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## CHRISTIANITY AND PROGRESS

PROFESSOR FINLEY DUBOIS JENKINS

“**W**ESTWARD the course of empire takes its way,” wrote Berkeley. Ships may go east, but tides go west. Westward across the empyrean Phoebus daily drives his chariot, while by night the stars join the universal motion. Shem stayed east but Japheth came west. And westward the course of Christian thought, joining its forces to the caravan of history, has always taken its way. And such has been the motion of all religious progress since Abraham who came from Mesopotamia to Canaan, the land of the setting sun. With seven league strides Christianity strode forth on the stepping stones of Jerusalem, Judea, Asia Minor, Greece, Rome, and in the 9th Century on the battlefield of Tours took Europe, and then in the 17th Century America. The Orient symbolizes the Past; the West, Occidentals venture to claim, is the home of progress.

When Abraham, standing in Mesopotamia faced the west and nightly pitched his tent toward Canaan he started, under God's hand, a powerful progressive movement that was not to stop till his “seed,” numerous as the stars throughout the earth, should all be blessed. That movement was the movement of revelation. “A rolling stone gathers no moss”; but an unfolding historical revelation does gather momentum. Reaching its climax in the person of Jesus of Nazareth, this completed revelation burst forth and on through the barriers of crucifixion and death, of Barbarian and Greek hostility, of the bloody Roman arena, of Medieval decadence, to the dawn of the Reformation. When Revelation ended with John on the island of Patmos, formulation of its truths immediately began.

Divine providence placed with infinite wisdom the unfolding of the doctrine of God in the east with its profound metaphysical talent. The doctrine of man was given to Augustine in the 4th Century. The marvellous logical sequence was continued in Anselm, 12th Century, who expounded the work of Christ. Luther in 1516 connected for the first time in history the work of Christ with the need of man in the doctrine of Justification by faith alone.

The most superficial glance at this progressive unfolding will reveal the wonder-inspiring fact that each of these doctrines has come forth in

history with utmost logical precision from the other; and that the order is exactly that which the logician and the theologian would follow, and as a matter of fact do follow, in their system of Christian doctrines. History appears "writ large," as Plato says, with a *system* of Christian doctrine—a fact that cannot fail to excite intellectual attention and curiosity. No system of Christian thinking can or does begin with anything less than the idea of God. This cannot fail but to bring up the idea of man and his nature. The consideration of man and his need when not followed immediately by the teaching of Christ's work for man leaves Theology suspended in midair like Mohammed's casket. With equal self-evidence is it true that the definition of Christ's work requires what Luther contributed, i. e. explanation of how it is related to man and how man appropriates it. A place for each doctrine and each doctrine in its place. Had but two of these doctrines been transposed in their order, the logical flow of truth would have been interrupted. Because they came just as they did, the history of Christian thought may be said to be a concealed syllogism in motion, with the logical Mind of an Infinite Person energizing behind it as it courses on. If, as Pythagoras once said, "nature geometrizes," then history rationalizes.

But this movement of the Gospel truths through the corridors of time shows us more than the principle that history is living logic and that its Author is an orderly Intelligence. It evinces the fact indeed, that the Gospel is a solid body of truth with members and joints, parts and a whole. But it does still more than this. The body of teaching is seen to *grow*, not as continuous revelation but as a completed revelation assuming a form and structure, just as the Apostle describes the Christian life itself, "being fitly joined together and compacted by that which every joint supplieth, maketh increase unto the edifying of itself." First comes the blade, and then the ear, and then the full corn in the ear. Because the germ seed is the Gospel the plant is sure to be a steady growth. This is what is meant by the *progressiveness* of Christianity.

As in history so in the individual, Christianity is a dynamic growth. The mind of the Spirit filled Christian when it applies itself to the Word is never in a state of rest. He who receives "with meekness the implanted word" and hides it in his heart will experience new inward powers, expanding graces and ever widening perceptions of truth. Luther declared that "a Christian is one who becomes." Like a bicyclist, the Christian must either go on or get off. For Paul this life is now a race. And now it is a passing "from glory to glory" in the Lord (2 Cor. 3:18). We are "being renewed" (Col. 3:10) and "being saved" (1 Cor. 1:18) he says, using his potent participles of progression. It is "day by day" (2 Cor. 4:16). And each day "adding all diligence in your faith supply virtue; and in your virtue knowledge," enjoins Peter (2 Pet. 1:5). The one "who ceases to be better ceases to be good."

But this growth in the individual is a growth which strikes its roots down still deeper into the invisible kingdom of which he is a part. Its visible form is the Christian Church. The progressiveness of Christianity is not grasped until its dynamic motion in the hearts of men in the *collective* sense is marked. There is a far off divine event to which the whole creation moves. All between is a historic progress of steady realization. In the parable of the secretly growing seed its imperceptible and gradual nature is brought out (Mk. 4:26-29). The parable of the mustard seed evinces this growth as one having small beginnings and yet a grander and more glorious finale than anything which might be compared with it (Mk. 4:30). The final universal extent of its influence is likened by Jesus to the leaven permeating the meal till the "whole" lump becomes leavened, a time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11:9). Babylonian, Persian, Grecian and Roman Kingdoms have come and gone like falling stars, and Oswald Spengler has predicted the collapse of European civilization. But the Kingdom which "is not of this world" is "an everlasting Kingdom, and all dominions shall serve and obey Him" who founded and rules it. When Abraham came west, that was in the mustard seed beginning of this mighty end.

The progress which he initiated was (1) a progress of revelation culminating in Jesus Christ and closing with the Book of Revelation, (2) the orderly unfolding of that revelation—tradition by the mind of the Church from about 100 A. D. to 1900 A. D. (3) the consequent spiritual growth in every believer as he contemplates revelation and its doctrinal history (4) and the outspreading, globe-encircling growth of the Kingdom of God. Otherwise put, truth grew in history, individuals grow in the truth, and the Kingdom grows in the world. Behind all three are the mighty impulses of an eternal motion. Such are the principles of Christian progressiveness. Let none charge that Christianity is not dynamic.

But just here we confront the supreme paradox of history. Modernism now turns upon historic Christianity with the adjectival vituperation "static," just as the Frankenstein monster turned on its maker to rend it.

When Christianity joined the tides, the sun, moon and stars, the course of empires, and came west it took the line of progress. The Occident is the land of energy and development. In the Orient Christianity lost its motion and then it lost itself. And when Christianity reached the Orient again in the modern times, it was only after it had passed through the Occident. The Occident then has appeared to be the fit, the proper and the predestined home for the pregnant progressing energies of the truth revealed through Jesus.

But that is now precisely what it is not. The Occident gave Christianity Protestantism. But now it has carried the "protest" too far. It is against Protestantism itself that Modernistic controversy is now rebell-

ing. Christianity gave Western civilization the idea of the growth of a spiritual Kingdom from mustard seed beginnings. The Western civilizations have given Christianity the idea of growth from the animal kingdom beginning with the sea worm. Abraham and his "seed" came from Adam who came from the hand of God. The sea-worm and its evolutionary posterity came, *a la* Haeckel, from the ooze and slime of the sea-bottom. The spiritual Kingdom proceeds from God to God; the animal Kingdom from the ridiculous to the sublime.

It was from Darwin in 1860 that the Occident borrowed what Dean Inge impugns as the fallacy of a necessary law of progress. The formula has been applied ruthlessly to sociology, religion, ethics, mentality, Church and State. The Greeks knew of no such law. And the Old World civilizations almost all visualized their Golden Age as existing in the hoary past. But now, on the basis of this newly arisen law, the social, political and spiritual milleniums are yet to come. Christianity has always faced the past as she walked forward. Like the two-faced Roman deity Janus she looked in the two opposite directions at one and the same time. But modern civilization, as H. G. Wells brings out in his "Discovery of the Future," faces only the future.

An infectious, buoyant, optimistic psychology of the forward-look has crept over us all whether we are conscious of it or no. We all seem to be glowing already with the memory of the 21st Century. Science has promised to overcome disease, raise the average longevity, and ultimately produce individuals who will attain 200 years of age. Bertrand Russell has visualized for Social Science the Utopia of a United States of Europe. Biology and eugenics speak in oracular accents of a superior, scientifically-bred race in 1980. Why then should we not forget the past?

There is no reason for Western civilization to change its tip-toe futuristic psychology so long as it pins its hopes upon these material things. However, the spiritual future is based on the extension of the past, not its extenuation. The laws and motions of the two spheres are not the same. The Spirit of the Ages conducts the growth of the Kingdom. The will and resourcefulness of man controls the evolution of society. The historic Scriptures are the source of Christian progress and the stream can never in all earthly history to come rise higher than its source. The source for secular evolution is the text-book of Nature. And just as reasoning from wrong premises, no matter how accurate it be, can only lead to false conclusions, so any spiritual progress which does not proceed from the major premise of the Holy Writ is spurious. For this reason the psychology of the true Christian is as retrospective as it is prospective. It is *because* it is retrospective that it is prospective. The growth of Christianity is rich and secure because it plants its fruit trees on the fertilizing graveyards of the past. G. K. Chesterton is then right in hinting that the psychology of the featureless future is essentially a fear,

a fear of the past with its authority of tradition and unrealized ideals. There is a real reason for Henly's lines, "It is good to escape into the street of Bye-and-Bye where stands the hostelry of Never."

Having filled the Past with failing gods and falling dogmas, futurists, like Lot's wife, are transmuted into cold statues when they turn back to gaze upon it. And, likewise, when they peer at that fateful Gorgon's head of the future, they are turned to stone in the very act of beholding. They are literally, "caught coming and going." No man can see either the future or the Gorgon's head directly. It must be reflected. It is only the shadows of coming events which are cast before. Things to come afford to the jaded faith and tried conscience a will-o-the-wisp in place of an asylum. It is very naive to say "I believe," in the optative mood and the future tense, and then await nonchalantly for history, science and civilization to unroll *what* you believe. If you refuse to believe in the "faith of our fathers" and forthwith turn and erect your credo on the unknown deeds of generations of your children yet unborn, you are reviving horoscopy and crystal gazing. If you would penetrate the future you must understand the Past and then gather power from it. Progress is projection of power from the Past. The mogul locomotive progresses by every forward stroke which the piston makes. But it is by going an equal distance back in the opposite direction that it acquires the power which it projects. Whether it is of mechanical energy or of Kingdom power, the principle is the same; we must go back before we can go forward. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15).

But so far as thought has pierced the future at all the facts disclosed show that the Occident is steadily outprogressing progress. The law of necessary progress is no longer necessary. An eminent scientist, Malinowski, in *Nature* for Oct. 9, 1926, declares that the law of evolution can no longer be applied to human society. And so contends Prof. Patrick of the University of Iowa in the *Reformed Church Review* for July, 1926, (on "Convergence of Evolution and Fundamentalism"). The direction of human affairs is not agreed upon by all. And the line of Christian and of Western progress are no longer parallel as they were when Abraham came out from Mesopotamia and Haran. The two lines diverged at that point where the Occident turned from the religion that has been to the civilization that will be. The line of the Occident is still Westward, but away from Christianity and, some say, downward. Oswald Spengler predicts, like Stoddard in his "Rising Tide of Color," the supremacy of the Orient. "Man has not yet demonstrated that he can remain permanently civilized," declares G. Stanley Hall. A. E. Wiggan in the "New Decalogue of Science" states that "our vast efforts to improve man's lot instead of improving man are hastening the hour of

his destruction" (p. 25). In 1864 Draper, in his "History of Europe" prophesied that "Europe is inevitably hastening to become what China now is." From within the covers of "Tantalus" comes the pronouncement of F. C. S. Schiller, "Alike in mentality and *moral*, modern man is still substantially identical with his paleolithic ancestors," (p. 37). Modern man has no right to "boast himself far better than his fathers"—in intrinsic quality. Apart from the effects of culture and social training it is probable that he is slightly *inferior* in capacity to his own ancestors, while very markedly inferior to the great races of antiquity (like the Greeks) in their heyday," (p. 36). In social organization the return of almost every European nation since the war to the rule of a single man, along with a widespread suspicion of social democracy, has exposed the snare and delusion of political progress. According to this drift of current opinion progress has now caught up with itself and is become its own worst obstacle in the race for the prize. It was the very speed of the hare that gave the victory to the tortois in the fable.

"The Christian tradition did not look forward to an indefinite period of progress for mankind on this planet," declares Professor Knudson in his *Present Tendencies of Religious Thought*, "and least of all did it contemplate any such progress as due to man's own initiative. The latter idea grew up as a result of modern science and is one of . . . the distinctive beliefs of our day." But it is precisely this scientific progress based on the initiative of man that is being scouted and disputed by contemporary intellectuals. And so far from not providing for the future planetary life of the race it is precisely Christianity that has given to the planet the only ultimate principle of progress, to wit, its idea of the kingdom as a spiritual growth. It is secular evolution that, in time to be, will emerge as "static," and Christianity alone that will remain "dynamic." Roles will be exchanged. What comes from the little "mustard seed" shall have dominion over what comes from the primordial cell.

The Occident, signifying human progress, is capable of symbolizing the setting sun. If these statements just cited are at all portentous, Western civilization may already be facing the setting sun. The creative energy and scientific resourcefulness of which fair America is proud will turn the course of Christian progress inexorably toward the dying sun if, growing into Christian thought, they ever transmute it into a work theology or merit-religion. In so far as this has already begun to be, Christianity is compelled to mark off a separate course from that of secular progress, and draw its life and thought from within itself. The future of Christianity is going to depend on the degree to which its spiritual dynamic becomes confused with or separated from the mechanical and material dynamic of civilization, and its mighty kingdom power becomes supplanted by the power of the Dynamo. The Cross, not the Dynamo is the symbol of progress.

## CONVENTION ECHOES.

## \*EXCAVATIONS AT KIRJATH SEPHER

**P**RESIDENT M. G. Kyle of Xenia Seminary and head of the exploring expedition operating in conjunction with the American School of Oriental Research, at Jerusalem, gave a public address on their work and findings. In cooperation were Professor Fisher, superintendent of all the work done under the American Institute of Archaeology; Dr. Garstang, director of the Department of Antiquities of Palestine; Professor Böhl of Groennegen University, Holland; Pére Vincent of Ecole St. Etienne, Jerusalem; and Dr. Albright of the Jerusalem School of Oriental Research, as the director of field operations.

Detailed accounts of this important archaeological work have appeared in the quarterly *Bibliotheca Sacra* and in the weekly *Sunday School Times*. Hence, but a few interesting points in the address are here given.

An important fact that vitally aids and enriches the results of oriental archaeological excavation is the ancient custom of rebuilding cities directly upon the previous ruins—rather than to clear up the ground as in the occident. This gives a “stratification” of debris, through which the local history can often be quite well traced.

Corollary to this is the science of ceramic history, the foundations of which were laid by Professor Sir Wm. Flinders Petrie. The types characteristic of the different periods of Palestinian history are well recognized, and divide that history into (a) Early Bronze Age—approximately 2500 1800 B. C.; (b) Middle Bronze Age—1800 to 1600 B. C.; (c) Late Bronze Age—1600 to 1300 B. C.; (d) Early Iron Age—1300 to 600 B. C. Along with the characteristic ceramic types found in the different strata are also found Babylonian and Egyptian remains which can be dated and so aid in establishing the dates of the former.

Accordingly, one of the first steps in such archaeological study is to make several cross-sections of the stratified debris by cutting down to virgin soil. In the case of Kirjath Sepher, remains are found dating back 2500 or more years B. C., and showing perhaps a thousand years of Canaanite history; while successive assaults and destructions of the place are clearly marked. At Kirjath Sepher the stratification gives a view of Palestinian history from about 2000 B. C. (Abraham’s time) to destruction by Nebuchadnezzar and the Babylonian Exile, about 600 B. C.

This city was upon a high hill that rises almost precipitously on the north for about 700 feet; on this was a wall forty or fifty feet high, so that Joshua’s astonished spies spoke of “cities walled up to heaven.”

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\*Partial summary of data given in an illustrated address at the League’s St. Louis Conference by President Melvin Grove Kyle, of Xenia Theological Seminary, St. Louis.

In the original Canaanitish wall "the stones were so interlocked and laid pointing toward an imaginary central line or axis, that all the natural movements of the earth that usually shake walls apart only served to shake these walls together." The entrance to each gate was masked by one or more turnings, entered by a foregate and flanked by fortified chambers, where probably the city councillors sat, as pictured in Job. Underneath the city were secret water supplies and grottoes for storing grain. Practically every device of military engineering is shown in the fortifications of this city.

"Exquisite pottery found here, which comes from the Early and Middle Bronze Ages, and from the Early Iron Age of the time of Israel, shows a like development of the ceramic art; innumerable loom-weights tell of the development of the textile industry; and an exactly made system of weights show a high commercial development, which in turn implies a standard and such a government as could determine and enforce such a standard. Such development along all these lines necessarily implies development along other lines also. . . . Culture is never fragmentary, but as from a center out in every direction."

"The results at Kirjath Sepher, and indeed at every place that reveals Patriarchal civilization" makes the theory "that the Patriarchal age and the succeeding age down to the time of the prophets was a time of low culture in Palestine" "utterly untenable." "Such findings as these here, and as well those at Gezer and Jericho and Beisan, have caused" Professor Sellin of Berlin, Professor Lohr of Koenigsburgh "and other German scholars to repudiate utterly the Wellhausen theory, and is bringing about a strong return tide of conservatism among German scholars generally." "The archaeological facts now so well known make any such theory of wild men and wild beasts and no culture in Patriarchal Palestine quite absurd." "In the presence of such exact and revealing confirmation of even the allusions and hints of the Biblical record, all that radical thought that likes to call itself 'modern,' which rests on the idea of the historical untrustworthiness of the Biblical record is left foundationless."  
V. D.

### \*CHRISTIAN PHILOSOPHY

PROFESSOR C. BOUMA, TH.D.

**T**HERE are many philosophies, but Christianity is the ultimate philosophy.

Does this mean that Christianity is but one of many philosophical systems which man has thought out in response to the urge of the quest

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\*Part of an opening address on "The Doubts of Our Age and the Glory of the Christian Faith," given by Dr. Clarence Bouma of Calvin Theological Seminary, Grand Rapids, to The League of Evangelical Students at its Second Annual Conference in St. Louis, Nov. 26, 1926.

for truth? It means nothing of the kind. But it does mean that the only real, the only true answer to the deeper questions of human speculation and human conduct is found in the world and life view in which supernatural revelation is the avenue of approach, the God of nature and of this supernatural revelation is the Alpha and Omega, and the Christ of the New Testament, the Logos of God, is the center of things.

Christianity is primarily redemptive. It is a religion before it is a philosophy of reality and of life. As such it has its historical origin and center of radiation in Jesus Christ, God revealed in the flesh,—in His life, in His death. But though as such it is not primarily a philosophy of reality and of life, it inevitably involves such a world and life view. Christ is not only the Redeemer from sin, but He is that precisely as the all-inclusive revelation of God to men in the most unique sense of the word.

The main features of this Christian philosophy of reality and of life lie upon the pages of the New Testament, with the Old Testament as its substratum. It has been thought through and lived more or less consistently by the Christian church throughout the centuries of the Christian era. In its great and fundamental features it is timeless, eternal, and hence unchanging. But in its application to the thought and conduct of the various ages of history and the various types of civilization with which it has come into contact, it is not only capable of, but by its very nature demands, a high degree of adaptation.

This Christian world and life view contains the answer to the problems of human existence. It accounts for and does justice to all the aspects of human experience. It deals with the sin and the misery, the redemption and salvation of man as well as with the problems involved in man's speculative thinking. It involves a metaphysics as well as an ethics. It is based throughout upon faith, yet does full justice to human reason, in that reason has no meaning without faith, nor faith without reason. It is a God-centered, a Christ-centered outlook upon and interpretation of life. It is rooted in divine supernatural revelation and is not the mere result of the groupings of human reason.

In this its God-centered, Christ-centered, and revelatory character the Christian world and life view is absolutely unique and is not to be placed on a par with any other philosophy of reality and of life.

The true Christian thinker does not look askance at the study of philosophy. But it must be apparent that any philosophy which builds upon another foundation than the Christ, the Way, the Truth, and the Life, stands by that very fact condemned as untrue before the bar of Christian thought.

Just as the Christian student in our day will do well to be constantly on his guard lest, in his study of the natural sciences, he imperceptibly imbibe the naturalistic standpoint and spirit which seem in the minds of

many to be inseparable, the one from the other, so likewise he must be on his guard, lest a philosophy which in its fundamental features is antagonistic to the Christian world and life view—even though it bear some resemblance to it—is substituted for his precious Christian heritage.

A number of philosophies present themselves couched in terms derived from the Christian religion. This, however, does not make them Christian.

In many cases such philosophies may be tested by their conception of God. A non-theistic metaphysics may be a perfectly logical and coherent system of thought, but mere consistency does not necessarily make it Christian. To the Christian thinker God is not a mere logical concept, but He is the greatest spiritual reality. To him God is a personal, as well as omnipresent and omnipotent Being, immanent in and at the same time transcending his cosmos. To the Christian thinker God is the source and starting-point of all his reasoning and not a mere link in his chain of logical speculation.

Many a philosopher speaks much of God without meaning at all what the Christian religion, based upon divine supernatural revelation, means by God. The term God is used by many philosophers merely by way of accommodation to the religious mind. In this way the term may be used as a convenient religious label for such conceptions as the Absolute, the Universe, the All, Reality. However freely these conceptions may be capitalized, this does not make them equivalent to God. A Christian theistic view of reality cannot rest satisfied with such a misuse of the term God. Divine personality is fundamental in the Christian theistic view of reality and of life.

Again, when in the name of philosophy we are told that it will not do to posit God as the first great and ultimate reality (i. e., that it is not permissible to begin one's speculation upon the assumption of the reality of God), seeing that once you have posited God you have destroyed, or at least vitiated, the philosophical problem—it must be clear that between such a philosophy and the philosophy of the Christian religion there yawns a chasm that cannot be bridged.

We have, even in Christian circles, oftentimes been treated to a good deal of nonsense on the subject of reason and faith. It is readily granted, I trust, that the two are inseparable, not only in theology but in every domain of human thought. However, when the ultimate issue is raised whether you propose to solve the deeper questions of reality and of human conduct by having recourse to mere human speculation or to the divine light of revelation shining into the darkness of human life, it is a question of *either* faith and divine revelation *or* reason and human experience.

Indeed it is far from superfluous to point to the danger of substituting for the Christian religion a speculative system which may wear the garb but lacks the life and power and reality of the Christian theistic view.

"This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

So spake the God-man, and in that word are contained the seeds of a Christian philosophy of reality and of life. In it you find compressed the Christian theistic view of the universe; the only source of all real knowledge; the true goal of all human striving; and the Christian ideal of life. And the echo of these words you can hear down through the ages of Christianity. "Jesus Christ," says Pascal in his "Thoughts," "is the goal of all and the center to which all tends. He who knows him knows the reason of all things."

This Christian, supernatural, New Testament view of reality and of life is the crying need of the rising generations. In the light of its principles the present generation with its doubts and perplexities can alone find truth, and light, and peace, and joy. The cultivation of such a strong, aspiring, hopeful Christian faith is the challenging task as well as the rare privilege of the Christian educator of our day.

### \*THE DIVINELY PRESCRIBED METHOD OF CONTENDING FOR THE FAITH

PRESIDENT LEWIS SPERRY CHAFER, D. D., THE EVANGELICAL THEOLOGICAL COLLEGE, DALLAS, TEXAS

**J**UDE 1:3 gives instructions on this matter—  
 "Beloved, when I gave all diligence to write to you of the common [to all who believe] salvation, necessity was laid upon me to exhort you to contend [agonize] for the faith once delivered to the saints." As the term "*the faith*" refers to the whole body of revealed truth, so likewise, the responsibility of contending for it rests alike upon all who are saved (Eph. 4:11, 12; Mark 16:15; 2 Cor. 5:18, 19); nor are we left without information as to the *method* which God has prescribed whereby we are to contend for the faith.

First, *Our Contending is to be Positive rather than Negative.*

The servants of Christ are not appointed merely to deny the assertions of the unbelieving; but rather to give out the positive message of the Word of God, against which, we are assured, nothing is able to stand. In his instructions to Timothy and Titus, the Apostle Paul has repeatedly emphasized the divine wisdom of this positive method of contending for the faith.

Second, *Our Positive Contention should always be an accurate Statement of Divine Truth.*

It would be impossible for the State to control the preparation and ministry of the Gospel preacher as it controls the preparation and practice

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\*Summary of closing address at the St. Louis Conference on Nov. 29, 1926.

of the medical doctor; yet the preacher's responsibility in directing souls surpasses the responsibility of the doctor in the care of the body, as the issues of eternity surpass the issues of time. If extended and careful training is required in order to secure accuracy in the case of the doctor, how much more it is required in the case of the preacher! Therefore the Apostle states: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and again, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee," (2 Tim. 2:15; 1 Tim. 4:16). It is unreasonable to expect the Spirit to bless when the truth is misstated, even though the preacher is sincere and full of zeal; to all such the unrevoked anathema of Galatians 1:8, 9 should be a sufficient warning.

Third, *All Christian Service Presupposes a Personal Adjustment to Supernatural things.*

No Christian has gotten far in his own development who is unaccustomed to that which is supernatural. As men of science are using physical forces which they cannot fully explain, so the Christian may be vitally related to the power of God even though he little understands its limitless reality.

(a) We have a supernatural Book, as to its origin, its preservation, its character, its subject-matter, and its influence.

(b) We represent the God-man who is supernatural as to His pre-existence, His birth, His life on earth, His death, and His resurrection into the sphere of that New Creation of which He is the Head and Himself the pattern of the final estate of all who are *in Him*.

(c) We are the objects of a supernatural Salvation, as to its plan, as to its effectual calling, as to its instantaneous execution by divine power, and as to its present and eternal character.

(d) We have a supernatural Responsibility to show forth the virtues of Him who hath called us out of darkness, manifesting a supernatural love, a supernatural joy, and a supernatural peace (Gal. 5:22, 23).

(e) We have a responsibility to render supernatural Service to God through the power of the indwelling Spirit.

(f) We have a supernatural Hope of at length seeing Him whom not having seen we love, and of dwelling forever in the presence of the Lord of life and glory.

(g) And this revelation offers a supernatural Comfort (1 Thess. 4:18).  
Fourth, *A Supernatural Witness.*

True Christian service is largely a ministry of witnessing to Christ in the power of the Spirit. He said: "The Spirit coming upon you, ye shall be witnesses unto me" (Acts 1:8). Here is a two-fold revelation: (a) There is no effective service apart from the power of the Spirit's filling, and (b) when filled with the Spirit, a supernatural witness is assured.

We may conclude, then, that the one who would contend for the faith in the divinely prescribed manner will not be occupied with mere negations, but rather will give out a positive message that is accurate and true and is vitalized by the supernatural power of God.

#### NOTES AND NOTICES

#### THE ST. LOUIS CONFERENCE

**T**HE second annual conference of the League of Evangelical Students is history.

After the conference at Grand Rapids—never to be forgotten—some unfavorable predictions regarding the future of the League were made. A year has passed. Has enthusiasm waned? Have retrenchments been made No. Why? Because the need of the League remains. The strife between truth and falsehood continues.

Viewed in retrospect, the second annual conference was decidedly a forward step. The sessions were marked by addresses from noted Christian leaders, which were illuminating and forceful. The business meetings were well ordered. Prayer and sound judgment pervaded every session.

One of the distinguishing features of the League is its nation-wide appeal. Entire student bodies or chapters of some forty of the nation's finest institutions are represented in this League. Although it was not possible for all to send delegates, fifteen institutions were represented by from one to three delegates each. Delegates from Princeton, New Jersey, Grand Rapids, Los Angeles and Dallas give some conception of its scope and wide-spread interest.

This conference deepened our conviction for the need of such an organization. The new schools and chapters that were admitted cause us to believe that the conservative students of America have been waiting for this League and that they have absolute faith in its program. The crisis is here. The fire of enthusiasm is spreading. Let us go forth in God's name.

The initial meeting of the conference convened at the Westminster Presbyterian Church. Dr. Wm. Crowe in the opening address gave a hearty welcome and assured us that we were in congenial surroundings. Nearly every speaker voiced the sentiment that the church was calling for men who against all odds, would stand for the historic faith of the Bible. These men must sense the danger and feel the need; they must be free from the rationalistic drift of the age; they must be men of prayer, faith and holy courage.

The banquet Saturday evening was a happy occasion and enjoyed by all. After a delightful repast the after dinner speakers played upon the emotions of those assembled with their respective wit from the north,

south, east and west. The harmony and good will of Christian fellowship was noticed here as at every other gathering. This mighty bond is the very life and hope of the League—humanly speaking.

Dr. Shafer's message was a fitting climax to the whole conference. The idea emphasized in this final message was that our "contending for the faith" must be positive rather than negative. Nothing can stand against the truth. The constructive message always outweighs the destructive message.

Surely this is the only reason for the existence of the League, not merely to diagnose but to apply the remedy—the glorious gospel of the Lord Jesus Christ.

W. L. KENNEDY.

### \*BRANCHES AND CHAPTERS

**A**N interesting feature of the St. Louis Convention was the receipt into membership of two new Branches and seven new Chapters—or nine new members. These branches were: "Calvin College," Grand Rapids, Mich., and "Los Angeles Bible Institute"—each with an enrollment of about three hundred fifty.

The chapters received are at Cornell University, Hampden-Sidney College, Harvard University, John Brown College, Juniata College, Marion College, and Southern Baptist Theological Seminary at Louisville—the largest Theological Seminary in the world; it is expected that this chapter will become a branch.

Since the convention the entire student body at Wheaton College, Wheaton, Illinois, has also joined the League. Thus, Wheaton and Calvin College have the unique distinction of being the first two college student bodies to enter as a whole the Evangelical League.

### HONORARY MEMBERS

**O**VER thirty new names were added at St. Louis to the list of honorary members. These include among others the following:

Maitland Alexander, D. D.—Pittsburgh, Pa.

Alexander Alison, D. D.—Bridgeport, Ct.

Sylvester Beach, D. D.—Princeton, N. J.

Walter D. Buchanan, D. D., LL.D.—New York City.

Pres't J. Oliver Buswell—Wheaton College.

Bishop Warren A. Candler—Atlanta, Ga.

Sam'l G. Craig, D. D.—Philadelphia, Pa.

Pres't Jos. D. Eggleston—Hampden-Sidney College.

Prof. Jno. A. Faulkner, D. D.—Drew Seminary.

\*A "Branch" exists where three-fourths or more of the student body vote to join the league; a "Chapter" is a student member group of less than three-fourths of that student body.

Pres't James M. Gray, D. D.—Chicago, Ill.  
 Norman B. Harison, D. D.—St. Louis, Mo.  
 Prof. Geo. Johnson, Ph.D.—Lincoln University.  
 Bishop Adna W. Leonard—Buffalo, N. Y.  
 Pres't John W. Leedy—Marion College.  
 P. W. Philpot, D. D.—Chicago, Ill.  
 R. A. Torry, D. D.—Asheville, N. C.  
 Chas. G. Trumbull, D. D.—Philadelphia, Pa.

To the three names of deceased Honorary Members given in the October, '26, issue of "The Evangelical Student," should be added that of Rev. Dr. Walter W. Moore, President of Union Theological Seminary of Richmond, Va., and a Director of Hampden-Sidney College of Hampden-Sidney, Va.

### BOOKS

**T**WO highly important and valuable books have appeared since last quarter's issue of The Student:

(a) A conspicuous book by Professor Geedhardus Vos, Ph.D., D. D., on the Messianic Consciousness of Jesus—"The Self-Disclosure of Jesus" (305 pp.). This is a masterly work by a recognized scholar, of devout life, and is essential to a proper understanding of this vital truth—now so bitterly attacked by the enemies of God's only-begotten Son and man's only Savior. Every student should read and, if possible, own this book, as essential to his library.

(b) Another outstanding book by Professor Robert Dick Wilson, Ph.D., D. D., is "A Scientific Investigation of the Old Testament" (225 pp.). A great work in relatively small compass on the trustworthiness of the Old Testament. No living scholar is better equipped to speak with final authority on this subject. While the product of long and minute study and of vast learning, the book is yet clear and most interesting to intelligent readers and should be possessed by every earnest, evangelical Christian.

### EXECUTIVE COMMITTEE

VERNER I. OLSON, *President*, Northern Baptist Theological Seminary, Chicago.  
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 RAYMOND C. VAN ZOEREN, *Secretary*, Western Theological Sem'y, Holland, Mich.  
 HARRY R. ROACH, *Treasurer*, Princeton Theological Seminary.

### GENERAL SECRETARY

E. VAN DEUSEN, M.A., Princeton, N. J. (Pro tempore.)

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