change must be explained. If it is not explained as the result of the plan of God who is Himself unchangeable it must take place of itself. A philosophy of Chance is the only complete alternative to the creation and providence conception of the universe. Science today basing itself together with science of yesterday upon the assumption of the self-existence and self-operation of the universe has no way to turn but to chance if it is no longer satisfied with fate.

MIRACLE

In close connection with the conception of providence is the conception of miracle. In fact, from the Christian point of view the one is impossible without the other. It is only if God by His providence controls the laws of nature that He can work His miracles in nature. We cannot reasonably expect therefore that with the current conception of providence we should find a belief in the Biblical concept of miracle. The only thing that we can reasonably expect is that men shall believe in the possibility of *strange* events. Formerly scientists said that a sufficiently brilliant intellect might predict all future events in accordance with irrevocable law. Now science says that laws are mere statistical averages and that events are in themselves unpredictable. But can we hope that miracles will come out of chance any more than they will come out of fate? Bavink says quite truly: "It is a complete error to attempt now to uphold belief in miracle, in the ordinary sense of the word, by basing it upon the purely statistical character of natural law." (Op. Cit., p. 131).

What we may expect, however, according to the laws of statistical averages is that, say once in a septillion years, a brick will jump into the brick-layer's hand as he waits for it or that other unheard of things may happen that are fit for Ripley's *Believe It or Not* display on a world fair. Bavink gives us an illustration of this when he says:

"Let us take the example we have cited from Perrin of the tile. When this falls off a roof, there is a possibility every 10^{19} that chance unevenness in the distribution of molecular pressure may give it a considerable impulse sideways, and thus, for example divert it from the head of a passerby which it would otherwise have struck, if its fall had taken place according to the normal (that is to say average) law of falling bodies. But if the argument is put forward in theological quarters that the possibility of a miracle is thus proved the result would only be to damage theology's own case. For in the first place as we have seen, the probability is so small that it may be regarded as practically identical with impossibility. If one such tile had fallen every second since the beginning of the history of humanity,

no noticeable fraction of the time would have passed which, according to Perrin, would be necessary for the case to occur. And secondly even if such an immeasurably small possibility should actually once be realised, there would be again a second, almost equally great, improbability that it should happen just at the very moment when the passerby, who was to be 'providentially protected,' was under that particular roof" (132). "Similar considerations apply, for example, to the walking of Peter on the water, which is naturally also imaginable as a result of unequal molecular pressure, but even less probable, and other miracles." (Op. Cit. p. 132).

Now if such things as a jumping brick are to be called miracles in a loose sense it is well but it ought to be plain that such "strange" events have nothing remotely in common with the Scriptural idea of miracle. The strange events of recent science spring from a source other than God; they spring from chance. The strange events of modern science signify nothing in connection with the plan of God inasmuch as they take place independently of the plan of God.

That there is no approach to the Biblical conception of miracle in modern science can be seen still more clearly if it be noted that with the changed conception of law men of science may think they can explain the Scriptural miracles without bringing God into the picture more plausibly than ever before. We have already cited from Bavink to show that Peter's walking on the water may now, according to science, perhaps be explained by a strange molecular pressure that chances to take place say every few billion years. So too the negative critics of the Bible need no longer bestir themselves to devise all sorts of theories in explanation of the empty tomb of Christ. They can now turn to the scientists for help. These scientists are no longer bound by hard and fast rules as to what can happen. They now believe that most anything can happen. Even the resurrection of Christ can happen. Of course if it did happen these scientists assume that it happened in accord with the laws of chance in some such way as Perrin's tile fell from the roof. And in that case it would be no miracle at all. Speaking of this whole point of view William Adams Brown says:

"To prove that an event is a miracle in the sense in which Aquinas or Calvin believed in miracles, it would be necessary not merely to show that it had not yet been possible to assign it to its place in any observed sequence, but that it never would be possible to do so in the future, which manifestly cannot be done.

"Many modern opponents of miracles are content to rest their case at this point. They do not deny the possibility of miracles, but only the possibility of proving that any particular event is a miracle. Take any of the miracles of the past, the virgin birth, the raising of Lazarus, the resurrection of Jesus Christ. Suppose that you can prove that these events happened just as they are claimed to have happened. What have you accomplished? You have shown that our previous view of the limits of the possible need to be enlarged; that our former generalizations were too narrow and need revision; that problems cluster about the origin of life and its renewal of which we had hitherto been unaware. But the one thing which you have not shown, which indeed you cannot show, is that a miracle has happened; for that is to confess that these problems are inherently insoluble, which cannot be determined until all possible tests have been made." (*God at Work*, p. 170).

For such reasons as these Brown concludes that the whole of the orthodox conception of miracle must be given up. Says he: "Must we, therefore, admit that the religious significance of the Biblical stories has been impaired and the evidential value of the events they record has been disproved? Such a conclusion would inevitably follow if the older methods of proof were correct. But modern defenders of miracle are not willing to admit that this is the case. The religious significance of miracles, they tell us, is not impaired by any progress

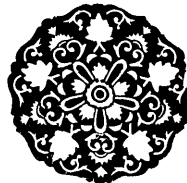
which we may have made toward a scientific understanding of their antecedents, for the very simple reason that the quality which gives them their significance for religion lies in a region to which the methods of science cannot penetrate." (Op. Cit., p. 111).

We adduce these quotations from Brown merely to show that liberal theologians are seeking to show that their conception of miracle rather than the orthodox one is favored by the recent changes in science. Now since science today, generally speaking, reduces the Biblical concept of miracle to a chance occurrence and liberal theology in effect does the same thing there is a striking similarity between the view of science and the view of liberal theology. Both conceptions are diametrically opposite to the Christian conception of miracle.

What then, in conclusion, must our answer be to the question, "Do Scientists To-day Believe in God"? We can only reply that the recent changes in scientific theory have not really led men any closer to the acceptance of the God of the Bible. We rejoice in the work of scientists. They have recently, more than ever before, shown us the marvels of God's creation. We may even rejoice in the fact that materialism and mechanism have largely been discarded. But in simple honesty we can see no real approach on the part of leading scientists to historic Christianity.

When we present the message of Christianity on the college campus we do well to face the actual situation. We cannot say to men that they can retain the favor of such men as Jeans, Eddington, Einstein, Millikan, Bavink, etc., if they accept historic Christianity. To do so would be to obscure the message of the gospel. It would be a vain attempt to take "offence of the cross" away. We should rather ask men to count the cost.

If we do this faithfully we need not be discouraged. All the conclusions about Christianity on the part of scientists are but philosophical conclusions. When Jeans tells us about the marvels of the universe we honor him, but when he tells us that the universe must somehow have sprung into existence by itself some billions of years ago, we demur. When Bavink analyzes the concept of law we listen attentively but when he concludes that natural law, whether mechanical or statistical, shuts out God, we need not follow him. When Bavink tells us about the strange events of nature we smile but when the resurrection of Christ is put into the same class with the jumping brick we rebel. We honor scientists as scientists; as philosophers they are no wiser than other men. If as philosophers they gave signs of approaching the Christian-theism of the Bible we should rejoice, but since in their philosophy they have immersed themselves more deeply than ever in the sea of Chance, the God of the Scriptures as the one absolute, rational Being back of all that happens in the universe stands out more clearly than ever as the only alternative to the destruction of human reason.



THE WORSHIP OF JESUS

WILLIAM CHILDS ROBINSON, M.A., TH.D., D.D.

PART II¹

The Episcopal Prayer Book is probably the most representative devotional volume in Christendom. It is based on the monastic hours of mediaeval monks. Before they had a directory of their own, our Scottish Presbyterian ancestors, as well as the English Protestants, used it for their worship. It is now in use around the globe and has influenced the cult of well-nigh every English speaking communion. From the solemn litany of the Prayer Book we select a few of the many prayers addressed to Christ.

“By the mystery of thy hold Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting and Temptation,

“Good Lord deliver us.

“By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost.

“Good Lord, deliver us.

* * *

“We beseech thee to hear us, good Lord.

“Son of God, we beseech thee to hear us.

* * *

“O Lamb of God, who takest away the sins of the world;

“Have mercy upon us.

“O Christ, hear us.

“Christ, have mercy upon us.

“From our enemies defend us, O Christ.

“Graciously look upon our afflictions.

“With pity behold the sorrows of our hearts.

“Mercifully forgive the sins of thy people.

“Favorably with mercy hear our prayers.

“O Son of David, have mercy upon us.

“Both now and ever vouchsafe to hear us, O Christ.

“Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Christian hymnals not only contain particular hymns of faith, repentance and confession addressed to Christ, but as well have large sections composed of hymns exclusively in His praise. These sections include the advent hymns, hymns of praise to Christ exalted, and hymns of communion with Christ. Moreover, hymns of worship and faith have continued even in services conducted by “liberal” ministers, showing that those who object to this worship are still in a mediating or inconsistent position. Indeed at Christmas and Easter daily papers, radio programs, secular theatres and public advertisements frequently present seasonal hymns to Christ. While this does not necessarily mean the personal allegiance of each participant to Christ, it at least indicates that the world understands that Christians worship Jesus, and shows that G. K. Chesterton’s characterization of Christ as “the chief deity of a civilization” is not an over-

¹ For Part I see previous issue of *The Evangelical Student*.

statement. An associated press dispatch from Bethlehem published in the *Atlanta Journal*, December 25, 1935, tells how in the age-old Church of the Nativity "Americans and Europeans in modern dress mingled with red-capped Arabs and native peasants in their white Crusader coifs, all Christian creeds, united in the worship of the Child born in the Bethlehem manger." From the days of Pliny, the Younger, until Christmas, 1935, the world has understood that we worshipped Jesus Christ.

III. *Christians Join with the Angelic Hosts in Worshipping Jesus.*

The New Testament reveals to men the worship of Jesus by the heavenly hosts, and ultimately by everyone. In worshipping Him thou dost but "Join thy voice unto the angel quire." When God bringeth in the first begotten into the world He saith, "And let all the angels worship Him," Heb. 1:6. An angel bids the shepherds know that the Lord of angels has come as the long promised Messiah, the Saviour of men, Luke 11:10. They who sang creation's story now proclaim Messiah's birth.

Yea, "All about the courtly stable
Bright-harnessed angels sit in order serviceable."
And "Hark! the herald angels sing
Glory to the new-born king,
Peace on earth and mercy mild,
God and sinners reconciled."

Or as our Southern poet writes:

"At last earth's hope was granted,
And God was a child of earth;
And a thousand angels chanted
The lowly midnight birth"

"Ah! Bethlehem was grander
That hour than paradise;
And the light of earth that night eclipsed
The splendors of the skies."

"Then let us sing the anthem
The angels once did sing;
Until the music of love and praise
O'er whole wide world will ring.

* * * * *

"Gloria in excelsis!
Let the heavens ring;
In excelsis Deo!
Welcome, new-born king.

* * * * *

"Gloria in excelsis!
Sing it, sinful earth,
In excelsis Deo!
For the Saviour's birth."

The angels are not only present to strike the chord for the first Christmas carols, they are at hand to minister unto our Saviour after His temptation in the wilderness, Mk. 1:13; Mt. 4:11, and again after His prayer in Gethsemane, Lk. 22:43. Indeed, Jesus asserts that the legions of angels are His for the asking at the moment of His arrest, even as they will swell His train and do His bidding at His return. In the Book of Revelation Jesus is "the Lord in the heavens" receiving either singly or conjointly with the Father the adoration of John 1:6, of the four living ones and the four and twenty elders, v. 8-9, of every creature, v. 13-14, and of the multitude of the redeemed, 7:9-10. The myriads of the angelic host say with a great voice:

"Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and might and honor and glory and blessing."
The innumerable multitude of the white robed Redeemed cry,

"Salvation unto our God who sitteth on the throne, and unto the Lamb." However, the height of the New Testament worship is scarcely to be found even in this coenthronement of the Redeemer in the worship before the throne of God. As the late Dr. R. A. Webb pointed out, in Hebrews 1:8 we have the record of a worship given the Son by God, the Father.

"But of the Son, he (God) saith,

Thy throne, O God, is for ever and ever;

And the sceptre of righteousness is the sceptre of thy kingdom.

Thou hast loved righteousness and hated iniquity;

Therefore, God, thy God, hath anointed thee

With the oil of gladness above thy fellows."

When the Church came to a clear consciousness of the nature of her Head she recognized that He belonged in the category of the Creator, not that of the creature and hence that He was the object of the adoration of all heavenly as well as all earthly creatures. Athanasius asserts that the Cherubim and Seraphim praise the Three Subsistences with the Trisagion and the One Essence with the word Lord Isa. 6; Rev. 4:8.² The great Alexandrian writes: "For even before He became man He was worshipped, as we have said, by the Angels and the whole creation in virtue of being proper to the Father . . . He was ever worshipped as being the Word and existing in the form of God . . . The powers in heaven, both Angels and Archangels, were ever worshipping the Lord, as they are now worshipping Him in the Name of Jesus . . . And the illusion of demons is come to nought and He only who is really God is worshipped in the Name of our Lord Jesus Christ . . . Abraham is seen to worship Him in the tent, and Moses in the bush, and as Daniel saw, myriads of myriads and thousands of thousands were ministering unto Him."³ Jesus Christ in His Divine Nature (the Logos) is not a creature as Arius affirmed, not a medium being as Greek philosophy maintained, but "whole and full God" "such as the Father is, because He has all that is the Father's."³

Indeed, the Greek Church ever reserved *latreia* "the true worship of faith" for the Divine Nature, although the Seventh Ecumenical Council allowed *proskunesis* with similar words, describing lower forms of salutation, veneration, honour and affection to be paid icons. The Council which decreed this distinction expressly ascribed *latreia* to "our Lord Jesus Christ the true God, one of the same holy and consubstantial Trinity." That is, the worship which is given to God alone is

² Athanasius, *Nicene and Post-Nicene Fathers*, 2nd series, Vol. IV, p. 90.

³ Athanasius, *Four Discourses Against the Arians*.

given to Christ, "the Lord of glory." It was left for Zwingli and the Reformed Protestants to insist that whatever may have been the intention of the Council in permitting veneration of images, in practice it was a violation of the Second Commandment, and hence every and all forms of worship should be limited to the worship of God. And for Zwingli "whatever we have said concerning the fellowship of the soul and God has been thus said also of Christ just as of God (for Christ is God and man)."

The New Testament repeatedly leads the eyes of our hope toward that point when at the name of Jesus every knee shall bow of things in heaven and things on earth and things under the earth and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father, Phil. 2:11. This text indeed is steeped in the language of Isaiah 14:22-23: "Look unto me and be ye saved, all the end of the earth; for I am God and there is none else. By myself have I sworn, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue shall swear." It at once reminds us that Abraham rejoiced to see Jesus' day, John 8:56, that David speaking in the Holy Spirit called Him, Lord, Mt. 22:43, and that Isaiah in his vision of the Lord high and lifted up saw the Lord Jehovah-Jesus and spake of Him, John 12:37-40. Jesus closed the Sermon on the Mount with a picture of all men pleading with Him as the Lord of the final judgment, Mt. 7:21-23. Near the end of His earthly ministry our Saviour developed the same thought in a series of parables found in the twenty-fourth and twenty-fifth chapters of Matthew. In the last He, the Son of man, shall come in His glory and all the angels with Him and sit on the throne of His glory. Before Him will be gathered all the nations and He will separate them one from another. To one the King will say 'Come'; to the other He will say 'Go'. But ere the kingdom of glory receives the one, or hell receives the other; both will worship Him crying 'Lord, Lord.' Yea when on His awful word hangs every creature's fate every knee will bow in an agony of prayer and every tongue will worship Him,

"Lord of men as well as angels
Thou art every creature's theme."

According to the teachings of Scripture this question of the worship of Jesus is anything but a mere academic discussion. The import of the matter may be brought out by directing the attention to the following practical propositions:

First, the worship of Jesus Christ is the way to salvation. According to the earliest sermons and summations of the Gospel the primitive Church was primarily occupied in presenting a Saviour to sinful men. Peter and the Apostles declare that God hath exalted Jesus at His right hand to be a Prince and a Saviour to give repentance to Israel and remission of sins, Acts 5:31. In other words Jesus Christ is the one completely equipped to meet the needs of sinners, "and in none other is there salvation." The sinner needs a new heart; Christ is a Prince to give repentance. The sinner needs forgiveness; Jesus is a Saviour to grant remission of sins. Paul has the same Gospel. The ex-persecutor's faith focuses on the risen, ascended Christ; but a Christ equipped by His expiatory death to forgive sinners, and by the quickening Spirit to make dead hearts alive. Therefore, both the original apostles and Paul exhort and beseech men to cry to Jesus Christ to save them. The New Testament message to the sinner is: "Whosoever shall call upon the name of the Lord shall be saved,"

Acts 2:21, Rom. 10:13. And the confession unto salvation is the sinner's avowal that he has called upon the risen Jesus and does confess that Jesus is Lord, Rom. 10:8-10; I Cor. 12:3; Acts 2:38. From the story of Pentecost, as well as the situation in the Church at Corinth, I Cor. 12:3, we learn that it is by the regenerating grace of the Holy Spirit that faith is worked in the hearts of sinners enabling them to call upon the Lord Jesus Christ for salvation, and confess Him before men.

Secondly, the worship of Jesus Christ is the way to Christlikeness. Some of the attributes of God such as His infinity, eternity, omnipresence, are described as the metaphysical or incommunicable attributes. God does not impart these characteristics to men. However, He has other attributes such as holiness, love, wisdom, justice, truth which are communicable or moral attributes. God wills to make us like Himself in these blessed virtues. In order to accomplish this great object He has manifested these traits in sublimest action on the plane of the analogical, that is, in a historical life. The eternal Son of God took human nature in order that here where we live and act He might show the moral sublimity of the Divine Nature. As He unfolds the height of moral perfection in the great act of worship by which He expiated the sins of His creatures, our Lord is the object of the especial delight of the Father, "Therefore doth the Father love me, because I lay down my life that I may take it again," John 10:17. In that zeal for the glory of God and that love for sinners which motivated our Lord's will when He offered Himself in our place is revealed the moral beauty which is God's delight, the angels' desire, I Peter 1:12, and the image to which the elect shall be conformed, Rom. 8:29. God's method of making us like unto His son is to allow us with unveiled faces to behold as in a mirror the glory of the Lord, II Cor. 3:18. Religion is the concentration of the entire personality under the idea of God. In religious worship our otherwise multiple interests find their unity. Therefore, the most important thing about any man is his idea of God. Premier Kuyper has rightly shown that one's doctrine of God issues in distinctive world and life views and distinctive civilizations. As the personality of a sinner is focused upon the Lord Jesus Christ in this most uplifting, unifying and soul moving act—the act of worship—the Holy Spirit who comes from the Lord transforms the worshipper into the same image from glory to glory, II Cor. 3:18. Here is the heart of Christian adoration; the concrete theme of the Church's worship.

At the present time the old story of the Stone Face is frequently repeated in the service clubs of our cities. By gazing at noble lineaments in stone a man may come to have some of those same lines in himself. Victor Hugo has given an unforgettable portrait of an Inspector who worshipped the attribute of Justice until he incarnated it and was undone thereby. We call men not to worship a discarnate principle, as Javert worshipped justice, but the Incarnate God, our Saviour, who carried every virtue to its sublimest expression and that on the field of our own history, where we can see unveiled the clouds of Divine glory. Read the record of the ages. Those who have shown most Christlikeness have been the worshippers of Jesus. And however short the present worshipper of Christ may be of the likeness of his Lord, yet each one testifies that looking to Jesus hath wrought all the goodness which has ever shone in his soul. This is God's method of making us like Himself.

"By looking to Jesus
Like Him thou shalt be,

Thy friends in thy conduct
His likeness shall see."

Then,

"Fix your eye upon Jesus
Look full in His wonderful face
And the things of earth will grow strangely dim
In the light of His glory and grace."

Thirdly, the worship of Jesus Christ is the way to new power and grace. The New Testament repeatedly declares that our Lord Jesus Christ is the precious corner-stone of sure foundation spoken of by Isaiah, Isa. 8:14; 28:17; I Peter 2:6ff; Rom. 9:33; 10:11; I Cor. 3:11; cf. Ps. 118:22; Mark 12:10. Now according to Isaiah and the New Testament this tried stone is a sanctuary in which those who believe may take refuge and not be put to shame; but it is also a stone of stumbling and a rock of offense, a gin and a snare to both the houses of Israel. "The stone which the builders rejected, the same was made the head of the corner." If our day follows in the footsteps either of Judaism which stumbled at the word being disobedient or of the old Judaizing philanthropists who rejected the worship of Jesus Christ again the Lord of the vineyard will take the vineyard from the husbandmen. On the other hand if the Son of man remains to us the sanctuary up which the angels of our prayer, aspiration and adoration ascend and down which descend the angels of His grace and peace and power, if Jesus Christ is still precious to us who believe the Church of our day shall rise "in power, in energy, in appeal, in victory." The Church which worshipped Jesus turned the world upside down. Through the faith, love martyrdoms of those who worshipped Him the Galilean conquered the empire of the Caesars in three centuries. Indeed, every missionary conquest of the Church has been accomplished through the testimony of the worshippers of Jesus Christ. As the Rev. Dr. James L. Fowle of Chattanooga recently declared, those who call on us to give up the worship of Jesus, His Virgin Birth, bodily Resurrection, Atonement, eternal Deity are like Rehoboam who surrendered the shields of gold which Solomon his wise father had made and made in their stead shields of brass. Those who pray to Jesus have their petitions answered by Jesus in grace and peace for their congregations. Those who fail to pray to Him fail to receive from Him the power of His resurrection.

Fourthly, the worship of Jesus Christ is the way to enthrone the principles of Christ. As a matter of history Jesus did not send word to the High Priest and the Sanhedrin, the group which had denounced him as a blasphemer, or give them commission to teach His principles. No, by those who worshipped Him, Matt. 28:9-10, Jesus sent word to His brethren to meet Him in Galilee; and when they had come and worshipped Him, He commissioned them to teach all things whatsoever He had commanded, Matt. 28:17-20.

Moreover, this is an entirely logical position. Those who worship Jesus do so because they believe that He is the unchanging Lord and God, John 20:28; Hebrews 1:2; 13:8. Hence, His principles and His power to sustain them will never be out of date. Moreover, He made all things, John 1:3, the invisible principles as well as the visible creation, Col. 1:16. As God, He is the author of the eternal principles of truth, goodness, beauty, justice and love. His principles are not like those of even the wisest of man, constantly needing revision. Rather they are the eternal foundation of Jehovah's throne and moral fabric of the universe. From the worshippers of Jesus come those who dedicate themselves to the

preaching and the teaching of His words both in the home land and in the foreign mission fields.

On the other hand those who think that Jesus is not worthy of worship do not hesitate to modify, change, and at times diametrically oppose Jesus' teachings. In reading 'liberal' books and hearing their lectures the writer has found them differing with Jesus on Providence, demon possession, the necessity of a new birth, the Old Testament, petitionary prayer for physical things, the Second Coming, pacifism, sexual purity, divorce, the parable of the ninety and nine, etc. To put the matter bluntly a Galilean peasant is not authoritative for a Harvard professor.

Dr. B. S. Easton has aptly said that it took the Gospel about Jesus to make the Gospel of Jesus canonical. By this cryptic phrase the Episcopal scholar meant that it took a preaching of Jesus as Saviour and Lord to develop a body of believers interested in discovering, preserving and inculcating the things Jesus taught. In this section of America no man is more highly honored or gratefully remembered for his services to the men who worked for him and the body politic than the late Mr. John J. Eagan, for many years an elder in the Central Presbyterian Church of Atlanta—a Church which worships Jesus Christ. After the death of this great public benefactor his widow opened "John's" Bible at the Sermon on the Mount, only to discover that he had worn out these precious words of his Lord by constant usage. Those who worship Jesus are most concerned to do what He said. One may properly supplement Dr. Easton's statement by adding that it takes the Gospel about Jesus, and the worship of Jesus, to keep the Gospel of Jesus canonical.



RISEN WITH CHRIST

JOHN MURRAY, M.A., TH.M.

Col. 3:1-4

The Church at Colosse was encountered and endangered by an antichristian philosophy and morality, which had as its tendency preoccupation with earthly material things. Concentration of the mind upon the material, whether it be in the one extreme of asceticism or in the other extreme of unbridled licentiousness, is always the enemy of true sanctification. And so the Apostle in the interests of holiness, of true heavenly-mindedness, exhorts the believers at Colosse to seek and set their affection upon those things that are above. It is thus that sanctification is to be promoted.

The exhortation in accordance with Paul's uniform custom is not exhortation abstracted from doctrine but exhortation grounded in doctrine. He states two things as the basis of his exhortation to holiness, first the foundation and second the goal of sanctification. The first is the statement of fact, the second is the promise of hope. The one, we may say, is retrospective, the other prospective. Both stand in the most integral relation to the process of sanctification. Exhortation, therefore, is grounded in the premises of ascertained fact and assured hope.

"Ye died." "Ye died with Christ." "Ye were buried with Him in baptism." "Ye were raised together with Him." "He quickened you together with Him." Christ is at the right hand of God and "Your life is hid with Christ in God." (Cf. 2:12, 13; 2:20; 3:1, 3). It is apparent that the foundation, establishment, validation, and guarantee of sanctification is the death, burial, resurrection and ascension of Christ and the death of believers and their resurrection and exaltation with Him. But what does the death and burial of Christ mean? In a word, it was death to sin. For "in that He died He died unto sin once" (Rom. 6:10).

This once-for-all-ness means that that with respect to which He died, or for the purpose of which He died is ended. That with respect to which He died is sin; and therefore He made an end of sin and made reconciliation for iniquity. There is completion and finality. He offered Himself once and never again can or will He or any one else die such a death with like intent and effect.

But believers also in a mysterious sense die with Him and in Him. And if they die with Christ they also share in that once-for-all-ness that characterized His death. What does that precisely mean? In the matter of sanctification it means that they are also dead to sin, dead to its controlling power and affection. It means that in them as the efficacy of His death was applied to them the power and dominion of sin was once for all broken. This breach with sin's dominion cannot be reversed nor will it ever need to be repeated. It is surely that thought that underlies what John the Apostle says: "Everyone who is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God. (I John 3:9.) And it is that thought that underlies Paul's affirmation: "Sin shall not have dominion over you, for ye are not under the law but under grace" (Rom. 6:14). Believers died once for all to sin, to the old man, and to self-righteousness.

Christ rose again from the dead on the third day. He died unto sin once but He liveth unto God. (Cf. Rom. 6:9.) As once for all He died, so once for all He entered upon endless indissoluble life. But believers also have risen with

Christ. And this means that they have once for all been raised to newness of life. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:5). The resurrection power and life of Christ is operative in them.

Christ ascended that He might fill all things. He is exalted as Head over all things to His body the Church. And again believers are in a mysterious, yet real and apprehendable sense, exalted with Him. Their life is hid with Christ in God. Their citizenship is in heaven. They are made to sit together in the heavenlies in Christ Jesus. (Cf. Col. 3:3; Phil. 3:20; Eph. 2:6.) The source and seat of the very life they live here and now in the world is in Christ who is seated in the heavenlies. Their life is not earth-determined; it is heaven-determined. Their standpoint and outlook is that of the heavenlies. Their allegiance is to heaven, their rights are from heaven, their credentials bear the seal of heaven. Their protection and care is from the exaltation of Christ; their power and authority proceeds from Him.

The vinculum that binds to this death to sin, to this resurrection life and to this heaven-determined security is faith. But the very faith itself is faith that is of the operation of God who raised Christ from the dead (Cf. Col. 2:12). And faith is not the foundation; it is that that unites to the foundation. It unites them to resistless grace and efficacy that insures progressive conformity to Him who is their Head and King. They die daily to sin and live unto righteousness.

It might seem as if the exalted privilege that belongs to believers in the possession and enjoyment of life hid with Christ in God rendered unnecessary the hope of future glory. Does not, it might be asked, the engrossment with present privilege exhaust the believer's interest? Does not the expectation to be realized in the future at the manifestation of Christ's glory bespeak an under-estimation of the significance of the present joy? The fact is that Paul brings those two thoughts into the closest conjunction—a present life hid with Christ in God and the realization of hope at the manifestation of the sons of God. "Our citizenship is in heaven." Yes. But "we also look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation that it may be transformed into the likeness of the body of His glory" (Cf. Phil. 3:20, 21). The high privilege of the present is guarantee of and also incitement to the realization of hope. "And everyone who hath this hope in him purifieth himself even as He is pure" (I John 3:3).



CURRENT EVANGELICAL BOOKS—REVIEWED

JEAN FAUROT, A.B.

J. Gresham Machen, CHRISTIANITY AND LIBERALISM. New York: The Macmillan Company, 1923. 180 pages.

It is a curious criticism which Edwin Ewart Aubrey levels against Dr. Machen's recent *The Christian Faith in the Modern World*, when he charges that if Dr. Machen wishes to embrace the Bible as an infallible record of facts, he ought to set himself to the task of vindicating the facts instead of resting on an apriori affirmation of Biblical inerrancy. (*Journal of Religion*, January 1927, p. 93, University of Chicago.) But perhaps Prof. Aubrey has been too busy with his own apriori negations to have read *The Origin of Paul's Religion* or *The Virgin Birth* or even the popular *Christianity and Liberalism*, and to have learned that Dr. Machen's great academic task was the scientific vindication of the facts and doctrines of Scripture.

These facts and doctrines had always been accepted by the Christian Church until the popularization of the "scientific attitude" toward the past. A prevailing Rationalism would reject the whole of Christianity. But certain professed Christians thought to rescue Christianity by reconstructing it according to rationalistic presuppositions. The result, which is known as Liberal Christianity, was supposed to embody the religious kernal of Christianity, scientifically reclaimed. In *Christianity and Liberalism*, Dr. Machen seeks to show (1) that this Liberalism, far from embodying the kernal of Christianity, is quite another religion, and (2) that it is scientifically untenable.

These tasks are really one. Drawing on his expert knowledge of the New Testament and of current critical literature, Dr. Machen shows that the Liberal doctrines of God, of man, of Scripture, of Christ, of salvation and of the Church are not the doctrines held by the Apostles or by Christ himself. Hence, Liberalism is not Christianity. But if Liberalism does not teach what Christ taught, neither is it scientific. In an earlier stage, men rejected those passages of Scripture recording the miracles of Christ or his claims to deity, and retained those according with their own ideas as to the "Galilean Carpenter" and his religion. They did this under the guise of historical criticism. But later criticism has rejected these arbitrary reconstructions, and tends to confirm the orthodox contention that these passages attesting the supernatural, and the deity of Christ, are just as authentic as the others. Christianity's contention for the *facts* of Scripture stands.

Now, in certain quarters, the old Liberalism is being abandoned, more because it will not "work" than because it is considered unscientific or un-Christian, for the new Liberalism of Karl Barth. Yet the Christian battle for the facts and doctrines of Scripture goes on, in a different form. The present status of New Testament criticism might be expressed thus: take all or leave all. But the Liberal, who began by making large concessions to the "scientific attitude," now, to the demands of criticism that he surrender also what he had sought to reclaim or else embrace the whole, consistent with his beginning, rejects the whole gospel record as a late compilation of fragmentary oral traditions, historically useless. This is surely a counsel of despair. But he is encouraged to follow it, because Barth has developed a philosophy calculated to destroy any meaning one historical fact might have for any other. As a Barthian, he can say that

the life and teaching of Jesus would not matter to him even if they were known. To such straits he is come.

Thus, after fourteen years, Dr. Machen's book remains useful. It will be useful against the old Liberalism, as long as that is taught and preached. But it is also useful against the new Liberalism, to remind men that, ere they turn to the extreme skepticism of the Barthian school, they do well to hear again the strong historical claims of orthodox Christianity.

* * * * *

*L. Berkhof, THE ASSURANCE OF FAITH. Grand Rapids, Michigan:
The Smitter Book Company, 1928. 86 pages.*

It is not unlikely that many readers, observing at a glance that this present book treats of the matter of the Christian's assurance, will pass it over without further thought because the subject arouses no sense of need in them. Perhaps others, in passing, will be moved to a fleeting thankfulness that they are not troubled with lack of assurance, and have no need for such a discussion. But if anyone should read this far, let him consider gravely whether there are any that name Christ's name who do not need to attend to the matter of the assurance of their faith.

Indeed, those who are least troubled with doubts as to their salvation may be the ones who most need to read a book on the assurance of faith. This is because there is such a thing as false assurance. Many unregenerate men and women deceive themselves, imagining today that they believe, who tomorrow will fall away; many freshmen think they are believers, who as seniors will be enemies of the Cross. For, in some the gospel seed springs up quickly for want of soil, but when the sun arises, it withers. Yet this is not to say that true believers can ever perish (John 10:28), but only that it is possible that we do not all truly believe. Says Calvin, "The heart of man has so many recesses of vanity, and so many retreats of falsehood, and is so enveloped with fraudulent hypocrisy, that it frequently deceives even himself." (Inst. III-2-10.) The confident soul may be really secure—but he may be only presumptuous.

Again, those who are most troubled with doubts as to their salvation for whom we might suppose this book was intended, are not the ones our author has chiefly in mind. No doubt his book would be very useful to such, to guard them against erroneous notions and instruct them in the truth. But no man-made book can bring true assurance. Prof. Berkhof tells of a soul who had read almost the whole of the literature on the subject, with little progress, who was led into the light only by laying aside his books for the Bible and prayer. The Holy Spirit, that Comforter whom our Lord has sent, is the only one who can give true assurance. This he does in a three-fold manner: (1) by enabling us to take hold of the promises contained in the Word, (2) by himself witnessing in our hearts that we are the sons of God (Rom. 8:16; Gal. 4:6), and (3) by producing his fruits in our lives (Gal. 5:22f). Now, the Holy Spirit's operations—sanctifying as well as regenerating—are confined to the written Word. The troubled soul must turn there to meet him.

Prof. Berkhof has, rather, prepared this study for those who are somewhat advanced in the Christian life. This is profitable, because it is possible for us who are quite sure to grow in assurance—and it is greatly desirable because the more sure we are of salvation, the more willingly we endure persecution,

the more fearlessly we war, the more thankfully we pray, and the more joyfully we sing. Now, we grow in assurance only as we read the Scriptures and pray and do the works of God. Yet it is our privilege, being made in God's image, not only to benefit from, but also, in some measure, to appreciate the working of God's grace. Wherefore, beyond being assured, we find it profitable, and a means of glorifying God, to inquire more accurately into the nature of assurance, its grounds, and its relation to faith and good works. These things, of course, must be learned from Scripture. But they are best learned under a teacher. And an excellent teacher Prof. Berkhof is. Beginning with the history of the doctrine, he leads us expertly through its various expressions, and, finally, formulates from Scripture the simple positive truth, in terms no believer can well dispute.

NEWS OF THE TWELFTH ANNUAL CONVENTION

COLUMBIA UNIVERSITY STUDENT ELECTED PRESIDENT OF THE

LEAGUE. Mr. William Young, a Junior at Columbia University, has been elected the student President of the League of Evangelical Students for the year 1937-38. Mr. Young is the first college student to be elected to the office of President of the League. Previous Presidents have been seminary trained men. Mr. Young, however, is well versed in theology—having already read and assimilated such standard works as Hodge's *Theology* and Calvin's *Institutes*. Mr. Young is studying under a Pulitzer Scholarship at Columbia. He is an able and truly consecrated Christian student. We thank God for raising up a President for the League like this. The other officers elected were: Mr. Norton Sterrett of Dallas Seminary, Vice-President; Miss Evelyn Marshall of Gordon College, Secretary; and Mr. Oliver Breen of Calvin Seminary and Mr. Harry McKnight of Wheaton—members at large.

ELEVEN NEW CHAPTERS OFFICIALLY RECEIVED. The following Chapters have been voted membership in the League: Middlebury College—Vermont, Massachusetts Institute of Technology, Rutgers University, McPhail School of Music and Dramatic Arts—Minnesota, Bucknell University, Columbia University, Memphis State Teachers College, Iowa State College, Hibbing Junior College—Minnesota, University of Texas, and Oshkosh State Teachers College—Wisconsin. This makes a total number of 58 Chapters—the largest in the history of the League. Six Chapters were excinded because of inactivity. They were: Johns Hopkins Training School, Sioux Falls College, Western Seminary, University of Louisville, University of British Columbia, and the University of Washington.

SEPARATE DEPARTMENT CREATED FOR HIGH SCHOOL WORK. The following amendment to the Constitution was adopted with but one dissenting vote:

- (1) Any group of three or more high school students, all of whom profess personal faith in Christ as God and Saviour, and a majority of whom subscribe annually to the doctrinal position of the League (Article III, Section 1) shall be eligible for membership in the League of Evangelical Students as a high school Chapter of the League of Evangelical Students.

(2) Each such group shall have a sponsor who subscribes annually to the doctrinal position of the League (Article III, Section 1).

(3) Such high school Chapters of the League of Evangelical Students shall be governed by a Committee composed of the sponsors of the various high school Chapters and the General Secretary of the League of Evangelical Students.

(4) This high school work of the League of Evangelical Students shall be carried on as an entirely separate unit of the League, and shall in no way infringe upon the work of the League in institutions of higher learning.

It is felt that the League can strengthen and organize the scattered evangelical efforts that are being made among high school students throughout the country. Dr. Lawrence Gilmore has offered to supply high school Chapters with a suitable program of study. Two members of the Executive Committee have been assigned the task of initiating work among high school students in such a way as to strengthen rather than weaken the work of the League in colleges and seminaries. There seem to be great possibilities in the high school field. Also, through this work contacts can be established for future League leaders in colleges.

DR. VAN TIL SUCCEEDS DR. MACHEN AS TRUSTEE. Rev. Professor Cornelius Van Til, Th.M., Ph.D., Professor of Apologetics at Westminster Theological Seminary was unanimously elected to fill the vacancy in the Board of Trustees caused by the death of Dr. J. Gresham Machen. We are happy to have one so able and so interested in the work of the League as Dr. Van Til. Dr. Machen could have wished for no better successor. Professors Melvin A. Stuckey, Th.M., of Ashland Seminary, Linford A. Marquart, M.A., of Eastern Nazarene College, and R. B. Kuiper, M.A., B.D., of Westminster Seminary were reelected as Trustees. Mr. Harvey McArthur was elected as a student Trustee to take the place of Rev. Egbert W. Andrews. The officers of the Board of Trustees now are: R. B. Kuiper, President; Lewis S. Chafer, Vice-President; Melvin A. Stuckey, Secretary; and Robert K. Rudolph, Treasurer. Rev. Mr. Rudolph is also Treasurer of the entire League.

PLANS FOR THE PROGRAM OF STUDY. The Committee on the Program of Study for the League gave a report which indicated most encouraging progress:

"The Committee in pursuance upon the preparation of the second volume of the program of study has selected the following subjects and writers:

THE ORIGIN AND NATURE OF MAN (6 Chapters)—Rev. William J. Jones, M.A.

THE PERSON AND WORK OF CHRIST (8 Chapters)—Lawrence B. Gilmore, Th.D.

STUDIES IN GENESIS—Rev. Garrison Hunter.

STUDIES IN JOHN—Rev. Egbert W. Andrews.

It is the plan of the Committee to try to have each of the leading seminaries in the League have representation in writing the program of study.

The subjects for the third volume of the program of study have been selected but the writers have not been chosen as yet. The subjects are: **THE WORK**

OF THE HOLY SPIRIT IN THE APPLICATION OF REDEMPTION; THE CHURCH, THE MEANS OF GRACE, THE LAST THINGS; STUDIES IN HEBREWS; STUDIES IN ROMANS.

The fourth year of the program of study will probably be in the form of certain substantial evangelical books written by worthwhile scholars. For reasons of economy and efficiency it may be found advisable to insert this part of the four year course of study next academic year. This will allow more time for the writing of volumes two and three and will make it possible to publish volumes two and three together thus reducing the expense of publication.

The Committee earnestly solicits any suggestions or criticisms whereby the program of study might be improved."

The Committee on Program of Study,

CALVIN K. CUMMINGS, *Chairman.*

A RECORD BREAKING ATTENDANCE. There were 136 visiting student delegates at the Convention. This is the largest number of out of town student delegates the League has ever had at a Convention. This figure does not include the large number of local students who attended the Conference.

REPORT OF THE FIELD SECRETARY. The report of the Field Secretary showed, among other things, that 91 institutions had been visited, 33 speaking engagements in the interests of the League were made, and 861 packages of propaganda and literature were mailed.



CHAPTER DIRECTORY of the LEAGUE of EVANGELICAL STUDENTS

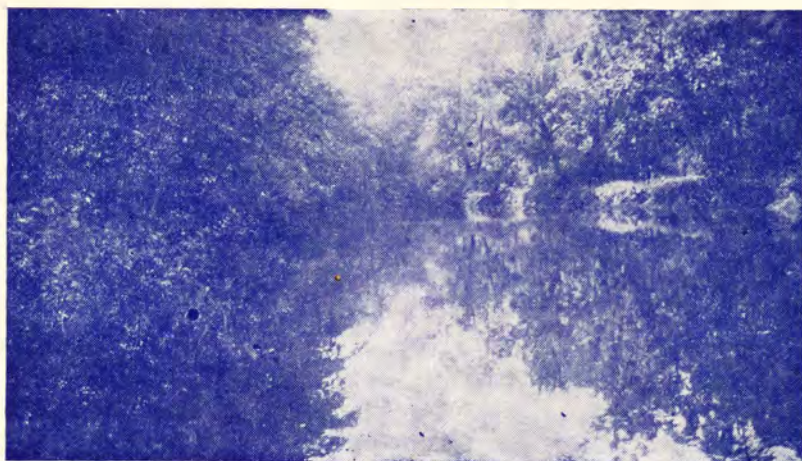
- ALBANY COLLEGE,
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- ALLEGHENY COLLEGE,
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- ASHLAND COLLEGE,
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- BEAVER COLLEGE,
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- BLOOMFIELD COLLEGE AND THEOLOGICAL
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- JOHN BROWN UNIVERSITY,
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- BUCKNELL UNIVERSITY,
Lewisburg, Pa.
- CALVIN COLLEGE,
Grand Rapids, Michigan.
- CALVIN THEOLOGICAL SEMINARY,
Grand Rapids, Michigan.
- COLUMBIA BIBLE COLLEGE,
Columbia, South Carolina.
- COLUMBIA UNIVERSITY,
New York, New York.
- CONVERSE COLLEGE,
Spartansburg, South Carolina.
- CORNELL UNIVERSITY,
Ithaca, New York.
- CORTLAND NORMAL SCHOOL,
Cortland, N. Y.
- DALLAS THEOLOGICAL SEMINARY,
Dallas, Texas.
- UNIVERSITY OF DELAWARE,
Newark, Delaware.
- EASTERN BAPTIST THEOLOGICAL SEMI-
NARY,
Philadelphia, Pennsylvania.
- EASTERN NAZARENE COLLEGE,
Wollaston, Massachusetts.
- GENEVA COLLEGE,
Beaver Falls, Pennsylvania.
- UNIVERSITY OF GEORGIA,
Athens, Georgia.
- GORDON COLLEGE OF THEOLOGY AND
MISSIONS,
Boston, Massachusetts.
- HAMPDEN-SYDNEY COLLEGE,
Hampden-Sydney, Va.
- HARVARD UNIVERSITY,
Cambridge, Massachusetts.
- HASTINGS COLLEGE,
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- HVERFORD COLLEGE,
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- MEMPHIS STATE TEACHERS COLLEGE,
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- MICHIGAN STATE COLLEGE,
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- MIDDLEBURY COLLEGE,
Middlebury, Vermont.
- UNIVERSITY OF MINNESOTA,
Minneapolis, Minnesota.
- MOODY BIBLE INSTITUTE,
Chicago, Illinois.
- MC PHAIL SCHOOL OF MUSIC AND ART,
Minneapolis, Minnesota.
- NATIONAL BIBLE INSTITUTE,
New York, New York.
- UNIVERSITY OF NEBRASKA,
Lincoln, Nebraska.
- UNIVERSITY OF OKLAHOMA,
Norman, Oklahoma.
- UNIVERSITY OF PENNSYLVANIA,
Philadelphia, Pennsylvania.
- OBERLIN COLLEGE,
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BIBLE DOCTRINE—Bishop Howard Higgins, Th.M., *Professor, Reformed Episcopal Seminary.*

CHRISTIAN EVIDENCES—Rev. Edward J. Young, *Instructor, Westminster Seminary.*

STUDIES IN JOHN—Rev. James E. Moore, *Mt. Washington Southern Presbyterian Church.*

PERSONAL EVANGELISM—Ralph Duncan, Ph.D., *Professor, University of Pennsylvania.*

MISSIONS—Rev. Harold T. Commons, *President, Independent Board for Baptist Missions.*

CHRISTIAN LIFE HOUR—Rev. Calvin K. Cummings, *Field Secretary of the League.*

EVENING PREACHING—Rev. James Graham, *Southern Presbyterian Missionary.*
Rev. Charles J. Woodbridge, *Secretary, Independent Board for Presbyterian Foreign Missions.*

Rev. Culver Ruttenberg, *Linden Avenue Baptist Church, Camden, N. J.*

Rev. John P. Clelland, *East Lake Presbyterian Church, Wilmington, Del.*

Time—June 21-28, 1937.

Place—The Old Mill Conference Ground, Brandamore, Pa.

Cost—\$8.00 plus \$1.00 registration fee.

Send Registrations to League Headquarters