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"By the word of truth, by the power of God."—II 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.

The Evangelical Student is published in October, January and April of each academic year. Every member of the League is entitled to a copy of each issue. The subscription price to non-members and to institutions, in all countries in the Universal Postal Union, is \$1.00 a year.

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The EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

WILLIAM J. JONES, *Editor*

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Editorial

IN a sketch of Samuel Rutherford, Andrew A. Bonar writes something which bears heavily upon virile Christianity among students, as well as among lay believers. He says: "It might be instructive to enquire why it is that wherever godliness is healthy and progressive, we almost invariably find learning in the Church of Christ attendant on it; while on the other hand neglect of study is attended sooner or later by decay of vital godliness."

The averting of genuine study of the Word of God is a danger into which modern college and theological seminary students too easily fall. But a similar danger, and one just as perilous is the error of thinking that true learning and true piety are incompatible. How facile it is to divorce the knowledge of the universe—natural revelation from the knowledge of the Word—divine revelation, and assume that they are two different kinds of knowledge! The student, whether evangelical or not, finds it a sore temptation to forget truths of apparently remote subjects when he focuses his attention on what he regards as religious truth. In succumbing to this snare he errs greatly; he fails to consider that every truth has its ultimate significance only in its proper relation to God.

Arduous study of the world, or of God, or of man must ever be for the Christian student a reverent and a devotional study. But it should be *study*, the bending of the whole mind and soul on the object. And every devotional act of the Christian student, whether alone or with other Christians should be intelligent. Too often piety is severed from learning; too often students are inclined to pray or sing without the understanding!

If we as evangelical students are to make any deep and lasting impress upon the Church in our generation, we must not take our studies lightly nor our devotionals carelessly. Both have a place and both must be cultivated. It is not enough that we have fervor; there must be fuel of truth for the fervor to consume! God as a god of truth must ever be worshipped in spirit and in truth. And there is no more exacting and demanding task than that enjoined upon all believers by the Apostle, "bringing every thought into captivity to the obedience of Christ". It is not knowledge which is to be cast down, but that—whether it be called knowledge or imagining—which exalts itself against the "knowledge of God". Religious mystics abound in student circles. They would have one believe that the more the intellect is submerged, the more godly one is likely to be. That is not the Apostle Paul's view, nor is it the view of saintly souls of the Church in all ages, whose hymns of praise, for instance, are redolent with devotional charm. They are rich in worship because they are rooted in the knowledge of God and not in man and his ephemeral emotional states.

It must be so with us all as Christian students. If our thinking be set upon Him and His Son, every part of our lives being yielded to Him, then our testimony will be long-lived, and the Spirit of truth will witness to the truth as it is in Jesus once again, as He has in the past. Then will this generation, by God's grace, see spiritual freshets gush forth from the lives of consecrated students into the barren, parched lands of the Church.

There are some good things said in the latest book of Harry Emerson Fosdick¹, which does not mean that all he says is true or commendable.

The particular thesis of his book is not new; it is but a renewed attack on historic Christianity couched in terms of personalism. One looks vainly for any Biblical conception of man and sin. Consequently it is a fruitless search for redemption or salvation that one conducts. Dr. Fosdick has an entrenched antipathy for any defense of Christianity. He indicates his feeling in such a beautiful style that one quite forgets what he is saying in the charming manner in which he says it! "We defend religion too much. Vital religion, like good music, need not defense but rendition."²

But, we say, the rendition of good music, presupposes a sense of appreciation on the part of its auditors. One must know what good music is, and know how to appreciate it. Musical appreciation is not all emotion—at least if the music is "good"—there is always a mental assent to the worthwhileness of the music, no matter what the degree of understanding or appreciation. Spontaneously one selects, rejects, or chooses. What is that but a form of defense? With religion there must be a spiritual receptivity and sense, a sense of discrimination, and there must be enough knowledge to insure the recognition of that which is truly religious. Unlike music, which is only relatively universal in its spirituality, Christianity demands acceptance or rejection, and upon the reception accorded depends man's future destiny.

Experience is all. Indeed, the author says as much in criticizing modern orthodoxy for its attempt to "shore up religion" and to save Christianity: "The school of thought which this book represents has no interest in this senile attitude. Our real task is to achieve a religion which saves people; and such religion must be primarily an individual, psychological experience."³ We insist that experience is not the sole test of Christianity.

The whole position is unhistoric. Fosdick is still prey to the thought form and value judgment view of Christianity. It is an untenable position, for Saint Paul wrote truth—truth for all time. He defended that truth against any opponent. The gospel, since it dealt with an historic Being, and was centered *about* Christ needed defense when erroneous views of that Person arose. One look at the great epistle of the Galatians ought to convince any sober student of history or literature that Paul was supremely apologetic there as he was in his letter to the church at Rome.

¹*As I See Religion*, Harper and Brothers, 1932.

²*Ibid.*, p. 9.

³*Ibid.*, p. 9.

Address of Welcome*

HAROLD J. OCKENGA

THE Constitution of the League of Evangelical Students lays down the requirement that members of this organization must believe in the Bible as the infallible Word of God, and in the great fundamental doctrines of Christianity. There must be some reason back of this requirement.

H. L. Mencken, the editor of the *American Mercury* made a very important evaluation of the Christian position in the December issue of 1931. Admitting that he has been a lifelong student of theology, he calls the theological position represented by Dr. J. Gresham Machen an "Impregnable Rock". He says that, having taken as his premises the existence of God, of a created world, and a revelation by that God, there is no flaw in Machen's logic, and that he can rightly defy the world to dislodge him from his position. Mencken says, "There is no defect in his arguments". Then he goes on to caustically inquire how the modernist who rejects such a revelation and inspired record of it is able to distinguish between the truth and the "confectionery" of the Bible. This is a significant admission from a man who is an outstanding thinker and yet who is not a professing believer. The conclusion is simply this: that the Christian position based upon the Church doctrine of revelation and inspiration is impregnable. But the loose doctrine of modernism is intellectually a sieve.

We should remember that as Protestants we have no excuse for existence as a religious body without the authority of the Scripture. The formal cause of the Reformation was the return to a knowledge of the Bible in the original languages. It is true that the material cause was the doctrine of justification by faith. But this doctrine stands or falls with the infallibility of the Bible. And when Protestantism turns from its faith in the infallible Bible as the rule of faith and practice for the Church and the Christian it has no excuse for existence. The adherents of the Protestant Church then have two courses of action open to them. One is to return to Roman Catholicism where the Church is the supreme authority, and the other is to leave Christianity altogether. The authority of the Scripture alone presents to us a reason for continuance as a Church.

The basis of our unity as a League is not a non-doctrinal sentimentalism, but it is a rational presentation of the truths of Christianity as contained in the Scripture and witnessed to by the Apostles' Creed. We hear much about unity in these days, but it is an unity to which we cannot subscribe, because it waives clear-cut convictions as its foundation. The true unity is exemplified by this body of students, representing many denominations and traditions but one great body of truth. In that unity we glory.

*Delivered at the Seventh Annual National Convention at Pittsburgh, February 12-14, 1932.

It is because the Church has forgotten its doctrinal basis that so many "isms" are flaunting themselves throughout our country today. These movements are fed by the Protestant churches which have been more interested in making a great numerical show than in clearly defining and propagating the truth. On the one hand we have a danger from a spineless liberalism that joins hands with any "ism" that calls itself Christian. On the other hand we have a fleshless orthodoxy that only too often forgets vital Christianity. From these two extremes Spiritualism, Russelism, Buchmanism, and Eddyism gain their converts. The only antidote for this is a kinetic or dynamic attempt on the part of those who know what they believe and why they believe it along the lines of historic Christianity. It is downright weakness on our part to let Modernism or Buchmanism or Science steal our terminology and our rightful heritage of expression by placing in them meanings that should not be there, simply because we have not appropriated their true meaning. Such expressions as "experience of God", "sharing Christianity", "confession of sin", "restitution of wrong", "joy in Christ" have been forgotten in many of our churches, and have been seized upon by these other movements. Back to our heritage, to justification by faith, to regeneration, to witnessing, let the Church go.

This Conference is here met to foster sane, sound evangelical Christianity, to let the world know where we stand against modernism and unbelief, and to witness to the saving work of Christ as well as to carry on an apologetic for Christianity. With this in mind the Point Breeze Church has invited this Conference here and with it we take our stand before the people of this city. May God bless this Conference, all its activities, and all of its work in the next three days.

THE NEEDS OF THE LEAGUE

Ever since its inception the League has steadfastly held to the principle that the movement is of the Lord, and that He will provide for its maintenance. While we do not wish to alarm our readers or our contributors we feel led to call their attention to the fact that the income for the League during the past few months has dropped off, as much as seventy per cent!

If you are interested in knowing the specific needs of the League with a view to your prayerful help at this time, the General Secretary will be glad to correspond with you. We frankly state that the League needs increased funds with which to carry on the work, to say nothing of expanding it.

Knowing of the need, we believe our friends will pray concerning it and will then ascertain what part God would have them take in the sharing of the costs of carrying on this student testimony.

Address the General Secretary at Box 455, Wheaton, Illinois.

The World Call to College Students

CHARLES ERNEST SCOTT

WHAT is it to be a Christian? It is to be Christ's man. This involves accepting the viewpoint of God; that is, having heavenly perspective, which means to have the mind of Christ.

Do we realize that that awesome passage in Philippians 2:5 is a command to those who name Christ as their Lord? "Let this mind be in you which was also in Christ Jesus". Literally in the Greek, it is more emphatic than in the English translation, which does not fully bring out the richness of the passage: "Who, though He were in the form of God, counted it not a thing to be selfishly grasped at, that He should remain on an equality of estate with God, but emptied Himself."

Of course, He could not empty Himself of His own nature any more than we can empty ourselves of our own; but He threw off merely His *robe* of royalty, divesting Himself not of His inherent personality in His attributes as God, but stripping Himself only of the outward and visible manifestations of His deity, of the insignia of His majesty. And then begins a description of His awesome sevenfold self-humbling such as no earthly potentate from Nebuchadnezzar to Alphonso in any one of the steps was ever willing to take. He "made himself of no reputation, and took upon Him the form of a bond-slave, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross"—which is to say, that Christ's attitude was that of selflessness, caring first of all for the welfare of others. This is God's viewpoint; and, if we are to be honored and used of Him, it is imperative that we have the courage and honesty to take on this viewpoint.

Surely the most important and worth while thing in the world is to be honored and used of Him, in that which He most wants done. What is this divine objective? It is His purpose and plan and passion to get His name made savingly known to all peoples, races and kindreds. This objective—for splendor, for majesty, for eternal reach—towers above everything else of earth, as the Himalayas tower above the foothills.

Having accepted this principle: that a Christian should have God's viewpoint, the Christian is at once faced with the basic proposition, What is the neediest work in the world that God most wants done, that I, with my capacities, am able to do? At once there emerge the questions, Where? How? And these questions force every Christian to face the missionary call, with its proposition why he should not go to the neediest field he can find—which, in relative and absolute need, is the foreign field. Thus every Christian must give God a sound reason—not a shifty excuse—a reason, that the God of reason will accept—why he does not go to the foreign field.

There are three tremendous initial, inherent advantages that students ought normally to have above all others in deciding their answer to God. They have youth, health, education (or the ability to get it). In view

of these preliminary requisites for answering the call to the foreign field, the older folks have lost their chance.

That one must have youth, need hardly be discussed—that period when it is so much easier to learn a language, to adjust one's self to strange and uncouth conditions, to accept a sympathetic viewpoint toward other cultures and civilizations, unexpected and inferior to their own. Again, health is a *sine qua non* on the foreign field. The testings can be so insistent, the life so irregular, and the nervous strain so severe, that one should not consider work there without a sound constitution and a reasonably developed physique. Although many missionaries have lived in heathendom and done a noble work for forty or more years, yet so many go to the foreign field unprepared in health or education or cultural background or Christian experience or knowledge of other peoples, with their differing moral and social standards, so that they cannot stand the strain. Thus, according to statistics compiled by the Y. M. C. A., the average term of service of many missionaries is something like three years.

Then, too, the educational requirements call for a high standard. We shall need all the talents we can muster—all the natural abilities plus acquired accomplishments, the very best intellectual training with which we can equip ourselves. Nothing else will do in fields far more taxing than the home land.

There are certain basic factors to be considered in determining our decision as to what constitutes a call to the foreign field. In interviews with students I have been amazed at the strange, peculiar, and sometimes bizarre reasons advanced as to why one should go. Some have expressed the opinion that a certain fantastic dream or a peculiar feeling at a certain time constituted a call. What are some of the factors which will help us in making a wise and honorable decision for the glory of God, and for our own eternal good?

Consider the relative need of the home field and of the heathen world. I have talked with young men who said that they felt called to the profession of law in the home land, forgetting that the American Bar Association has pronounced that there are several times more lawyers in America than can find legitimate business. I have talked with young men who were deciding for medicine in the home land, forgetful that there are more physicians in the one city of Philadelphia than there are medical missionaries in the whole heathen world. I have talked with young people preparing to be teachers in the home land, who had forgotten that teachers' agencies report that there are many more teachers than can find positions. The same applies to ministers in the home land, not least in some of the great denominations with which we are familiar. There are hundreds more ministers in each than can find pastoral positions; and, when there is a resignation in a desirable church, forthwith there are many applicants for that position. The same truth holds as to the nursing profession, as to the over-supply in the home land, forgetting the appalling need of the undoctored world. Of the six million blind in the world more than a million are in China (these blind being the fruitage of the ignorance and

superstition of the heathen world, many of them preventable cases). The medical missionaries report that one-third of the Chinese race has trachoma, one-half has tuberculosis in more or less advanced stages,—all of this largely due to heathen ignorance and superstition, cursing the people from preventable causes, in which Christianity and sanitation, (a corollary of the Christian religion,) would vastly mitigate these untoward conditions.

In making decision it is well to remember the parable spoken by one of our great and revered professors in Princeton Theological Seminary of a generation ago, Dr. Benjamin B. Warfield, vast in his erudition, wide and varied in his reading, of logical power that no false premise could fool, with all simplicity as a child in his belief, and faithful to the Lord's ideal for His world plan. He spake to us a parable after this manner:

"A farmer had five hundred acres, and sent his workmen into the vineyard to pick the fruit of the entire vineyard. But they trampled upon one another in their eagerness to pluck the grapes in one corner of the vineyard, leaving the greater part of the acres untouched, with grapes equally good, to be spoiled for the lack of picking. Was that a fair way in which to treat the vineyard? Was the lord of the vineyard pleased with this method of doing his work?"

Do you think this an exaggeration? In my own home state, as in many others, there is something like one minister to eight hundred people, not to speak of church elders, deacons, Sunday School superintendents and teachers, and a great multitude of Christian workers. In this favored land people to a large extent can hear church bells pleading with them from infancy to old age. Here we are gospel-hardened in the multitudinous offers of spiritual health that await at every turn.

In this connection we should consider in all fairness the immensity of the need of the heathen world for Christ. There are vast masses who have never yet savingly heard of Him. Six-sevenths of the world is as yet ignorant of Him, and the heathen are ever increasing faster relatively and absolutely than the Church is evangelizing them.

As a definite, concrete illustration of the immensity of this need, will you think of our great province of Shantung with forty-five million people, only one of China's eighteen provinces, not to speak of the four vast dependencies of Manchuria, Mongolia, Chinese Turkestan, and Tibet; also think of our own Presbyterian mission station field at Tsi Nan Fu, at the far western end of our province, with its great country field of several counties? One of these counties has nearly a million people in it, and the only foreign missionaries itinerating over this country field are the Rev. R. A. Torrey, Jr., and myself, with one single missionary lady to work among the women. In that province one can pass through hundreds of villages where one can only linger to preach the gospel in a mere cursory manner. Is God pleased with this proportion of opportunity offered by the Church?

Our Lord Jesus Christ could not give us an impossible command, or detail us to accomplish an unreasonable duty. When He issued His Great

Command His intention was that each generation should preach the gospel to its own generation. Thus in every age the Church would be overtaking with the gospel message its own generation.

Remember His four tremendous calls in Matthew 28:18-20:

"All power . . . unto me".

"To all the nations . . . go".

"All my commands . . . teach".

"All the days . . . I am with you . . . If . . ."

Now this command is not a vagary, it was not a new and brilliant idea that flashed upon Jesus' mind in the last week before His execution; but it was the central drive of all He was and thought and taught. It was the very heart of all He came to do. At the very beginning of His ministry, John the Baptist, who belonged to the narrowest sect of the narrow Jewish people, who called other nationalities "dogs"—John the Baptist, under no less than the illumination of the Holy Ghost, met Jesus for the first time with the cry, "Behold, the Lamb of God, that taketh away the sin of the world" the whole world. And just as the main objective of the American army in the World War was the St. Mihiel Salient; just as the "big push" of the A. E. F. was to annihilate the German army, thrust down there as a poisoned spear point, aimed at the heart of France, or to force those armies to retreat into Germany; and, just as all activities of our army converged on the preparation for and the completion of this epochal movement—six men at the rear laboring to support each man at the front—so the central drive of all that for which our Lord taught and healed and witnessed and suffered and died and rose again was this: that the undershepherds might go to the other sheep who are not of this fold.

Do you remember a certain British colonel saying that, with a regiment of picked men, he could guarantee within a year to take a proclamation of King George to every land and have it spread to well nigh every village? Let that suggest to us what the Church could do, if it would.

In a new comprehension of His searching task and of our profession of love to Him, let us remember that He says, "I am with you, if—" "*if* ye do these things" of the last Great Commission "to the extent of your ability". The only logical implication of the converse of that truth is that, if we do not to the extent of our ability go, then He is *not* with us; and many Christians are dwelling in self-deception when they pray, "Lord, we thank Thee that Thou art with us." "Ye are my friends, if ye do whatsoever I command you." "If any man love father or mother . . . more than me, he is unworthy of me, and cannot be my disciple."

Now perhaps the most powerful of all motives to obey our Lord and go to the neediest field we can fill for Him, a field which perforce many other men are dodging, and a field that will never be filled unless we go to it, is this positive command of our Lord to "go".

In considering the elements that constitute a call let us remember that need, relative and absolute, constitutes a call. Just as if you, a good swimmer, were in a boat with a friend who could not swim, and he fell

overboard. His drowning condition of need would be his call to you to help. Once I was crossing a stream in China during December—a stream swollen from the melting snow; a bridge, but the bridge railless. The swirling waters seemed to confuse my horse and he toppled over the edge into the stream, carrying me heavily weighed with winter clothing. A Chinese elder friend, traveling with me and preaching in the villages, at once plunged in, risking his life to rescue me. He, as a man recently won from heathenism, realized that the need was a part of the call to save.

As to the numerical immensity of that need—do we sense the fact that there are a thousand million heathen in Asia? On those Western shores washed by the waves of the Pacific, there they are—these myriads who have never yet been given a knowledge of Christ. Indeed, the Chinese race alone is so vast that were they to march in solid phalanx before your door, thirty abreast, each row three feet apart, that vast procession would pass endlessly, day in and day out, month in and month out, year in and year out, until the children of the present generation would have grown to maturity and joined this procession; and so it would pass on unbroken forever.

And the Church has not yet cared to give them the gospel. Do we think God is pleased with this unfair proportion in the proclamation of the gospel?

Again, let us consider the *spiritual intensity* of that need as an element in the call of those who are so circumstanced as to be able to go. I cannot here detail the inhumanity of man to man in those lands where men have not learned of Christ; where the attitudes of those not knowing God, and thus unreconciled to Him—are calloused, cruel and full of cupidity; where the horrible treatment meted out to women and girls defies description; that world helpless, hopeless, homeless, hellish; that world that is so loveless, so full of lustfulness and lostness. Paul knew his ancient Roman world—he, an experienced traveler, a great scholar in books and a student of men and illuminated by the Holy Ghost. He spoke of it, that world which was entirely worshiping idols (except the little Jewish portion), when he said that this world is without God and without hope, that appalling heathen world which he so awfully excoriated as excuseless for its sins of blasphemy and beastliness (Romans 1); and gave us the philosophical reason from the heavenly angle as to why the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down (that is, choke) the truth in unrighteousness; for that which may be known of God is manifest in them; for God hath showed it unto them. And so he describes in seven steps the seven stages of the Gentile world apostasy and of its need for the living Christ. No wonder, then, his four terrible questions: "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? And how shall they preach, except they be sent?"—those four awful unanswerable questions—unanswerable, if the Church be unwilling, in this the day of His power!

And the venerable John, after his lifelong experience of this world, tells us that this "whole world lieth in the evil one"—a picture, in the Greek, which suggests an object lying on the palm of one's hand. One can enclose it with his fist, which is to say, it is his. And that was what our Lord, on the night He was betrayed, said: that this world was in the power of the god of this age, a temporary prince of this world. And so John, the venerable, in that same epistle, is led on to say, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Is there anything equivocal about that? Anything in that categorical statement that cannot be understood?

I wish there were time to suggest something of the spiritual intensity of that need as illustrated in that heathen world out among those multitudinous villages that I know. I wish there were time to suggest the need for Christ in that world, because of the outrage upon motherhood, upon wifehood, upon girlhood, upon babyhood.

Think of this: One noon, sizzling hot, during wheat harvest time, I with a Chinese elder, was passing through a certain village on an evangelistic trip. The air was tremulous with the dry heat waves; the wheat crop was shriveling in drought. Out from that village came a procession headed by yellow-robed Buddhist priests, wearing beautiful brocaded silk and satin gowns. But what did I care for the beauty of those gowns as I realized the devilment on which they were bent? Following them were village headmen and men of the family concerned. Bringing up the rear was a woman, forced to carry a heavy grub hoe—fearfully symbolic of another, also outside a city wall and forced to carry His own cross to His place of execution. In her arm she held a little bundle of straw. These priests, like hell-hounds, had declared that the cause of the local drought was due to one more girl baby being born into that village; and the mother of the babe was to be forced with that grub hoe to destroy what was in that little bundle of straw and then leave it for the village curs. Dare we think through the implications of that? Does any sane Christian think that as Gandhi says, God gave these people that religion, that it was especially designed for them, that they are happy in it, and that the missionaries should not go and disturb them out of the satisfiedness of their present beatific state?

Again, think of this case: A certain girl betrothed in infancy to a boy in another village. As a young maid—timid, uneducated, inexperienced—she went into the home of her heathen mother-in-law; went as one sunk in a spiritual quicksand. There she had to endure such things as are unnamable, things which drive daughters-in-law to commit suicide—to jump into the village well or pond, to cut their own throats, to soak the heads of matches in water and drink the poisonous compound, and so forth. Finally, this girl's outraged nature broke loose in one exhibition of "*ma chiei*" (reviling the street). It was like a lava flow of vituperation flowing over the crater of a volcano. In such uncontrolled outbursts of anger individuals not infrequently become invalids for life. In connection therewith she, in her wild frenzy fired the roof of the house. Being of

straw it burned readily; a serious crime in these fire defenseless villages. Then the question was: what shall be done with her for the guilt of arson? Her heathen husband and his father in that village went to her nearby native village to consult her father and brother. The four men seized her; and, wading out into the Yellow River, pushed her screeching under its thick, heavy, muddy, treacherous, swirling waters. *And* the significance of this story inheres in this: both clans thought this a satisfactory solution of the problem, and the "face" of all concerned was "saved". Now do we honestly think, as do those who are ignorant of, or indifferent to, the welfare of their brothers and sisters beyond the sea—do we think that such religions were ordained of the Almighty, and irrevocable for them—as Hinduism for the Brahmans, Buddhism for the Burmans, Shintoism for the Japanese, Confucianism for the Chinese, and Mohammedanism for the Arabs? The Scripture says that God would have "all men to be saved, and to come unto the knowledge of the truth." To this end He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life. God has done His best in the matter. What are we doing in this question of questions?

Another element in the call is *our professed allegiance to Christ*. We say we love Him. On the night of His betrayal He said, "Ye are my friends, if ye do whatsoever I command you." Words before death are solemn words. Moreover, it is always to be remembered that He is the General of our wills even as He is the Saviour of our souls; He is Lord to command our whole life—or nothing. Millions of men have died at the orders of generals—for personal pique and dynastic ambition, for reasons of national pride and for individual jealousy. The Germans said as a matter of pride, "We will take Verdun in a week, and in the process we will lose *ein paar mann*." But in the process, to save their pride and face, they lost two paar hundred thousand—and more. And the French, in their pride at maintaining their slogan, "They shall not pass", also lost more than two paar hundred thousand. Napoleon, against the judgment of his general staff, persisted in his futile Moscow campaign, with the words, "What is the death of a million men in the accomplishment of my purposes?" And his mere glance at the imperial guard would send down the word, "The eye of the Emperor is upon you", and cause that famous organization, always to be relied upon in its splendid *esprit de corps*, to perform prodigies of valor, to put forth herculean efforts in the crises of battles that determined the destiny of Europe. Are we so liege loyal to our great General that His word—not to mention His glance—will send us anywhere to attempt anything, at any cost for Him? Let us honestly, courageously face the great proposition of our Lord, "If any man . . . hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple". Are we measuring our allegiance by this searching test?

Now, of course, it is conceded that this campaign to bring the knowledge of the Lord to all the world, is difficult. Plato said, "Nothing great is easy; anything worth while consumes time." Not less to bring the

gospel to a land like China. But the moment we acknowledge the Lordship of Jesus Christ there is but one logical position for us to take. Always remembering that He is the Lord of our life, our attitude should be that of Tennyson's "Light Brigade":

"Theirs not to reason why,
Theirs but to do or die."

And perhaps it is ours to do *and* to die.

Do you remember, in the magnificent retreat from Mons, about the little British regular army at the beginning of the World War? There is a story in that epic movement, as told by a participating officer, in a thrilling little book entitled *The First Six Divisions*, in which General French called upon his men to do something which the officers said was impossible. General French answered, "I must have men who can do the impossible"; and forthwith his men, with that confidence which he had in them, did it.

In connection with this thought it is very important for us to remember that we need not be afraid of the will of God. If we are in the center of His will for us we may rest assured that He will plan better for us than we can plan for ourselves, better than father and mother love can arrange for us.

Moreover, we should remember that our Lord is honoring us supremely in His appeal to us to accomplish the difficult. This is the noblest appeal to the finest in our nature. Lord Bacon in one of his essays, says that great men of action understand a secret of accomplishing tremendous things. Why cannot we all understand it; namely, that a man trusts and loves another man, and then, in proof thereof, gives him a hard and dangerous duty to perform? The biographies of great men teem with thrilling illustrations of this tremendous fact—which can be an open secret to us. There is no such way of honoring another man as thus treating him.

Do you remember that Italy during the Middle Ages was, through the machinations of the papacy, kept weakened and helpless, divided into little rival duchies and principalities? Thus Italy could attain no worthy greatness? Then came Garibaldi, with his appeal to the young men to unite Italy. They asked: "What do you offer us?" And he answered: "Hunger, hardship, rags, disease, death. Come and suffer!" And they flocked to his standard, and an united Italy was the result. Do you remember that Lee at Chancellorsville with sixty thousand men faced General Joe Hooker with one hundred and twenty thousand Federal troops, men just as good? Lee, in proof of his confidence in, and love for Jackson gave him more than half of his little army to execute that famous flank movement and bring disaster to the Federal army whose general had blasphemously said: "Now I have Lee where even God Almighty cannot keep me from smashing him."

Do you remember that Washington, in his confidence in General Anthony Wayne, entrusted him to take the supposedly untakable British

fortress at Stony Point, to which Wayne answered in his thrill at Washington's trust of him: "General, if you would command me, I would attempt to storm hell"; and Wayne captured Stony Point?

You possibly have heard that the Lake Superior shore has more life-saving stations to the linear mile, because of its dangerous coast line, than any other. Literally more tonnage, with lives to be guarded, passes annually through the canal at Sault Ste. Marie than through Suez. Among its famous life savers were Captain Cleary and his crew. One terrible winter day a ship went on the rocks, and Captain Cleary ordered out his men. They were big, strong, brave, experienced. They looked him straight in the eye and said, "Cap., we can go out, but we can never come back", to which without hesitation he answered, "Boys, we don't have to come back." They went, and, as a result of the spirit in which they went, not only all of them came back, but they brought off every passenger from the ship breaking up on the rocks.

Now apply this in our allegiance to our Lord in His spiritual warfare.

Do you remember that brilliant young British student, Henry Martyn, who flamed his life across Persia, with his motto, "Let me burn out for God"? And as old Persian Christians have told our Presbyterian missionaries, "Henry Martyn lived a very long time in a very short time." Is this not the missionary spirit taught in the words of our Lord, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"? In comment on that, you should see the little bowl of wheat in the sarcophagus of Rameses the Great in the Imperial Museum in Cairo—the then conqueror of the known world, the persecutor of Moses and the Israelites. If the handful of grain buried with the despot had been planted and its increase planted and that increase planted through the generations, there would be wheat enough today to feed all the starving millions of China.

The same law holds in the life of the spirit. If the Church is willing to die unto itself, instead of being cribbed and cabined and confined and confined within the self of its own petty interests, it can nourish the whole world spiritually. What we need is a little more iron in our blood as Christians—the spirit that animated Captain Robert F. Scott and his companions on their journey to the South Pole, each man being willing to sacrifice himself for the other. One sick man finally walking off into the blizzard that the others might have the more food and not waste any strength upon him, the weakest member. The last entry in their famous diary reads as follows: "Blizzard bad as ever. Wilson and Bower unable to start. Tomorrow our last chance. No fuel, only one or two packages of food left. Must be near the end. Have decided it will be natural. We shall march for the depot with or without our effects, and *die in our tracks.*"

We need this spirit of do or die for our Lord never so much as now. To save self is to lose our soul.

I do not want to leave you with the impression of hard duty done from a sense of obligation without the resiliency of joyous fealty in which

it is for us to realize that, in a glad response to the extent of our ability to His holy will, we gain liberty in Him, power for Him, a sense of at-one-ment with Him, and comfort unspeakable in the Holy Ghost. This is the explanation of the great career of one of my heroes, David Livingstone.

Do you remember that, when he came back from Africa to receive his honorary degree at his alma mater, all the savants of the realm were gathered at Glasgow to do him honor; also many of the great officials and administrators of the realm? The students of the university also were there—to shoot peas at him, as was their custom in receiving distinguished visitors. But they never shot peas at him. There was something in his appearance—tall, gaunt, emaciated with twenty-seven fevers, his arm still in a sling from a lion's bite. There was also still more impressiveness in his opening words, "Do you know what sustained me in all my trials?" And here let us insert a footnote from the annals of the Royal Geographical Society to the purport that: "in all the annals of man we have no record of a human being having endured such privations and dangers and survived, as did H. B. M. David Livingstone." Therefore there is much point in his question, before that distinguished assembly, "Do you know what sustained me in all my trials? It was this, the consciousness that, to the extent of my ability, I was obeying the last Great Commission; and therefore I could claim and receive His marvelous promise, 'Lo, I am with you always, even unto the end of the days'." It is this blessing that, through a wise and courageous decision, I covet for myself and you, each one.

Books Received

IS EVOLUTION TRUE? by W. Bell Dawson, Marshall, Morgan & Scott, Ltd. (American distributors The Upper Canada Tract Society, 128 University Avenue, Toronto, Ontario, Canada).

This series of five little pamphlets is an effort to present the Scriptural approach to the problem of the universe, particularly creation. While the booklets are written for those of secondary school age, they are not light or flippant, and are worth study even by those of college age. Needless to say they are thoroughly scientific, coming as they do from the pen of Dr. Dawson.

We are glad to commend these well-written booklets to our readers and suggest that they send for them at once. United States stamps may be sent to cover the cost (four cents each, post free) of the order.

THE CONVENTION NUMBER

We have printed a few extra copies of this issue, at some extra cost. These copies are available for distribution either among students or among friends interested in student work.

Kindly include enough payment in stamps to cover the costs of mailing and handling.

“To the Jew First”

THOMAS M. CHALMERS

THE Lord of glory waits to enter into the inheritance of His Kingdom but cannot, because the wheels of His chariot drag heavily under the weight of the sinful unbelief of Israel and of His Church. Darkness rests on the mind and heart of the Jew because the Church is so slow in giving the gospel to the Jews.

OUR IMPERATIVE PRESENT DUTY TO THE JEWS

I want to lay down this proposition at the outset, that it is imperative that the Church give the gospel to the Jew, to the Jew first, and this in every generation of the Christian age.

The Church was *commanded* to begin with the Jew. Our Lord in giving the Great Commission commanded that the gospel should be preached among all nations, “beginning at Jerusalem.” He said further, “Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria”, and only after that did he include all the ends of the earth. The example and teaching of Paul emphasize this thought. Paul went first to the Jews in all cities where he preached. It is claimed that when the Jews rejected the gospel he went from them, but he did not depart entirely. When the Jews rejected the gospel at Corinth, he said, “I am clean: from henceforth I will go unto the Gentiles.” But at the very next place, Ephesus, he went first of all into the synagogue of the Jews. When he reached Rome he did not go first to that large Gentile church to which he wrote that wonderful epistle, but first of all he called together the leaders of the Jews and offered to them the gospel of the Lord. And in that Roman epistle he wrote of the gospel of Christ, declaring “it is the power of God unto salvation to every one that believeth; *to the Jew first*”; “to the Jew supremely”, as the German might be read, “to the Jew above all”!

In the tenth chapter of Romans we have presented the *salvability* of the Jew in this present time. The gospel was fitted for him and first of all given to him, for the Lord came first of all to Israel and died first of all for Israel. Hence it is the Church’s imperative duty to give the gospel to the Jew, and first of all to the Jew. This is her duty today. I believe that if every minister of Christ would go first of all in every locality to the Jew, and then to the Gentile; if each congregation were careful to seek out the Jews first of all, they would experience richer spiritual blessing and development, a precious increase and growth of the local church. Thus, more Jews would be saved and the Church enlarged. Every generation since Christ has had some believing Jews. Had Christians been kinder and remembered their duty, multitudes more of Jews, humanly speaking, would have been saved.

I wish you to note, friends, the *peril of disobedience*. The Church forgot the Jew, turned her back on the Jew and began to persecute the

Jew, and in the course of it all lost the presence and guidance of the Holy Spirit. What has been the result? The Dark Ages came; the true gospel was lost in church ceremonies and paganism and by great multitudes has never been recovered, and Israel rises up today as one of the most inimical and subtle enemies of the cross of Christ.

The peril to Israel has been enormous. No man can estimate the staggering loss to Israel since such multitudes were left to dwell in darkness and to pass out into everlasting darkness because the Kingdom is not come to Israel. Israel was despised, trodden under foot, because the Church forgot her message, forgot those to whom she was sent first of all.

The Reformation Church largely neglected the Jew. Modern times have seen a revival of interest in the Jew and a revival of spiritual life as well.

THE WORLD SIGNIFICANCE OF THE JEWS

Let us pass on to notice that this whole proposition that the Church should give the gospel first of all to the Jew is further emphasized by the world significance of the Jew. His *commanding influence* astonishes men. He is making a great noise in the world, true to the literal meaning of his great ancestor Abraham's name, "father of a noisy crowd". The prominence of the Jew is manifest in every walk of life. Israel is prominent in statesmanship, in art, in science, in every realm of human endeavor. Is the Jew becoming prominent because he is more highly gifted than other men? It may be true in part, but it is rather because of divine purpose for future blessing through the Jew. The Jew is being permitted to come to the front, to assume leadership for the fulfillment of what he does not expect, in the gospel sense,—his future leadership in blessing to the world.

Israel is the heart of the nations; Israel is to be the priest-king among the nations, leading them in the worship of Jehovah, furnishing the nations an example of national obedience and receiving in herself the national and individual blessing God intended from the beginning. The Jew is becoming more and more significant. His significance today is that he is the leader in unbelief. The saying of Laible is true, "In unbelief as in belief the Jew is the leader of mankind." You might call up the roll of the worthies "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," as so marvelously presented in the eleventh chapter of Hebrews. You could just as readily call the roll of the unworthies, the ones who through unbelief lost kingdoms and were subdued unto unrighteousness. The greatest Jewish philosopher of the Middle Ages, Maimonides, began in Jewry that criticism of Scripture that has unsettled multitudes of souls. Spinoza prepared the way still further, and out of his pantheistic philosophy and the philosophy of Hegel have come the underlying critical canons that have led to the higher criticism, unto the Jewish and Gentile destruction of the Word of God.

Do you wonder that today there is so much unbelief among the Jews? Over twenty years ago, a Jewish missionary working with me in New York

said to a group of Jewish young men, "Nine out of every ten young Jews do not believe in the existence of God." "Yes", said one of them, "ninety-nine out of every one hundred!" I said that both statements were probably an exaggeration, but you would be surprised at the amount of unbelief in Jewry today. The multitudes are turning away from the faith of Judaism. As a religion it is losing all power. The synagogue has no longer any attraction for Jewish youth. More than thirty years ago, a writer in *The Jewish Chronicle*, London, wrote this, "Judaism is a torch flickering its last." Many a Jewish writer declares that Judaism is dead or dying. We see the result in modern Jewish life.

Unbelief and apostasy have prepared the way for the present premature return of Israel to Palestine. A Biblical picture of the Zionist movement is found in Ezekiel 37:1-14. Verses five and six set forth God's directive program for Israel, telling how they should go back. In verses seven and eight we see God's permissive will for the Jews now in fulfillment, showing the Zionists going back without making any appeal to the God of their fathers, resting in the help of the nations when God forbade them to make any alliances with the nations. If they would search the Scriptures to find out why they have been so long exiled, do you suppose they would not find out what is the cause? They would soon discover that it was their rejection of the Messiah, the Lord Jesus. And if they repented and asked Jehovah for forgiveness, He would speedily come to their help.

This apostasy in Israel magnifies the obligation of the Church to go quickly to the rescue of Israel from unbelief. It is an apostasy that not only injures Israel but is injuring the Church. Israel rescued from unbelief would have proved a blessing to the Church and the world. But now their approaching return to Palestine means great world disaster, the outpouring of judgment from God both on Israel and the nations. They cannot now deny the existence of Jesus the Nazarene. Dr. Joseph Klausner has declared to the Jews that they must reckon in Jesus with a man who had lived and is now their greatest ornament. But their unbelief continues. Thereby they are getting ready for the great future, for their acceptance by, and acceptance of, the Antichrist, which will bring on them the judgments of God.

What judgments will come! Those who consider Israel's future in the light of the Word find that they will accept the Antichrist, he will be at first friendly to them, then he will turn against them (Daniel 9:27; John 5:43). What Israel's trouble will be is described in Zechariah 13:8, 9: "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."

How is silver refined? The smith puts the ore or the impure metal into the furnace and heats it and watches the glowing surface, skimming

off the scum until he sees his own image reflected in it, then he knows it is pure. So will God do to the returned Zionist Jews in Palestine. Where will God find the furnace in which to refine His people? Ezekiel 22:17-22, tells us, in Jerusalem. Jehovah declares in Zechariah 14:2, "I will gather all nations against Jerusalem to battle". There God will purify His people. When He sees in them His own image, then He will remove them from the furnace and Israel will be saved (Zechariah 12:10).

If the gospel had been preached to Israel in love and fulness by the whole Church, the result would have been many fold greater than it has been. Stephan Schultz, when there was not a church mission to Jews on earth save among the Moravians, from 1738 onward, led with his companions more than a thousand Jews to Christ. The German de la Roi, in his great history of Jewish missions, estimated the number of Jewish baptisms during the nineteenth century at 204,541. It is estimated that in this century already over 200,000 Jews have confessed Christ. The number of Christian Jews in this country today is placed at 25,000. God is saving Jews now, day by day. God is at work where His people are faithful to Him, but He wants witnesses, new witnesses. He wants you and me, He is waiting for us in order to reach the 16,000,000 scattered Jews. God is waiting to bless Israel, but He wants his dilatory, waiting people, too, to receive a blessing, as in Psalm 122:6, "Pray for the peace of Jerusalem: they shall prosper that love thee." Remember Samuel's prayer (I Samuel 12:23). Study the marvelous prayers of Nehemiah and Daniel. Treat the Jews kindly, don't call them evil names, and you will find them becoming responsive. Remember the words of Paul, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

Oh friends, God is waiting; they are coming. The Jews are getting the Scriptures. Many are hungry for them. Last year we sold more copies of God's Word than in any ten years before 1931. They wonder at the cheapness with which we sell the Bible, and they tell of it to others.

The world-significance of the Jew increases, deepens, day by day. God is preparing the stage for their final home-bringing to Himself and to Palestine. God's purpose for Israel and the nations, as seen in the Old Testament, is swiftly developing. Let us study the Word and see how Jehovah is setting the stage for man's final overthrow and His own dominion.

Pray for Israel, work for Israel. God is saying to American Christians, "Take Israel into your arms of love, and help the blinded nation."

Paul the Soul-Winner's Pattern*

LEWIS SPERRY CHAFER

AMONG the many divine transformations which are accomplished in and for the individual at the moment he is saved, is the removal of his citizenship from earth to heaven. Of those who believed on Him, Christ said, "they are not of the world, even as I am not of the world" (John 17:14), and the Apostle Paul has declared that "our citizenship is in heaven" (Philippians 3:20, 21 [R. V.]). Being caught up into heaven and from thence commissioned to return for soul-winning service wrought great reality into the heart of the Apostle whereby he could say, "to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Philippians 1:23, 24), and "Knowing therefore the terror of the Lord, we persuade men" (II Corinthians 5:11).

Since he thus becomes a citizen of heaven, it would be both reasonable and natural for the believer to be caught away from this world at the moment he is saved; but, like the Apostle, each child of God is commissioned to remain here as a witness for his Lord. Christ said, "As thou hast sent me into the world, even so have I also sent them into the world." According to the precise meaning of Ephesians 4:11, 12 we are to recognize that all believers are appointed to service, and we are given to understand that God has provided pastors and teachers for the edification of the saints unto that ministry which is committed unto *them*. From these passages we observe that every child of God is an heaven-commissioned witness in a world to which he sustains no relation other than that of an "ambassador", a "pilgrim", and a "stranger". The individual Christian may be called to service in one field or another, but there is no commission to service itself other than this universal divine appointment. Certainly the saints need to be "edified" unto their great task.

There are various responsibilities of Christian service. The simpler forms of testimony are borne by the great number of Sunday School teachers, mission workers, colporteurs, and soul winners. Over these are those divinely commissioned with ministry gifts for the direction and edification of the larger group. And over ministers are the seminary professors who prepare the pastors and teachers. It naturally results that if there is no missionary, soul-winning passion in the seminary, there will be little or none in the life of the pastor and teacher, whose failure will be reflected in ever-widening circles. It therefore follows that the man who lacks a flaming zeal for the salvation of lost souls, is by so much, disqualified to serve as a teacher of teachers in a theological seminary. Believers are not detained in this world to refute human speculations and philosophies: they are given a living message from God before which falsehood withers, and the forces of darkness tremble.

*The Convention message on evangelism, adapted and modified by the author from stenographic notes of the address.

Let it not be supposed that there is no need for scholarship and intellectual culture in the execution of the believer's task. No service in this world is so demanding educationally. However the education is *specific*, calling for a knowledge of God and His Word.

In rebuking the modern notion that full-rounded, mental culture and soul-winning passion are incongruous, one needs only to cite the Apostle Paul. In him was combined the greatest intellect and educational attainment of his day with a burning evangelism which could say, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22), and saving a soul, according to the Apostle, is more than outward transformation.

At least five times in the inspired text of the New Testament this great Apostle is held before all believers as a God-given example of Christian service and activity. "Be ye followers of me" is a command which no other Christian would dare to proclaim; yet God has thus honored this unique servant above all others. We therefore turn to the records of his ministry with the divine requirements of emulation resting upon us.

In Romans 10:1 we find the Apostle pouring out his desire to God in behalf of his own people that they might be saved.

In II Corinthians 5:13 and 15, he announces his great confidence in the fact that Christ died in behalf of all. Therefore, henceforth, he knows no man after the flesh; he knows them only as those for whom Christ has died. All earthly distinctions from the highest to the lowest are dissipated, and the greatest honor that can come upon any human being—that Christ should die for him—is already conferred upon him.

In I Corinthians 9:18-27 he declares the character of his service for which he will be rewarded. In his service he makes the gospel without charge that he may "gain the more." He refuses controversy with Jew, legalist, the man to whom the law is given, and the weak, that by all means he may *save some*.

In Romans 9:3, the Apostle uncovers the deepest longings of his heart. There he states with surpassing emphasis, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh". Above all others, he would assure us of the fact that, since Christ has become a curse, there is no need for another. Is he not saying rather that, having been so possessed of the Spirit of Christ, he is *willing* to be accursed if thereby a soul might be saved?

To what length will he go in tireless service for others! From such a heart of devotion he exhorts us: "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (I Corinthians 1:9); "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:58).

The Greatness of Christian Faith

LEANDER S. KEYSER

THE Christian religion is a great faith-religion. No other religion lays a greater stress on faith. The Bible, which is the Christian's handbook, is a great faith-book. If one were to recite all the precious passages relative to faith that are found in the Bible, and were to arrange them in proper order, they might well form the libretto of an oratorio equal to *The Creation* or *The Messiah*.

ITS BIBLICAL BASIS

Let us just note a few of them to get our Biblical basis. "Abraham believed God, and it was counted unto him for righteousness." When Job's wife became discouraged, and bade him curse God and die, he did not obey her, but said, "Though He slay me, yet will I trust in Him." Then he added those beautiful and rhythmic words, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord"! In the Psalms men are often exhorted to put their trust in Jehovah, not in kings or princes or in the arm of flesh.

The New Testament tells the same story. Our Lord said at the very beginning of His public ministry, "The kingdom of God is at hand: repent ye, and believe the gospel." Again, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." How often Jesus said, "Thy faith hath made thee whole", or, "According to your faith be it unto you". The Apostle Paul echoes the same refrain, "The just shall live by faith." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"; "whatsoever is not of faith is sin." Then listen to John's clarion pæan; "this is the victory that overcometh the world, even our faith."

Then there is the eleventh chapter of the letter to the Hebrews, which may well be called the great faith-chapter of the Bible: "Now faith is the substance (reality) of things hoped for, the evidence of things not seen." Hear the roll-call of the heroes of faith in Old Testament times: By faith Abel offered a more excellent sacrifice than Cain; by faith Enoch was translated that he should not see death; by faith Noah built the ark, and thereby saved the human family and preserved God's plan of redemption; by faith Abraham and Isaac and Jacob and Joseph and Moses and Joshua and Gideon and Barak and Samuel and David, and all the rest of those splendid heroes, wrought their great achievances. In the next chapter we read: "Looking unto Jesus, the author and finisher of our faith".

Now throughout a long life, including much study, thought and experience, we have found that, whenever the Bible emphasizes something so greatly, it is because it is a matter of fundamental importance—something that inheres in the very nature of the thing; something that belongs to the very constitution of the material, moral and spiritual universe. So

Christian faith is not something that can be tossed aside by a mere wave of the hand. Such an action would be indicative of a superficial mind.

DEFINITION OF CHRISTIAN FAITH

We are now ready to define this great thing, Christian faith. One of the best definitions we know is given in an American edition of Luther's small Catechism. It is as follows: "Christian faith is personal trust in the Lord Jesus Christ alone for salvation." How do you like that definition? The writer likes it first rate. He likes it on account of its simplicity. Everybody knows what "trust" is. Everybody knows when he trusts a person and when he does not. Even a little child knows that. We once had an experience which illustrates this point. We entered the home of one of our fellow-ministers. After we had greeted the parents, we wanted to be friendly with their little child. But she drew back from us; she was not quite sure that she could trust the stranger who had come into the home. And we had to behave ourself quite nicely for a while before we won her confidence. But she taught us a lesson on Christian faith, namely, that even a little child knows intuitively when it trusts a person and when it does not.

Now, do not you and I know whether we trust in Jesus Christ alone for our salvation? If we can say from our hearts that we do so trust Him, it is one of the best inner tokens we can have that the Holy Spirit has done His office work of regeneration in our souls. Do you ask why? Because such trust in Christ is so *spiritual* an act of the soul that the natural mind and the carnal heart never could achieve and exercise it. This is proved, too, by what the Apostle Paul says, "No man can say that Jesus is the Lord but by the Holy Ghost." Moreover, John says, "He that believeth on the Son of God hath the witness in himself". So do not go about doubting. Trust in Christ alone for your salvation, and know by that token that you are saved.

A MISTAKEN IDEA OF CHRISTIAN FAITH

Unbelievers have a mistaken notion of Christian faith. They are wont to call it "blind credulity", and to attribute it to ignorance and superstition. One of their constant allegations is that we Christian people are "ignorant", and for that reason we believe in Christ as the world's Redeemer and in the Bible as the inspired Word of God. A favorite caricature of the infidels is that Christians are like a nestful of callow young robins; if you touch the rim of the nest ever so lightly, all the little golden-lined mouths will fly open, and they will swallow anything you have a mind to put into them.

We must protest that such a simile is not apt nor true. Infidels as infidels—that is, as an organization—have not a single first-class liberal arts college or university in the land; whereas the Christian Church has established and is today carrying on hundreds of them. Then how can unbelievers rightly claim to be the *élite* of intelligence, and charge Christian people with being a crass and ignorant lot?

Christian faith cannot be mere gullability for several reasons: First,

it is something that is begotten in the soul by the Holy Spirit (Ephesians 2:8); and surely the Holy Spirit would not beget anything irrational in the human mind. Then, too, there are many finely educated people who are whole-souled Christian believers. Surely they cannot be blindly credulous. No! the person who avers that Christian faith is mere blind credulity simply "gives himself away"; he proves by that very token that he has never had the blessed experience of truth and joy that comes from accepting the Lord Jesus Christ, and is therefore incompetent to pronounce a judgment upon it.

WHY FAITH IS PLEASING TO GOD

You will remember that Hebrews 11:6 says, "But without faith it is impossible to please Him (God); for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

But why is faith so pleasing to God? It is taught in the Bible, and there must be a divine rationality in it. Well, let us put it just as primer-like as we can: Faith is pleasing to God for the simple reason that our Heavenly Father wants to be trusted. Is that not reasonable? If it does not appeal to the unbeliever, or the unregenerated person, it surely will appeal to every person who has had the experience of God's love in his soul.

Do not you and I like to be trusted? And is it not a fact that the honester we are the more it hurts us when some one calls our probity in question? How we would resent it if some one were to call us a falsifier just once! Since we have been created in the divine image, we may reason back to God; and so we may say that God likes to be trusted just as we ourselves do, if we know ourselves to be honest and sincere. We are minded to put it this way: Nothing pleases our Heavenly Father more than for you and me to say, "Father, I lay my hand in thine; lead thou me in the way that I should go"; or when we say trustingly, "Father, when I cannot walk by sight, I am willing to walk by faith; for thou wilt guide me with thine eye, and thou canst see in the darkness as well as in the light." Yes, an honest God wants to be trusted by His rational creatures.

WHAT TRUSTING GOD MEANS

Let us probe a little more deeply into our theme. When we put our trust in God, we are going back to the Ultimate Reality. Is not that a rational act of the human mind? There must be an Ultimate Reality. Do you ask why? Because there is something now; therefore there must have always been something. If there ever was a time when there was nothing, nothing could have ever come into existence. *Ex nihilo nihil fit*. Now, that eternal and ultimate Something must be the Eternal and Ultimate Some *One*, because there are not only material substance and organic life in the universe, but also sentient, self-conscious, ethical and spiritual personalities; and the only adequate cause for their origin and existence is a Personal Ultimate Being who is their Creator and Preserver—that

is, God. Human personality is a fact and an effect; therefore it must have had an adequate cause.

Thus you see that Christian faith, which goes back to that which is eternal and absolute, is a most profound and rational act of the soul. Why are so many people of the world so unstable and dissatisfied? Mad for pleasure, they run to and fro with hectic pursuit of it; yet they are sated, nauseated, troubled with *ennui*. The reason is so evident it lies on the surface: they are putting their trust in temporal and mutable things, and when they change, their feelings and moods change. Hence they are "tossed about by every wind of doctrine", or they run after every flitting *ignis fatuus* of pleasure. There is no stability of true satisfaction in their lives.

But the Christian believer puts his trust and stays his life upon the eternal and unchangeable God; upon Him Who "inhabiteh eternity"; Who is "from everlasting to everlasting"; Who "is the same yesterday, today and forevermore." That is the reason his life is stabilized; that is why he can tread with stately steppings on the gradient "highway of holiness", while he looks at "the things that are not seen; for the things that are seen are temporal, while the things that are not seen are eternal."

Some one has given us the smart adage, "Hitch your wagon to a star." As a saying to stir high aspiration for the things of this lifetime, it may answer a good purpose; but we would venture to amend the epigram by saying: "Do not hitch your wagon to a star—that is, do not bind your life to a star, but to the God Who made the star and Who made all the stars, and then you will live a solidified and unified life." Then you will not be "a double-minded man, unstable in all his ways." You will be "steadfast and unmovable, always abounding in the work of the Lord."

GOD THE FINAL PSYCHOLOGIST

After all, God knows more about human psychology than do all the human students of that branch of science. Having created the human mind in His own image, He must know all about its essence, its functioning powers, its ethical and spiritual states. In these facts we may see another reason why faith is pleasing to Him.

When He looks down into people's souls, is it thinkable that He is indifferent to their inner status? When He sees that a soul believes in Him, trusts Him, treats Him as if He were an honest God, is it not reasonable to believe that He is gratified? Why should He not be? On the other hand, if He scrutinizes a soul that is full of unbelief; that says resentfully, "I don't believe in God; or if there is a God, I don't believe that He is a good God, or that He ever cared enough for us to give us such a special revelation as is claimed for Him in the Bible"—is it reasonable to believe that God could look with complacency on such a psychical frame?

The ethical inner condition of the believer is different from that of the unbeliever. The believer is humble, trustful, aspires after love toward, and happy and holy fellowship with, God, Who is the highest Being. The unbeliever is almost always arrogant, bitter, rebellious against the

order of the world, and hates the idea of a God. No wonder God cannot be pleased with such an unethical and unspiritual state of mind.

THE STORY OF TRANSFORMED LIVES

Another reason why faith—Christian faith, we mean—is pleasing to God is because of the many lives which have been transformed through faith in Jesus Christ. What a roster of men and women who have been redeemed through such faith might be called! Just think of a few of them—Paul, Peter, Justin Martyr, Chrysostom, Augustine, Luther, John Newton, John Bunyan, John Knox, Rowland Hill, Dwight L. Moody, Phillips Brooks, and many, many more. Think of all the “twice-born men” of Christian history. Reflect on “God in the slums” and the marvelous transfigurations which Christ has wrought. How many men have been rescued from bad lives and saved to good lives through faith in Jesus Christ as Lord and Redeemer!

Now, think the proposition through. Do you know of any persons who have been saved from evil lives to good lives through doubt? Go back in history, beginning with Celsus, Porphyry, Hierocles, Lucian, and come down to Voltaire, D’Alembert, Diderot, and all the rest to the very latest unbeliever, and how many people have been saved from sinful lives to righteous lives through their influence and writings? We fear you will find none. Surely transformed lives must be pleasing to a good and holy God such as the Bible portrays.

So we want to plead with our readers not to give up their faith in God and Christ and the Bible, whatever doubts, trials and misfortunes may come into their lives. We would especially like to make this appeal to the young men and women in our colleges and universities, who will be the future leaders of thought. Do not let your faith be undermined when some one, even though he may occupy a notable university professor’s chair, scoffs at Christianity. If you abandon faith in God and the Bible, what will you do then, and what will you gain? Will any of your fundamental problems be solved? Not one of them! On the contrary, they will be plunged into Cimmerian darkness. Suppose you should give up the Bible, what about these salient problems that will not down: Whence have we come? Why are we here? Whither are we bound?

However, think of the great alternative: If the Bible is true, then these vital problems of origin, purpose and destiny are solved for us in a most reasonable and satisfying way. Then we know the whence, the why and the whither of every one who accepts God’s gracious revelation to the children of men, so that they need not grope about in spiritual darkness. Ought not all thinking people to accept the most rational world-view, and then go to Jesus Christ in faith and humility, and thus discover in a real Christian experience that He is “the way, the truth and the life”? Truly we may say with the Psalmist: “Thy word is a lamp unto my feet, and a light unto my path.”

“A glory gilds the Sacred Page,
Majestic like the sun;
It gives a light to every age;
It gives, but borrows none.”

"If the Foundations Be Destroyed, What Can the Righteous Do?"*

MELVIN GROVE KYLE

WHY the archæologist? *Cui bono?* of what use is he anyway? And especially, What can he contribute of helpfulness in a series of brochures for the building up of the religious life of the devout people, young and old, who can be induced, in these frivolous times, to read religious books? For is there not a very widespread notion that at least the oncoming generation, just now thundering at the door, home from college with "yells bursting in air", is exceedingly skeptical? That is iterated and reiterated until, according to the dictum of *Alice in Wonderland*, "what I tell you three times is true," we are rather obliged to believe it. In fact it is believed by very many. I recently read a book written up from one of these surveys, questionnaires, which nearly drive educators frantic, intended for the very purpose of proving that college students of today are alarmingly skeptical. This particular questionnaire was conducted at Cornell University and, from the rather prevalent opinion of that institution, I thought that, if the author could not prove it there, he could not prove it anywhere. So I read the book with increasing interest—ever increasing interest, and at last growing amusement. The author told what the students were reading, what questions they discussed, what arguments they put forward, what appalling doubts were bandied about, until all the years since my college days seemed obliterated. That skeptical stuff had such a reminiscent sound. When I was a student—some years since—at dear old Muskingum, one of the most conservative institutions in the land then and still, we discussed all those questions, put up all those skeptical bluffs, until we must have seemed to our betters an unbelieving lot. There was not a thing in all that this author put forward to prove the wicked thinking of present-day students that was not familiar, except the college slang. They had learned a new lot which I did not understand.

Yet there is a real difference between the students of my college days and those of today. When we returned occasionally to our homes, we began to air some of our sophomoric wisdom and our fathers peered over their glasses at us and said, "Tut, tut". And we "tutted"! Then perhaps we spoke to our old pastor about our intellectual qualms and he said sympathetically, remembering his own student days, "Oh well, after a while, these ideas will not trouble you so much". He knew they were only growing pains. So we subsided; *today the young folks will not subside*. They insist upon those questions being answered.

Now why the archæologist? to answer those questions. If it seem a very large claim to make for the archæologist that, of all teachers today,

*Because of pressure of material in this issue, we are forced to omit the whole address of Dr. Kyle, and publish this instalment. The October number of the EVANGELICAL STUDENT will conclude this article. We are sure that our readers will want to receive the succeeding portion of this address.

he is best qualified to meet the skeptical tendencies of the young generation turned loose in a great new world of facts which they have not yet for themselves organized, let us consider carefully the following:

I

Our religion is an historical religion. Most religions are religions of a person. Such is Mormonism; it is the religion of Joseph Smith. There is a little biography attached to him, but no history lies back of the book. All the Mexican history, such as it is, which Mormons claim for their book, was written into it by the Reverend Mr. Spaulding who wrote it as a romance to while away the ennui of invalid days. Joe Smith took that romance, wrote into it some quotations from the Bible, adjusted it to his purpose, and presto, the Book of Mormon. That religion is the religion of a person.

Mohammedanism is also a religion of a person, the religion of Mohammed. While quite a little of the Bible is incorporated into it, it is not vitally related to it in any historical sense. The religion of the Koran is the religion of a person.

So also Buddhism is the religion of Buddha and Confucianism is the religion—or rather morals—of Confucius. Little or no history is behind these. They have not historical, but personal roots, so each is a religion of a person.

Christianity is also a religion of a person, most intimately so, but, in addition, it is an historical religion. I was once lecturing in Athens, Georgia, the University town of the state. One who was interested in the conference at which I was lecturing said to me, "There is a Jewish clothing dealer here in town I wish you to meet." Now I had met some Jewish clothing dealers in a business way, and the remembrance was not particularly alluring, but I courteously suppressed those memories and said, "Certainly, I will be glad to meet your friend." We found a typical Jewish clothing dealer, and talked a minute or two about those little nothings which strangers utter when they meet and feel a little uncertain, and then he turned sharply to me and said: "Now this is my idea: Christianity has its roots in Judaism, and Judaism has its fruits in Christianity; and when we all get to see these things we will not be very far apart." "Well", I thought, "you are not very far from the kingdom." Was there ever a more succinct statement of the relation between Christianity and Judaism?

Yes, Christianity, in addition to being a religion of a person, *is also an historical religion.* Our Lord said explicitly that He "came to fulfill" the law. He fulfilled its moral demands upon us in His atoning work and in His life of perfect obedience, and He fulfilled all the adumbrations in the ceremonial requirements and so ended the sacrifices "once for all". Such was His constant representation during His life and in His teachings and such also is the burden of the Epistles which followed; especially the Epistles to the Romans and to the Galatians argue respectively the assuredness of the satisfaction and its completeness. Then in the Epistle to the Hebrews the whole argument is reviewed historically to show espe-

cially to the Jewish world *that all was fulfilled*. The Christ came not to *add* to the revelation of redemption, but to *personify* it. In the patriarchal period, from creation to the descent into Egypt, there was revelation in promise, from the Protevangelium concerning the seed of the woman, to the covenant made with Abraham and confirmed to the patriarchs. In the tribal period, from the descent into Egypt to the entrance into the Promised Land, we have revelation through Providence, God's moving pictures, the proof of His being and His supremacy in the wonders in Egypt, the giving of the Law from Sinai and the instituting of the whole ceremonial system of types and shadows at the Tabernacle, the divine leadership in life throughout the wilderness journey and the substitution of Joshua, Jesus, for Moses the Lawgiver at last actually to lead into the Promised Land. In this period the whole of the revelation of redemption was unfolded. In the national period there was revelation through prophecy unfolding and applying, but adding nothing to the revelation. In the redemptive period came revelation in Person, the same revelation fulfilled in the Person of the Son of God, neither taking from it nor adding to it, but only fulfilling it. Then in the evangelistic period, in the Epistles the personification of the revelation was unfolded, as had been its foreshadowing at Sinai and in the prophecies. This evangelistic period is continuing in the heralding of that revelation by preachers to the bounds of the nations and to the end of time; still the messengers of that one revelation.

Yes, our religion is an historical religion; the Jew of Athens was right; how marvelously true it is that Christianity has its roots in Judaism and Judaism has its fruits in Christianity. Christ and His message can no more be separated from their historical roots in the Old Testament than can the ripened summer fruits be separated from the roots that sent up their sap in the springtime of the year. *Cut away the roots and the fruits soon drop.*

II

History is inseparably bound up to a narrative of events. Folklore and legends and myths do not make history; they may, and oftentimes do, depict manners and customs, but the *events* of folklore and legends and myths being, in part, usually in whole, imaginary cannot be accepted as history. It is oftentimes asserted in answer to this that a work of fiction may convey much valuable truth. So it may; but when? Only when, and in so far as, it is a true representation of real life. Why is Conrad so much admired by literati though the sensationalists who feed on falsehoods find him dull? It is because he, more than any other recent novelist, depicts such things as really happen, so that when one reads a work of Conrad he says at the end, "Just so; only the names are imaginary." Then somebody is sure to mention *Pilgrim's Progress*; somebody always does mention *Pilgrim's Progress* in this connection. But *Pilgrim's Progress* is not a work of fiction; it is a narrative of real events, the events of every pilgrim on the way to the Celestial City. Even the names exactly *describe* each of us at the various passages of the pilgrim's way.

(To be concluded in an early issue)

The Doubter's Dialogue

CLARENCE E. MACARTNEY

"The Bible"

Doubter: It is full of mistakes.

Believer: The Word of God is tried.

“WHAT a bleak and barren island, to have been the place where John saw a door open in heaven; and how small, too, and yet forever memorable. I will ascend to yonder highest point, where the ruins of the temple of Neptune stand. When the Greeks put up these beautiful temples, I suppose that in their ignorance they were feeling after God, and ignorantly, as Paul said, worshipping Him. Now I can look out over the sea. I will rest in this grotto protected from wind and sun. And was it here that Saint John, banished to this isle by the Emperor Domitian, and a prisoner in the lead mines heard the voice like the sound of many waters? How beautiful, now is yonder sea in the rising sun. There is the sea of glass, mingled with fire, just as John saw it.

‘The isles of Greece, the isles of Greece,
Where burning Sappho loved and sung.
Eternal summer gilds them yet,
But all except their sun has set.’

“Another must be coming up the path. I am not the only one, then, who seeks this sacred spot.”

“A common interest evidently draws us here—yonder temple of Neptune.”

“It is indeed beautiful, and the ruin of a beautiful building is even more beautiful than the perfect building itself, because in the ruin there is sentiment and personality which the finished building, unmarred and unbroken, could never have. But it is not yonder temple of Neptune which has brought me here.”

“Perhaps, then, thou hast come to view the sunrise on the Ægean? Nowhere in the world is there a sunrise like it.”

“The sunrise is truly glorious. But what brings me here is neither the ruins of the temple, nor the beauty of the sunrise. I have come to sit where John sat when he saw the heavens opened. It was here on this island, and, according to a very ancient tradition, when he was resting in this very grotto, that he saw Christ standing amid the Seven Golden Candelsticks with the Seven Stars in His right hand.”

“And that, rather than the glories of the sunrise, or the beauty of the temple, hath brought thee here?”

“Yes; here I think of the city John saw, a city without a temple, and sitting here, I reflect upon that which has made yonder temple of Neptune, and temples all over this Eastern world, only an abandoned ruin. Men come today to view the ruins, but not to worship.”

“And what power think you has done that?”

"The power of divine revelation and inspired truth, what God hath said."

"But *hath* God said?"

"That is an old question, as old as Eden. That was what the tempter asked the woman in the—"

"Yes, it was I who asked it."

"Thou? Thou art not yet fifty years old!"

"I am older than I look. Since ever God created man and gave Him His laws, I have lived in the world; and my one question has been, Hath God said?"

"Then thou comest to the islands also?"

"Wherever faith goes, I go; as the shadow follows the sun, on sea or land, mainland or island."

"Each time I parted with thee, it seemed I could never forget thee nor fail to recognize thee when I should meet thee. Yet, in the ecstasy of the sacred places, all thought of thee departs from me. But now again thou dost appear, and even on Patmos Isle, where I would be in the Spirit on the Lord's day, I must contend with thee, thou Spirit of Universal Doubt."

"On yonder sea of glass, mingled with fire, thou readest the words 'And God said'. But what I see and read there is different; what I see there is this: 'Hath God said?'"

"But God *could* say—"

"Could?"

"Yes. I mean that if you grant a God, an infinite being, he certainly *could* reveal Himself to creatures made in His image."

"I do not grant a God. Nevertheless, I admit that if there were a God, He could, if He desired, reveal His will to man."

"You admit, then, that a revelation is possible. Is it not also desirable?"

"Desirable?"

"Yes. I mean that a man needs counsel to guide him and direct him through life, and he needs hopes to sustain him in death. Certainly an infallible guide would be a good thing."

"But the real question is whether there has been a revelation, not whether it is possible or desirable. The question is, Hath God said?"

"Yes. I am coming to that in a moment. We agree that a revelation is possible, and that it is desirable. Now what is the alternative of a revelation?"

"The alternative?"

"Yes."

"Why, no revelation."

"And that means—"

"That man has just his own reason and experience for a guide."

"And what is man's unaided reason, but a torch on a dark night, blown by the winds of passion or ignorance?"

"And you believe that there is something else than man's wisdom and experience?"

"Yes. I believe in a divine revelation."

"And if your God has given a revelation of His will, where are the records of it?"

"In the Bible. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

"Now we stand on our battlefield. You believe that the Bible contains what God said. But what makes you think that the Bible contains what God said and is of divine origin?"

"The Bible claims it."

"Where?"

"Everywhere. From its opening verses, 'And God said', clear down to the end of John's great book, we hear the echo of those words 'And God said'."

"But to claim that a thing is so, does not prove it to be so, does it?"

"No."

"The Book of Mormon claims to be a revelation given to Joseph Smith. But you do not believe that?"

"No."

"And the Koran claims to be a revelation given to Mohammed, but you do not believe that?"

"No."

"Why, then, do you believe the Bible contains a revelation?"

"Because everything about the Bible is in harmony with such a claim."

"What, for example?"

"The history of the Bible."

"Its history?"

"Yes. Not merely the history that it relates but the history of the making and the growth of the Bible. Today it is the one universal book printed in the language of every people on the face of the earth. Yet look at its history. For centuries the greater part of the Bible, the Old Testament, was the book of a despised people. Nothing could have seemed more unlikely than that the sacred book of the Jews should become the book of the world. But when the smaller part of the Bible, the New Testament was added to the Old, then the Bible was carried throughout the world and became the book of the people. It was like a river which, suddenly swollen by the rains, overflows its banks and pours itself over the earth. It is difficult to explain this remarkable history of the Bible on any theory of a purely human origin."

"But why do you call it a book, the Bible, when it is really a collection of books, sixty-six of them, thirty or more authors, and written at different periods of time through long ages?"

"And that again speaks of a divine origin. So many books by so many different authors belonging to different ages, some of them highly-trained minds like Moses and Paul, others rustics like Amos the herdsman,

or the fishermen of Galilee; and every kind of composition, too; history, predictions, biographies, soliloquies, odes, dramas, hymns, maxims, and laws. Yet through it all there runs an unity. It begins at the beginning, the creation of the world, and ends at the end, the new heaven and the new earth. The one grand theme is redemption from sin, and the one grand personality is the Redeemer, the Lord Jesus Christ. Can you think of any other sixty-six books so written and at so many different periods of history, which, if collected together between two covers, would have the slightest semblance of unity?—”

“No.”

“But that is just what you find here in the Bible. It’s like one of the great cathedrals. One generation of workmen laid the foundations, another built the nave; another toiled on the chapels or the windows; another the choir; yet the cathedral is an unity. So it is with the Bible. We are conscious of the fact that different parts belong to different ages. Moses wrought in his age, David in his, Isaiah and Jeremiah in theirs, Matthew and Luke and Peter and John and Paul in their day and generation. Yet the Bible, like the cathedral, is one nave, transept, choir, chapels, soaring arches, glorious windows and aspiring pinnacles and towers.”

“But surely, for a book which claims to have a divine origin, there must be something more to be said than just the fact of its unity, or the history of its making and growth. More important, is the question of what is in the book.”

“That is a fair question, and I am willing to submit the Bible to that test. The heavens declare the glory of God. If there is a God, the heavens are certainly worthy of Him; the sun in all its glory—such a sunrise as we saw this morning, for example. So I agree with you that if the Bible has a divine origin, its contents ought to show it.”

“How do they show it?”

“By the very nature and character of its contents.”

“What do you mean?”

“I mean that what is in the Bible, whether it is true or not is just what you should have expected.”

“Expected?”

“Yes; if there is a revelation from God to man, what would you think would be the subject matter of such a revelation?”

“Why, I suppose, the origin of man in the world, the origin of sin and death, laws to guide him in the way of duty, and hopes to console him for the future.”

“And that is just what we find in the Bible. It claims to be a divine revelation, and when we look into it, we find that the subject matter is just what we should have expected in a divine revelation.”

“Yes, I grant that, but back of that is this—Is what is said true? Do the contents support the claim of a divine origin?”

“Take, first of all, the predictions, the prophecies, of the Bible. As Pascal said, ‘They are the greatest of the proofs of Jesus Christ.’ To say that a thing will come to pass, and then bring it to pass thousands of

years or hundreds of years, or even a few years afterwards, that or nothing is the power of God. The utterance and the fulfillment of prophecy are enough to show the Bible has a divine origin."

"But if God gave predictions and prophecies, they ought to be so clear that you could understand them. You came here because you wanted to sit where John had the vision of the Apocalypse, with its alleged predictions as to the future of the Church and the world. But do you pretend to understand some of those predictions and strange figures? Can you say just who the beast is with two horns and which spake like a dragon? Do you know who the scarlet woman, seated upon the dragon, is? or the woman clothed with the sun and the moon under her feet? or the locusts who had hair like a woman and whose teeth were the teeth of lions?"

"No."

"Then what use is such a prophecy?"

"Even the obscure things in the Bible may be a part of our discipline and probation. But even in some of those passages which you have cited, it is not hard to see great moral and spiritual truth."

"What, for instance?"

"You spoke of the beast, and also of how the dragon persecuted the child born to the woman clothed with the sun. It is not difficult to see that we have there the history of the conflict between good and evil, between truth and error, between the Church and the world."

"And everything else in the Bible—are you able to understand it? Ezekiel's flaming wheel? Christ preaching to the spirits in prison? and the great prophecies uttered just before His death—can you always tell whether He's talking about the destruction of Jerusalem or the end of the world?"

"No."

"Well, what then have you got to say about those passages, for if the Bible is a book of divine origin, it ought to be clear and lucid."

"I remember what I saw once on the wall of Canterbury Cathedral."

"What was that?"

"It was a tablet with part of the conversation between Matthew and Prudence in *Pilgrim's Progress*. Prudence says to Matthew: 'What do you think of the Bible?'"

'It is the holy Word of God.'

'Is there nothing written therein but what you understand?'"

'Yes, a great deal.'

'What do you do when you meet with such places therein that you do not understand?'"

'I think God is wiser than I. I pray also that He will please to let me know all therein that He knows will be for my good.'"

"But what of doctrines of the Bible which contradict one another?"

"Which?"

"Why, the doctrine of God's sovereignty and predestination, and yet the doctrine of man's free will and responsibility. I can show them to

you in the same books, chapters, and even in the same verses of the Bible.”

“The very fact that such doctrines are thus taught points to a divine origin.”

“How?”

“Why if they were merely human documents you wouldn’t find the two doctrines such as the divine sovereignty and the freedom of man’s will taught side by side. Truths which have tasked the faith of believers in every age could hardly have suggested themselves to a merely human speculator as true.”

“Well, now, we’ll pass from things that you *can’t* understand to things that you *can* understand.”

“You mean—”

“The moral and ethical teachings of the Bible. Almost every sentiment in the New Testament can be discovered in some form in the Old Testament, and much that is in the Old Testament you can find in the ancient literatures or sacred books of other peoples and other ages. So that must mean, either that the Bible is not inspired, or that other literatures are inspired just as much as the Bible.”

“No.”

“Why not?”

“God has never left Himself without a witness, and these ethical and moral teachings are fragments and echoes of the original revelation given to man. But in the Bible, the main thing is redemption from sin, and all these teachings are to be taken in connection with that redemption. Jesus may have said things which sound like what Plato or Zoroaster or Confucius said; but that in no way invalidates the claim of Christ as a Redeemer or as a Saviour.”

“But there are so many things the Bible does not tell. There are so many things I would like to know, and it seems to me that an inspired book ought to be able to tell me.”

“But these very omissions point to a divine origin.”

“Its omissions?”

“Yes. What the Bible does not tell you. The silence of the Bible is as eloquent as its speech. Take the silence of the Gospels about the child life of Jesus; not a word from the time He is twelve years of age until He is thirty; and not a word from the time He was brought back as an infant to Nazareth till He was twelve years of age. Then there is the silence of the Bible as to great world movements. Save where these touch the fortunes of God’s people and the plan of revelation, the Bible looks down upon them as silently as the stars upon a battlefield. Then there is the strange silence of the books of Moses on the subject of the future life. It looks as if a man brought up as Moses was among the Egyptians, where such emphasis was given to the future life, must have been divinely inspired when he wrote a code of laws in which the rewards and punishments of the future state are not mentioned. We are curious, too, to know a great deal about heaven. But the New Testament, save for a few great principles of that life, is silent.”

“How can I argue with a man who says that even what the Bible leaves out points to its divine origin! But now we’ll come to something different. You say the contents declare the book divine. But I discover in the Bible inaccuracies, contradictions and false and immoral teaching.”

“Where are the inaccuracies?”

“At the very start. The Bible says, God made the world in six days.”

“How many did it take to make the world?”

“Take? I don’t know. But not six days certainly.”

“Sixty? or six hundred? six thousand? or six millions, billions? trillions?”

“I don’t know.”

“Yet, you *do* know it was not made in six days. But how do you know? You were not there.”

“No. Neither were you.”

“And yet you say you know that the world was not made in six days. What we *do* know is, that there has been a long period of change and growth and development in the physical world. Just how long that is, is a guess; and one man’s guess is as good as another’s. How long it took to bring into existence the original matter which since then has been shifted and changed and altered, neither you nor I nor the wisest scientist or theologian knows or can know. The Bible says it was done in six days. God could do it, for God is infinite, yet those days may be used in the sense of long periods and epochs of time. A millennial day is spoken of and many places in the Bible where a solar day, as we understand it, is not meant.”

“Then you think there is much in the Bible, in the Book of Genesis, as well as much in science, that we do not understand?”

“Much indeed; and until we do, let us be careful about saying that one contradicts the other.”

“But there are inaccurate statements and mistakes.”

“Where?”

“In many places. But I mention this one. The Gospel of Matthew, in telling of how Judas betrayed Christ for thirty pieces of silver says this was in fulfillment of a prophecy in Jeremiah; whereas, the only prophecy like it at all is in Zechariah, and not Jeremiah.”

“Jeremiah might have used such a statement also. There is no reason to think that everything Jeremiah said is in his one book. Some think that the name Zechariah, instead of Jeremiah, got in through the mistake of a careless scribe who was copying the records; and some, I suppose, would be willing to say that Matthew quotes the main thing correctly, but made a slip as to remembering the author, and yet that would not affect their idea of the inspiration of the Bible.”

“But what about the wrong teachings in the Bible?”

“Which do you mean?”

“It praises bad men.”

“Whom?”

“David. It calls him a man after God’s heart, and yet he was cruel,

sensual, a murderer, an adulterer of the worst sort. Yet both Old Testament and the New Testament speak of him as a man after God's own heart."

"That is said of David *before* his fall, and not afterward; and it is said of David in contrasting him with King Saul who set his will against the will of God. David with all his faults, too, was a man of wonderful magnanimity, generosity, full of thankfulness, and although he did sin deeply, he repented greatly. Then there is one thing about David you forget."

"What?"

"How terribly he was punished for his sin. The sword was never to depart from his house. Certainly, no one would ever get the idea from what the Bible tells us about David that God overlooks sin."

"But what about the indecent passages?"

"Indecent?"

"Yes. The passages that you would not read aloud in any company."

"There are things which one might not think it appropriate to read aloud, and yet which, being read, would do no harm, but rather good. Of the passages to which you refer, it may be said that the Bible deals with human nature just as it is; and human nature is a very terrible thing. The Bible doesn't hide that fact."

"Then you think these passages are to be justified, as you justify the passages in the realistic sex novels of the day?"

"No. I do not justify those passages in the fiction of the day. No one can read them without having his imagination tainted, but no one ever read the passages which describe sin, and especially the sins of the flesh, in the Bible, and was tempted to experiment with that kind of sin."

"But still would you read them aloud?"

"As I remember they were all read aloud at family worship as we went through the Bible. Whenever I heard them all that it suggested to me was that sin was a terrible thing."

"How does a man feel when he is inspired?"

"I don't know. Holy men of old spake as they were moved by the Holy Spirit. The fact is related, but not the manner and the mystery."

"Mystery again!"

"Yes. Great is the mystery of godliness. Here John heard the voice and saw Christ standing amid the Seven Golden Candlesticks, and here he heard—But see!—While we have been discussing this subject, the storm has been gathering. How quickly that placid sea, when first we came here, like a sea of glass, has changed to a sea of rage and confusion. Look at those black clouds driving past us in the heavens; and everywhere you can see the white teeth of the waves; and here these waves hurling themselves against the rocky cliff below us and reaching almost to our lofty seat, as if they would tear the island down, and now the flash of the lightning, the crash of thunder, the scream of the wind and the sweep of

the rain. How glorious, and yet how terrible. But look!—there at the mouth of this grotto—”

“Yes—It is one of the gods come down to his temple again—Neptune or Zeus or—”

“No. There never were such gods. There is but one God only, the living and the true God—thou who hast come on the wings of the tempest, thou with that great eagle upon thy shoulder, Who art thou?”

“The Prisoner of Patmos!”

“Patmos. Thou, to whom a door was opened in heaven; who saw the sea of glass, and the Lamb upon His throne?”

“The same.”

“Holy seer! Thy books I love. Yet there is much there that I do not understand, nor expect to understand, until I stand where thou standest. But John, thou with the eagle’s gaze, one word from thee, here on Patmos’s isle, which shall tell the purpose and end of thy writings and all the writings of Holy Scripture.”

“These are written that ye might believe that Jesus is the Son of God, and that believing ye might have life through His name.”

“Ah, yes; life! life! life!—”

“Now the storm is over. Again the sea is calm; and look! Spirit of Doubt, spanning the heavens is the rainbow. So God’s Word spans the stormy sky of man’s history and speaks to us of the divine peace and joy and life. Spirit of Doubt, hitherto thou hast read only to find fault. But now, wilt thou read to find peace and life and Christ? Here is this book, the Bible which I brought with me to read in this grotto. This island could not buy it from me. Yet will I gladly give it thee. Better hands than mine have smoothed its pages; the tongue that once I used to hear reading these verses now praises the Lamb that was slain; and the eyes that once scanned these pages now behold Him of Whom they testify. Here, Spirit of Doubt, wilt thou take it, and read it in humility and reverence? We have discussed the history of the Bible, and spoken of its contents, its difficulties, its omissions; but most important of all, Spirit of Doubt, is its influence. It has saved men from sin, and has brought them to Christ. No? Art thou gone? Hast thou fallen over this cliff? Thou wouldst not take the Book. Didst thou fear this Book which had lighted others the way to heaven?”

“O Holy Spirit, Fountain of Inspiration, Thou who didst move holy men of old to write the divine oracles, and who in all ages hast kept burning through the world’s darkness the lamp of revelation; Thou who art the inspirer of the Scriptures, create faith in them so that they who read shall find Eternal Life. O Word of God; O wisdom from on high, O lamp divine, when dark the night and hard and lonely the way, when rains of sorrow fall, shine Thou, Eternal Lamp, and guide my pilgrim feet until at last to heaven I come, and there, in that better country where they need no candle neither light of the sun, for the Lord God giveth them light, behold the Living Word Himself.”

President's Report*

JOHN P. CLELLAND

THIS report is in the nature of a short survey of the work of the League throughout the past year, its achievements, failures, and needs.

As you know, our last Convention was held in Philadelphia in the middle of February. In the six weeks following this Convention the General Secretary, Mr. Jones, made a tour of the New England and Middle Atlantic states. During this trip he visited a total of thirty-eight institutions ranging from Bates and Bowdoin Colleges in Maine to the University of Maryland and the University of Michigan. Of these thirty-eight schools, twenty-six were colleges, eight were seminaries and four were Bible schools. Of these, eight were League Branches or Chapters, while thirty were non-League schools. It will be noted that all three types of schools included in the League membership were included in this trip of visitation, namely, colleges, seminaries, and Bible schools. The League is far from being confined to seminaries now, and includes all institutions of higher learning with the exception of nurses' training schools. At the present time the majority of the General Secretary's contacts are made in colleges and it seems to me that therein lies the great work of the League. We earnestly seek the cooperation of seminaries and Bible schools but in the majority of cases they are either sound or hopeless. It is in the colleges that we find the great need and our greatest opportunity. To return to the Spring trip of our Secretary, we find that he traveled between four and five thousand miles altogether at a cost of two hundred dollars. How he does it we do not know. Like the problem of evil it is insoluble. Outward results from this trip were not very great but a true witness was given and many students were faced with their soul's deepest need—Christ. At Lafayette College the General Secretary was kept up till the wee small hours meeting men and discussing their problems with them.

During the Summer the General Secretary was able, through the financial aid of one of the faithful supporters of the League, to complete an extensive tour of Bible conferences and camps. He attended Keswick in New Jersey, Camp Pinnacle in New York, Montrose in Pennsylvania, Erieside in Ohio, Pine Lodge in Michigan, Cedar Lake in Indiana, and Naperville in Illinois, making a total of seven major engagements in addition to speaking at a church engagement. We note that these contacts were not confined so exclusively to the East as was the Spring trip. At these conferences the Secretary was able to make personal contacts with believing students and attempted to interest them in the League. At one or two conferences he had the opportunity of presenting the work and needs of the League and at all the conferences hundreds of pieces of lit-

*For the League Year 1931-1932.

erature were distributed. In the course of his summer travels the Secretary covered three thousand miles.

It had been hoped that in the Autumn there would be sufficient funds for the Secretary to make a long-needed trip to the Pacific Coast where no work by an official League representative has ever been done. However, the funds were not at hand and the trip was impossible. However, the Secretary was able to make another Eastern trip late in November and early in December in the course of which many schools were visited again or for the first time. On this latest journey twenty-three schools were visited, eleven in the League and twelve without. A Regional Conference in Boston was attended and a young people's Bible conference in New Haven, Connecticut. Approximately four thousand miles were covered. As a result of these visits three new League groups were organized and one was affiliated.

Thus we see that at least fifty-five visits to schools were made and over eleven thousand miles traveled. At first glance this seems like a large total and yet throughout the entire year Mr. Jones was handicapped by lack of funds with which to travel. Even a man who can cover four thousand miles on two hundred dollars has his limitations! Also it will be noted that the contacts of the Secretary were confined to the Middle West and East with practically all the work being done in the East. The great Southern and far Western sections remain untouched. Let us work and pray that funds may be provided and opportunities given this coming year to extend the mission of the League into untouched territory.

In addition to the visits of the General Secretary the League aims to give help through sound evangelical literature. The EVANGELICAL STUDENT has come out three times as usual and its twenty-three hundred circulation has been circulated not only among our Chapters but even in foreign lands, as far away as Singapore. *The Wonder of the Book*, *The Life of J. Hudson Taylor* and reprints from our own Convention speeches have been distributed in addition to other literature. The men in one of the Chapters are studying *What is Faith?* written by one of our Trustees, Dr. Machen. The *Bulletin* with its news notes and requests for prayer has appeared a number of times and it is hoped that in the future it will be possible for it to be sent to every member of every Chapter. Just recently, due to the efforts of Miss Margaret Hunt, a prayer bulletin has been issued containing the needs of the League and the reasons for thanksgiving. It is our hope that this little prayer bulletin and its successors may be given a wide circulation among the friends of the League and that they may be moved to uphold us in prayer. The League needs funds but even more than money we need prayer. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Satan has a terrific grip on our educational institutions and only the power of God's Holy Spirit can conquer him.

In the course of the year a Regional Conference was held in New England for the first time since the formation of the League. The con-

ference was held from November 13th to 15th in Gordon College, and Park Street Church, Boston. Addresses were given by a number of outstanding evangelical leaders. Representatives of eleven schools attended. The Secretary had the opportunity of presenting the League at the Sabbath evening service of the great Park Street Church. Two new chapters were organized and a ringing testimony to the truth of the gospel given in a section ridden by unbelief. The Philadelphia Chapters hope to hold a Regional there some time in April and reach schools which found it impossible to come to the National Convention. I may say right at this point that owing to the great expense of travel many of our Chapters find it impossible to attend the National Convention and through these Regional conferences we have an unparalleled opportunity to bring the message of the League to schools and individuals who would otherwise be untouched. Let each League Chapter keep this point in mind and seize any opportunity it may have to have conferences even though they may be necessarily curtailed in time and attendance. The Spirit can work through little gatherings of earnest believers as well as through large conventions.

At the Philadelphia Convention last year the need of regional secretaries was discussed and plans made for the securing of various persons throughout the country to take it upon themselves to visit schools and otherwise advance the interests of the League in their particular territory. We are happy to say that Miss Margaret Haines and Miss Margaret Hunt have volunteered for this work in women's colleges. Last Fall, Miss Haines made a trip through several Southern states and made a number of valuable contacts. Throughout the Winter both of these Secretaries have been doing a quiet, persistent work in the women's schools of the East. Bryn Mawr, New Jersey College for Women, Goucher, Wellesley and Beaver have been among the schools visited. In every one of these institutions some girls have been found who believe the Word and in several instances these girls have been gathered into small prayer groups. It is our hope and prayer that these groups may, in time, develop into full-fledged League Chapters. The League owes a great debt to the faithful work of its first two Regional Secretaries. We only hope the coming year will find a larger number at work in various sections of the country.

The League of Evangelical Students, of course, is unique in the United States but in other countries there are to be found corresponding groups. In Canada the Inter-Varsity Christian Fellowship of Canada carries on a similar work among students. It was the privilege of our Secretary, Mr. Jones, to be in Toronto several times during the year and meet Mr. Noel Palmer, the General Secretary of the Inter-Varsity Fellowship. Your president spent a day and a half at the Annual Conference of the Fellowship in Toronto last September and enjoyed greatly the warm, spiritual atmosphere there. Correspondence has been carried on with the Inter-Varsity Fellowship of Evangelical Unions of Great Britain and with the Reformed Students of Holland.

As we review the past year we find that we have gained in total number of Chapters and student members although we have experienced losses. At present there are thirty-eight Chapters and Branches and approximately thirteen hundred student members. It has been a year of slow progress along with disappointments and failures. One discouraging feature is the loss of Chapters, another is the inactivity of some of the Chapters we still have. If every Chapter and every student were alive to their opportunity what mighty things the League could do! Looking back, we praise the Lord that despite our faithlessness and lack of zeal He has used us to witness for Him and the truthfulness of His Word.

In conclusion, let me say that in the coming year a great opportunity is given us. Sometimes we envy missionaries who go to foreign lands and have such vast, untouched fields in which to give the gospel. Those of us who attend American educational institutions are also living in a great field in the midst of a multitude of students, many of whom neither know nor believe the truth as it is in Christ Jesus. Individually and as League groups our task is to give out our witness. That, as I see it, is the chief task of the League. Therefore let us resolve to be faithful in the sight of God, to work and pray for the League and to be ready always to give an answer to every man that asketh of us a reason of the hope that is in us.

The Writers in This Issue

HAROLD J. OCKENGA, B. A., is Pastor of the Point Breeze Presbyterian Church, Pittsburgh, Pennsylvania. Mr. Ockenga is a Department Editor of *Christian Faith and Life*, and an outstanding young man in the Presbyterian pulpit of today.

CHARLES ERNEST SCOTT, M. A., D. D., is a well-known missionary to China and an author. His labors have been in the Tsinanfu, Shantung Mission. His stirring appeals to young people are reflected in his message in this issue of the STUDENT. Especially interesting are his apt illustrations from history, a subject in which Dr. Scott has done much private and academic research.

THOMAS M. CHALMERS, the beloved Director of the New York Jewish Mission, is well acquainted with Jewish evangelization. His mission has an important work among students. Mr. Chalmers is known to many of our readers through his published works such as *Under the Olive Trees*.

LEWIS SPERRY CHAFER, D. D., needs little introduction to our readers. His works have been noted in these columns before, as have his labors. His clear-cut discernment of Scriptural truth is appreciated by students.

LEANDER S. KEYSER, M. A., D. D., is another writer who has written for this magazine before and whose winsome defense of the gospel has received comment in this periodical. Dr. Keyser has just recently retired from his professorship and is engaged in lecture work.

MELVIN GROVE KYLE, D. D., LL. D., is known for his excellent archeological contributions. The League has been fortunate in the presence of such a defender of the Word on its Advisory Board. His works are known to those who have followed the work of the League.

CLARENCE E. MACARTNEY, D. D., is the well-known pastor of the First Presbyterian Church, Pittsburgh. Both as a preacher of rare ability and also as an author of Christian books is he known to the Christian public. He has a keen interest in the work which the League is doing and his sermon in this issue well illustrates his power as a preacher of the gospel.

Among the Chapters

Beaver College

THROUGH some misunderstanding, permission was not given at first to students at Beaver College to organize a Chapter of the League. However, we are glad to report that the President of the College is in favor of the League and has given full permission to the students to join. A Chapter is being formed there.

Some of the members were present at the Pittsburgh Convention, entering into the activities with much interest and zeal. We hope to hear of great blessing in the witness of this, the second women's college Chapter of the League.

Bucknell University

"In our Sunday afternoon meetings we are discussing the lives of great Christian men, such as Borden of Yale, David Livingstone, and John Paton."

Union College

Among the activities reported by this Chapter are the following:

"Sunday evening, February 28, three of us took part in a service at the Union Street Christian Church in Schenectady. After the service, one of our members gained the acquaintance of a young man, a high school student, who had some doubts as to his beliefs. By calling on him the following night, our disciple was able, with the help of the Holy Spirit, to lead him to the Lord and claim him as the Chapter's first convert for Jesus Christ.

"On Saturday, March 5, Dr. Machen arrived in Schenectady and spoke at the College Chapel in the morning. He then held an open forum until noon. He made a very great impression on the students at Chapel and also those who came to the open discussion later.

"In the evening Dr. Machen spoke at the City Mission and on Sunday morning at the Union Presbyterian Church where our members attended in a body. In the afternoon Dr. Machen spoke at a mass meeting sponsored by our Chapter at Emmanuel Baptist Church. In the evening he preached his final sermon at the Bellevue Reformed Church where the members of our Chapter again were present en masse.

"We received a mighty blessing from all of Dr. Machen's sermons and pray that many souls may be led to the Lord as a result of his visit here.

"We have been having regular meetings every Thursday evening and we also attend a Bible Class at the home of Professor Taylor, a Bible student and a staunch friend of our Chapter. We have invited our friends from the campus to these discussions from time to time, and it is our purpose to find out a student's belief at this class and so lead him to the Lord and receive him as a member of our Chapter."

University of Washington

"Our program for this year is much more extensive than it has been before. We are having weekly luncheons at which there have been spiritual messages by preachers and Bible teachers of Washington. Dr. Brumbaugh of Tacoma has been giving us a series of talks every other week. Besides this meeting there is a smaller meeting held once a week which is for prayer only. From twelve to fifteen of our most interested members attend this. Every Sunday afternoon we are sponsoring a Bible class and discussion group led by a prominent Bible teacher of the Northwest, Mr. F. T. Hickcox.

"Our first conference with our friends from the University of British Columbia was held early in the Fall. The Lord did not fail to give us the help and the inspiration which we needed at that time.

"In this very hasty summary of our activities of the year perhaps you can see that the hand of the Lord has not been shortened here in our Chapter. It is our constant prayer, however, that He will use us in a greater way as witnesses to our college friends and to withstand the opposition which we get from the instructors and those in authority."

Wilson College

"The regular Sunday evening meetings and weekly meetings mentioned above have been well attended this year. The League is very dear to each of its members and the Freshmen show an interest in it which we hope will turn into real zeal on their part during their remaining three years.

"Our local deputation (missionary) work is being carried on and we are receiving many invitations to conduct missionary meetings in the various churches.

"Eleven new members have joined our circle this year.

"The general League Secretary visited us this Fall and we all enjoyed having him in our midst again.

"Please pray for our League and especially the morning meetings that we may be enabled to keep on having them in spite of opposition and that the Word there may be blessed."

"Who Will Go?"

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

14 Beacon Street, Boston, Massachusetts

Alden H. Clark, D. D., Candidate Secretary

GENERAL (Ordained, for Religious and Social Work)—Men

1 Adana, Turkey.

GENERAL (Religious and Social Workers)—Women (College degree with graduate study)

1 Rachanyapuram, India (Industrial Education)

1 Madura, India (District Worker)

1 Bombay, India (Social Worker)

TEACHERS—Men—Permanent

1 Currie Institute, West Central Africa (Industrial Department)

1 Pasumalai, India (Trade School)

1 Pasumalai, India (Normal Training Work)

1 Aleppo College, Syria

PHYSICIANS AND SURGEONS—Men

1 Bailundo, West Central Africa

1 Macheje, P. E. Africa

1 Fenchow, North China

1 Lu Ho Hospital, Tunghsien, China

1 Davao, Philippine Islands

MISCELLANEOUS—Men

1 Dentist (5 years), Dondi, West Central Africa.

PRESBYTERIAN CHURCH (U. S. A.)

Nashville, Tennessee, C. Darby Fulton, Field Secretary

TEACHERS

1 male educator and wife, Africa*

1 woman educator, Brazil*

3 teachers for Hangchow College, China as follows:

Teacher of Botany

Teacher of Mathematics and Astronomy

Teacher of English

PHYSICIANS

1 doctor, China*

NURSES

1 nurse, Korea*

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA

315 Bible House, New York City

Miss Clara E. Masters, Assistant Treasurer

PHYSICIANS

1 doctor for hospital at Jhansi, India.

*Indicates that candidates are under appointment or in correspondence.

News and Notes

Seventh Annual Convention

THE space ordinarily allotted for the story of our annual meetings has been curtailed because of unforeseen difficulties. Our readers will have to be contented with this necessarily late and bare description of the Seventh Annual Conference which met in the Point Breeze Presbyterian Church, Pittsburgh, Pennsylvania, February the twelfth to the fourteenth.

The program of the Convention was carried out as announced in the January issue of the *STUDENT*. There were no variations from the order, either in respect to speakers or other features of the Conference. From the opening session in the Point Breeze Church to the closing hour of worship at the First Presbyterian Church the Conference moved along as planned.

Opinion was unanimous that the excellent entertainment and preparation of the Reformed Presbyterian Theological Seminary Chapter Host, and the Point Breeze Presbyterian Church friends and other Pittsburgh friends paved the way for the most conspicuous and successful gathering that the League has ever had. There were one hundred and three registered student delegates from twenty-seven different institutions. Two Bible schools were represented (one by a faculty member); eleven theological seminaries; and fifteen colleges and universities. The schools represented in one form or another were: League schools (21) Beaver College, Bloomfield College and Theological Seminary, Calvin College, Calvin Theological Seminary, Cleveland Bible Institute, Eastern Nazarene College, Evangelical Theological College, Gordon College of Theology and Missions, Lafayette College, University of Minnesota, Moody Bible Institute, Muskingum College, New England School of Theology, University of Pennsylvania, Reformed Episcopal Theological Seminary, Reformed Presbyterian Theological Seminary, Union College, Western Theological Seminary, Westminster Theological Seminary, Wheaton College, and Wilson College. Non-League schools (7) Geneva College, Maryville College, University of Pittsburgh, Pittsburgh-Xenia Theological Seminary, Princeton Theological Seminary, Princeton University, and Temple University.

Any omission of main speeches from this issue is due to lack of space and other contingencies. Such addresses will be printed in subsequent issues. We regret that the earnest and joyous messages of the speakers in the devotional and missionary hours cannot be reproduced. The presence of these friends meant much—we can but mention with gratitude their names: Rev. William B. Hunt, of Korea; Dr. R. J. G. McKnight, of Pittsburgh; Dr. Howard A. Banks, of Pittsburgh; Rev. and Mrs. Lee H. Downing, of Africa; and Dr. Albertus Pieters.

One of the delights of the Conference was the *a capella* Psalm singing of the Geneva College Chorus under the direction of Mr. D. Bruce Martin. The happy fellowship banquet was another happy surprise of the Conference, though its serious tone could be seen in the challenges to the League's witness for the Truth which were rung out by Dr. Clarence E. Macartney.

There were no decisions of extraordinary character made by the League in its business deliberations. Commendation was given the Regional Secretaries, Miss Margaret W. Haines, and Miss Margaret Hunt for their earnest work in the movement during the past year. The Trustees were one in their enthusiasm for the League work and in their desire to aid it in every possible manner. Gains in membership were noted, but alongside of these gains were tremendous losses in financial support. The appended financial report is convincing in its testimony to the need for prayerful giving on the part of all League supporters. Without such God-inspired help the great spiritual service of the movement and its future work will be impossible.

The Seventh Annual Conference clearly demonstrated the strategic importance of this work and the great need for its vital and ringing testimony among students in this country, and indeed throughout the world.

Annual Treasurer's Report

February 13, 1931 to January 31, 1932 (inclusive).

Cash Balance, February 13, 1931.....	\$ 190.94		
RECEIPTS—		DISBURSEMENTS—	
Miscellaneous	\$ 73.48	EVANGELICAL STUDENT, print-	
Gifts, General	1,698.06	ing	\$ 701.36
Gifts, Special	742.60	EVANGELICAL STUDENT, mail-	
Drives, Chapter	975.36	ing	70.15
Drives, Headquarters	585.40	Office Stationery and Supplies	227.75
Dues, Chapter	370.65	Furniture and Fixtures.....	30.85
Dues, Sustaining Members...	50.00	General Postage	161.93
EVANGELICAL STUDENT sub-		Telephone and Telegraph....	28.61
scriptions—		Traveling Expenses	740.98
Alumni	21.00	Convention Expenses	81.79
General	44.80	Salary, General Secretary....	2,310.00
		Salary, Office help	25.00
TOTAL RECEIPTS.....	\$4,561.35	Literature and Propaganda...	201.38
		Miscellaneous	35.46
		TOTAL DISBURSE-	
		MENTS	\$4,615.26
Cash Balance, February 1, 1932.....	\$137.03		
Petty Cash Fund	10.00		
TOTAL CASH BALANCE, February 1, 1932.....	\$147.03		

Respectfully submitted,
I. H. LINTON, Treasurer.

Philadelphia Regional Conference

MARGARET W. HAINES

A Regional Conference was held in Philadelphia on Friday and Saturday, April 15th and 16th, 1932. The number of students who registered was fifty-seven beside graduate members of the League and friends who attended the meetings. Fifteen different institutions were represented of which there were eight colleges, five Theological Seminaries, and two Bible schools. The schools represented were: Beaver College, Bible Institute of Pennsylvania, Bloomfield College and Theological Seminary, Eastern Baptist Theological Seminary, Haverford College, Lafayette College, Mount Airy Theological Seminary, University of Pennsylvania, Philadelphia School of the Bible, Reformed Episcopal Theological Seminary, Temple University, Ursinus College, Vassar College, Westminster Theological Seminary, and Wilson College.

The University of Pennsylvania Chapter was the host and the meetings were held in the commodious Christian Association building of the University.

Members of the Conference committee in turn acted as chairmen at the different sessions.

The Conference opened Friday afternoon with an address of welcome by Dr. Gordon H. Clark of the University of Pennsylvania. He was followed by Dr. R. H. Fritsch, Professor of Bible, Muhlenberg College, Pennsylvania, who gave a very interesting and helpful message on "The Meaning of Redemption".

Dr. Fritsch spoke again in the evening on "The Creation Story of Genesis I". His messages were clear and convincing and given in an informal conversational manner.

Saturday morning we had a devotional meeting led by Miss Marguerite Dennison of Vassar College. Requests for prayer were given and we had a time of fellowship together in praise and prayer for the work of the League and for Christian students and their problems in the colleges.

Dr. H. P. Sloan, Editor of *Christian Faith and Life* and a trustee of the League, gave a strong message on "The Self-Consciousness of Jesus". He clearly proved to be true our Lord's claim that He is the true Son of God and Saviour of the world.

On Saturday afternoon Dr. Cornelius Van Til, Professor of Apologetics, Westminster Theological Seminary, gave a very able address on "Christianity and Its Rival". He showed the present day trend of anti-Theistic teaching in contrast to the Christian Theistic position emphasizing the fact that Christianity is not merely a better way of Life, but the only way of Life.

The Rev. Lardner Moore, a missionary from Japan, told in an interesting way of the needs and problems in missionary work. Most of the missionaries in Japan are in institutional work in large cities and the country districts are mainly unreached with the gospel. There is great need for workers to go out to the villages and evangelize the people who are ready to listen to the gospel message.

After the meeting a short time was given to hearing reports from League Chapters and colleges represented. The hearts of all were stirred to hear how students are standing true and witnessing to the Lord in the colleges. Progress is being made and several new Chapters are being formed.

Students from Westminster Theological Seminary led the singing, assisted at the piano by students from the University of Pennsylvania and Haverford College. Also messages in song were given by one of the song leaders and the Seminary quartette.

A banquet was held Saturday evening and all enjoyed the informal time of friendly fellowship together. The chief after-dinner speaker was the Rev. Paul Woolley, Registrar of Westminster Theological Seminary and first full-time General Secretary of the League. He gave a short and interesting account of the founding and purpose of the League.

The Conference closed Saturday evening with a message on "Personal Evangelism", by Mr. Taylor Duncan, who is on the faculty of Temple University. He brought to the attention of the delegates the need of fruit bearing based upon John 15:16 and Matthew 7:16 and that personal evangelism is one of the greatest means of fruit bearing. He gave the reasons for personal evangelism, the methods and advantages of personal evangelism. His closing words were a challenge to all present:

"Young people, let us catch a vision of Jesus Christ and His sacrifice for us. Let us pledge anew our lives fully, unreservedly in His service, and let us not worry or fret as to what that will lead us to when we consecrate ourselves, for the results are in His hands and when we are doing His will, we are happy in His service."

The students who attended the Conference were greatly helped and strengthened by the messages and by the fellowship together. One girl said: "It has been a complete revelation for me to see such fellowship among young people. It has seemed to me that I have been standing alone in college and that there weren't any young people anywhere interested. It has been worth coming down for and I am thinking that next year Vassar might begin a Chapter. Pray that two more will come into our new class next year and perhaps next year we will come down as a Chapter instead of a solo Chapter." Several others said, "I am coming back to the Conference next year."

The Lord answered prayer and we praise Him!

Central Regional Conference

A very happy and successful Regional Conference convened at Wheaton College in Illinois, the week-end of April the twenty-second. The Conference theme, "The Church and Students Through the Ages" was carried out well in the messages and in the whole tone of the Conference.

Enthusiastic addresses were brought by Dr. Winfield Burggraaff, of Western Theological Seminary, and Dr. J. Gresham Machen, of Westminster Theological Seminary. Professor O. E. Tiffany of Wheaton College, and the General Secretary of the League were also on the program.

Delegates from the following schools were in attendance: Calvin College, Chicago Lutheran Theological Seminary, Goshen College, University of Minnesota, Moody

Bible Institute, Mount Morris College, Northern Baptist Theological Seminary, Northwestern University Medical School, Presbyterian Theological Seminary of Chicago, Western Theological Seminary (R. C. A.), and Wheaton College.

The details of this Conference cannot be published, but the STUDENT hopes to print one of the dynamic messages of Dr. Burggraaff on "The Church and Students in the Past".

A fine spirit of fellowship and a delightful interest in League matters prevailed through the Conference, and by means of it the Wheaton Chapter was strengthened, other Chapters made rich contacts with one another, and several schools not in the League were reached.

Regional Secretaries in New York City

MARGARET HUNT

In March, two Regional Secretaries spent about five days in New York City trying to reach Christian students. Although few contacts were made and very little seemed to be accomplished, may we rejoice in the fact that *no* work is in vain, in HIM.

Among the colleges, the secretaries were able to get in touch with only one young lady who was standing true to her Lord in the midst of atheism, agnosticism, communism. She admitted that she was quite a curiosity on her campus. A young professor and his wife were met who seemed very much interested in this work, and we pray they may be led to throw in their energy with the interests of the League.

A Biblical Seminary and a Bible Institute were visited, and at the latter an opportunity was given to the secretaries to address the student body at the Chapel service. It is difficult for students in such institutions to see the value of the League for them, as they are all receiving sound instruction and living among Christian students, but we pray that they may have been awakened to the testimony they can give among less fortunate students to the infallible Word of God.

A new movement was heard of—the Christian Nurses' Association. Up to this time there has been no Christian organization for nurses and we are glad to learn of this. We, in our desire to proclaim the truth, should support this movement by getting Christian nurses, as we meet them, in touch with this association. Headquarters are at 296 Garfield Place, Brooklyn, New York.

The Lord graciously opened the way for the secretaries to meet several earnest Christians who are interested in students and are supporting the League in prayer. We are thankful for such friends. The Evil One has indeed a strong grip in that city, practically controlling the various student bodies. But, praise the Lord, there are those who are true to their Saviour, and there is One Who can over-rule. May the light of the glorious gospel dispel the terrible darkness in which students' souls are groping, and may Christ reign in the hearts of the students, giving them the victory!

General Secretary and Visitation

During the week of May the sixteenth, the General Secretary visited Minneapolis and St. Paul under the auspices of the University of Minnesota Chapter. Addresses and conferences were held at the following institutions: Bethel Institute and Academy, Bible Institute and Academy of the Free Church, Macalester College, Minnehaha Academy, Minneapolis Bible College, University of Minnesota, and the Northwestern Bible School. Augsburg College, and Luther Theological Seminary were visited. The General Secretary spoke sixteen times during his visit in the Twin Cities, ten of the engagements being at various school functions.

As a result of the efforts of the League in that part of the country one new Chapter has been established. The new Chapter is in the Minneapolis Bible College.

This Spring two other Chapters have been added to the roster: Beaver College, and Haverford College.

Summer League Work

The summer work of the League will continue through the efforts of the Secretaries to reach various Bible Conferences and camps with the League message. Miss Margaret Haines and the General Secretary expect to be at the Student Conference of the Victorious Life Testimony at Keswick, New Jersey. This Conference and that at Montrose are excellent for their spiritual refreshing.

With Other Student Movements

CANADA—The Inter-Varsity Christian Fellowship of Canada reports great activity among the lower school groups in Greater Vancouver. In face of discouragement the Varsity Christian Union of the University of British Columbia is bravely carrying on its testimony. Word of blessing in London and Hamilton, however, is cause for rejoicing.

The Fellowship like other faith movements is suffering from the decreased giving of its friends. Prayer is requested for this aspect of their work as well as for the work of the Fall such as the Annual Conference.

CHINA—In an effort to begin a movement similar to the League of Evangelical Students, the League of Christian Churches in China has recommended earnest Christian students to study the American movement. There is a most moving appeal in the hands of the General Secretary of the League pleading for prayerful interest and support of the forces in Chinese universities which are trying to foster a Biblical witness. They desire evangelical literature and advice in connection with their work. Our readers are asked to pray for them and for us that we may help them.

Here is a description of the scholastic situation in China, fresh from the pen of one of these beloved Chinese students: "In this country the condition is just the same as with America and other countries. Nine-tenths of the Christian Universities are now under modernistic control. Annually there are thousands of young pupils sent to these schools by ignorant parents, or by elders in the family who prefer to sacrifice their children's souls for secular knowledge. And the students, being themselves absolutely defenseless because of slovenliness, non-coöperation with, or no chance to have coöperation with, other true Christians are, therefore, naturally preyed upon and slaughtered by the wolves in sheep's skin."

GREAT BRITAIN—The Thirteenth Annual Conference of the Inter-Varsity Fellowship of Evangelical Unions of Great Britain was a time of great spiritual refreshment. Besides the devotional hours, and the times of personal communion, there were times of blessedness with the Word of God. Among the profitable messages was one by Sir William Ramsay on "The Truth of the Bible Narrative".

Our readers are asked to continue to remember the work of this movement. Dr. Howard Guinness and his various missions have been blessed of the Spirit. Prayer for him in his visitation work and in his various contacts with the students of Great Britain will be welcome.

NEW ZEALAND—Correspondence with one of the loyal Christian students in this land reveals the remarkable opportunity for spiritual blessing there:

"In New Zealand there are four university colleges with a student body of over 5,000. In two of these there are vigorous enthusiastic Fellowships, and in the remaining two the nuclei are there. In 40 secondary schools and colleges there are Crusader Unions. These are not officially connected with us, but in reality are preparatory groups.

"We believe that our fellow-students, though outwardly indifferent, are really hungering for the vital realities of the Christian Faith.

"We are confident that God's blessing is overshadowing our movement in New Zealand. Several important indications make this fact absolutely certain. We do pray that you will be cheered and encouraged during the year ahead."

PHILIPPINE ISLANDS—Dr. Paul G. Culley of Manila writes of possible openings for League work in Manila. Our friends are requested to remember this new opportunity.

CHAPTER DIRECTORY *of the* LEAGUE *of* EVANGELICAL STUDENTS

ASHLAND COLLEGE, Ashland, Ohio.	HAVERFORD COLLEGE, Haverford, Pennsylvania.
AUSTIN THEOLOGICAL SEMINARY, Austin, Texas.	LAFAYETTE COLLEGE, Easton, Pennsylvania.
BALTIMORE BIBLE INSTITUTE, Baltimore, Maryland.	MINNEAPOLIS BIBLE COLLEGE, Minneapolis, Minnesota.
BEAVER COLLEGE, Jenkintown, Pennsylvania.	UNIVERSITY OF MINNESOTA, Minneapolis, Minnesota.
BLOOMFIELD COLLEGE AND THEOLOGICAL SEMINARY, Bloomfield, New Jersey.	MOODY BIBLE INSTITUTE, Chicago, Illinois.
BOSTON UNIVERSITY, Boston, Massachusetts.	MUSKINGUM COLLEGE, New Concord, Ohio.
UNIVERSITY OF BRITISH COLUMBIA, Vancouver, British Columbia.	NATIONAL BIBLE INSTITUTE, New York, New York.
JOHN BROWN SCHOOLS, Siloam Springs, Arkansas.	NEW ENGLAND SCHOOL OF THEOLOGY, Boston, Massachusetts.
BUCKNELL UNIVERSITY, Lewisburg, Pennsylvania.	PARSONS COLLEGE, Fairfield, Iowa.
CALVIN COLLEGE, Grand Rapids, Michigan.	UNIVERSITY OF PENNSYLVANIA, Philadelphia, Pennsylvania.
CALVIN THEOLOGICAL SEMINARY, Grand Rapids, Michigan.	REFORMED EPISCOPAL THEOLOGICAL SEMINARY, Philadelphia, Pennsylvania.
CENTRAL COLLEGE, Pella, Iowa.	REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY, Pittsburgh, Pennsylvania.
CLEVELAND BIBLE INSTITUTE, Cleveland, Ohio.	TORONTO BAPTIST SEMINARY, Toronto, Ontario.
COLUMBIA BIBLE COLLEGE, Columbia, South Carolina.	UNION COLLEGE, Schenectady, New York.
CUMBERLAND VALLEY STATE TEACHERS' COLLEGE, Shippensburg, Pennsylvania.	UNIVERSITY OF WASHINGTON, Seattle, Washington.
EASTERN BAPTIST THEOLOGICAL SEMINARY Philadelphia, Pennsylvania.	WESTERN BAPTIST THEOLOGICAL SEMINARY, Portland, Oregon.
EASTERN NAZARENE COLLEGE, Wollaston, Massachusetts.	WESTERN THEOLOGICAL SEMINARY, Holland, Michigan.
EASTERN UNIVERSITY, Philadelphia, Pennsylvania.	WESTMINSTER THEOLOGICAL SEMINARY, Philadelphia, Pennsylvania.
EVANGELICAL THEOLOGICAL COLLEGE, Dallas, Texas.	WHEATON COLLEGE, Wheaton, Illinois.
GORDON COLLEGE OF THEOLOGY AND MISSIONS, Boston, Massachusetts.	WILSON COLLEGE, Chambersburg, Pennsylvania.

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.)

The League welcomes correspondence with individuals or groups contemplating affiliation. Send for literature on organization, activities, and purpose of the movement. Address the General Secretary, William J. Jones, at Box 455, Wheaton, Illinois.