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CHRISTIANITY TODAY



||| A PRESBYTERIAN JOURNAL DEVOTED TO STATING, DEFENDING
AND FURTHERING THE GOSPEL IN THE MODERN WORLD |||

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The Application of Christianity

CHRISTIANITY was given us to be applied; and only as it is applied is the purpose for which it was given realized. We should therefore have nothing but approval for the demand that Christianity be applied—to individuals and families, to communities, states and nations. The only people who do not believe that Christianity should be applied, as far as our knowledge goes, are those who like NIETZSCHE hold that Christianity is false and that its influence on life injurious. All real Christians, however, believe not only that Christianity is true but that it is possessed of priceless values, that it is in fact the one thing without which the human race faces a hopeless future. And believing this, they hold that it is a matter of supreme importance that Christianity be applied.

Christianity then was given us to be applied—every Christian worthy of the name so maintains. The task of applying Christianity, moreover, has been laid not only upon the church as an organization but upon each and every individual who constitutes that organization. This means that every Christian is under obligation not only to exemplify Christian ideals of conduct at every point at which he comes into contact with life—in the home, in school, in business, in society, in politics—but that as an individual he is under obligation to seek the conversion of non-Christians, to seek to lead them to an attitude of trust and obedience toward JESUS CHRIST, their only possible SAVIOUR and their only rightful LORD. Evangelism is not

only the primary task of a church, it is a task that no individual Christian neglects while living in obedience to his LORD. Here the words of FRANCIS SHUNK DOWNS are much to the point:

“The biggest and most urgent task of the church is to make Christians. The church is primarily called to give the gospel to every creature in every generation. Every Christian is under orders to propagate his faith. And that, not only by proxy, but personally, directly, witnessing with his mouth to JESUS CHRIST as SAVIOUR, able and willing to save. Christianity conquered the Roman Empire in just that way. The kingdoms of this world will be conquered in the same way. Transformations in social, economic, industrial and political life

wait upon the winning of men to JESUS CHRIST. The workshops of the world cry aloud for employers and employees who will live their lives by the faith of the Son of God, who, reconciled to God, are reconciled to their brothers, the law of whose lives is the constraining love of the Son of Man. All abiding progress waits upon the making of more Christians, and the living on earth of the life that ‘is CHRIST.’”

One of the main reasons why Evangelism lags, why so few are brought to a saving knowledge of JESUS CHRIST, is that the rank and file of Christians seem to think that they are under no obligation in this respect, that it is exclusively the business of ministers with the assistance of the officers and teachers of the Church. If Christians in general had a realizing sense of this their primary task and would prayerfully seek its accomplishment we may be sure that great things would be accomplished in the way of getting Christianity applied to the affairs of this world. If the church could have a Rally Day that meant that the whole body of its members had gathered together and were united in their purpose to win men and women, old and young, to Christian faith and discipleship, it is certain that the time would be near where men everywhere instead of discussing the question whether the church has had its day would be expressing surprise at its rapid growth and its renewed influence.

We do not mean to imply that “to be converted and then go forth to convert

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others" is the whole duty of the Christian. Such a notion is fitted to disparage the earthly spheres of art, literature, science, business, and politics. Every Christian is under obligation to seek the conversion of others, but at the same time he is under obligation to serve God in whatever earthly sphere his lot may be cast. The work of a Christian mother, farmer, merchant, scientist, statesman, or teacher, for instance, is as truly the work of God as the work of the minister in preaching in gospel of God's redeeming love. God's purpose for this world is not realized in the saving of a multitude of individuals out of it. It will have been realized only when this world is peopled by those who in every walk of life do His will as it is done in Heaven. In other words, every Christian is under obligation both to seek the salvation of his fellows and to act according to Christian principles everywhere and always. The task of Evangelism however is primary, even from the standpoint of getting the principles of Christianity applied to the affairs of this world, because only as men become Christians can we hope that they will engage in this latter task. Again to cite Dr. Downs:

"Just as morals are ineffective without the sanctions of religion, and just as the ethics of CHRIST will not work when separated from faith in His person, so Christianity cannot be applied by anyone except the Christian. We are in danger of forgetting this today. There is a growing feeling that the benefits of Christianity are most desirable but that it is not necessary to become a Christian in order to reap the benefits of the Christian life. Many parents who were raised in the faith are requiring high morals standards of their sons and daughters without giving them the faith that alone can produce them. The teachings of JESUS are increasingly laying hold of the minds of men as the only solution of social and industrial ills; yet these same men reject the Man CHRIST JESUS as the One who should rule over them and their business. . . . The Church must all the time be devoting her energies to bring men into living relationship and vital union with

JESUS CHRIST. She must teach all such 'to observe all things' that CHRIST has taught, that Christian men may know how to apply the Christianity they have. Let every pulpit ring with the Good News of a SAVIOUR from sin. Let the same pulpits declare the will of God from the Word of God, to the people of today in the language of today, to meet all the needs of today. Then as the LORD of life is crowned in the lives of those who see and hear, we shall have as never before the Kingdom of God coming in power."

We have pointed out that Christianity was given us to be applied; also that every Christian is under obligation to do his part in securing its application to life in the broadest sense of the word. Let us not forget however that before Christianity can be applied we must have a Christianity to apply. One of the great troubles of today is that much that is called Christianity is not Christianity at all. Suppose for instance that modern religious liberalism as expounded by men like SHAILER MATHEWS and HARRY EMERSON FOSDICK were to become dominant in the thoughts and lives of men everywhere. Would that mean that Christianity had triumphed? Far from it. Rather it would mean Christianity had ceased to operate in this world, that it had taken its place among the dead religions. A Christianity that knows nothing of JESUS CHRIST as the GOD-MAN and more especially a Christianity that knows nothing of this

GOD-MAN as one who offers salvation in and through his expiatory death upon the cross, is just no Christianity at all. There is no proclamation of real Christianity save as there is proclamation of the good news that JESUS CHRIST bore the penalty of our sins on the cross and that through trust in Him we may obtain the forgiveness of our sins and become free of sin both as pollution and power. This is not the whole of the Christian message but there is no Christian message where it is absent. The thought of the whole world being won to "Modernism," in any of its consistent forms of expression, is nothing short of appalling. It is a thousand pities that all those calling themselves Christians are not engaged in a common task, but unquestionably such is the case. It is only too true that many of those calling themselves Christians today are among those doing most to prevent the spread of true Christianity upon the earth. Christianity is indeed a life, as the Modernists are constantly telling us, but let us never forget that it is a life founded on a message and hence that a genuinely Christian life is neither reasonable or practicable unless that message be true. To ignore or deny the message is to ignore or deny the God-ordained means for producing and sustaining the life. The Modernist holds in effect that "Applied Christianity" is the whole of Christianity, but that overlooks the fact there can be such a thing as applied Christianity only as there is first a Christianity to apply. First the roots, then the fruits.

Editorial Notes and Comments

Is the Virgin Birth a Non-Essential Doctrine?

ON another page will be found a communication from Professor GEORGE S. DUNCAN in which this question is answered affirmatively. Dr. DUNCAN, who is a Presbyterian minister as well as Professor of Oriental Literature and Archaeology in the American University at Washington, D. C., speaks not only for himself but for many other scholars and theologians, within as well as without the Presbyterian Church—as his communication itself makes clear—

when he maintains that the Virgin Birth is not a fundamental doctrine of the Christian faith and that as such belief in it would not be required of applicants of the Christian ministry. It is Dr. DUNCAN's claim that both the testimony of the Scriptures and the testimony of "the ripest present-day scholarship" support his contention that the Virgin Birth is a non-essential doctrine.

Dr. DUNCAN has no trouble, of course, in obtaining "scholars" and "theologians" to testify in favor of his claim. The significance we attach to this testimony, however, will be determined in large measure by

the extent to which we see in these men the representatives of "the ripest present-day scholarship" and of "the leading present-day theologians." In our judgment, the testimony of Dr. DUNCAN's witnesses is more than counterbalanced by the testimony of other witnesses—witnesses more truly representative of "the ripest present-day scholarship" and "the leading present-day theologians." We are far from supposing that this question can be settled merely on the testimony of "expert" witnesses, but, in as far as this is possible, we are confident that the testimony of scholars and theologians like ROBERT DICK WILSON, GEERHARDUS VOS, J. GRESHAM MACHEN, JAMES ORR and BENJAMIN WARFIELD should carry far greater weight than the testimony given by the men cited by Dr. DUNCAN.

If Dr. DUNCAN could make good his statement that "the Old and New Testaments regard the Virgin Birth as a non-essential doctrine," his claim would have to be allowed. That, however, cannot be done.

Even if there were no mention of the Virgin Birth in the Old Testament, as he alleges, it would not follow that it is a non-essential doctrine. If such were the case, it could be plausibly maintained that the doctrine of the Trinity is a non-essential doctrine. As a matter of fact the only evidence Dr. DUNCAN presents of the non-mention of the Virgin Birth in ISAIAH 7:14 is the testimony of MOFFAT, GORDON, PEAKE and ZENOS. He quite ignores the testimony of ROBERT DICK WILSON, C. F. BURNET and the modern school of comparative religion as represented by GRESSMAN, not to mention others. For this phase of the question as well as for the significance of the fact that there does not appear to have been any Jewish expectation that CHRIST would be born of a Virgin, the reader should consult MACHEN (*The Virgin Birth*, pp. 280-316, especially pp. 288-294).

Dr. DUNCAN seems to us equally unconvincing in his attempt to show that the Virgin Birth is a non-essential doctrine in the New Testament. He admits that it is mentioned by MATTHEW and LUKE but endeavors to break the force of this, partly by referring to them as "late books" and partly by maintaining that if this doctrine was essential it would be mentioned by the other New Testament writers. We do not see the force of his contention that both MATTHEW and LUKE make the Virgin Birth non-essential because they both give the genealogy of JOSEPH (see MACHEN, pp. 202-209). We think also that he greatly exaggerates the extent of the silence of the other writers as well as its significance, as far as it exists. For instance scholars as diverse in their viewpoints as ZAHN, HARNACK and VOS find a reference to the Virgin Birth in JOHN 1:13 and whether or no there is any reference to the Virgin Birth in PAUL it is obviously a doctrine profoundly congruous with his doctrine of CHRIST. It does not seem to us that any

significance attaches to the fact that JESUS Himself never alludes to His Virgin birth. The circumstances being what they were, it would have been strange if He had. For a detailed refutation of Dr. DUNCAN's argument from silence the reader is referred to chapter XI of MACHEN's book, entitled "The Birth Narratives and the Rest of the New Testament."

Dr. DUNCAN not only maintains that the "Old and New Testaments regard the Virgin Birth as a non-essential doctrine," he also maintains that it is not essential to the system of doctrine set forth in the Westminster Confession of Faith and hence that belief in this doctrine is not a requirement on the part of applicants to the ministry of the Presbyterian Church. It is clear that in so maintaining he is out of harmony with the repeated deliverances of the General Assembly, which time and time again has affirmed that this doctrine is "an essential doctrine of the Word of God and our standards." It should be equally clear that in this connection it is the General Assembly and not Dr. DUNCAN who is right. Lack of space forbids that we should argue the matter at this time. Those who are interested in learning what the outstanding theologian of which our church has been able to boast in recent years should read what the late B. B. WARFIELD said about this matter in the volume entitled, "Christology and Criticism" (pp. 447-458). There he makes clear that the doctrine of the Virgin Birth is essential to the Christian doctrines of the supernatural, of the incarnation, and of redemption and as such essential to the Christianity of the New Testament. Of course what Dr. MACHEN has written in the closing chapter of his great book on the Virgin Birth should not be overlooked in this connection.

Even if Dr. DUNCAN could justify his claim that the Virgin Birth is not essential to the system of doctrine taught in the Holy Scriptures—a thing he cannot do—it would not follow that belief in the Virgin Birth is not a requirement on the part of applicants to the ministry of the Presbyterian Church. Such applicant is required not only to receive and adopt the Confession of Faith as "containing the system of doctrine taught in the Holy Scriptures" but to "believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice." Dr. DUNCAN admits, as every candid person must admit, that the doctrine of the Virgin Birth is taught in the Scriptures. How then can he maintain that one who rejects this doctrine can honestly take on himself the vows of a Presbyterian minister? Dr. DUNCAN being witness no one who believes in the full truthfulness of the Scriptures can deny the Virgin Birth. And surely the Scriptures are trustworthy in all their statements if they are really the Word of God. We submit that no man can honestly and intelligently

profess faith in the Bible as the infallible Word of God, who rejects the doctrine of the Virgin Birth.

George McCready Price as an Apologist

THE July issue of *The Evangelical Quarterly*—the outstanding periodical devoted to the exposition and defense of the historic Christian faith since the passing of *The Princeton Theological Review* at the time of the reorganization of that seminary—contains an interesting and in many respects valuable article by GEORGE MCCREADY PRICE, entitled "Some Scientific Aspects of Apologetics," that deals for the most part with two aspects of the scientific attack on Christianity.

The larger part of this article deals with the problem of the Bible's record of creation as given in Genesis, more particularly with the questions whether the fossil evidence supplied by geologists disproves the Biblical account. Here Professor PRICE stresses the importance of the view he has done so much to restore to favor, viz., the Flood theory of the origin of most of the sedimentary rocks and so of the origin of most at least of the fossils. In our judgment Professor PRICE has done exceedingly valuable work in this field of scientific inquiry, the result of which has been to place Christian apologists under a heavy indebtedness to him. Had he confined himself to this aspect of the matter we would have nothing but praise for the article, whether or no we fully agreed with all its representations.

Unfortunately, however, Professor PRICE prefaces with a brief allusion to that aspect of the scientific attack on Christianity that deals with "God's method of caring for His universe," subsequent to its creation, in which he rejects the distinction between the natural and the supernatural in a manner that denies the reality of miracles, in any proper sense of the word. With the distinction between the "natural" and the "supernatural" in mind he quotes the following from the Duke of Argyll and adds "with all this I most heartily agree": "This antithesis is absolutely unknown to the literature of the Old Testament and the New. It is equally unknown to science and also to philosophy. The Bible knows nothing of what men now call 'the supernatural' . . . The vicious and unphilosophical distinction between 'natural' and 'supernatural' is absolutely unknown to the sacred writers."

That Professor PRICE rejects miracles, in any proper sense of the word, was indicated in his recent book, "The Geological-Ages Hoax," in which in answer to the question whether such a world-catastrophe as his Flood Theory involved would involve a real miracle he writes: "As a believer in the

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"I Know" versus "I Believe"

By the Rev. Oliver Hemstreet, M.T.D.

I KNOW that the Bible is the inspired Word of God: I not only believe it: I know it as surely as I know that 2 and 2 are 4: not by the same sort of mathematical reasoning, but by logical reasoning that is just as sure.

I know it, in the first place, because of the reason that Daniel Webster used. There was so much in it he could not understand. There is a watch, an automobile, a printing press, anything that man has made. No matter how intricate or strange the mechanism of it, other men can examine it and understand it: but you see a fly, a bird or a horse and immediately you see that no man ever made it, for no man can understand how it was made. You know it was made by God. So Daniel Webster, the great scholar, philosopher, statesman, said he could understand anything that any man could write, but there was so much in the Bible that he could not understand, it must have come from God.

I know it, in the second place, because of the manner of its composition. Here are sixty-six books, written by, at least, thirty-six writers, during a period of more than sixteen hundred years, all with one central theme and all in perfect harmony. This could not have been done if there had not been one mind, with one plan and one purpose to guide them. No one but God could have done it. The one central theme is Jesus Christ and his atoning sacrifice for sin. All the altars and sacrifices that were instituted, from those established by Abel until the one all-sufficient sacrifice of Himself by Jesus Christ, were types of this one, and pointed to it as the one great sacrifice that could atone for the sins of the world: all were according to one plan, with one design, for one purpose, determined by one mind. That mind must have been the mind of the everliving and allwise God.

Any considerable number of uninspired men; writing books on religion or almost any other subject, even those

who are of the same generation and similar station in life and similar in education and occupation, show lack of harmony, discordant views, plans or purposes. Writers on medicine, law agriculture, history, geology or any other subject, except so far as they are guided by the Word of God, lack much of harmony; but here are men in different countries, with different languages, in different conditions; the educated and refined, the rude and unlearned, prophets, priests and kings, a doctor, a tax-gatherer, fishermen, carpenters, herdsmen; some of them far remote from others in time and space, yet all in perfect harmony and with one supreme thought, that of Jesus Christ and Him crucified. A thing utterly impossible except as they were guided by the one mind of the allwise and everliving God.

If there were no other proof for the inspiration of the Bible, this alone would be sufficient for the positive proof of it.

In the third place I know it because of its Prophecies, thousands of which, referring to the building-up and overthrow of cities and nations; the birth, prosperity, disaster and death of individuals, the most of which have been fulfilled to the letter; some are being fulfilled today: some three hundred referring to Jesus Christ. Every one of these that referred to His first coming, His birth, life, work, death and resurrection was entirely fulfilled: and we may be sure that those which refer to His second coming, as well as others that refer to the future will be as entirely fulfilled.

Again I say, if there were no other proof that the Bible is the inspired Word of God, this alone would be a sufficient proof of it.

In the fourth place I know it because it states facts of science that were not discovered or understood by man until ages after they were stated, and other facts that never could have been known if they had not been revealed.

Some four thousand years ago, when everybody thought the earth was flat, and thousands of years before any man had learned better; some supposing that it rested on the back of a tortoise and others having no idea what supported it, Job said of God, "He hangeth the earth upon nothing." He also said, "He stretcheth out the north over empty space." Job 26:7. How did Job know that the earth hung on nothing, if God did not give him that information by revelation? How could he also know in any other way that the north was stretched out over an empty space while all the rest of the heavens are filled with an innumerable number of stars?

Jeremiah said, "The host of heaven cannot be numbered, neither the sand of the sea measured." Hipparchus counted 1,022 stars and Ptolemy 1,026. They thought they had numbered them, but a modern telescope shows 300,000,000 of them and the spectroscope shows an innumerable multitude more. God said to Abraham, "Tell the number of the stars if thou canst." What scientist, in the days of Abraham or Jeremiah could have thought to compare the stars with the sands of the earth in numbers? Isaiah 40:22 said, "He sitteth on the circle of the earth." How did Isaiah know, 2,700 years ago that there was any kind of a circle connected with the earth? None but God could teach him.

So far we have dealt with facts that were revealed thousands of years ago and have been discovered and proved in later years: beside these there are other facts of science revealed that never have been and never can be discovered or learned by human wisdom.

In the first verse of the Bible we are told that "In the beginning God (plural with a singular verb) created the heavens and the earth, and the Spirit of God brooded upon the face of the waters."

This is explained in John 1:1-3 "in the beginning was the Word, and the

Word was with God, and the Word was God. All things were made by him, and without Him was not anything made that was made."

Here we are taught two great facts; God in three persons, and as such the creator of the heavens and the earth!—facts that no scientist could ever have discovered.

When Topsy was asked who made her, she answered, "Nobody didn't make me, I jist growed": and there are some scientists, or pseudo scientists, who seem to be as stupid and ignorant as Topsy was: even teachers in our colleges and high-schools teach their students that no one made the heavens or the earth, or anything on the earth; that all these things made themselves, that they just grew by themselves.

When they can show me a watch or an automobile, or even a baby's cart that made itself and can make others to grow like it, I will be willing to consider the matter. Until they can do that I shall be very sure that all such notions are the most absurd foolishness. If they can find any pleasure in the thought that their ancestors were worms and frogs and monkeys, I do not envy them. I rejoice in knowing that I came from an ancestry, made by an almighty and allwise God of Love, after His own image: and that after that image was lost through sin, I was brought into it again by a new creation; a new birth by the Holy Spirit, through faith in Jesus Christ.

Even the nebular hypothesis of La Place, which was accepted by so many so-called scientists as the way in which the universe just grew by itself, has been proved to be an impossibility; nothing but a childish fancy. There has never been found the least shadow of evidence to support it. The theory of evolution of animal life is just another childish fancy, and just as foolish as the other. If a man was ever produced from an ape, or if any form of animal life was ever produced from a lower species, why has there not been a single case of it known for thousands of years? Nor has it been possible to produce it.

Not one assured fact of science conflicts with the scientific facts stated in the Bible. Every one is in full accord

with them. If there were no other proof that the Bible is divinely inspired, this alone would be sufficient.

In the fifth place, I know it because of its indestructibility. It cannot be destroyed. All the power of the Roman Empire, though it seemed to be able to conquer and rule the world, could not destroy it. All the power of the Pope of Rome, when he ruled the nations with their armies, as well as the church, could not destroy it. All the determined efforts of infidels, false prophets and so-called scientists have had but little or no effect, or perhaps, by calling more attention to it have given it greater publicity and increased the number of its readers. No other book has ever been so opposed, and yet no other book can begin to compare with it in numbers and circulation. This is additional proof that it is God's Word that He cares for it and will not allow it to be destroyed.

Once more; in the sixth place, I know the Bible is the inspired Word of God because of its influence. Wherever it goes, a divine power attends it: God, Himself goes with it. Wherever it is read with honest attention it produces wonderful results. Drunken slaves to the drink habit, who found they could not get free by any human power have been instantly freed from the habit when they have accepted the teachings of the Bible; men, who could not free themselves from the habit of profanity by any power of their own, have been freed from that habit in a moment, in the same way. Low, base, hardened criminals, in their prison cells, have re-

ceived a Bible, or a portion of it and been completely changed in their character, have been born again into a new life and have gone out to happy, respectable, useful, Christian lives. Whole nations have been raised from the lowest depths of vice, ignorance, superstition, and cruelty to a Christian civilization: churches, schools, hospitals and asylums have been built: the whole nation born as into a new world. No other book has ever accomplished anything like such wonderful results.

God says, "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It certainly has done that and is doing it continually.

The influence of the Bible, the results that it accomplishes, even if there were no other evidence that the Book is the inspired Word of God, would be sufficient proof of that fact: but when I take all these proofs together; that its matter is beyond human wisdom; the unity and oneness of purpose of its many writers living in different ages and under diverse conditions; the fulfillment of its many prophecies; the statement of scientific facts thousands of years before they were discovered by man; and other facts that never could have been discovered or known except by revelation: its indestructible character; and the wonderful results it accomplishes;—the proof is so sure that I do not need to say I believe it, I *know* it, just as surely as I know that 2 and 2 are 4, and it cannot be otherwise any more than 2 and 2 can be any other than 4.

An Open Letter:

"The Virgin Birth, a Non-Essential Doctrine"

By George S. Duncan, Ph.D., Professor of Oriental Literature and Archaeology, The American University, Washington, D. C.

[See the Editors' reply in "Editorial Notes and Comments"]

THE virgin birth of Jesus appears to be a non-essential doctrine. This is proved by the Scriptures and the testimony of the ripest present-day Christian scholarship.

In the Old Testament with all its prophecies of a Messiah there is not one reference to His virgin birth. Isaiah 7:14 should read as margin of R. V. "behold a maiden is with child and beareth a son and shall call his name Immanuel." Prof. J. Moffatt renders: "There is a young woman with child, who shall bear a son and call his name Immanuel." Prof. A. R. Gordon translates: "Behold! a young woman is with

child, and is about to bear a son; and she shall call him God is with us." Prof. A. S. Peake writes: "The sign is to be fulfilled in the near future, since it is given for a pressing emergency. It has therefore no reference to the birth of Jesus more than seven hundred years later." Prof. A. C. Zenos says: "The difficulties in the way of taking it to be the primary intention of Isaiah to foretell the virgin birth of Jesus are insuperable." Had the prophet desired to teach the virgin birth of the Messiah he could certainly have used the Hebrew word for virgin, *bethulah*. It does not appear that there was any Jewish expectation that the Christ should be born of a virgin. We are then absolutely right in saying that the non-mention of a virgin birth in the Old Testament makes it a non-essential doctrine to the writers.

In the New Testament the same conclusion is unavoidable. James and Jude make no reference to the birth of their brother, Matthew 13:55. Paul in his thirteen epistles from about 52 A.D. to 65 A.D. never mentions it. Indeed some think that Paul believed in a birth from two human parents for in Galatians 4:4 he speaks of Jesus as "born of a woman," which is regarded as the Hebrew way of describing a normal human birth since Job 14:1 says: "Man that is born of a woman is of few days, and full of trouble." At any rate Paul certainly held the virgin birth non-essential. The same is true of other New Testament writers as John, Mark, Peter and author of Hebrews. It is true that two late books, Matthew 69 A.D. and Luke 69 A.D. mention the virgin birth but they do not make it essential for both give the genealogy from Joseph. Prof. W. Sanday writes: "It has been said that Matthew's genealogy is that of Joseph and Luke's that of Mary. This is untenable for both are Joseph's genealogy. The assertion is equally untenable that Matthew gives the royal and legal descent while Luke gives the natural descent. It is probably not possible to harmonize these genealogies." In Luke 2:27, 41, 43 Joseph and Mary are called the parents of Jesus. In Matthew 13:55 He is called the carpenter's son. In view

of these passages Prof. J. M. Shaw writes: "And further, even these two Gospels, Matthew and Luke, in the course of their narrative, in general appear to take it for granted that Jesus was the normal son of Joseph and Mary." The supreme reason for regarding the virgin birth as non-essential is that Jesus, Himself, never alludes to it in all His conversations, addresses and sermons. We are thus, then, absolutely right in saying that the Scriptures of the Old and New Testaments regard the virgin birth as a non-essential doctrine.

Leading present-day theologians of the various communions hold the same view. These could be quoted but we restrict ourselves to seven belonging to the Presbyterian denomination. The foremost living Princeton theologian is of course Dr. F. L. Patton, so long the professor and president of the seminary. He says: "And so while holding to the virgin birth, I am ready to drop it if any lack of manuscript evidence called for this, and this would not touch my faith in the divinity of Christ." Professor J. M. Shaw, Auburn, writes: "The New Testament never once suggests that the virgin birth is a fundamental or essential article of the Christian faith." Professor L. M. Sweet, Chicago, remarks: "The argument from the comparative silence of Paul and John have this force and this force only. They show that the virgin birth is not the cornerstone of our faith in Christ's divinity or sinlessness." A professor in Allegheny seminary affirms: "I do not believe the virgin birth is an essential doctrine of the Christian religion." Prof. W. A. Brown, Union seminary, says: "The virgin birth is a non-essential doctrine." Prof. H. R. Macintosh, Edinburgh, writes: "For my own part I should not think of regarding an explicit belief in the virgin birth of our Lord as essential to Christian faith: otherwise St. Paul would be no Christian." Prof. David Smith, Londonderry, Ireland, declares: "It is, indeed, possible to reject the virgin birth and yet retain faith in our Lord's deity and incarnation. It is an account of the way in which the eternal Son of God became man, and it is conceivable that He might have become man, in another

way." Theologians of the Baptist, Catholic, Congregational, Episcopalian, Lutheran and Methodist communions could be quoted as expressing similar ideas.

The Confession of Faith does not make the virgin birth essential any more than it makes creation in six days essential. We sign the Confession as "containing the system of doctrine taught in the Holy Scriptures;" but the Bible and scholarship abundantly prove that the virgin birth is not essential to this system of doctrine. If any desire to believe this doctrine as essential, there is no objection; but such persons are no more orthodox than those who consider it non-essential. All should recognize this fact and agree to disagree. They should cease disturbing and retarding the faith and work of the church by continual quarrels over a non-essential doctrine. "In essentials unity, in non-essentials liberty, in all things love." We may close with a sentence from Professor J. M. Shaw: "The belief in the virgin birth is not a belief, or doctrine which should be made fundamental, or essential to the Christian faith, or even made a requirement of applicants for the Christian ministry." In a word, the divinity, sinlessness and every other perfect quality in the glorious personality of Jesus Christ rest on the sure foundation of His life, character, words, works, death, resurrection and ascension, irrespective of the mode of the incarnation.

Editorial Notes and Comments (Continued)

living God who is still in charge of His universe (not an absentee God) and who presumably can do as He sees fit with anything or everything in it, I do not take any great interest in the distinction some people try to make between natural laws and miracles. I suppose that any event which has happened but once in the history of mankind might well be termed a miracle; while any event which has occurred several times, even the resurrection of dead persons, might be termed natural law. . . . We live in a world of constant 'miracles'; and instead of diminishing in number they seem to be increasing with the progress of our knowledge of science. One more 'miracle' added to the list should not disturb us in our scientific thinking" (pp. 93-94).

Professor PRICE assures us that his view

of the "natural" and the "supernatural" has always been held by "the most enlightened among Christian apologists." He tells us, for instance, that it is the position of FLOYD E. HAMILTON in his recent work "The Basis of Evolutionary Faith"—a statement, however, for which we find no support in this or any other of Professor HAMILTON's valuable books. As a matter of fact it has never been held by any Christian apologist worthy of the name and we confess we are somewhat surprised to find it given expression in the pages of *The Evangelical Quarterly*. Surely its editors do not share Professor PRICE's position at this point. The maintenance of the distinction between the

natural and the supernatural is fundamental to the defense of Christianity. A non-miraculous Christianity is just no Christianity at all; and yet a non-miraculous Christianity is the only kind of Christianity that is possible if we erase the distinction between the natural and the supernatural after the manner of Professor PRICE. In a word, the error from which Professor PRICE seeks to rescue the Christian apologist in his attempt to reconcile Genesis and geology, if error it be, is a relatively small error compared to that into which he himself falls when he adopts the antiquated views of the Duke of Argyll with reference to the natural and the supernatural.

George Grant McCurdy of Yale, Dr. Rudolph Virchow of Germany and a dozen others. Thus we see that science is divided on one of its fundamental doctrines of evolution. Surely there is not much there to which to pin one's faith.

At a meeting of scientists in England a few weeks ago Professor Julian S. Huxley and Professor Osborn candidly confessed that the cause of evolution is unknown. Said Osborn, "We are at more of a loss than ever to understand the causes of evolution." At the same conference Dr. Robert Broom of South Africa rose and stated that "there is no reptile alive today which can give rise to a mammal, no fish which can give rise to a reptile, no animal which can become a man." Professor D'Arcy W. Thompson of St. Andrew's University made this stunning admission, "We have been told that rents have been torn in the veil which surrounds the mystery of evolution and that this has irretrievably destroyed chapters in the Old Book. That explanation does not suffice and I honestly believe we are as ignorant as we were seventy years ago." In the light of these concessions we are amazed at the statement of Ward (*Which Way Religion?*) that "the essential reason for the power of science is that it brings to man, harassed by the uncertainties of his existence a degree of certainty before unattainable." What certainty? One listens in vain for a single note of certainty from the trumpet of the modern scientist. It is not surprising that Dr. Ward cites not a single example to support his sweeping assertion.

Take another case. The first one hundred and three pages in H. G. Wells' *Outline of History* contain a treatment of the descent of man from the ape. Let us take notice of some of the terms that are employed, not in one isolated section but throughout. The expression "probably" is used 20 times; "must have been" 12 times; "it would seem" 11 times; "it may have been" 6 times; "may" or "may not" 8 times; "perhaps" 5 times; "it seems to be" 5 times; "it is probable" 4 times. Besides these doubtful expressions there are many others as "we may guess," "confessedly jumbled" and "possibly."*

What is characteristic of H. G. Wells is characteristic of the large majority of scientists. A few days ago I was reading Darwin's *Descent Of Man*. I noticed that the terminology was ever so carefully guarded. Without searching for equivocal language I noticed that these phrases occurred again and again, "I am inclined to believe"; "there may be"; "we have no good evidence for"; "my judgment may not be trustworthy"; "we may infer"; "we are ignorant of the existing cause."

Listen to a few excerpts from a lecture delivered by Sir Arthur Stanley Eddington, the great English astronomer, "these appear

*McCann, *God—Or Gorilla*, pp. 137, 138.

(Continued on Page 10)

The Loss of Certainty

A Sermon by
the Rev. Henry W. Coray

[The Editors are happy to publish this fine sermon which is especially interesting in view of the fact that its author is a graduate of Westminster Seminary in the class of 1931. He is Pastor of the First Presbyterian Church of West Pittston, N. J.]

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8.)

THE subject of this sermon was borrowed from and inspired by a chapter heading of the same name in Walter Lippman's "A Preface to Morals."

Anyone acquainted with the present currents of thought, as Mr. Lippman is, cannot fail to be impressed with the decline of authority in the modern world. Tennyson in his poem, "Sea Dreams," pictures the rising of a tide of doubt that threatens to engulf the beliefs of the past. It appears that Tennyson's prophecy has now come to pass. The tide of unbelief has struck not only the world but also the church. The silver cord of faith has been loosed and the golden bowl of hope has been broken. Standards in religion that for centuries have been accepted are suddenly and rudely shattered. Destructive Biblical criticism and experimental science have combined with post-war skepticism in an organized effort to demolish the foundations of historic Christianity. The result is a general breakdown of assurance that makes itself felt in every institution—in the home, in the business office, in the state, in the high school, in the university, and even in the Sunday School.

I wish to do one thing, namely, to apply Huxley's old dictum, "follow the facts" and to show that these facts indicate a universal loss of certainty.

The person who has his finger on the pulse of modern science will detect a wavering, a hesitancy among even its most astute leaders. In the November issue of *Current History* there is an article entitled "The Age of Man." You begin to read this article wondering if you might learn something of

man's antiquity. You finish the article and you are still wondering. The writer frankly admits that the origin of the human race is an open question. The details of our evolution are not at all clear, he explains. The most satisfactory bit of information you gather is that the Piltdown man is the oldest of six varieties of prehistoric man, having lived about one million years ago. This calculation is made by Professor Hory Fairfield Osborn who measures time by elephants teeth.

Who, we are prone to ask, is this Piltdown man? At present the Piltdown man is on exhibition in the Museum of Natural History in New York City. He is presented as "the missing link" between man and ape. He is an instance of the "evolution of man from monkey." He is said to be half-man and half-ape. The history of the Piltdown man is interesting. A little over twenty years ago, near the Piltdown Common in England a piece of jaw-bone, a small bone from the skull and one tooth were unearthed by Mr. Charles Dawson. Later another tooth was discovered. With these fragments, two small bones, two teeth and an enormous amount of imagination, Professor Osborn and his friends proceeded to construct the Piltdown man. Some time later scientists began to investigate this "missing link." Professor W. H. Gregory and Professor G. S. Miller concluded that one of the teeth that had been placed in the lower right jaw was neither a lower tooth nor a right tooth, but an upper left. Other scientists objected to the jaw being associated with the skull. Professor Miller maintained that the jawbone and one tooth belonged to a fossil chimpanzee. Since its advent the Piltdown man theory has been abandoned by such thinkers as Sir Ray Lankester, Professor

Notes On Biblical Exposition

By J. Gresham Machen, D.D., Litt.D.

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XXI. THE NEW LIFE

"For I through the law died unto the law that I might live unto God. I have been crucified together with Christ; and it is no longer I that live, but Christ liveth in me. And the life which I now live in the flesh I live in the faith which is in the Son of God who loved me and gave Himself for me. I do not make void the grace of God; for if righteousness is through the law, then Christ died in vain" (Gal. 2:19-21, in a literal translation).

What Is Meant by "the Law"?

IN the last number of CHRISTIANITY TODAY, we discussed the connection of the first sentence in this passage with what precedes. The "for" of that sentence, we observed, introduces a reason for the main thought of the whole preceding passage, which main thought is: "Away with a miserable vacillation which would repudiate what Christ led us to do and would therefore imply that Christ is a minister of sin." "I," says Paul, "will have nothing to do with such vacillation; for I for my part, when I broke with the law, did so once and for all; I did not separate myself from the law merely in some temporary fashion, but I *died* to the law; my break with the law was as irrevocable as death."

In interpreting the words, "I died to the law," two errors should be avoided.

In the first place, when Paul speaks of "the law," he does not mean merely the ceremonial law, but he means the whole law of God as it is set forth in the Old Testament, including what modern men would call its ethical as distinguished from its ceremonial requirements. When the meaning of the term "the law" is limited to the ceremonial law, the real point of the Epistle to the Galatians is missed. That is the root error of Ernest DeWitt Burton, in his learned commentary on the Epistle. According to Burton—if we may summarize the thought in our language, not

in his—Paul is contending in the Epistle to the Galatians for a view of the will of God which finds the true essence of God's will in great general principles, as over against an external or piecemeal notion of morality. There could scarcely be a more serious error. As a matter of fact, Paul is contending in this great Epistle not for a "spiritual" view of the law as over against externalism or ceremonialism; he is contending for the grace of God as over against human merit in any form. The particular form in which human merit was sought by the Judaizers in Galatia was an observance of the ceremonial law; but Paul's objection would have been essentially the same if the error had been of the form which appears in the religious "Liberalism" of our day. Salvation by character, salvation by our love for God, or (after the crass manner of "Abou ben Adhem") by our love for our fellowmen, salvation by "making Christ Master in the life," salvation by "complete surrender"—these are all just differing forms of the one central error which seeks salvation in human merit, and they all alike come under the condemnation of Paul's tremendous polemic in the Epistle to the Galatians.

But another error needs also to be avoided. If the interpretation which we have just mentioned attributes too little meaning to the words, "I died to the law," if it makes those tremendous words mean merely that a higher form of law is to be put in place of a lower one in order that human obedience to the law may attain merit with God, another interpretation is equally erroneous in attributing too *much* meaning to the words. We refer to the error of "antinomianism," which supposes that according to Paul the law of God, as it is set forth in the Bible, is no longer binding upon the Christian man.

That error is plainly contradicted by the Word of God, and in particular it is

quite out of accord with the teaching of Paul in this Epistle. "They that do such things," says Paul in Gal. 5:31 after a very specific catalogue of sins, "shall not inherit the Kingdom of God"; and the same stern teaching appears everywhere in the New Testament. No, Christianity, according to the Apostle, is not a way for a man to free himself from the requirements of God's law.

The Ceremonial Law

There was, indeed, a part of the law as set forth in the Old Testament which was no longer binding in the new dispensation—the part, namely, that consisted in the law's ceremonial requirements. The reason why the ceremonial law was no longer binding is set forth fully in the Epistle to the Hebrews. It was not because the ceremonial requirements were not true commands of God; it was not because disobedience to those requirements, in Old Testament times, was anything other than a deadly sin; it was not because increasing religious insight showed that those ceremonial requirements had been unnecessary after all. But it was because those requirements, though of divine authority, were temporary; they were expressly intended by God for the time before the coming of Christ. They were shadows of good things to come; and when that which they foreshadowed had appeared, the shadows were done away.

In Galatians, there is just a hint of this explanation of the ceremonial law; it is found in Gal. 4:1-11, where Paul does seem to treat the old dispensation as being a preliminary, though divinely ordered, period, when man's worship of God was still bound to external things. But in most of the Epistle the ceremonial law is not separated from the rest of the law of God as the Old Testament sets it forth. Paul is not here dealing with the question of ceremonialism versus "spiritual" worship (to make

use of the word "spiritual" in a very modern and very un-Pauline way); he is dealing with a far profounder question—the question of human merit versus divine grace. The particular form in which merit was being sought in Galatia was an observance of the ceremonial law; and Paul takes that particular form as the object of attack, without specifically pointing out its relation to other forms. But his words apply, and apply with crushing force, against those other forms; in particular, they apply against the entire non-doctrinal, "practical" trend of the religion of the modern Church. That non-doctrinal, "practical" religion is just one form of the very ancient error that human goodness is sufficient to make a man right with God.

This great verse, in other words, must be interpreted in the light of its context; and when it is so interpreted its meaning becomes perfectly clear. "When I became a Christian," says Paul in effect, "I ceased to seek my salvation from my own obedience to the law of God; in that sense, at least, I died to the law; my connection with it, as a means of obtaining merit with God, was forever done away."

The Substitutionary Death of Christ

What does Paul mean by the words "through the law," when he says: "I through the law died to the law"? How did the law itself cause Paul to die to the law?

At first sight, that question might seem to be answerable by an appeal to Gal. 3:24, where the law is said to have been a schoolmaster to bring men to Christ. Without a clear revelation of God's will, men might have comforted themselves by an appeal to their own goodness; but the law of God as set forth in the Old Testament revealed, or ought to have revealed, to men their utter hopelessness as sinners in the sight of God, and so led, or ought to have led, them to accept the free salvation offered by Christ. The law, in other words, led men, by its clear revelation of what God requires, to relinquish all claim to salvation by their own obedience. In that sense, surely, Paul could say that it was "through the law" that

he died to the law. The law made the commands of God so terribly clear that Paul could see plainly that there was no hope for him if he appealed for his salvation to his own obedience to those commands.

This interpretation yields a truly Pauline thought. But the immediate context suggests another, and an even profounder, meaning for the words. The key to the interpretation is probably to be found in the sentence, "I have been crucified together with Christ," which almost immediately follows. "The law," Paul probably means, "caused me to die to the law, because the law, with its penalty of death upon sin (which penalty Christ bore in our stead) brought Christ to the cross; and when Christ died I died, since He died as my representative." In other words, the death to the law of which Paul here speaks is the death which the law itself brought about when it said, "The soul that sinneth it shall die." Christ died that death, which the law fixes as the penalty of sin, when He died upon the cross; and since He died that death as our representative, we too have died that death; the penalty of the law is for us done away because that penalty has been paid in our stead by the Lord Jesus Christ. Thus our death to the law, suffered for us by Christ, far from being contrary to the law, was in fulfilment of the law's own demands. We are free from the penalty of death pronounced by the law upon sin not because we are rebels against the law, but because the penalty has been paid by Christ.

The Christian Life

The death of which Paul speaks in this verse is followed, he says, by a new life. "I through the law died to the law, that I might live unto God." The connection which existed between me and the law when I was still liable to the law's penalty of death is done away now that Christ has died in my stead; the law has nothing more to say against a man after its penalty has been paid. But this death to the law is, according to Paul, followed by a new life; and that new life is lived in communion with God and for the glory of God.

It is interesting to observe how inti-

mately the two aspects of salvation are connected in this great passage. In the Epistle to the Galatians, Paul is dealing primarily with what the theologians call the "forensic" aspect of salvation—he is dealing, in other words, with the question how, despite the guilt of sin, the sinner is freed from that guilt and becomes right with God. But this forensic aspect of salvation is intimately connected with the "vital" aspect; the new and right relation to God as Judge always goes together with the new life which the sinner possesses after he has been made a new creature by the Spirit of God. The familiar hymn is quite true to Holy Scripture when it says:

"Be of sin the *double* cure,
Cleanse me from its guilt and power."

That new life unto God which the sinner comes to possess because of the death of Christ is further characterized as being the very life of the Saviour Himself. "It is no longer I that live," says Paul, "but Christ liveth in me."

These words, if they stood alone, might conceivably be taken in a mystical or pantheizing sense, as though Paul regarded the Christian life as consisting in a merging of the personality of the believer in the being of Christ. But Paul need not fear such an interpretation; for everywhere in his Epistles the relation between the believer and Christ is presented in a thoroughly personal way, as a relation between one person and another. Paul was no mystic—in the strict sense of that word.

But although Paul's words in this passage are certainly not to be taken in an impersonal, mystical sense, they should, on the other hand, certainly not be explained away. Christianity, according to Paul, is not the easy-going thing that is being mistaken for it today; it is not merely a new influence brought to bear upon a man; it is no mere introduction of a new motive into human conduct: but it involves a new life, and that new life, in its quality as well as in its source, is the life of Christ. Look at Christians, says Paul, and you see so many manifestations of Christ.

The Ground of Confidence

An obvious objection may be raised against that view of Christianity—the

objection, namely, that it is not a fact. Are Christians really leading such entirely new lives; is it perfectly clear that Christ is living in them? Are they not living in the same old world; and do they not exhibit themselves still some, at least, of the characteristics of that old world?

This objection is anticipated by Paul in the very next words. "The life which I now live in the flesh"—there is an admission which the Apostle makes. "I admit," says Paul in effect, "that I am still living under the same old conditions of life in this world, and that I am still struggling against the old temptations that are found also in a humanity untouched by the grace of God; yes, I am still living a life 'in the flesh.' But that life in the flesh is lived by faith: completion has not yet come; I am still struggling on in this world: but I have faith to believe that completion will surely come. And the ground of my faith regarding the future is found in what Christ has already done for me; I am confident that the One who loved me and gave Himself for me on the cross will bring to completion the work that He there began; I am confident that faith will one day give place to sight, that the utter newness of the life of believers, now partly hidden, will one day be plain for all to see."

"I do not make void the grace of God," says Paul in concluding the report of his speech to Peter; "for if righteousness is through the law, then Christ died in vain." The "for" here gives a reason for the use of the harsh word "make void"—"make void," I say; for that is just the right word, since if, as the Judaizers say, justification comes even in part through our own obedience to the law, then Christ died in vain."

This verse is the key verse of the Epistle to the Galatians; it expresses the central thought of the Epistle. The Judaizers attempted to supplement the saving work of Christ by the merit of their own obedience to the law. "That," says Paul, "is impossible; Christ will do everything or nothing: earn your salvation if your obedience to the law is perfect, or else trust wholly to Christ's completed work; you cannot do both;

you cannot combine merit and grace; if justification even in slightest measure is through human merit, then Christ died in vain."

The Loss of Certainty (Continued)

to meet in the hypothesis"—; "I do not think this is a secure conclusion"—; "I hesitate to advocate it as probable"—; "It is not a conclusion"; "I wish I could feel confident that it is even a beginning." Where is any ringing note of authority in science? We might paraphrase Shakespeare and exclaim, "O certainty, thou art fled to brutish beasts!"

Moreover science is constantly changing its conclusions. Recently the famous Einstein crossed himself. Sir James Jeans stated that the world was running down. Millikin reversed him and declared that the world was winding up. There was a time not long ago when Darwinism was almost universally accepted by science. Now Professor Edward Poulton is the only noted scientist to cling to the hypothesis. "One can by twisting language reconcile Genesis with evolution," says Lippman, "but what no one can do is to guarantee that science will not destroy the doctrine of evolution the day after." What words of wisdom! We go to bed one night confidently reposing our trust in the god science has given us. We awake the next morning to discover that that god has been dethroned and another one set up. Thus you see that if you hitch your wagon of faith to a star of science, all the probabilities are that it will turn out to be a shooting star.

Nor will you find any more sure foundation if you retreat into the cave of modern psychology. Five years ago the fires of behaviorism were consuming all before them. Today behaviorism is taken seriously nowhere. Pragmatism has rocked the body of advanced scholarship and, like leprosy when it has run its course, has left the body numb and powerless. Feverish efforts are made to rescue what little faith is left. James argues for the "Will to Believe," Eleanor Rowland for "The Right to Believe" and an enthusiastic religionist attempts to answer in a half-hearted way "What Can a Man Believe?" It is very apparent that what none of these has is the certainty to believe!

Science says:

"I cannot find Thee! Still on restless pinion
My spirit beats the void where Thou dost dwell;
I wander lost through all Thy vast dominion,
And shrink beneath Thy light ineffable."

Psychology says:

"I cannot find Thee! Even when most adoring
Before Thy shrine I bend in lowliest prayer,
Beyond these bounds of thought, my thoughts upsoaring,
From furthest guest comes back: Thou are not there."

Professor Robert Millikin, winner of the Nobel prize in physics declares the teaching of modern science to be extraordinarily like the preaching of Jesus. Is it? Jesus taught as one having authority. Never man spake as He spake. With authority He commanded the unclean spirits and they obeyed Him. As a matter of fact there is definitely lacking in all Scripture veiled and equivocal language. The Old Testament prophets spoke in no faltering tones. They pronounced stentorian "Thus saith the Lord." As for the New Testament prophets, listen to their words: "It seemed good to me also having had perfect understanding of all things from the very first to write unto thee . . . that thou mightest know the *certainty* of those redeemed not with corruptible things, as silver and gold . . . but with the precious blood of Christ"; "we *know* that we have passed from death unto life"; "I *know* whom I have believed." When you turn from the writing of science and psychology to the Word of God, it is like coming from the quicksands of speculation to the firm soil of authority.

Archimedes, whom Michael Pupin calls the father of the scientific method of inquiry, once said, "Give me a point to stand on and I'll move the world." Archimedes had no point and the world remained unmoved. Two centuries later a little handful of men went forth into a universe of hostility. They took their starting-point with their Saviour's triumph over the grave. They preached "Jesus and the resurrection." They told a story that centered about a majestic Person, a cross and an empty tomb. And they not only moved the world, they turned it upside down! Such spiritual power was released from the Niagara of heaven that sinful men cried out to God for mercy. It was all the work of the Spirit of God and to Him be all the glory. But from a human angle it was the result of one thing namely, conviction. These apostles were used mightily because they were in the vise-like grip of a conviction that Jesus Christ was the only Saviour of mankind. Why is there a loss of certainty in our day? Simply because people have lost their convictions. And if you and I are going to do anything to aid in the recovery of certainty we are going to need convictions that are strong and rugged and positive. We are going to need convictions that the Bible is the Word of God; that the structure of our faith is a thoroughly supernatural structure; that Christ died on the cross in our place; that

He rose from the grave to establish once-for-all His absolute Deity; that there is "none other name under heaven given among men whereby we must be saved"; that some day He will return in glorious majesty to receive us unto Himself.

May God grant that in this critical time when our beliefs are being threatened as never before we may contend earnestly for the faith, stand resolutely on His Word and His promises, remain steadfast and un-

movable, always abounding in the work of the Lord. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

"He has sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before His judgment seat:

O be swift my soul to answer Him! be jubilant, my feet!

Our God is marching on."

action independent of it; whether there is a Being who, though He is related to the universe as its creator and preserver and governor and redeemer, stands, so far as He Himself is concerned, in no necessary relation to it—in short, whether there is a Being who is supernatural in the sense that, though He has chosen to come into the closest relations to nature, He was before it and is above it and is unrestricted by it, being Himself uncaused, self-subsistent, autonomous, and so distinct and single."

Since Principal Oman denies the Supernatural in any proper sense of the word, it is not surprising that he fails to do justice to Christianity in his discussion of the place and scope of religion in human life. Christianity really stands or falls with the reality of the Supernatural as separate from the natural, whether physical or spiritual. In the nature of the case, therefore, there is no place for Christianity as taught by Christ and His apostles and as set forth in the historic creeds of the churches in Principal Oman's system of thought and life. At the best he justifies religion in a pantheistic rather than a theistic sense, as indicated by the fact that he balks at the thought of calling God a person save in a very qualified sense (pp. 340-342). There is nothing to indicate that he recognizes Christ as Lord and Saviour. He rejects the thought of Jesus as an external authority in religion (p. 468) as well as the thought of Him as a Saviour in the sense that He bore our sins in His own body on the tree. "Jesus concerned Himself exclusively with the heart's loyalties," he writes. "For the recovery of them he recognizes only one condition—the acceptance of God's meaning and purpose. The prodigal is taken home without question and with every display of gladness over his return" (p. 470)—a representation that carries with it the notion that there is no need of an atonement. Obviously there is no place for the thought of Jesus as the God-man in Principal Oman's thinking. At the most Jesus is a prophet, in no real sense either Lord or Saviour. And yet he is not only the Principal but the Professor of Systematic Theology in Westminster College, Cambridge, where the future ministers of the Presbyterian Church of England are being trained! We may at least be thankful that in America there is a theological institution called Westminster where an altogether different situation exists.

We would not be understood as imply that this volume is wholly without value. Principal Oman is a man of much learning and does not fail to say much that is true and timely, especially in connection with his repudiation of the mechanistic conception of things. It is so vitiated throughout, however, by its false and misleading conception of the supernatural that as a whole it is an instrument for the promotion of unbelief in Christianity as understood in all genuinely Evangelical circles.

S. G. C.

Books of Religious Significance

THE NATURAL AND THE SUPERNATURAL by John Oman. The Macmillan Company. pp. 500.

THE author of this elaborate volume is the Professor of Systematic Theology as well as the Principal of the Theological College of the Presbyterian Church of England; also lecturer on the philosophy of religion in Cambridge. Its contents, therefore, are fitted to throw light on the kind of instruction that is being given those who are being trained for the ministry of the Presbyterian Church of England. Looked at from this point of view, the book affords depressing reading for those who believe that the Bible is the Word of God and that the system of doctrine set forth in the Westminster Confession of Faith is but a systematic expression of what God Himself has made known, after a supernatural manner, to the children of men.

Principal Oman calls his book, "The Natural and the Supernatural." Its contents, however, do not justify the title. As a matter of fact the book has practically nothing to say about the truly supernatural. Throughout it confines itself to the sphere of the natural. It is true that much use is made of the word, "supernatural," but nowhere is there any recognition of the supernatural in any proper sense of the word. Principal Oman expressly states that "there is only one world known in our experience" so that the distinction he makes between the natural and the supernatural is a distinction within this one world. What he calls the supernatural is that within this one world which stirs the sense of the holy and the sacred or absolute values. "The supernatural," he writes, "means the world which manifests more than natural values, the world which has values which stirs the sense of the holy and demand to be esteemed as sacred. This is the only way in which the distinction can be drawn, but in this sense we draw it quite simply every day. We cannot distinguish the Natural as the mechanical and the Supernatural as the free, for we do not know how much freedom there is in the Natural or how much law in

the supernatural; nor can it be divided as between the ordinary and the miraculous, for the Natural is sometimes the more miraculous, and the Supernatural the common stuff of our daily experience. The two are not in opposition, but are so constantly interwoven that nothing may be wholly natural or wholly supernatural. Yet our interests in them are different and very definitely distinguish two aspects of our experience. Part of what we experience is natural, in the sense that its values are comparative and to be judged as they serve our needs; and part of it supernatural, in the sense that its values are absolute, to which our needs must submit" (pp. 71-72.)

It will be seen, therefore, that Principal Oman is in essential harmony with those who identify the supernatural with the spiritual, thus making the distinction between the natural and supernatural essentially the same as the distinction between necessity and moral freedom, matter and spirit, nature and personality. This, however, is to reject the supernatural as all such distinctions are distinctions within the realm of the natural as understood by materialists and pantheists alike. There is really no recognition of the supernatural save as the separateness of the supernatural from the natural is recognized. Only as we recognize that which is above and distinct from the natural whether physical or spiritual can we be said to be supernaturalists in any proper sense of the word. Certainly there is no recognition of the Supernatural in the Christian sense where its distinctness from the natural is not emphasized. What is more there is no recognition of the Supernatural in the Christian sense where both its oneness and its personality are not recognized. As the late W. B. Greene, Jr., pointed out, we do not really come to grips with the question of the Supernatural until we consider the question "whether there is a Being who, though He embraces nothing but Himself, is Himself boundless; whether there is a Being who, though now He exists in connection with nature and ordinarily acts through it, is in both His being and His

News of the Church

Westminster Seminary

WESTMINSTER Seminary, which will hold its opening exercises on Sept. 28 will, according to present indications, have both a larger number of new students and a larger enrollment than last year. The new student body will come from many communities and portions of the United States and foreign countries, being well scattered in its distribution.

The opening exercises will be held in Witherspoon Hall, Walnut and Juniper Sts., Philadelphia, on Wednesday, Sept. 28, at 3 P. M. The speaker will be the Rev. H. H. McQuilkin, D.D., minister of the historic First Church of Orange, N. J. Dr. McQuilkin, who is a Trustee of the Seminary, is widely known as a preacher of power. Friends of the seminary will remember that it is constantly dependent on their financial support.

Evangelistic Church Services for the Deepening of the Spiritual Life

THE Reformation Fellowship of the Presbyterian and Reformed Churches of North America, with headquarters at 6802 Quincy Street, Philadelphia, is about to inaugurate a new and important feature in Philadelphia church life with the holding of evangelistic church services for the deepening of the spiritual life. A great opening service will be held on Sunday, October 2, at 4 p. m., and the services will be held every Sunday afternoon at four o'clock from that date on. The preacher will be the Rev. John Clover Monsma, general secretary of the Reformation Fellowship. All the services will be held in the Hollond Memorial Presbyterian Church, corner Broad and Federal Streets, in Philadelphia (12 squares due south of City Hall). This church is one of the largest and most beautiful in all the city and will be a most suitable place for these unusual services.

Since thousands are being informed about the opening service on October 2nd it will be well for all that are interested and that expect to attend this service to come early. Everybody has been cordially invited to come, regardless of denominational affiliations.

The Rev. Mr. Monsma has announced as his Scripture text for the Opening Service Matthew 18:6, and his theme for that occasion will be, "The Depth and Passion of Jesus' Love." The following is a complete list of texts and themes, from October 2 until New Year's day:

THIS ISSUE,
like the two preceding, is one of sixteen pages. Next month the paper will resume its normal size of twenty-four pages.

October 2

Text: Matthew 18:6.

Theme: The Depth and Passion of Jesus' Love.

October 9

Text: Acts 22:25-29.

Theme: Uncrowned Kings.

October 16

Text: Ezekiel 9:3b-4.

Theme: The Sign of the Cross.

October 23

Text: Mark 9:2, 20.

Theme: A Glimpse of Heaven and of Hell.

October 30

Text: Acts 12:17a.

Theme: Christ Unbolting the Prison Doors.

November 6

Text: 1 Peter 1:3, 4.

Theme: Christian Optimism.

November 13

Text: Revelation 21:6a.

Theme: This Stupendous Drama of Human History.

November 20

Text: John 14:2, 3.

Theme: How Jesus Prepares a Place for Us.

November 27

Text: Ephesians 3:16.

Theme: God's Cure for Spiritual Anaemia.

December 4

Text: 1 Kings 22:14.

Theme: The Man Nobody Liked.

December 11

Text: 2 Corinthians 6:14-18.

Theme: "I Believe in the Holy, Catholic Church."

December 18

Text: 2 Corinthians 8:9.

Theme: How to Become Fabulously Rich.

December 25

Text: Luke 2:7.

Theme: The Almighty and Eternal Sovereign of the Universe Wrapped in Swaddling Clothes.

Death of Miss A. Theodora Nixon

MISS Angeline Theodora Nixon, Manager of the Department of Vacancy and Supply of the General Assembly, Presbyterian Church, U. S. A., Witherspoon Building, Philadelphia, died at the Presbyterian Hospital, in that city, Thursday afternoon, August 25, following an operation for appendicitis which was performed Saturday, August 20.

Miss Nixon had been in charge of the Department, under Dr. Lewis S. Mudge, Stated Clerk, ever since the department was made a part of the office of the General Assembly under the reorganization and consolidation of boards and agencies in 1923. Previous to that she had for several years acted as the efficient assistant of Dr. George G. Mahy in the Department of Evangelism.

Miss Nixon administered the affairs of the Department of Vacancy and Supply with tact, wisdom and untiring fidelity, and cultivated a large acquaintance with and service for ministers and churches throughout the country.

Miss Nixon's parents were Richard and Blanche Magdalene Nixon. She was for many years an active member of The First Presbyterian Church of Philadelphia. Her passing will be sincerely regretted by her many friends in all parts of the church.

Islam in the U. S.

THE negro population of Pittsburgh and vicinity has increased for some time past. The colporteurs of Pittsburgh presbytery under the direction of Rev. Dr. V. Losa, have been aware of Moslem propaganda among them. The Pittsburgh *Post-Gazette* of August 1st carried an illustrated story of their leader's work, their doctrine and ritual. It states that they have missions also in Chicago, Detroit, Indianapolis, Cincinnati and Youngstown. Pittsburgh presbytery has three well qualified negro pastors. If there were more Presbyterian negroes, there would be fewer carried about with every wind of doctrine, particularly Islam.

Statistics of the Presbyterian Church in the U. S. A.

THE Presbyterian Church in the U. S. A., in its annual statistical review, for the fiscal year ended March 31 last, made public August 22, by Dr. Lewis Seymour Mudge, Stated Clerk of the General Assembly, shows an increase of communicant

members, which now number more than ever in the history of the church.

Those added on confession of faith during the year ended March 31, 1932 totaled 101,062, as compared with 97,825 during the preceding year. There were also added by certificate 56,378, as compared with 59,192. Restorations to membership were 11,325 as compared with 11,682. Deaths totaled 23,555, an increase of 79. Due, however, to rigid requirements for the retention of names upon local membership rolls, there were suspended 80,172 for disciplinary reasons. A total of 44,314 were dismissed to Presbyterian and other churches. The net gain in membership, therefore, was 10,744, and the total communicant membership stands at 2,009,875. All Presbyterian statistics relating to membership are based solely on the number of communicants in good standing and not on the Presbyterian population of baptized members.

The Sunday-schools show a net increase of 3,906, the enrolled membership totaling 1,624,402, which is the largest on record in the history of the church.

The number of ministers is now 9,939, a decrease of 75 from the preceding year, about the normal fluctuation. The movement to strengthen local churches by dissolving those having only a nominal existence and by combining those serving practically the same constituency, has reduced the number of congregations to 9,199, a net decrease of 43 for the year and of 366 since 1926. The churches are officered locally by 51,082 ruling elders and 21,790 deacons.

The general financial situation is reflected in reduced giving to church causes. The total contributions were \$50,172,304 for the past year. This is a decrease of \$7,999,077 from the preceding year. The major decrease was that of \$5,655,100 in congregational receipts applicable to local purposes. In support of the official Boards of the church, the benevolence contributions totaled \$7,379,964, which is \$1,040,271 less than during the previous year. These benevolence contributions were chiefly distributed as follows: National Missions, \$3,365,736; Foreign Missions, \$3,013,521; Christian Education, \$706,704; Pensions, \$256,310 (for current needs but outside of the Service Pension Fund). The Board of Pensions reports a total of \$12,470,747.76 paid on the \$15,000,000 endowment pledges. To the American Bible Society \$30,597 was contributed; and to the Federal Council of Churches \$7,096, from local church treasurers. A total of \$929,150 was raised by self-supporting synods for benevolences within their own jurisdiction. The per capita given by Presbyterian communicant members to their own benevolence Boards was \$3.77, a shrinkage of 55 cents. The denomination's per capita given for benevolence and congregational purposes (Continental United States) was \$25.58.

The ranking order of the 10 largest synods remains the same as in 1931, as follows:

Synod	Membership
Pennsylvania	371,012
New York	264,810
New Jersey	174,486
Ohio	159,371
Illinois	133,387
California	99,140
Indiana	68,577
Michigan	67,865
Iowa	67,318
Missouri	56,460

10 LARGEST PRESBYTERIES

The 10 largest presbyteries in ranking order are:

Presbytery	Membership
Pittsburgh, Pennsylvania	68,111
Chicago, Illinois	51,485
Los Angeles, California	51,275
Philadelphia, Pennsylvania	42,952
New York, N. Y.	37,301
Philadelphia North, Pennsylvania	35,271
Brooklyn-Nassau, New York	35,133
Corisco, West Africa	34,909
Detroit, Michigan	33,046
Newark, New Jersey	27,513

PRESBYTERIAN CHURCHES WITH OVER 2,000 MEMBERS EACH

Following are the Presbyterian churches with a communicant membership of more than 2,000 each:

Locality	Church	Membership
Seattle, Washington	First	8,376
Los Angeles, California	Immanuel	4,408
Denver, Colorado	Central	3,358
Pasadena, California	Pasadena	3,354
Indianapolis, Indiana	Tabernacle	3,251
Oklahoma City, Oklahoma	First	3,186
Tulsa, Oklahoma	First	3,060
Portland, Oregon	First	2,971
Glendale, California	First	2,774
Philadelphia, Pennsylvania	Bethany Temple	2,732
New York City, New York	Madison Avenue	2,706
Chicago, Illinois	Fourth	2,703
Hollywood, California	First	2,701
Pittsburgh, Pennsylvania	First	2,535
Detroit, Michigan	Immanuel	2,521
New York City, New York	West End	2,506
Rochester, New York	Central	2,506
Chicago, Illinois	First	2,495
Rochester, New York	Brick	2,424
Kalamazoo, Michigan	First	2,369
Wichita, Kansas	First	2,353
Chicago, Illinois	Drexel Park	2,319
Uniontown, Pennsylvania	Third	2,281
Springfield, Illinois	Third	2,279
Tacoma, Washington	First	2,277
Long Beach, California	First	2,204
Chicago, Illinois	Buena Memorial	2,202
Oak Park, Illinois	First	2,148
Minneapolis, Minnesota	Westminster	2,123
Newark, New Jersey	Second	2,114
Buffalo, New York	Central	2,109
Toledo, Ohio	Collingwood Avenue	2,092
Detroit, Michigan	First	2,083
Philadelphia, Pennsylvania	Saint Paul	2,071
Brooklyn, New York	Lafayette Avenue	2,047
Harrisburg, Pennsylvania	Pine Street	2,012
Erie, Pennsylvania	Covenant	2,010
Kansas City, Missouri	Linwood Boulevard	2,003

Federal Council Secretary Uses Romanist Apocrypha in Worship

DR. S. M. CAVERT of the "Federal Council of Churches" recently used a Roman Catholic Bible in a Protestant service.

Reporting this strange occurrence in New York, on the Sunday nearest July fourth, the *New York Times* said in its news columns:

"Worshippers in the West End Collegiate Reformed Church, Seventy-seventh Street and West End Avenue, were surprised yesterday morning when the Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, who was the preacher of the day, announced that, instead of reading a lesson from the Protestant Bible, as is the rule in Protestant churches, he would read from the Apocrypha, which is a part of the Catholic Bible.

"All the rest of the service followed the prescribed form of the historic Reformed Church in America, the oldest Protestant church in the United States, which was established in 1628, but the King James Bible in the pulpit was unopened.

"The portion from the Apocrypha selected for 'the morning lesson' by Dr. Cavert was from Ecclesiasticus, chapter 44.

"Dr. Cavert chose the selection because of its application to Independence Day, and in preparation for the patriotic sermon which he preached.

"The Apocrypha is in some respects a bridge between the Old and New Testaments," said Dr. Cavert, telling why he made such an innovation in a Protestant church. He explained that it was not in the King James Bible.

"I am reading from the Catholic Bible," he said. He said the books of the Apocrypha were left out of the King James Version of the Scriptures because 'they are not considered inspired,' but he added that in his opinion 'they had an inspirational value.'

"It is believed that this was the first time in the history of American Protestantism that the Catholic Bible was thus substituted at a formal Sunday worship in a Protestant church. Dr. Cavert, however, did not take his text from the Apocrypha. He chose this from 1 Chronicles, chap. 11, verses 17-19, the first verse of which is: 'And David longed, and said, Oh, that one would give me drink of the water of the well of Bethlehem that is at the gate.'"

Episcopal Broadcasting

THE Department of Publicity of the National Council of the Episcopal Church, with the endorsement of the Presiding Bishop, has completed arrangements with the Columbia Broadcasting System for a series of eight nation-wide broadcasts, under the general title, The Episcopal Church of the Air, which will begin on September 11,

and continue at intervals until May 7, 1933. The series will be inaugurated from Boston by Bishop Sherrill of Massachusetts. A peak of interest will be reached on Christmas Day, which falls on Sunday this year, when a message appropriate to this season will be delivered by the Presiding Bishop.

Bishop Sherrill will broadcast from Boston at nine A. M., Eastern Standard Time, but subsequent broadcasts will take place at ten A. M., Eastern Standard Time. Conflict with morning services which begin at ten-thirty A. M. will be avoided as far as possible by having the address conclude not later than ten-twenty A. M. The following is the schedule of broadcasts, with the originating station:

September 11—Bishop Sherrill, WNAC, Boston.

October 23—Bishop Page, WXYZ, Detroit.

November 27—Bishop Woodcock, WLAP, Louisville.

December 25—The Presiding Bishop, WEAN, Providence.

January 29—Bishop Ivins, WISN, Milwaukee.

March 5—Bishop Creighton, WABC, New York City.

April 9—Bishop Darst, WMAL, Washington, D. C.

May 7—Bishop Mann, WJAS, Pittsburgh.

The Bible Mastery Campaign for 1932

THE "Bible Mastery Campaign" is built on the idea of enlisting the people of a church, Bible class or other group to read a selected Bible book through daily during October, preaching and teaching being centered on the book.

This campaign was inaugurated and has been promoted for three years by the Presbytery of Seattle with deepening and widening interest and blessing. Last year every Presbyterian church, and several others, in Seattle enlisted. There were enrolled 57 churches in the Pacific Northwest, through Oregon, Washington, British Columbia and Alaska. Churches enlisted in at least 12 denominations and 22 states.

Colossians, "The Epistle Of The Hidden Life," is selected for October, 1932. Readers will be blessed in basing their reading in two words in the epistle: "The word of the truth of the Gospel," and "Let the word of Christ dwell in you richly." Since this book is a description of the Person of Christ even as Ephesians is of the Church of Christ, many will find it true, "In Him ye are made full." Here look for an answer to the words,

"More about Jesus in His word,
Holding communion with my Lord,
Hearing his voice in every line,
Making each faithful saying mine."

Each of the four chapters has a text which seems to be a key to the "Hidden Life;"

1:27, "Christ in you the hope of glory;" 2:13, "You did He make alive together with Him;" 3:3, "Your life is hid with Christ in God;" 4:3, "The mystery of Christ."

The campaign in each church may take on a wider scope than the constituency of the church and Sunday school. Friends may be enlisted to read in this fellowship in distant places and foreign lands. This wide extended fellowship is happy and enriching and gives a world wide aspect to the campaign.

A small folder has been printed with a simple "Committal" for use in the churches. These will be furnished at cost. Questions will be answered and sample leaflets supplied by addressing, with stamped and addressed envelope, the chairman of Presbytery's committee, Rev. C. J. Boppell, 2666 37th Ave., S. W., Seattle, Wash.

New Dean at Moody Bible Institute

THE Rev. Harold L. Lundquist, LL.B., was inaugurated as Dean of the Educational Department of the Moody Bible Institute last month, an office which has been held for some time *ad interim*, by the President, Dr. James M. Gray.

Mr. Lundquist is a graduate of the University of Minnesota, from which he received the degree of Bachelor of Laws. He was also admitted to practice before the Supreme Court of that State. Preferring distinctively Christian work and feeling called for God thereto, he subsequently entered the Moody Bible Institute and graduated from its General Course, although his studies were temporarily interrupted by service in the World War. He then took work for one year in Princeton Seminary, but later returned to the Institute to finish his theological studies, graduating from its Pastors Course.

After serving in a pastorate in Ohio, Mr. Lundquist was invited to return to the Institute in an executive capacity, and subsequently, in 1925, was elected to the Faculty, and served under Dr. Gray as assistant Dean until his recent elevation to the full responsibility of that office.

Roman Catholic Statistics

THE Roman Catholic "population" of the United States in 1931 was 20,236,391, a gain of 21,293 over the preceding year according to statistics compiled for the 1932 official Catholic Directory. The number of converts to Catholicism during the year was 40,269, a gain of 741 over 1930. The Catholic priesthood increased by 443 during the year, there now being 28,297 priests in the United States, 8,648 of whom are members of religious orders. The clerical census includes 4 Cardinals, 17 Archbishops (including the Cardinals) and 105 Bishops. There was

one more Archbishop than in 1930. Nine new parishes were established, bringing the total to 12,484. Twenty-seven new seminaries were established in 1931, bringing the total to 172, with 19,433 students for the priesthood, an increase of 1,827. The directory lists 7,514 free parochial schools with an enrollment of 2,277,191, which is an increase of 127 in the number of schools, but a decrease of 6,000 in the enrollment. Three new hospitals were established, bringing the total to 645 institutions, caring for an average daily population of 110,000 patients.

New Holland Translation of the Bible

AT the recent annual meeting of the Netherlands Bible Society, the question of a new Bible translation was discussed. The Bible Society has assumed the important task of giving, if that is possible, a new national Bible translation to the Netherlands churches. However excellent the States Bible was in its time and however useful it still may be for the churches, a better translation is regarded as possible. The Bible Society found the most competent translators prepared to lend their cooperation. According to the annual report, the work is so far advanced that the first, test translations, viz. of the "Gospel of St. Matthew" and the "Epistle to the Romans," will soon see the light together.

It will take several years to complete the whole new national translation, but the beginning has been made and the first test-translations are received with great sympathy.

The Japanese Cabinet and the Gospel

A RECENT article in the *Fukuin Shimpo*, organ of the Church of Christ in Japan, gives data concerning Christian influences in the new Japanese cabinet. The prime minister, Viscount Saito, is married to a graduate of a Christian girls' school. The same is true of the home minister, whose daughter, the wife of a prominent statesman, is a Christian, and active member of one of the Tokyo Churches. The aged minister of finance came under Christian influence as a boy, and the strict uprightness of his character still testifies to that fact. His wife is a Christian, and Christian meetings are often held in their home. The wife of the minister of education is also a graduate of a Christian girls' school, and there are other Christians in the family. The minister of agriculture, Baron Nakajima, graduate of the Reformed and Presbyterian College in Tokyo, is the son of the late Baron Nakajima, first speaker of the Japanese house of representatives, who was baptized by Dr. J. P. Moore. The minister of commerce has a Christian wife, who faithfully sends her children to Sunday

School. Finally, the overseas minister, graduate of the Methodist College at Kobe, is a professing Christian, and is also married to a graduate of a Christian girls' school, she being the daughter of one of Japan's most devoted Christian pastors. Thus one minister, another the son of a Christian, and six wives of ministers, four of them graduates of Christian girls' schools, represent an amount of Christian influence in the new cabinet that has never been equalled before.

Christians in other lands will pray that the influences of the Gospel may, working through these men, aid in the preservation of the peace of the world.

"Kaddish" for Jesus by a Rabbi

ALTHOUGH little noticed at the time, the following incident is deeply significant and should have wide publicity.

Last Good Friday, in Temple Israel, St. Louis, Missouri, it is reported that Rabbi F. M. Isserman held a memorial service for Jesus. The service opened with the rabbi reading the Sermon on the Mount as recorded in the New Testament. After the usual sermon, and before the service ended, the rabbi read off a list of names of former members of the temple who had died and whose "Jahrzeit," (anniversary of their death) it was, and included the name of Jesus, "that great son of Israel whose memory we cherish this day," concluding with the Kaddish prayer.

The sermon of the rabbi consisted of six reasons why Jews should regard Jesus as a great teacher.

First. Because He lived as a Jew, mingled with Jews, and observed their festivals.

Second. He died as a Jewish patriot, for principles and convictions.

Third. His religion was the religion of the Synagogue. He taught the Fatherhood of God and the Brotherhood of Man.

Fourth. Jesus was a Jew in His criticism of the Jews of His day.

Fifth. Jesus was a Jew in that He influenced the Jewish race by His personality. In other words, because Jesus was a kinsman of the Jews they became of world importance.

Sixth. Jesus was a Jew in His influence on the history of humanity. He introduced the ideas of Judea into the whole universe.

Among other things, Rabbi Isserman said: "By Jesus we Jews mean the man who spent His life among Jews, who toiled for His people, and who came to His death almost nineteen centuries ago. By Jesus we mean the Jesus who was born in the synagogue and never left it, the Jesus who came to fulfil its laws, the Jesus who sat at the feet of the rabbis, who learned from them the inimitable majesty of Jewish aspiration, the wide universalism in its teaching, the all-inclusiveness of its outlook, as well as the charm and poetry of its outlook."

Death of Dr. Cisar, Great Reformed Leader

THE superintendent emeritus of the Reformed Church in Moravia, Rev. Dr. Ferdinand Cisar, died recently, aged eighty-two years. He had been in retirement for some years, and in declining health, but continued his writing for church papers. His friend, President Masaryk, visited him in his illness. Dr. Cisar had an extensive acquaintance and influence. He could address audiences in the Bohemian, English, French, German and Magyar tongues, and was acquainted with Italian and other languages. His pamphlets showed his scholarship. The degree of Doctor of Divinity was conferred upon him by the University of Geneva. The Reformed Church was merged with the Czech Brethren Church in Czechoslovakia, connected with the Presbyterian Alliance, after the war. Dr. Cisar was regarded as one of the Reformed stalwarts in Central Europe.

Columbia Theological Seminary

PRESIDENT James McDowell Richards of Columbia Theological Seminary has announced that Dr. S. L. Morris has consented to give his study in Revelation, published as *The Drama of Christianity*, to the Middle Class of the Seminary during the fall term. Dr. Morris is widely known for the successful conduct of Home Mission work of the Southern Assembly, and is perhaps the most prolific author of the Southern Presbyterian Church. He enjoys the unique distinction of being the only living Southern Presbyterian mentioned in a write-up of prominent Calvinists which prefaces the new addition of Premier Kuyper's *Calvinism*. Dr. Morris has always been a loyal alumnus of Columbia Seminary, and is rendering this temporary service in the English Bible department largely because of his devotion to his Alma Mater.

At the same time it is announced that Mr. J. Walton Stewart has been granted a fellowship in English Bible, and will give elective work in the study of the Bible in the light of the Holy Land. Mr. Stewart has been traveling and studying in the Holy Land for the last fifteen months.

Plans are laid for the employment of a prominent authority in Religious Education to present this course during the winter term. President Richards is carefully studying the subject of a permanent Professor of English Bible and Religious Education, and will announce the choice of the Board for this position in four or five months.

The Seminary also announces that the Rev. Dr. William T. Riviere, of Victoria, Texas, has been engaged to deliver the opening devotional addresses. Dr. Riviere is a graduate of the Seminary in the class of 1917, an A.M. and a D.D. from Washington

and Lee University. He is highly esteemed for his valuable pastoral services in the Synod of Texas, and is frequently spoken of by the Western leaders as one of the ablest theologians in his Synod.

Old Catholic Prelate Shares in Consecration of Two English Bishops.

ON June 24 the Archbishop of Canterbury, in St. Paul's Cathedral, consecrated the Rev. G. F. Graham-Brown, lately Principal of Wycliffe Hall, as Bishop in Jerusalem; and the Rev. B. F. Simpson, Vicar of St. Peter's, Cranley-gardens, as Bishop-Suffragan of Kensington. There was a very large congregation present, including the Earl of Athlone and representative of the Greek Orthodox Church.

The service was of unusual interest and importance, owing to the presence of the Old Catholic Bishop of Haarlem (the most Rev. Henricus Th. J. vanVlijmen), who took part in the laying on of hands. He stood on the Primate's immediate right during this ceremony. This was the first occasion in history when a bishop of another branch of the Church has shared in the consecration of bishops of the Anglican Communion.

Chinese League of Churches

THE League of Christian Churches, which was organized in China three years ago by the Evangelicals, held its Triennial meeting at the North China Theological Seminary on June 9th, 1932. It was attended by members and fraternal delegates representing twenty-two denominational groups, and five nationalities—British, American, Chinese, German and Korean. As a correspondent writes, the spirit of the meeting was "an inspiration."

It will be remembered that it was the Presbyterian Church of China, which, after the "Unionists" had joined the "Church of Christ for China," reorganized on the Presbyterian basis and proposed to evangelicals of all denominations to organize this League.

Certain officers of the League, meeting by appointment, at Honolulu, found it essential that the League should have full time workers. They therefore invited Rev. Walter Scott Elliott and his wife, Dr. Elliott, to go back to China for the work of the League. These good Presbyterians have had many years experience in China and are eminently qualified for this work.

As for their support, the Lord seems to have provided, and travelling funds are being contributed, in sums of a hundred, fifty, and smaller contributions.

Mr. Jacob J. Schreiber, Secretary of the Fellowship Bible Class in the Wheaton College Interdenominational Church, has consented to act as American Treasurer for the League. His address is: 210 West Jefferson Ave., Wheaton, Ill.

May we ask our readers please to examine their address label to see if their subscription has expired? It will be a great help to the paper to receive many renewals just now without the necessity of sending notices. If your renewal is due, will you please help us?

Dr. Machen Home from European Trip

THE Rev. J. Gresham Machen, D.D., Litt.D., Professor of New Testament in Westminster Theological Seminary, landed in New York on August 26, returning from a tour of strenuous work and some relaxation in Europe and the British Isles.

Beginning June 17th, Dr. Machen spoke three times at the annual meeting of the Bible League, in London, on "The Importance of Christian Scholarship." Then he went to Guildford, in Surrey, where he spoke on Saturday and Sunday afternoon, June 18th and 19th, to a fine group of "The Crusaders," a young people's organization with groups throughout Great Britain. On Sunday evening he preached in the Baptist Church of neighboring Cranleigh. On the following Tuesday and Wednesday he spoke in Paris, in French, under the auspices of the "Union des Chrétiens Évangéliques" on "Qu'est-ce que le Christianisme?" and "Le Christianisme est-il vrai?"

On Friday, June 24, Dr. Machen spoke first, at a luncheon held by the "Presbyterian Bible Standards League" in Belfast, Northern Ireland, and in the evening, under the same auspices, at a large meeting in the Y. M. C. A. hall. This meeting had previously been the subject of long newspaper and public discussion due to the refusal of

the General Assembly's committee to allow the use of "Assembly's Hall."

On Saturday evening, June 25th, and twice on Sunday, June 26th, Dr. Machen preached in three different churches of the "Irish Evangelical Church," which separated from the Irish Presbyterian Church because of its drift to modernism, instead of remaining within that church as was done by the "Bible Standards League." That afternoon Dr. Machen spoke to a large audience in the Y. M. C. A. Hall under the auspices of the Irish Evangelical Church.

On Tuesday, June 28th, he delivered two addresses in St. Silas' Church, Liverpool (Church of England) at two special meetings for the "Defense of the Gospel" under the auspices of the "Liverpool and Merseyside Fundamental Fellowship." On Wednesday evening, June 29th, he spoke in All Saints' Church (Church of England), Preston, Lancashire.

On Thursday evening, June 30th, Dr. Machen preached by invitation in the Metropolitan Tabernacle, London ("Spurgeon's Tabernacle"). On Friday, July 1st, he spoke in a church of the Free Church of Scotland in Inverness, Scotland. On Sunday, June 3rd, he presided twice in two different churches of the same body in Edinburgh, in the morning in "Free Buccleuch and Greyfriars," in the evening in "Free St. Columba." He also addressed a public meeting in the latter church after the evening service.

On Tuesday, July 5th, he spoke in a Baptist Church at Penarth, a suburb of Cardiff, South Wales. On Wednesday, July 6th, he delivered the graduation address at the exercises of the South Wales Bible Training Institute, Porth, South Wales, speaking also twice at the same place on the following day. On July 10th, he preached twice in Melbourne Hall, Leicester,—of which F. B. Meyer was once pastor.

Following this strenuous program, Dr. Machen journeyed to Zermatt, Switzerland, where he had a much needed vacation. During his month there he engaged in mountain climbing, ascending, among others, the peaks of the Matterhorn, and Dent Blanche.

Laguna Beach Bible Conference

THE second annual summer Bible Conference of the Community Presbyterian Church of Laguna Beach, Calif., was held from Aug. 7 to 14. Professor A. A. MacRae, of Westminster Theological Seminary, gave a series of lectures on "The Old Testament in the Light of Recent Archaeological Discoveries," which were well received. Prof. Howard Leslie Lunt, for many years connected with the University of Southern California, spoke daily on "Some Problems of Present Day Christianity." The Conference attendance was splendid. The Rev. Raymond I. Braahms, the pastor, is the efficient and enthusiastic promoter of these conferences.

Toboggan Slides

(By C. L. Richards, Poynette, Wisc.)

- From Creation to Evolution.
- From Controversy to Compromise.
- From Deity to Divinity.
- From Sermons to Pageants.
- From Christian Education to Religious Education.
- From Christ the Anointed One to the human name Jesus.
- From Bible study to Social problems.
- From Memorizing Bible verses to "cultivating best impulses."
- From "Obligation to Inclination" (Calvin Coolidge).
- From 14 Boards and Agencies to 4 Bishops or Cardinalates.
- From Centralization of Power and Control to Autocracy.