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"By the word of truth, by the power of God."—2 Corinthians 6:7.

The League of Evangelical Students is a continent-wide organization of students, founded in 1925 by a student group. Its aim is to exalt our Lord Jesus Christ—by setting forth the gospel of His grace as presented in the inerrant Word of God, by promoting the intellectual defense of the evangelical faith, by proclaiming the joy of Christian living through the indwelling power of the Spirit, by presenting the claims of the gospel ministry at home and abroad. By these means it desires to present a well-rounded witness, spiritual and intellectual, to the truths of historic, evangelical Christianity. It is an organization of, and for, students. It is set for the proclamation and defense of the gospel.

A student group in any higher educational institution may become affiliated with the League. Its membership may range in size from three to the total number of students in the institution. The procedure is exceedingly simple, and is explained in the following extract from the Constitution:

"Any student association, society, or club of any theological seminary, school for the training of Christian workers, college, or other institution of higher learning may apply for membership in the League upon the ratification and adoption of this constitution by a three-fourths vote of its members. Otherwise, a local chapter of the League may be formed, consisting of not less than three members, such a chapter to have the same standing—in proportion to the number of its members—as an entire student body or association that constitutes a branch of the League."

"Application for membership shall be sent to the Secretary or General Secretary of the League." (Article III, Sections 3 and 5.)

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The EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

WILLIAM J. JONES, *Editor*

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EDITORIAL

IT is a persistent and insidious way of the Adversary of men, to persuade them that there is but one side to matters of spiritual moment. This is no less true in student life than in general religious life. It is said that students ought never be taught anything about religion, as if they were perfectly able to discover great religious truths for themselves!

And it is further said by many leaders and writers that college students cannot grasp abstruse theological differentiations, and therefore theology in no form should be given to them. The public is told that the average undergraduate is not concerned with technical theological problems; that such a force for propaganda as the League, for instance, should be speedily stifled! If the truth were told plainly, all of the longings, all of the spiritual struggles and difficulties of modern students, are nothing but theological at their source!

Whatever the case, if theology is too heavy for the average college student it is a sad commentary on the intellectual capacity of American students! Such a reflection on the mentality of the undergraduate should be resented in every possibly way, we believe, by those earnest, seeking souls in our schools. But further, if theology, by which these leaders mean historic Christianity and doctrine, is too heavy for students, the implication would seem to be that the liberal religious teaching which they impart, is not heavy or taxing at all!

Let anyone investigate the conditions prevailing in the college or the circle where such an attitude is taken. He may be surprised to find that the subject of theology is very much in evidence—by negation! That is, the side, so-called, of religious study which deals with Christianity as being in its final analysis and its ultimate explanation everything *but* theological, that side alone is presented, and considered as worthy of a hearing. The result is that the student is amazingly ignorant of conditions in Christendom, of the mighty struggles which are rocking it from pillar to pillar. And he is twice ignorant of truths which children in evangelical Sunday-Schools of a decade ago, knew from the primary department. And anyone questioning those students concerning the source of their new views and ideas, whether they had ever heard of this interpretation or that doctrine, would invariably receive the answer, "Why, we don't get the other side!" Of course, they don't get the "other side"; it is not recognized as a side in the average modern liberal Christian school; it is *démodé*! It is not unfair to say that by far the more tolerant of the two persons in his thinking, is the true conservative. In his classroom, whether in college or seminary, if he be a thorough-going investigator, he will, of necessity, present

all opposing and conflicting views relative to biblical study and interpretation. He must be partisan, in the very nature of the case, but he at least acknowledges that there are those who differ from him!

How long parents and college boards will continue to tolerate this lop-sided treatment of things vital to true religion, is a question. The League hopes to acquaint every college student possible with the truths of Scripture, supported by evidential proof. It finds that students are quite willing to hear the "other side" when they see the glory of lives which have been transformed by acceptance of those beliefs concerning Christ, which are effective in saving men. The knowledge of the truth then appears to them, as it possibly did to them in their home life, as something of vital importance and something without which, life here or hereafter is a meaningless, aimless entity.

There is another side!

The theme of a recent seminary student Conference* was: *How to Make the Message of the Christian Church More Vital Today*. From the association sponsoring this Conference, pioneer members of the League withdrew. The following excerpts from some of the speeches will indicate whether or not this movement has varied its unevangelical belief and its compromising attitude.

Some of the men on the program were not liberals; but that only aggravated the sting of the utterances which we here quote. The extent of true Christian views given at the gathering was small and not calculated to weigh much; the error that was given out was stupendous and so placed that it would count heavily in making inroads upon the certainty of divine revelation in the gospel. Our only norm of belief is the Word of God; it is that touchstone to which we have referred in studying this Conference. Our reason, however, for quoting as we do is not to show that there is no good in contemporaneous student movements, but to point out how great and how dangerous is the error, the perversion of the truth of the gospel.

One noteworthy liberal leader said: "It is time to pay less attention to individual life and more attention to social life, time to *concern ourselves less with escape from the world and more with the rebuilding of the Kingdom of God in the world*."

"Religious education with its call for a revival away from the dogmatic authority of the church to a study of the truth wherever it is gathered from all fields of knowledge, holds the key for a complete revitalization of the Christian message."

Another noted church leader remarked: "*Experience is fundamental and theology attempts to interpret experience*. . . ."

"There are difficulties in thinking of God today. Many of the *symbols used are hopelessly inadequate* and tend to limit and confine ideas which should be unlimited and unbound. . . . Experience, the seat of spiritual

*Student Association of Middle Atlantic Theological Seminaries (Inter-seminary Movement).

harmony, is the center of adjustment to God."

The Conference Report summarizes and quotes from still another widely-known liberal, Dean of a Divinity School: "The approach to religion in the present world must be, as in other social study, right *up through human behavior*—right up through people. The type of approach leaves *very little room for outworn religious symbols*. 'You can think beautifully in symbols until you begin to ask what symbols stand for. What are you going to say when people ask, "What is the Kingdom of God"; "What is the love of God"; "What is Christ"? At this point do not allow your Christianity to retreat into *theological algebra*.' *Christianity becomes a name for people who are trying to get help from God to live like Christ. . . .*

"*We may not get to Heaven but we are on our way.*"

Lastly, the author of a downright travesty of the Apostle's Creed is reported as saying that, "In the name of Jesus, the *missionary brought to the Eastern World the fundamental doctrine of Divine Fatherhood and Human Brotherhood*, together with a message of man's supremacy over his natural environment. . . .

"*Japan is uncertain whether it wants the organized Christian church, but it does want Christianity.*"

The student discussion groups yielded such reports as these: "We would see Jesus!—that is our parallel to the world's demand for heroic life. We would go back to the real Jesus, *a Jesus stripped of the ecclesiastical impedimenta of the centuries*, a Jesus in all the purity and freshness of his *divine humanity*. . . .

"We too believe that there is a crying need for right relations between man and man. But it will not come through humanism, man struggling to lift himself by his bootstraps; it will come through Christianity, through the *social gospel*, which as Dean M—— pointed out, is nothing more than the gospel applied to society. *Christianity without the social gospel is a contradiction in terms.*"

The whole Conference, its addresses, its discussions, its deliverances apparently centered about the sentiments noted in the last two paragraphs, which were the impressions of the students themselves. In order to let the quotations speak for themselves we have italicized those portions which seem to us to be utterly untrue, either in the light of valid Christian experience, or the Word of God. To mention just one inversion we point out the phrase, "divine humanity". It is very nice to thus characterize our Lord, but does the full force of the words strike us? Indeed, Christ was both human and divine, but it makes a difference in this phrase which is the adjective and which the noun. By placing the important word first, our attention is drawn from the last, the very word which is opposed to the doctrine of the hypostatic union, as theologians call it! It would have been just as easy to say "human divinity", thus placing the emphasis of the personality on Christ's deity, where it belongs. But, to these men, it was the human which became divine! We would remind these student friends, that this is *not*, emphatically *not* true Christian teaching!

The incongruity of decrying humanism, and man's full ability to "lift himself by his bootstraps" as it was put, and then turning with relief to the "social gospel" as being sufficient, is too evident to discuss!

We would pass to the document about which we wrote above. We quote it in full, not because we delight in repeating error, or such evidently degrading mockeries, but because students ought to know what their fellowmen are receiving in conferences of the sort we have described.

The Dynamics of Practical Christianity

"I believe in Love the Almighty Maker of Heaven on Earth.

"I believe in Sacrifice, Love's firstbegotten and only child, born of the conflict between selfish motives and a diviner inspiration, suffered under the cruelties of a social system governed by unsanctified instinct, prostituted to the promotion of private interests, risen again from its pettiness and ruin, ascended on high and seated once more in the heart of humanity, whence it shall issue forth ever and anon to judge all manner of selfishness.

"I believe in the Spirit of Holiness, the Universal Brotherhood of mankind, the harmony of human interests, the resurrection of righteousness and its everlasting reign."

The League still stands for those things declared as its purpose, and it still holds the qualifications for membership set forth in its Constitution. Such a stand implies that "acceptance of the truths of the Christian religion" (Article III) involves definite belief concerning Him about whose person Christian truth centers. That the biblical truths of the person and work of Christ have eternal significance, is also implied in the purpose; else it were foolish to continue the work of the League. And that significance is that man *can* be saved, and *must* be saved by "Jesus' blood and righteousness."

Such beliefs will inevitably lead one to speak to others about the Lord Jesus. Who would trouble himself with defense of the faith, or who would be so careful about what he believes, unless the loss of such things meant tragedy? The Apostle Paul labored for the truth incessantly; he enjoins the same labor when he says to Timothy, for instance, "Hold fast the form of sound words" (II Timothy 1:13). And for what purpose; to what avail? All because the truth matters, because to Paul, it was the difference between a heaven and a hell whether Jesus is Lord, or whether faith in Him and His redeeming work delivered a ruined man from sin and saved him eternally.

No one can genuinely defend the doctrines of Scripture, or earnestly contend for them, unless he state the saving power of Christ, and unless he declare the meaning of His death. Nor can he point a soul to the Lamb of God without explaining the import of the atoning work of the Saviour. Is not this the work of an evangelist? An *intelligent* defense, whether scholarly or not, is not to be decried, as some evangelically-inclined would imply, for there can be no separation of the two callings. The one leads to the other. Scholarly defense might be pedantic, or theoretical; it ought not be so, and it is not so when the Holy Spirit has illuminated the mind of the theologian. We must always remember that the Church has her offices. Teacher and preacher, scholar and evangelist are complementary functions; the one without the other is incomplete.

MISSIONARY MOTIVES*

HENRY W. FROST

"The love of Christ constraineth us".

WHEN we contemplate the motives which largely prevail in these days in respect to missionary service, we meet with a surprise. Instead of discovering, as we should anticipate in such a relationship, that these are always upon the high plane of the divine and heavenly, we find often that they are upon the low plane of the human and earthly. And it is to be noted that this condition, as compared with the past, marks a change in the kind of motive which is being presented to men in order to induce them to give themselves to missionary service. There was a time—within the memory of many—when the motives proclaimed were markedly scriptural and spiritual. But more recently, there has been in many quarters a positive decline in this respect, the scriptural and spiritual giving place either to the selfish or the simply humanitarian. And this has resulted in a development of weakness, both in the appeal and its results. It is certainly true, as men say, that non-Christian nations are in a pitiable state, governmentally, educationally, commercially, socially, and physically; and it is equally true that nothing but Christianity will alter the conditions which are existing. But such conditions do not constitute the appeal which God makes to His people when He urges them to Christianize the nations. The conditions above named are all "under the sun", and they have to do with the present temporal life. Besides, though a total transformation might be secured in these respects, the peoples so affected—as the present condition of Japan demonstrates—would have been brought no nearer to God than they were before. For, while it is always true that Christianity civilizes, it is never true that civilization Christianizes.

It would appear from the above, if souls are to be reached, if men are to be made inwardly right, if the things which make for eternal security and blessedness are to be obtained, that divine motives leading to divine methods and results must prevail. This is the reason why God sets such high motives before the church. He would have Christians look high in order that they may live high; and He would have them live high in order that they may lift others equally high. It is supremely important, therefore, to discover from the Scriptures what the divinely given motives are. Our opening text indicates that Paul felt that these could be expressed in one phrase: "The love of Christ"—that is, Christ's love for us—"constraineth us". But other portions of the Word indicate that the Spirit expands the thought so expressed, the one motive including several others. May we say that these motives appear to be three in number. It is our purpose to consider these, one by one.

*A reprint, by permission of the author, of a leaflet issued by the China Inland Mission.

THE COMMAND OF CHRIST

During the earlier portion of the ministry of Jesus on earth, that is, between His baptism and crucifixion, He spoke very little about missions; but during the later portion, that is, between His resurrection and ascension, He spoke of nothing else. This last is a striking and impressive fact, especially as there were many other matters, in those last days, about which His disciples might have wished Him to speak and with which He might have desired to occupy Himself. It is evident then, during the forty days of His resurrection appearing, that one theme was uppermost in His mind and that one burden lay most heavily upon His heart. His redemptive work having been accomplished, He longed to have His disciples proclaim the good tidings everywhere; and hence He spoke of this, and of this alone.

Moreover, on the several occasions when He discoursed upon the theme of missions, He always spoke as a master would address his servants, as a captain would address his soldiers, as a king would address his subjects. At other times and in other relationships, He suggested, He exhorted, He urged. But here, without exception and without equivocation, He commanded. Not once did He explain how He could demand what He was requiring; not once did He ask if there were any arguments to be expressed in answer to His proposals; in full knowledge of the terrible cost, without allowing any escape from the obligation imposed, He simply said, "Go!"

In face of such a burning passion and heavily imposed obligation, there is but one conclusion to reach; the church of Jesus Christ has no choice as to whether she will or will not do the thing ordered. One who has purchased His people with His own blood, One who owns them in spirit, soul and body, One who is indeed Master, Captain and King has positively commanded that His gospel shall be preached throughout the world. Of course, the church, if she chooses, may disobey, as—speaking generally—she has disobeyed and is disobeying. But under the conditions prevailing, this on her part is high treason, and it is at her present loss and future peril. The thing which Christ has commanded, in all rightful consideration, is the thing which ought to be fully and immediately undertaken. This, then, is the prime motive which God sets before Christians, individually and collectively, namely, that He who has had a right to command has done so, and that the command, because of the Person, calls for unhesitating, uncompromising and continuous obedience, until the task ordered is fully and finally accomplished.

THE COMPASSION OF CHRIST

There are five several passages in the Gospels which speak of Christ as having, or as being moved with, compassion. One is where Jesus saw two blind men and gave them sight; another is where He saw a leper and touched and healed him; another is where He saw a widow mourning the loss of her dead son and raised that son to life; another is where He saw the hungry multitudes and fed them; and the last is where He saw multitudes uncared for and asked His disciples to offer prayer in their behalf.

Now, all of these passages are interesting, as revealing the heart of Christ, He being the "God of compassion" whose "compassions fail not." But the last passage is particularly interesting, as it gives to us a view of present world-conditions and of the thought of God concerning them. For what was true that day in Galilee is still true the world over; and what Christ was He still is. Let us, for a moment, consider the passage.

Jesus had come to His own city of Nazareth, and later He had gone forth from thence throughout the neighboring districts. Both in the city and out of it, He had dispensed His largess of healing, from apparently early morning until late evening. As a result of His ministrations, He had gathered, at last, great crowds about Him, made up of men, women and children, and now these had no place to turn to for the night and had many physical and spiritual needs still unsupplied. That Jesus had had compassion upon the people all through the day, His words and acts attest. But now, seeing the multitudes in such a pitiable condition, it is recorded—for this is the implication—that He had peculiar compassion upon them. He saw that they were hungry and weary, just as sheep are at the close of the day when they are unfed and exhausted; and He saw also that they were like a great harvest field, whose past-ripe grain, for lack of hands to gather it into the garner, was rotting on the stalk. Then it was—these physical conditions suggesting the spiritual—that the great heart revealed its longing, and that there came forth the appealing, pathetic cry: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest."

We would not imply that there was not sufficient cause in the sight of the multitudes, that day, to move thus mightily the heart of the Son of God. At the same time, we can but think that not a little part of the emotion which Jesus experienced was occasioned by the fact that the multitudes before Him were a picture of those other, greater multitudes which went to make up a lost world, and also of those other and still greater multitudes which were yet unborn and which would go to make up the lost world which was yet to be. For Christ ever looked on things with a divinely prophetic eye; and there was everything in that present view to suggest the wider one. And so the heart was surcharged with grief; and so the voice plaintively asked the help of men. And thus this same Christ is ever looking down from heaven's throne, the same heart is ever feeling its weight of compassionate woe, and the same voice is ever pleading with His disciples to see as He sees and to feel as He feels. This then, is the second motive which God sets before Christians, namely, to enter into Christ's compassion for the lost souls and lives of men, and thus be moved as He was moved, and be constrained to do as He did.

THE COMING OF CHRIST

The Gospels, recording the earthly messages of Jesus, are full of promises concerning a coming which would be for the purpose of establishing a kingdom. The Epistles, representing the testimony of the risen

and glorified Christ, continue this theme, and always give the same order, first the coming and then the kingdom. And at the end of the New Testament, a whole book—the Revelation—is taken up with the expansion of the now familiar thought, and tells in detail how Christ will come, and what the kingdom will be.

In addition to the above, Gospels, Epistles and Revelation speak of a work to be accomplished, which is preliminary to the coming and kingdom, and which, in the divine economy, makes the one and the other possible. As these passages are more than interesting as they are vital to our subject, we make a selection from them, quoting them without comment: "The Son of man is come to seek and to save that which was lost." "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold (flock), and one shepherd." "Go ye therefore, and teach (disciple) all nations". "Go ye into all the world, and preach the gospel to every creature." "Ye are witnesses of these things." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Delivering thee from the people (the Jews), and from the Gentiles (the heathen), unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins". "That by me the preaching might be fully known, and that all the Gentiles might hear". "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "A great multitude which no man could number, of all nations, and kindreds, and people and tongues".

Impressive as these passages of Scripture are, and clear as their teaching is to the effect that missionary service is related to all the world and is for the purpose of gathering to God an innumerable number of people in preparation for the King and the kingdom, there is yet another passage which is even more impressive and clear as related to the same particulars. As if to remove any possible misunderstanding in regard to the divine plan, the Spirit led to the declaration and preservation of words which tell us what God purposes to do in this present age in preparation for the age to come, and what part the church is to play in the fulfillment of the purpose so announced. We refer to Acts 15:13-18. There James, quoting Peter, is the spokesman, and the great apostle confirms his utterance by stating it as a foundation truth that "known unto God are all his works from the beginning of the world." He thus says: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things."

Here then, is a divine utterance and program. And simply speaking, it sets forth the following facts in the following order: first, a present work of grace in which God visits and gathers out, preëminently from the Gentiles, a people for His name; second, the return of Christ; third, the restoration and establishment of the Jewish theocratic kingdom with its attendant worship; and fourth, the salvation in the kingdom-age of the "residue" of the Jews, and of "all" the Gentiles upon whom God's name shall be called. And this program, in its first article, makes it clear what share the church has in its fulfillment. To put it in a single sentence, it is this: God is visiting the nations, and Christians have the high privilege of visiting them with Him. He goes forth, in the persons of the missionaries, not to convert all of the world—since not all men will accept of Him—but to gather out from it a willing people, heavenly in quality and innumerable in quantity, which shall be to the glory of His name throughout time and eternity. And manifestly this preparatory work will bring to pass the event which is described as following it, that is, the coming of Christ. This then is the final and consummating motive which God sets before Christians, namely, to go forth everywhere, preaching the good tidings to every creature, in order that the church may be made complete and that the King and the kingdom may come.

THE EFFECT OF SCRIPTURAL MOTIVES

It will need only passing consideration to discover that the three motives which have been mentioned, namely, the command, the compassion and the coming of Christ, are like the God who gave them, and are thus worthy of being accepted by the noblest and most devoted of men. And there are two reasons why they are this: first, because they represent spiritual and eternal truths; and second, because they make for the highest glory of God and the greatest good of mankind. As to the last effect, no other motives are so uplifting and purifying to the person who is moved by them, and no other motives are so sure of divine favor and blessing in their exercise. There is enough power in these motives, singly and collectively, to raise the missionary propaganda above everything earthly, selfish and narrow, and to place it, where it ever belongs, upon the plane of the heavenly, the spiritual and the infinite. Moreover there is enough potency here to turn the forlorn hope of present-day foreign missions, in which a Gideon's band of men and women are bravely fighting on against overwhelming odds, into an ever victorious army of the church, where the battle will not only be fought but also be won, and where the end of saving the elect, and thus of bringing back the King and bringing in the kingdom, will be surely and speedily brought to pass. For what foes on earth, or what demons in hell, can stay the onward progress of a people which has determined, in the power of the Holy Spirit, to obey Christ's command, to show forth His compassion, and to press forward with uplifted faces to the rapturous and victorious meeting with Him who one day will descend with a shout, with the voice of the archangel, and with the trump of God? Such motives as these are not simply constraining; they are invincible and triumphant.

AN ILLUSTRATION

Some years ago, while living in Toronto, I received a call from a Miss Kathleen Stayner, of that city. Miss Stayner had come to confer with me about the possibility of her serving in China. I saw at once that she had been born and bred a gentlewoman; and I learned afterwards that she had had an exceptionally good education both in Canada and Europe; that she was an heiress; and that, being an orphan, she was free to come and go as she might choose. Also I perceived as our conversation advanced, that she was a young woman of great devotion, having turned her back upon all social allurements and having committed herself to an earnest and self-sacrificing service for Christ, including work for the Chinese in Toronto. The situation in respect to her going to China, therefore, was a most promising one, for there was nothing to hinder her proceeding to that land. But my growing confidence as we talked was suddenly arrested by Miss Stayner, for she unexpectedly declared that there was one difficulty in her way which was insurmountable.

Asking what this was, I received this reply: "I have to confess that I do not love the Chinese." And then she explained: "They are so ignorant and dirty!"

This was a real obstacle, especially as she had been working among the Chinese.

But in spite of it I replied, "Do you know, Miss Stayner, I do not think the question whether or not you love the Chinese is the one to be considered; it seems to me that the real question is whether or not you love the Lord."

At this, her eyes kindled and she exclaimed: "Oh yes, I do love Him!"

"Then," I said, "if you love Him how can you do anything else but obey His command and go?"

At this, she looked at me earnestly and said: "Do you think then that I may dare to go?"

"Under the circumstances," I replied, "I do not see how you may dare to stay."

A few days later Miss Stayner applied to the Mission; a few months later she was accepted for service; and shortly after her acceptance she went on her way to China.

Miss Stayner, however, was not to have the easy time in China which some missionaries experience there. For a period all went well and happily. She was located at the inviting station of Wenchow; she entered into the old, well developed and very promising work at that place, she made remarkable progress with the language; and she gained the confidence and love of the people. But one night, when she was staying with her Bible-woman at an outstation, she was suddenly aroused from her sleep by lights and voices, and thereupon discovered that robbers had forced their way into her room and were stealing what they could lay their hands upon. Miss Stayner protested, whereupon one of the robbers struck her with a

bamboo pole. Later, she and her Bible-woman got out of a window at the back of the house, and, clad as they were and in the cold of the winter night, they fled over the hills to a clump of trees and bushes and hid themselves from view. There they remained for a long time, chilled and horror-stricken, until the robbers had sacked the house and departed. After this they were found by some of the villagers and brought back to the almost ruined home. Miss Stayner was seriously affected, physically, by this trying experience, and it became necessary that she should visit Shanghai for quiet and rest. Just at that time I visited that place, and I was thus able, one evening, to ask her about her work and to hear from her lips the account of her recent experiences.

After the tale had been told, I said: "Miss Stayner, may I ask you a question?"

"Yes," she replied, "what is it?"

"It is this," I answered: "do you love the Chinese?"

I shall never forget the look of astonishment which she gave me. "Why," she said, "what do you mean? Of course, I love the Chinese!"

"I was just wondering," I replied, "if, having gone through such an experience at their hands, you were sorry you had come to China, and if possibly you now almost hated the Chinese."

This remark perplexed her more than my first had done. But I then reminded her of our conversation in Toronto, which had quite passed from her mind.

"Oh," she finally answered, "I had forgotten that I ever said that; but that was before I knew the Chinese; I love them all now!"

Miss Stayner, however, was not at an end of her appointed trials. For only a few years had passed when she became afflicted with a climatic disease, which is terrible in its process and effects. It soon became evident that she must leave the country. This she did, coming home to Canada, and later going to a certain "Spa" in Germany. Happily she got better, and at last she was able to go back to her much loved work. But still later, her old trouble returned. She fought against it, and for a considerable time would not give up. But at last it was a question of life and death, and she reluctantly took her way back, by two or more stages, as far as England. Here her strength gradually failed, and finally she finished her earthly course by falling asleep in Christ. It was my privilege to see our friend during this last visit. She was, in spite of her youth, a physical wreck, her hair being gray, her face being thin, and her strength and vigor having departed. But she had not one word of regret to express at having gone to China and was full of grateful praise to God that such a privilege had been hers. And she confessed that the one thing which had led her on and which gave her ever ample compensation for all that she had suffered was the knowledge that she was doing what she could to take the gospel to the heathen and thus to hasten the return to earth of her beloved Lord.

Miss Stayner's life is more than an illustration; it is an interpretation. For it shows beyond misunderstanding what is the effect upon an open mind and heart of true scriptural motives. Here was a woman who had everything, naturally speaking, to keep her at home, but who deliberately chose to go abroad. Here was one who had faced the question of her responsibility toward the heathen, not emotionally, but calmly, and who finally had gone forth for no other reason than that her Master had commanded her to do so. Here was one who at first had little love for the heathen, but whose heart, in the path of obedience, became filled with compassion for them. And here, finally, was one who had remained steadfast and even praiseful through all her suffering and sorrow because she had learned to serve with her eyes fixed upon Him who is the Coming One. And thus the interpretation becomes an inspiration. For Miss Stayner's life and service are a constraining call, to all who know and love the Lord, to do as she did, in being wholly obedient to God and in committing all to Him. And it is not too much to say that if Christians should follow her as she followed Christ it would not be long before there would be produced a veritable revolution in missionary methods and results. Then indeed we might hope to see foreign missions turned into an apostolic triumph, where the old figure of speech, "terrible as an army with banners", would but feebly express what God would make His church on earth to be. For it is manifest that our Father in heaven has large thoughts toward the heathen, and that He is ready to use His saints in their fulfillment whenever they will allow Him to do so. But it is to be remembered, that this last can only come to pass in the measure in which the followers of Christ are possessed and controlled by those motives which are truly and wholly divine.

MODERNISM, ITS DIAGNOSIS AND ANTIDOTE*

HARRY FRAMER SMITH

IN the course of what is called civilization there constantly arise movements and events that give us new words or read new content into old words. Take for example the word *camouflage*, or the word *bolshevism*, or the word *modernism*.

But it frequently happens that the more familiar the word the less clear the idea of its meaning. It is as though one said *Great Britain* and a geographical mist clouded the mind of the hearer. First, he makes Great Britain to include Ireland, only to discover that he is thinking of the British Isles and not of Great Britain. Then he turns to Australia, to India, and to Canada, only to learn that he is now thinking of the British Empire, and not of Great Britain proper. For Great Britain is England, Scotland, and Wales, occupying one island and merged into one people. Embrace the Emerald Isle, and you have the British Isles. Include the Dominions, and other points of British rule, and you have the British Empire.

Something similar occurs when the word *modernism* is mentioned. Like Great Britain, modernism is generally known to embrace not only "island possessions", but to reach forth to all but the ends of the earth. What is not so clear is that as Great Britain is the union of England, Scotland, and Wales, so modernism is the union of rationalism, liberalism, and humanism.

The analogy can be carried farther. Just as there is in the Englishman and the Scotchman and the Welshman that which, united as Great Britain, reaches forth to influence the earth and to embrace the greater part of it, so the forces of rationalism, liberalism, and humanism, united as modernism, have become a world-embracing movement. More than this: as the effort of Ireland and of Egypt and of India to free themselves from English rule seems but feeble resistance against a mighty power, so the battle of those who oppose modernism is often looked upon as futile warfare against invincible odds.

But, you protest, the spread of British rule has been a movement for good; that of modernism one for evil. True; and the fact adds strength to the analogy, for those engaged in the spread of modernism believe that rationalism, liberalism, and humanism are wrought of the fibre that makes Englishmen and Scotchmen and Welshmen. Hence, they reason, if the English-Scotch-Welsh complex of Great Britain makes the world a better world, then the rationalism, liberalism, and humanism of which it is wrought makes modernism the thing that a better world needs that it might achieve its best. We should not wonder then that as good Britons stand askance at Ireland, Egypt, and India rejecting this rule, so earnest modernists look with pity upon those who battle to arrest the

*The author discusses in this article the first of the suggested thoughts, namely the *Diagnosis*. In a succeeding number of the EVANGELICAL STUDENT it is hoped that the *Antidote* of Modernism will be treated.

forward spread of their trinity: rationalism, liberalism, and humanism.

Now, it is our present purpose to diagnose this trinity and, should it seem warranted later, suggest an antidote to modernism.

I

THE DIAGNOSIS

The recent years have produced a large literature on these three fundamentals of modernism. In a brief paper it is not possible to review the content of this literature, nor does a diagnosis require it. Behind the identification of a given disease may lie the history of medicine. In determining the malady, however, the diagnostician will name only those features which most certainly identify and most clearly describe the illness. It is this method that we adopt in our diagnosis of modernism.

1. Rationalism. Rationalism is "the formation of opinions by relying upon reason alone, independently of authority or of revelation." Its text is "come now, and let us reason together"; it omits "saith the Lord".

Rationalism got its start when the school of Miletus changed the theogonies of Homer and Hesiod to the cosmogonies of Thales and Anaximenes. What Miletus began by separating the gods from nature, Elea and Ephesus continued by their rival views of what constituted nature. The former contended that everything depended upon being, the thing that persisted in nature. Ephesus, or at least Heraclitus the Ephesian, insisted that not being but becoming—not constancy but change—was of primary importance. Then came the Pythagoreans to show that being and becoming were neither strangers nor enemies but rather identical twins.

Thus did the early Ionians banish the gods from Olympus that they might determine whether their own atheistic universe were water, or air, or fire, or—think of it—atoms; and whether the change that manufactured being by the process of becoming was due to love or hate, heat or cold, force or friction, or what not.

Only the skepticism of Protagoras saved the day for the gods. Building on the Ionian rationalism that preceded him he dared to doubt the existence of the gods. This aroused Socrates, changing him from a sculptor to a scholar—and a martyr. Protagoras was banished for doubting the existence of any gods; Socrates drank the hemlock for believing that there was but one God. But for the one philosopher thus buried two were born: Plato and Aristotle not only put God back into Greek thought; they put so much Greek thought into medieval theology—thanks to the converted Greek philosopher, St. Augustine and his followers through the centuries—that reason once more rebelled against revelation and enabled rationalism again to banish God from the universe—almost. Instead of Thales, Anaximenes, Xenophanes, Parmenides, Pythagoras, Empedocles, Democritus, Protagoras, Socrates, Plato, and Aristotle it was now Bruno, Bacon, Hobbes, Des Cartes, Spinoza, Locke, Hume, and Hegel.

The rationalistic battle of reason *versus* revelation took the following form. The pre-Copernican cosmology made the earth the center of the universe and man the center of the earth. God had place in the picture as the Creator of both man and the earth who made certain that the latter served the former. In displaying this Ptolemaic astronomy Copernicus merely simplified the science by introducing a more harmonious mathematical order. He little dreamed that when Kepler, Galileo, Des Cartes, Newton, Kant, Darwin, and Pringle-Pattison had made a complex of his simplicity that the earth would no longer be the center of the universe, that God would no longer be outside the universe, and that man would be an evolved product of the universe.

Enamored of the new astronomy Kepler, applying it particularly to the central place of the sun in the universe, discovered the three laws of planetary motion. Galileo, the inventor of geometrical calculus, abandoned the study of medicine for that of astronomy: he specialized in the study of bodies in motion, using the "how" of motion to bring space and time to the front. The real world of Galileo became a world of bodies moving in *space* and *time*. Then came Des Cartes, the inventor not only of analytic geometry, but also of *res extensa* and *res cogitans*. Galileo's method was intuition, demonstration, experiment; Des Cartes' was intuition, deduction. This Cartesian dualism Hobbes arose to oppose. Crowning it all came Newton, as much an empiricist as a mathematician. The mathematical *a priori* certainty of Kepler, Galileo and Des Cartes, Newton, eschewed: experimental verification must ever be the test; mathematical truth differed from physical truth. Thus for Newton, science was the laws of the mathematical behavior of nature: a body of certain truth about the doings of the physical universe.

By the time that the Kepler—Galileo—Des Cartes—Newton quartet furnished their harmony of God and nature, that is, of revelation and reason, God was so intricately bound up in metaphysical philosophy that Hume and Kant—especially the latter—arose to separate God from reason. Kant's war cry, indeed, was "to make room for faith".

Thus from its inception to what might be called its climax rationalism was a battle of dethroning and enthroning God, chiefly the former. That liberalism should emerge as the corollary of rationalism may be seen from what follows.

2. Liberalism. Liberalism is a compromise that attempts to maintain a balance between reason and revelation. Since rationalism even opposes revelation with reason one can readily understand how liberalism presented itself as a mediating influence. Orthodoxy, however, is always unfriendly to this mediator: witness for example the death of Socrates as decreed by Anytus and Meletus; or the imprisonment of Galileo; or the placing of Des Cartes' works on the Index.

But the blood of the martyrs is more than the seed of the Church. In some of these cases it fertilized the soil of liberalism. And no man prepared that soil so well as did Immanuel Kant, the Deist who attempted to purge religion of reason to make room for faith. Where he cultivated

many have sown. Were he alive to view the field today he would find it white unto harvest—the harvest of liberalism.

For what Kant proposed after all was a dualism that assigned the operation of reason to the realm of science, while faith was to possess the realm of religion. But religion is communication between God and man both of whom are present in the one universe. Science found it impossible to investigate that universe and that man apart from giving consideration to that God. So the old problem of rationalism kept knocking at the door of religion, forcing the theologian to become philosopher. Almost without exception the theo-philosopher made liberalism his mediator. In other words, the mediator that orthodoxy rejected, heterodoxy embraced.

Take, for example, Kant's emphasis upon the moral judgment in man. The categorical imperative that stressed the good in the experience of man was hardly a matter of faith. Indeed it was not even a matter of conscience, except as something external to man was brought to bear upon his conscience. It was difficult to escape the conviction that this external something was the universe itself: though good Kantians might maintain that it was God. When what has been called "the liberating influence of biology" made its Darwinian intrusion, good Kantians found it difficult to maintain their position. So they turned to reason, the instrument that Kant had purged from religion, to maintain their Kantian faith. They allowed that man was the evolutionary product of nature, and that nature in thus producing man simply brought into existence a being through which it could express and enjoy itself. It was but a step beyond this to argue that God, or the Absolute, was not only in nature but also in nature's highest product—man; that the Absolute was really existing in the finite selves whom we call men. They saved themselves from Pantheism by maintaining the individuality of these finite selves and proving that these individuals were never ultimately absorbed into the Absolute whom they expressed. Thus Kantianism was defeated by its own adherents and their mediator liberalism. Kant's moral man was after all a part of the universe, God being part and parcel of both. Nor did liberalism stop just here. Religion was shown to be a science and thus brought into the very sphere where reason, according to Kant, freely operates. Faith, it was maintained, was as justifiably integral to religion as was fact to science. But the same liberalism allowed that faith originated in and was nurtured by these moral judgments of man that Kant exalted. Thus by the irony of liberalism the faith for which Kant made room by the rejection of reason was maintained by the logic of reason.

Take, as another example, liberalism's doctrine of Jesus. Since God is in nature, and man an evolutionary product of nature, all that can be predicated of Jesus is that—as in the case of other men—God was in him. He could not have been God, argues liberalism, because to be God and man at one and the same time is a dualism that can no more maintain itself than could Kant's dualism. "Divine and human alternately vitiates the truth of incarnation" is the way one liberalist puts it. "The doctrine of

the two natures", he continues, "if taken seriously, gives us two abstractions instead of one reality, two impotent halves instead of one living whole." This would be serious error even if liberalism at this point decided that Jesus was all Deity. However, where the logic of its position forces it to abandon this dualism liberalism makes Jesus all human. It reveals him, of course, as the greatest of all humans. It makes him its example and goes so far as to call him the creative Christ. But it never calls him Lord. He is simply Jesus—the son of Joseph, or perhaps of some other, unknown, man.

Take, for a final example, liberalism's attitude toward authority. An inspired revelation has no place in its scheme. It cannot conceive of a God who, expressing himself in finite entities (themselves the evolutionary processes of a nature that thus expresses and enjoys itself), could limit himself to the penned messages of a few of these individuals. Liberalism has ceased even to make use of the weapons that destructive criticism has placed within its reach: for it, revelation is written in nature and in men, not in books.

Thus liberalism becomes the corollary of rationalism and inevitably leads to the third member of the triumvirum, humanism.

3. Humanism. Humanism, the last of modernism's trinity, lives and moves and has its being in the strength of the rationalism and the liberalism out of which it is born. Its saviour is science—here rationalism once more emerges—and its sin is maladjustment—here liberalism once more shows itself. Let the saviour science once overcome sin or maladjustment and the universe that produced man will show itself to be friendly toward him. Only man can achieve this goal of humanism the task of which, to quote the words of an able humanist, "is to impose human purpose upon the cosmic processes, to shape the course of the flowing stream of life with its millions of conflicting drives so that it will converge toward the practical expression of creative idealism." In real humanism, called by liberalistic believers NON-THEISTIC HUMANISM, even Jesus is excluded from the program: the writer just quoted says, for example, "the precepts of prophets like Jesus Christ . . . are no longer sufficient in our epoch because they are no longer listened to, and the religious beliefs of the Christians . . . have been shaken by the discoveries of science." God too is banished by the non-theistic humanist. " 'Thus saith the Lord' is a figure of speech, not a theophony", is a further word from the authority just quoted.

Theistic humanism attempts to resist this practical atheism of its non-theistic brother. It exalts the man Jesus as the creative Christ. Its "christology", however, is a matter of value judgments. As Jesus achieved, so by the practice of the principles of Jesus we shall achieve. And our goal is to be the friendly universe of the non-theistic humanist except that the God of this universe, which to him is only a name, to the theistic humanist is a personality. God the personality expresses himself in the finite individual: the nearer the individual's approach to Jesus' ideals the greater the expression of God. What matters most is not the attainment

of immortality—Kant's doctrine of immortality being a deistic appendage to his theory of moral judgments—but the performance in this present world of some real good: good that will survive when the humanist has again mingled his dust with nature from which he sprang.

4. **Résumé.** And this is modernism: rationalism plus liberalism plus humanism, not three but three in one. Like Nebuchadnezzar's colossus its belly and thighs are of brass; its breast and arms are of silver; its head is of gold. But there are iron and clay in its legs and its feet. Nevertheless it is attractive to itself as the one and only solution for the ills of mankind. God and His Son, our Lord Jesus Christ, are out of the picture except in the liberalism of theistic humanists. And even these concessions fail to satisfy the sincere believer since he fails to recognize in these "divine persons" the Father and Son of the Word of God. He may appreciate the sincerity of the modernist and endeavor to contrast it with his own philosophy as a difference of approach. To him it is not enough to make this present sphere a friendly universe. While never ceasing to make definite contribution in this direction, his goal is life eternal: life beyond the present. Hence he embraces not modernism's program but the program of God as revealed in His inspired Word and accomplished through the blood of His Son, our Lord Jesus.

But to enlarge upon this is to pass from the diagnosis of modernism to its antidote. Before doing so it will not be amiss to peruse a classic conclusion of one of the greatest thinkers of this rationalistic, liberalistic, humanistic triangle. To the present writer the quotation is the quintessence of pessimism written with a pen of gold and diamond pointed, but dipped into a well of gilded gall.

"That man is the product of causes which had no provision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the débris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built.

"Brief and powerless is Man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man, condemned today to lose his dearest; tomorrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day."

Under the inspiration of this tragedy in prose let us turn to the antidote to modernism.

THE LEAGUE AND EVANGELISM

GEORGE JOHNSON

THERE are very few moments in the existence of an evangelical student, when he experiences so much genuine distress, or meets with so little sympathy, as when he faces the problem of evangelism in the modern university. He belongs to those who in numbers, if not in influence, are but a feeble folk. The problems he must solve are perplexing in their intricacy and extent. His aims are so high, his plans so far reaching, his interests so wide, that while to will is present with him, how to perform he finds not. But the vision beckons him forward—the vision of an university saved for time and for eternity through faith in the everlasting gospel of the Lord Jesus; the vision of young men and maidens who have washed their robes and made them white in the blood of the Lamb, and who even here on earth begin the new song of redemptive love. But how great is the cleft between his dream and its realization. Like the Apostle he exclaims, “My heart’s desire and my prayer to God for my classmates is, that they might be saved.” As John Knox prayed for his native land, “O God, give me Scotland”, so he prays, “O God, give me this university.” He aspires, he prays; he works, he hopes; he loves, believes and longs to achieve the mission of the League.

What is needed for the performance we have in mind? First of all a clear understanding of the import of the term *evangelical*. The evangelical Christian is he who bases the principles of his faith on Scripture alone. In spite of the current disfavor with which doctrinal statements are received, and in spite of the widespread opinion that in religion we deal with truths for the heart, not propositions for the head, it is possible to enumerate these principles of evangelicalism in clear-cut and unambiguous statements. The evangelical Christian accepts all of the following articles of faith: God, Father, Son, and Holy Ghost, three Persons in one Godhead; the general revelation of the triune God in nature, in history, and in the heart of man, and the special revelation which for us is Holy Scripture, given by inspiration to be the only infallible rule of faith and life; the will of God in creation and in providence; the fall of our first parents and the sinful nature of man; the saving purpose of God made effective in the life, death, resurrection, ascension, session, and second coming of the Lord Jesus Christ; our acceptance by God only on the ground of faith in the Lord Jesus Christ, accompanied by repentance; our conversion and sanctification by the power of the Holy Spirit; the immortality of the soul; and the resurrection of the body; the Church, the ministry, and the sacraments; the final judgment, and eternal life and eternal death. These statements are not exhaustive of all the Scriptures ask us to believe and do; but he who wishes to *be*, not merely *seem* evangelical should accept their import in its full meaning.

In the performance there is needed in the second place an equally clear understanding of the religious and moral situation that confronts us in the intellectual world. The intellectual world is a piece of the great world,

and therefore it may be well to attempt first a characterization of the latter from the standpoint we occupy.

In our American society there are widespread and subtle influences that increasingly undermine our inherited faith and spirituality. Those who call themselves the intelligent classes are tainted with infections of negative thought, and breathe the air of non-theistic secularism. They make light of the fundamental concepts of the Christian faith and reject the reality of spiritual facts, God included. They pose as the emancipated leaders of liberal and progressive thought. They fill our periodical publications with scoffing and satire of what we as Christians call decent and decorous. They appear to have no sense of moral responsibility for the effect of their words and actions. These conditions devitalize and despiritualize all Christian faith and work. The warmth of the up-springing Christian life is chilled; the perfume of holy deeds ceases; the deadness and despair of an existence without *ripae ulterioris amore* take possession of the heart. The same conditions obtain in our educational world, where is a vast and growing student body without any background of church life or religious experience. They have none of the religious traditions that enriched the life of our colleges in the days that are past. Among these groups there is no Bible reading, no church-going, no respect for the Sabbath Day. Individualism, secularism, and a passion for monetary success nullify the appeal of Christian culture.

At one of this past summer's conferences of men and women interested in Christian education a committee was appointed to inquire into the situations in the intellectual, moral and spiritual life of present-day students that teachers of Christianity must be prepared to meet. The following is the gist of the findings. The one word which best describes the modern student is that of "Bewilderment". This state of mind is due to a plurality of causes. One is the method of the educational process. The student from the start is introduced to the inductive method—observation, analysis, and laboratory experimentation. This encourages a skeptical attitude that refuses to accept on authority any uninvestigated explanations. The historical approach so often adopted traces everything back to its supposed beginnings, and by explaining the highest always in terms of the lowest, cheapens spiritual values by continually emphasizing their imagined brutal descent. Another is the highly-specialized curriculum. The courses pursued by the student are so various that no total response is possible in the time spent in the university and consequently no well-organized spiritual world-view forms the background of the student's life. Still another cause is the pressure of standardization in our institutions of higher learning. This necessitates so intense a concentration on the teaching of subject matter that the instructors must perforce neglect that personal contact with the individual student that in former years meant so much in the way of character building.

Bewilderment is also caused by the changing standards of moral values. An acquisitive generation tends to judge life in terms of material success, and to estimate learning too largely from the vocational standpoint.

The times in which we live are the age of the machine and the "remote control" of Great Corporations and Big Business. No absolute standards of value seem possible to many; everything is relative to some temporary interest, and the result is that life morally is not estimated in terms of personality and individual responsibility.

It is also a fact that our colleges are filled with a multitude of students whose home background has been subject to momentous changes. If one out of seven marriages in the United States ends in the divorce court, and if this condition extends as it does back to the birth years of the present student body, evidently some must come from homes where the standard of love and marriage is inadequate to say the least. Add to this the so-called realism of novels, plays and pictures in which the only topic is sex and its degenerate practices, and the inevitable result is a world with no sanctions save those of animal origin. There is no reserve, no decency, no inhibition, but the passion to express oneself at all costs.

Bewilderment is also the result of the many approaches to the Bible. The historical approach is the usual academic treatment of religion. Some attempt to treat the Bible as the only infallible guide of faith and practice. Others read it as a book of religious inspiration with no special authority save that applied by the reader whom it "finds". Others use it as a hobby horse upon which they may rock back and forth as they expound their philological erudition or their analytical acumen. Modernistic authoritarianism outdoes anything that the much despised fathers of Protestantism ever attempted with their "paper Pope". The ignorant student is appalled and repelled by the clash of opposing opinions. He tends to take the position that nothing certain can ever be known about the Scriptures and their meaning, and therefore, "Why worry?"

Bewilderment is the outcome also of the socio-economic pressure of the modern campus. The modern space and time annihilating inventions have increased the possibility of extra-curricular activities; the increasing costs of education put a heavier burden on those of limited means; and the gregarious instinct coupled with the competitive spirit forces many students into the attempt to meet demands that impair their health of body and soundness of mind. The result is too frequently a total neglect of the spiritual aspects of life.

Finally, bewilderment is caused by the varying interpretations of the religious life offered by variant schools of thought to the supposedly eager and inquiring mind of youth. The "isms" are as multitudinous as the gods and goddesses of ancient Athens. When a new preacher appears, the usual remark is that he seems to be a setter forth of some strange -isms. The outcome is that all are listened to, but no single one accepted, while the practice of life is not one whit changed.

What now is needed? After the insistence on the need of understanding the meaning of the term evangelical, and after a "quasi-authoritative" appraisal of present conditions, what is needed in the way of practical effort? Our answer is *evangelism*: the personal offer of Jesus Christ

as He is set forth in the gospel, and the personal invitation to everyone to give himself to the Saviour and experience His saving and sanctifying power. This power is the one thing needful to be experienced by the professor in his chair and the student on the bench. The research worker in the laboratory stands just as much in need of Jesus Christ as the janitor who sweeps out the room or the scrub-woman that polishes the marble floor of the temple of learning. There is no difference. The same Lord over all is rich unto all that call upon him. But "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

But our temptation is to make our organizations into debating societies instead of bands of messengers inviting all to come to the banqueting hall of our King Jesus. We assume that all college men and women have only "intellectual" doubts between them and Jesus, and so we spend great pains in the art of religious dialectic, and in the removal of skeptical hesitations. We explore the length and breadth of the time-honored riddles from "where did Cain get his wife", through the "defense of God against the charge of exterminating the Canaanites, when instead each should have been given a radio and an automobile", on up to the reality of the miracles of Christ and how they may be squeezed into an Einsteinian world, and on to the reconciliation of divine sovereignty and human freedom, with a post-graduate course in the social applications of the gospel, and how to synthesize the beauty and truth of the heathen religions with "our" Christianity. All these questions are doubtless interesting enough, but the one thing absolutely needful is the call of Christ and the heeding of it to the salvation of the immortal soul.

Let the League Chapters, then, do an unique and an unheard of thing. Let them *evangelize* our colleges and universities by the public and conversational presentation of Jesus Christ and the public and conversational and personal invitation to take Him at His word and experience His saving and sanctifying power. The elect of God will thus be found, and the spiritually hungry will thus be fed and the spiritually naked will thus be clothed. They will thus find food in these days of famine, not of bread, but of the Word of God, and thus their Lord will know them even in the wilderness and in the land of great drought. Let these rescued, chosen of God then, find in the League and its fellowship what is so hard to find today in all our religious associations—a place and a company in which each feels the presence of Christ in His Word and rejoices with the others in hope of the glory of God. As Moody gripped the great destroyers of his generation, saving it for Christ, so may we in our day. We can make little progress by merely negating the negations of contemporary unbelief. We must do something positive, and the positive element in evangelical Protestantism is the enthusiastic and insistent emphasis on faith as the firm assurance that God in Christ saves "me" from my sin, and will use "me" as an instrument of His grace, and the constant and unwearied invitation to believe likewise on the Lord Jesus Christ. Christ first; all else follows.

THE BIBLE AND OUR CRUCIAL PROBLEMS*

LEANDER S. KEYSER

THERE are several reasons why I am glad to be here this evening. The chief one is that I am to speak to you under the auspices of the League of Evangelical Students—an organization with whose principles, plans and purposes I am in hearty sympathy and accord. Its declaration of faith I can accept *ex animo*. In view of the vast amount of liberalism that exists today in many colleges and even in some theological seminaries, such a League is certainly necessary. It behooves our evangelical students to be well organized, to do the best kind of team work, and to bear both their individual and corporate testimony before the world. May their witness to the Bible and plenary Christianity always be clear, brave, upstanding and unmistakable.

In accord with the principles of the League and the purpose of our meeting tonight, I desire to speak to you on the topic: "The Bible and Our Crucial Problems". First, I call your attention to Psalm 119:105: "Thy Word is a lamp unto my feet and a light unto my path."

Here the Psalmist, who undoubtedly was David, was speaking about *his* Bible. He certainly must have had only a small part of our present Bible in his possession—perhaps the Pentateuch, the books of Joshua, Judges, Ruth and Job, and a few Psalms that may have come down to him from the Mosaic age. Yet of that small portion of God's Holy Word he was able to say joyfully: "Thy Word is a lamp unto my feet and a light unto my path." How much more ought *we* to be able to make the same statement, when we remember that we have before us the whole Bible; all the rest of the Old Testament, and the entire New Testament, in which is clearly and gloriously revealed God's plan of redeeming love and grace through the incarnation and atoning sacrifice of His only begotten Son!

Now, I confess to you that I want to have as much light as possible on every subject. Darkness is dismal and dangerous. It is impossible to do anything well in the dark—except to sleep. How necessary is physical light, and how perilous it is to walk about in the darkness! Our Lord said that men stumble in the night.

But there is something that is far worse than physical darkness; it is spiritual darkness. Yet how many people there are in the world who are walking and wandering in pitch darkness religiously. And they are not all living in the hinterlands and the backwoods, either. Some of them boast of vast scholarship. Yes, some of them, pity to say! occupy professorial chairs in famous colleges and universities, and impart their agnosticism to the present generation of young people. Can you imagine what would become of our civilization if the vast majority of our people should become agnostics, holding that, as far as spiritual truth is con-

*This article is the substance of an address delivered at a public meeting held by the Calvin College Chapter of the League of Evangelical Students, on Friday evening, November 14, 1930.

cerned, we know nothing; that we are wandering about in Cimmerian darkness? Frankly, I am more afraid of agnosticism and purely secular education than I am of Bolshevism.

To my mind, there is in all the world no more pitiable object than the learned agnostic. Seriously, and without any purpose of deriding him, I want to catechise him for a few moments: "Mr. Agnostic, do you know whether there is a God or not?" He replies, "I confess I don't know." "Do you know whether the Bible is God's Word or not?" Again he responds, "I doubt it, but, of course, I don't know." "Do you know whether Jesus Christ is the Saviour of the world or not?" His answer is, "I think not, but, to be honest, I don't know." "Do you know whether you have a soul or not?" He replies, "I don't know." "Do you know whether there is a future life or not?" His answer is the same: "I don't know." "Well, what do you know?" He reiterates, "I don't know." "How do you know you don't know?" He says, "I don't know."

And yet he professes to be an educated man, and ridicules Christian believers for being so dense, ignorant and superstitious! What is there that is so broad and intellectual about "I-don't-know-ism"? Young people of the college and seminary, what is the use of your attending a college or an university if, when you receive your diploma and degree, you don't know anything about the most crucial problems of human life and its quest? My idea of an education is that it ought to lead people into certainty about the truly worth while things that make for human welfare in this life and for the best destiny in the life to come.

Suppose now we put our questions to some aged saint who has had a real experience of the truth of the Bible and of the truth as it is in Jesus Christ. Listen to his replies to our questions: "Yes, of course, I know that there is a God, because His Spirit bears witness with my spirit that I am His child. I know that the Bible is God's Word, because through it I learned about the good and Holy God whose spirit dwells within me. I know that Jesus Christ is the world's Redeemer, because it was when I came to Him that I found God and experienced His pardoning grace. I know that I have a soul, because, if I had no soul, God never could have spoken to me with such gracious assurance. Yes, and I know, too, that there is a future life, because I have been spiritually enlightened, and have tasted of *the powers of the world to come*; and, having tasted them, I know that they are a reality."

One cannot help feeling that such a man is an educated man, whether he has ever been at college or not; he knows fundamental things. Young people, get all the intellectual culture you can, and make the best possible use of it; but let me implore you not to be content to walk through this life in the gloom and peril of spiritual darkness!

Let us turn to the Bible for clear light on our crucial problems. In some respects, it is true, the Bible is a little candle: "a lamp" to our feet. That means that the Bible, although it is all divinely inspired, does not profess to solve all our problems for us in the present life time. Such questions as, "What is matter? What is mind? What is electricity? What

is life?" are not answered in the Bible, nor can anybody answer, not even the veriest scientific *savant*. The ways of providence are often most mysterious. However, these are not the *crucial* questions. We can live and hope and do good without understanding them. God would prefer that we should find them out for ourselves, if we can, or trust Him until they are explained in the vision beatific by and by.

However, on the great crucial problems of human inquiry the Bible casts a clear and radiant light: "Thy Word is a light unto my path." Among these problems are "Whence? Why? and Whither?"—the fundamental problems of origin, purpose and destiny. The Bible gives the only rational and adequate explanation of the origin of the universe, of life, of man, of sin and of salvation. Just read and ponder its solution. What could be more adequate and satisfying to both the reason and the emotion than that an all-powerful and all-wise personal God created the heavens and the earth, just as the Bible teaches? The theistic view of the world is the only rational and adequate view. The creation of man in the divine image fills out all the scientific requirements of human thought, and all the desires of the human heart. When man fell into sin and trouble, God promised him a Messiah, and "in the fullness of time" He sent His Son to redeem fallen man. Can anybody conceive of a better religion and philosophy? What would the unbeliever substitute?

Then there is the question "Why?" Why are we here? The great British scientist, Sir Arthur Keither, an agnostic, calls that question "the great riddle", and fears that it may never be solved. But to the Christian believer that question is *a b c*. For his Bible teaches him that we are here to trust, love and serve God, do good to our fellowmen, and thus prepare for something better in the eternal future. Does not such a purpose make life worth while?

On the question of the future life the Bible also sheds a clear and heavenly light. Plainly does it teach that it is "not all of life to live nor all of death to die." To the vision of Christian faith it throws wide ajar the gateway of an eternal and glorious futurity. Listen to the words of Jesus Himself, "sweetest name on mortal tongue, sweetest carol ever sung": "Let not your heart be troubled; ye believe in God; believe also in me: in my father's *abode are many homes*: if it were not so I would have told you" (literal translation). Hear also the comforting message of Paul: "Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel."

There is one thought more, and a precious one. Even though the Bible, as I have said, does not solve all our problems for us in the present life, it promises their solution some time: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Yes, some day the Christian believer shall look directly into the face of all reality. In deed and in truth, he shall have the vision beatific and beautiful. In a most beautiful and satisfying way, therefore, the Bible solves our paramount problems: Whence? Why? Whither? The other problems can wait, while we walk serenely by faith.

A CHALLENGE

DIRK MELLEMA

MOST people today are afraid of truisms, commonplaces, merely as commonplaces. One cannot blame them very much because there is no force accompanying the statement made. And to reiterate truisms is then more unpardonable still! But a lot of these good people who are forever bored with commonplaces often call such truisms which in reality are *not* truisms at all, but vital facts; things that *ought* to be restated, to impress them upon the minds of people by sheer repetition, but especially because of their tremendous importance. Cato, of Roman fame, had one ambition: he desired the destruction of the enemy of the Roman Empire, the city of Carthage. At every opportunity and at the end of every speech he said: "Carthage must be destroyed." He would not be satisfied with less. The welfare of his beloved country demanded it! And needless to say he realized his wish. What was the secret of his success? Was it the mere repetition of this statement? Was it mere suggestion *à la* Coué? It was that, but also *more* than that! He impressed it upon the minds of his countrymen until they too caught the vision and by combined effort brought about the desired result!

Now you want to know what all this has to do with the League of Evangelical Students. Let me say first of all that we Christians can often take a lesson from pagans! It is not only a pity, but a shame as well that they have to set us the example of zealous effort toward the realization of some definite goal! Where is our enthusiasm for the things that pertain to the Kingdom of God? Where are our zealous efforts toward the realization of spiritual values? Must we not, upon due reflection, hang our heads in shame when we think of how little we have accomplished? This pertains to our own personal lives. It pertains to our relationships with our fellow-men. And I take the liberty to say that it also often pertains to our attitude toward the League.

I wonder sometimes how many of us students in the various schools of the country are really aware of the dangers that lurk in our immediate surroundings. These dangerous tendencies are there, and they are *real*! But often they are so subtle and veiled that unless we have our eyes open to them we will be unconsciously carried along with the maelstrom! Some people may think: "You're talking nonsense. You are crying 'Wolf, Wolf' when there is no wolf!" But we retort that they cry "Peace, Peace" when there is not peace, and we have the better of the argument, for we have the infallible Word of God on our side! Some folk like to take

the ostrich policy! They deliberately hide their heads in the sands of moral indifference and intellectual lethargy! All this doesn't make the danger less real and *certainly* is not the method by which to combat the forces of evil positively or negatively to oppose their insidious attacks. And yet that is our task! It is our God-given duty to hold high the banner of truth. It was committed to us for that very purpose. We who have experienced redemption in Christ are duty bound not only to point others to that same source of redemption, but to band together that we may the better oppose the common foe.

That is just for what the League stands! We have a challenge to meet! We who belong to the League must band together. Those of our readers who are not as yet members of the League ought to join us, for mutual fellowship and assistance. I repeat what I have so often stated in the past year: We must work shoulder to shoulder and be filled with enthusiasm for the interests of the League! Any corporation is what the individual members of that corporation make it. The League of Evangelical Students will be a meaningless phrase if there is no united witness to the saving power of the gospel of Jesus Christ! The various systems of philosophy cannot satisfy the deeper needs of the human soul. Even the latest form, Humanism, with so much that is attractive to the human mind and which promises so much toward the realization of higher values, falls miserably short in this respect. Nothing but Christian Theism will ever satisfy the human soul. The great church father, St. Augustine was wont to say: "Thou, O God, hast made us for thyself, and our soul is not at rest until it rests in thee."

Can there ever be a greater challenge than this? Is there anything that requires *real, red-blooded* men and women as this? Let us be up and doing! "Attempt great things for God and expect great things from God", was the motto of Carey, the missionary to India. Let it be our motto as well!

We are grateful indeed to note the splendid progress that many of our units have made in the past year! Many of us have not been idle by any means! I refer you to the page where the "News" from the various units may be found. These are only excerpts of the many letters that the General Secretary has received. Only the marrow of the letters appears there. But enough has been given so that we can form an estimate of what has been done both as to its nature and amount. And I take the liberty to conclude from these brief reports that the League is filling a dire need in the lives of students in the United States and Canada. O, would that we might *all* catch the vision! Would that we might not rest until we have warned those students who are in danger of shipwreck upon the rocks of doubt and perplexity, and until we have united all the students of America into a corporate witness against error and for truth under the Banner of our Lord Jesus Christ!

NEWS AND NOTES

The Sixth Annual Convention

The Executive Committee of the League has made informal, preparatory announcement of the time and place of the Annual Convention. All friends and members of the League are requested to bear in mind the tentative nature of this notice. PHILADELPHIA, in FEBRUARY, 1931! Will you be with us at this gathering?

It is hoped that the new Board of Trustees will have matters of interest to report at the Annual business meeting.

The Board of Trustees

Pursuant to the action of the Fifth Annual Convention at Holland, Michigan, formation of a new advisory body has begun. At the present writing, all of the Trustees have not been voted upon, but completion of the election is expected in a short time. Those who will serve on the new Board, are the present Advisory Board members, Dr. Albertus Pieters, the Rev. R. B. Kuiper, Mrs. William Borden, I. H. Linton, Esq., Dr. John Paul, Bishop Horace M. Du Bose, Dr. Lewis Sperry Chafer, Dr. H. Framer Smith, Professor Paul Woolley, and Gerard H. Snell.

The General Secretary and Visitation

The trip proposed in the spring, materialized. No friend has sprung to our aid to make such a fall trip possible. But the Secretary is happy to report that the trip made earlier in the year, was blessed of the Holy Spirit.

The trip began with the Atlantic City Conference, sponsored by Dr. and Mrs. Henry M. Woods, whose generosity and fellowship have meant so much to the League. The noon-day addresses given to the Friendly League for Christian Service concluded the trip. From April 18 to May 28, the General Secretary was busy visiting schools, addressing groups, meeting individuals interested in the work, and conducting various items of business. He traveled about 4,500 miles on this trip alone. Last winter he covered 2,200 miles.

The following summary shows the extent of the trip and the kind of schools visited:

Kind of Schools	League	Non-League	Total
Bible Schools.....	1	4	5
Theological Seminaries.....	4	5	9
Colleges and Universities.....	5	22	27
Totals	10	31	41

The League units visited, were: Westminster Theological Seminary, Eastern Baptist Theological Seminary, Reformed Episcopal Theological Seminary, University of Pennsylvania, Princeton Theological Seminary,

Lehigh University, Bucknell University, Wilson College, Hampden-Sydney College, and Columbia Bible College.

The visited schools where no League work exists, were: Eastern University, Lutheran Theological Seminary (Mt. Airy), Philadelphia School of the Bible, Pennsylvania Bible Institute, Haverford College, Ursinus College, New Brunswick Theological Seminary, Biblical Seminary in New York, National Bible Institute, Union Theological Seminary (New York), Columbia University, Wagner College, Lafayette College, Moravian College, Muhlenberg College, Gettysburg College, Dickinson College, Union Theological Seminary (Richmond), University of Richmond, Lynchburg College, Roanoke College, State Teachers' College (Farmville), Lenoir-Rhyne College, Davidson College, University of South Carolina, Columbia College (Women's), Benedict College, Queen's College, Mount Pleasant Collegiate Institute, University of Virginia, Baltimore Bible Institute, Western Maryland College, and Johns Hopkins College.

The same saddening, disheartening conditions discovered in schools on last winter's tour, were found last spring. But the gospel with all its potential force found an appeal to the hearts and minds of many of the men and women interviewed. For the uncertainties of modern religion, for the wavering, tottering idealism of liberal teaching, the League offered the simple and yet deep truths of the realities of the life in Christ Jesus. The prevailing need of most of the students who were interviewed was education, a knowledge of the Word of God, and its primary message to men.

The League hopes to continue this ministry of visitation, as it is able, and it hopes to establish centers of evangelical witnessing, which will be used of the Holy Spirit to revive the work of the Church of God.

Proposed Regional Conference

The Calvin College and the Calvin Theological Seminary Chapters in Grand Rapids, Michigan, expect to conduct a Regional Conference in their buildings, all day January 23, 1931.

Every school that can possibly do so is urged to send delegates to this Conference. Any individuals who will come will be most welcome.

For any particulars write **Morris Faber, 1100 Dallas Ave., S. E., Grand Rapids, Michigan.**

Among the Chapters

We are pleased to report that the following schools have made application for membership: Baltimore Bible Institute, Lafayette College, Western Baptist Theological Seminary, Wheaton College (Illinois), and Wilson College. May the Lord give them each a sound and a faithful group of Leaguers! Definite action concerning these units and those formed during the year will be taken at the Convention.

UNIVERSITY OF BRITISH COLUMBIA

"The work of the Varsity Christian Union started the day after the opening of the University session. We commenced to hold our daily prayer meetings, and these have been most wonderfully blessed. We have

an attendance of from twelve to fifteen Christian students daily. Our Bible groups are to be held every Monday under the leadership of Mr. R. H. Birch, B. A., our last year's President.

"Unlike former years we plan to hold our open meetings every other week instead of weekly. This will permit a better choice of speakers, and the meeting will become more of an event. We want you to pray for these meetings for it is here we come into grips with the powers of evil and darkness. It is here that a large number of unsaved students will hear the gospel and we pray many will become convicted of sin and find in Jesus Christ a Saviour and Redeemer."

JOHN BROWN SCHOOLS

This group has very earnest student workers. One chap preaches at a station ten miles from the college. He walks the distance regularly, and rejoices that he has the opportunity to do it. Further word from John Brown states:

"During the past eleven months members of the Chapter have conducted or assisted in 317 services at forty-five different places in the Ozark Hills from three to thirty miles distant, with an average attendance of thirty-six, or a combined attendance of 12,046.

"About forty of the Chapter students are in active work every Sunday. Services begin in the morning with Sunday-School, taught by students, followed by Church services held again in the evening.

"The villages or towns visited by the Chapter are fields without pastors and Christian leaders, therefore, completely without the gospel, except when ministered to by Chapter students. One of the fields of service is the Chapter Mission which is a work among the poor underprivileged children and parents of a nearby town. A revival was held there in the fall and great success was reported.

"We are small in number and a long way from the section where most of the membership is, but we know God, believe all His Word, and say to all other members—Trust His Word—we are with you in prayer. We are going for souls this year."

UNIVERSITY OF CALIFORNIA (BERKELEY)

"For the past semester the Witness Club has been meeting for lunch and devotion each Wednesday noon, from twelve to one o'clock at the Presbyterian Student Center, Westminster House, just off the University campus. The plan has worked out quite successfully and we have hope of building up a strong Chapter next fall. Our average attendance was about fifteen.

"This past semester we have given the time remaining after lunch to talks by representative ministers of the bay region and visiting missionaries. We have had some really uplifting and helpful messages on the general subject of witnessing for Christ, each man seeming to add some point of value. . . .

"We are most surely in favor of the League's work. We wish we

could be nearer Headquarters where we could be in closer contact with the rest of you."

CALVIN THEOLOGICAL SEMINARY

"The Calvin College and the Calvin Seminary Chapters of the League conducted the fireside vesper service of the Grand Rapids Y. W. C. A.

"Mr. Sidney Werkema played accordion selections and Mr. Morris Faber spoke on the subject, 'Is Life Worth Living?'"

LAFAYETTE COLLEGE

This new Chapter has done this sort of work, already in its short existence, "personal work, disseminating tracts, seeking to lessen the amount of liberal teaching on the campus, and loaning helpful books."

MUSKINGUM COLLEGE

"A regular Bible study hour under the leadership of Dr. H. A. Kelsey is held. There is a great interest in this study. At our first meeting, there were eighty-five present, and assurance of a greater number as we take up the study of the Book of Hebrews. Not all are active members of the League."

UNIVERSITY OF PENNSYLVANIA

This Chapter ended a splendid year of work, and has already begun what promises to be an equally happy and successful Chapter year. Dr. Gordon H. Clark, the Chapter Adviser, who has returned from his trip abroad, writes:

"Since we are not a Seminary our main purpose is educational; after we ourselves learn some of the Bible, then we can be more evangelistic. The older members will be urged to do personal work, the freshmen will be asked to bring their friends to our study sessions. These sessions this year will probably revolve around the doctrines of Sin and Atonement. . . .

"Another plan for study is to require each member to read one book every term."

At the Annual Banquet last April 29, the three Graduate Secretaries of the League, including the present Secretary, were present. Other friends of the League, including Dr. J. G. Machen, and the speaker, Dr. Oswald T. Allis, lent interest to the program. Mr. Bordeaux our Treasurer was one of the guests.

Mr. Murray Thompson of the Chapter, introduced Dr. Allis, very ably. Speaking of the League itself he said: "Some students had the vision of establishing a movement which would protest definitely against a certain spiritual state which they found existing throughout the country, especially among the theological students. That spirit manifested itself in the denial of Jesus Christ as the only begotten Son of God and in Jesus as Saviour. That culminated in the organization of the League."

The remarks of Dr. Allis were significant:

"You're a little group; a Gideon's band. Do not test truth by popularity. And so in the case of the League of Evangelical Students, and in the case of every Chapter, I think that there is for each one of us, a note of great hope and comfort and encouragement; it is this: 'No man

receiveth his witness.' That is using strong language to emphasize the truth that the great, great multitudes of people lend little or no ear to the message. But then the verse says: 'He that receiveth His witness hath set his seal to this, that God is true.' You and I have set our signatures to a good many documents, in some cases weighty documents and sometimes we have regretted that our signatures were attached. But remember that you will give account for it that God is true. Remember that in our contention for the great doctrines of the Christian faith you and I as individuals and as members of the League of Evangelical Students are contending for this truth to which we have set our names and we may rest assured that God Himself will honor that signature in time and in eternity, and that He will bless the work which we are doing for Him, and in His name."

UNIVERSITY OF WASHINGTON

"You will probably be interested to know that a number of us who belong to the group had the opportunity of attending a conference at which Everett Harrison (an old League leader at Princeton) took a prominent part. He spoke especially to those of our group. We thank the Lord for permitting us to hear him."

WILSON COLLEGE

"Five meetings a week before the regular chapel service the League members alternate in leading short devotionals, which are attended not only by League members themselves, but also by their friends.

"Sunday evening following the Y. W. C. A. vesper service a League meeting is held in one of the club houses. At this time we enjoy hearty singing of the good old songs and a Bible study led by one of our members. Then occasionally we have a visitor speak to us.

"The League of Evangelical Students is represented in, and coöperates with the Y. W. C. A. Cabinet. At present our treasury is low, but by selling various articles, as well as food, about the College we earn enough money to support a leper in Korea."

Here and There

Two deaths have occurred in the ranks of those who have been loyal supporters in the League. Bishop Robert L. Rudolph, of the Reformed Episcopal diocese of New York and Philadelphia, died September 16, 1930. The Vice-President of the League, Mr. Robert K. Rudolph, is the son of the late Bishop, who was a most earnest and interested friend of the work.

Dr. Robert Dick Wilson, late of Westminster Theological Seminary, died on October 11, 1930. While a professor at Princeton Theological Seminary, Dr. Wilson was an advocate of all of the League interests, and indeed was one of the early promoters of the cause. Many of the League members were privileged to be in his classes, and to them as well as to the whole evangelical world, his loss is most keen.

The League expresses its heartfelt sympathy and Christian love to the families of these men.

With Other Student Movements

Our brethren overseas of the Inter-Varsity Fellowship of Evangelical Unions have been having a busy time with their summer open-air meetings. All of the Unions look forward to a happy school year. In the Michaelmas Term issue of their magazine the Unions have some informative notes of evangelical student work in Australia, New Zealand, India, France, Germany, and Spain. Interesting reports come from the work Dr. Howard Guinness has done in Australia and New Zealand.

WHO ARE THE WRITERS IN THIS ISSUE?

HENRY W. FROST, D. D., is the former Home Director for North America, of the China Inland Mission. Dr. Frost is a man of wide and rich spiritual experience, having been a missionary in China, for some years. He is a speaker and writer of note. Among some of his more important works are, *Heart Songs*; *Outline Bible Studies*; and *Matthew Twenty-four and the Revelation*. Dr. Frost is able to treat of missions; his article in this issue will appeal to students, we are sure.

HARRY FRAMER SMITH, B. D., M. A., D. D., Th. D, is the Director of the Pastors' Course of the Moody Bible Institute of Chicago. He has had considerable experience in biblical study, and in Bible teaching. While in the East, he was Rector of the Reformed Episcopal Church of the Atonement, in Germantown, the church known as the D. M. Stearns Missionary Church; and President of the Seminary and Collegiate Bible Institute of Washington, D. C. Dr. Smith was one of the speakers at the Regional Conference of the League at Wheaton, last April.

GEORGE JOHNSON, Ph. D., is Professor of Theology and Philosophy at Lincoln University. Prior to this, Dr. Johnson was a missionary in Mexico, from 1896-1902. Besides occasional contributions to the *Princeton Theological Review*, Professor Johnson served as Special Lecturer in Apologetics and Christian Evidences at Princeton Theological Seminary, from 1923-1928. He has ever been a supporter of the League.

LEANDER S. KEYSER, M. A., D. D., of the League Advisory Board is well known to the readers of the *EVANGELICAL STUDENT*. He is noted for his work as an author, although equally known in connection with the Frederick Gebhart chair of Systematic Theology which he holds in Hamma Divinity School. Here are some of his writings, *A System of Christian Evidence*; *The Philosophy of Christianity*; *A Manual of Christian Ethics*; *A Handbook of Christian Psychology*; and *In the Redeemer's Footsteps*.

DIRK MELLEMA, B. A., is the President of the League. He is in his senior year at Calvin Theological Seminary, one of the oldest and strongest League Branches. His article is the forerunner of several student articles, the next to be written by Mr. W. Harlleee Bordeaux.