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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.

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The EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

WILLIAM J. JONES, *Editor*

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Editorial

SOME time ago we prepared an embryonic editorial on the subject of Christian Missions in which we indicated that the Great Commission has never been withdrawn, and that the very thought of such a question (or any of its equivalents) as "Shall We Abandon Missions?" is in the very nature of the case absurd, and an affront to the One whose authority is woven into the very fibre of the irrevocable mandate to preach the gospel to every creature. It is for us as students to enquire whether the Lord has abandoned us, in our shabby fulfilment of the divine command! So we must perforce drag our unwilling observations to light, now that a young missionary writing for the most part to young people who might be missionaries, writes in one of our current periodicals under the caption, "Is There a Case for Foreign Missions?"¹

Enough has been written both of the Laymen's Foreign Mission Inquiry and of Pearl S. Buck's general attitude toward Missions to obviate any extended remarks on these particular opinions. But the specific approach of the article mentioned merits some strictures. With respect to the Inquiry which is really an Inquisition, we venture the judgment, incidentally, that if the denominational leaders who are stridently denouncing the report and are shouting "Fire!" had not sometimes fanned the flame which figuratively speaking set fire to the structure of modern Missions, their strong crying might have more significance than it does have, now that the siege is laid. If there had been no "inclusive policy" in mission boards during the past there would not have been any missionaries of the inclusive type for such a commission to observe.

Mrs. Buck writes a sort of missionary Æneid, the record of a search for some satisfying basis for her life-work as a missionary. As such it has a vital bearing on what attitudes toward Christianity students now contemplating missionary endeavor will hold. The author finds justification for her occupation in the fact that despite the poor quality of missionaries in service (who are no poorer than those sending them) she finds noble missionaries, truly great souls who have considered the Christian cause of missions sufficient to really challenge their lives; that there is an unmistakable imprint of Christ's influence in other lands and cultures; and therefore she is unwilling "to have the figure of Christ, however veiled, pass from the earth."

Were this the only trend of her argument, there might be little cause for complaint, but when one notes the vitriolic, acerb antipathy for ortho-

¹Pearl S. Buck in *Harper's* for January, 1933.

doxy, the utterly unappreciative appraisal of Christian consecration, the unabandoned devotion to a mystical indefiniteness in Christian belief, and an unashamed denial of the serious fact of sin, one little wonders at the conclusions to which she comes. Whatever the aberrations attending missionary effort, no Christian who has known the hideousness, the heinousness of sin and the error of those who sit in darkness, and in the shadow of death would write, "my heart has knelt with a humble one before the shrine of Buddha rather than before the God of that missionary, if that God could be true", or, "I do not believe in original sin. I believe that most of us start out wanting to do right and to be good. I believe that most of us keep that desire as long as we live and whatever we do. We may be wrong in what our ideas of right and good are, we may sink into despair . . . but we are not often intentionally evil." Nor would a serious student of mission problems display lack of fine spiritual sensibility by saying, "Suppose you had to explain that [the gospel appeal to accept Jesus as Saviour] to someone who had never heard a word of religious phraseology, what words would you use? . . . More words . . . Who wants to give his life for words?" Not so long ago, missionary recruits sailed away to distant lands, willing to die for the sentiment expressed in the words "Evangelize the world in this generation". And One spoke concerning the mysterious, potency of words, "The words that I speak unto you, they are spirit, and they are life." What shall we say of the mighty Christian witnesses who, having hid the Word of God in their hearts, have sealed their witness by laying down their lives for the Living Word!

Although Mrs. Buck is not interested in saving people from hell, she is quite willing to honor the sincerity of old-time missionaries who believed in "magic religion" who believed "simply and plainly that all who did not hear the gospel, as they called it, were damned", but not willing to accept the seriousness of the truths whose retention gave the awful earnestness which characterized the work of those heralds of the Cross!

The crux of her argument to young people, the climax of her appeal to consider Christ as sufficient cause for missions, is couched in words which are nothing short of abysmal skepticism. At this point of her argument it is not clear just what the author regards as her own view. We must judge for ourselves as to her belief: "Let us face ourselves clearly. Some of us believe in Christ as our fathers did. To some of us he is still the divine son of God, born of the virgin Mary, conceived by the Holy Spirit. But to many of us he has ceased to be that. Some of us do not know what he is, some of us care less. In the world of our life it does not matter perhaps what he is. If we are asked we shall say, I admire him, of course. . . . To you who are young, the sons and daughters of this generation who must carry on foreign missions after the older ones are gone, it is probable that Christ is no longer a cause. You do not believe in his physical divinity. You suppose Christ was a good man, but it matters little to you one way or the other now. Life is full of many things, or if it is empty, it is empty. The old beliefs do not fill it.

Let us face the fact that the old reasons for foreign missions are gone from the minds and hearts of many of us, certainly from those of us who are young."

Her view of Christ is unhistorical, clearly so: "Even though it is proved in some future time that there never lived an actual Christ and what we think of as Christ should some day be found to be the essence of men's dreams of simplest and most beautiful goodness, would I be willing to have that personification of dreams pass out of men's minds? . . . I know that for each of us Christ means something, someone different. But that does not matter. We all think when we speak that name of a quality of humanity which is tinged with divinity, for some of us actual and physical, for some of us with the divinity of the whole vast and unknown universe which we cannot understand and perhaps shall never understand. That quality of humanity is made up of simplicity and sincerity in all behavior, of a perfect sympathy with others even where there is not complete agreement and understanding, of hatred and intolerance of hypocrisy, yes and, above all, of a bearing of the burdens of the weak, a love even for one's enemies." Here is a pantheising, pragmatic, philosophy—an agnosticism unadorned. Christ, to all appearances, could be only a myth, only an influence and not affect Mrs. Buck's faith one tittle, "I know that active goodness is the most beautiful thing in the universe to me." One wonders what fate is reserved for the tenth chapter of Romans or the first chapter of Galatians if students accept this new missionary concept advanced by Mrs. Buck in such an appeal as this: "Above all, then, let the spirit of Christ be manifested by mode of life rather than by preaching. I am wearied unto death with this preaching. It deadens all thought, it confuses all issues, it is producing, in China at least, a horde of hypocrites, and in the theological seminaries a body of Chinese ministers which makes one despair for the future, because they are learning how to preach about Christianity rather than how to live the Christian life."

And much else besides these Scriptures would have to go—Paul, Augustine, Luther, Calvin, Carey, Moody—the list would be interminable!

But on the criticism of ill-trained missionaries, impartation of rote religious experience, and professionalism in Christian missions, one need not comment. Sadly enough, the charges made are largely true. But alert evangelical missionary societies have ever sought to correct defects in method. As for the accidents of training and culture to which Mrs. Buck points with almost scornful tone, it can be answered that genuine piety, while no substitute for learning or the graces, is certainly the cardinal virtue for every Christian witness. And one need not confuse the means with the end in stressing the social implications of the gospel in missionary technique. Non-professional missionaries are not a novel creation—yet have evangelical students sufficiently considered the merits of that type of missionary labor? Every believer here or abroad is called to be a witness for the Saviour. Has Pearl Buck forgotten that Paul preached

the gospel and made tents? Christians following after him in the wake of his mighty missionary efforts wrought in their several callings as servants, merchants, and tradesmen, but evangelized the people of their own time. Of what avail is it to strive for the social and economic betterment of an individual, of a "national" if we do not give him the gospel, the only message of salvation—that life alone which will fit him for a changed society, occidentalized or not?

It may be that in the purpose of God, He has permitted the whole question of the Faith, its basis, and its outworkings to be brought to the fore. The sooner we know openly who is on the Lord's side, the swifter the winnowing, harvesting work of the gracious Spirit will come. Let us as Christian students not hug the gospel as a forlorn hope, as the best life we know. Can we think of Christianity and the gospel of Christ in any other terms than those of the *only* life we know, the life which is life indeed? That conception, with all the implications of the lofty view of the sovereignty and righteousness of God, the lost estate of mankind and its condemnation before His holy law, is sufficient to thrust us forth with the redemptive mercies of the good news—not to a dying world, but to a world already dead in trespasses and sins. To thrust us forth, fired with the faith that He who quickeneth the dead will bring nations and individuals to life through the merits of Him who is the Resurrection and the Life.

Announcement

In matters of finance we have always looked to God for supply. Always He has answered our upward look of faith. And just recently He has given two specific supplies to the League's present needs. The first was a generous gift of five hundred dollars. And the second was an opportunity of reducing the League's expenses by a considerable sum. This opportunity took the form of an appointment the General Secretary received to do part-time teaching this school-year, at Huntington College. Since the acceptance of this appointment would not seriously handicap the League work this year, and would reduce expenses greatly, the Executive Committee suggested to Mr. Jones that he accept the opening, with the understanding that his salary would then be decreased by one-half. This he has done.

His office address is now 960 North Jefferson Street, Huntington, Indiana, and that of the League is temporarily Box 264, in the same city and state.

MORRIS H. FABER (signed)
 President,
 League of Evangelical Students.

Straight Thinking and Christian Belief

EDWARD P. DREW

CLEAR, straight thinking is of the utmost importance at all times. It was never more important than it is today. Older people as well as younger people find themselves in the midst of a welter of conflicting ideas in almost every realm of thought and experience, political, economic, scientific, religious. Religion, in the thought of many people, is fast yielding to the attacks of the sophisticated. "Religion", it is claimed, "is after all nothing but the survival of ancient superstitions. Let in the full shining of the light of science and religion must go." And in the experience of many it is fast going!

Now, in the interests of fair play, to say nothing more, why should not intelligent people give due consideration to both sides of the case? Instead of accepting as established facts certain rationalistic and skeptical conclusions regarding religion, presented with bewildering variety and abundance, in popular fiction, magazine articles, academic journals and "the book of the month", why not make one's own investigation to see "whether these things be so"? Of course, independent, thorough-going, honest investigation does require time and effort, but it is always rewarding. There is the classical story of the two English young men, Lord Littleton and Mr. Cecil West who decided that they would write against Christianity, one taking the resurrection story as his theme, the other the conversion of Saul. Each would demolish the historicity of the ancient narrative, "proving" it to be purely legendary. Each carefully and honestly and impartially studied his theme, weighing argument against argument. As a result, each concluded that the New Testament narrative must surely be founded upon facts, but facts clearly beyond the reach of rationalistic explanation. And each became a staunch supporter of the very thing he set out to destroy.

A college or university that presents to its students, in the main, but one type of philosophy, one side of the case only, but one line of approach to religion, whatever its name or fame is in no true sense a liberal institution. True liberality of thought must always mean a faithful and impartial consideration of the various points of view, in order that the student may intelligently and independently choose for himself what he holds to be the best philosophy and the best line of approach. An over-emphasis of the materialistic interpretation of the world, at the expense of the idealistic makes for dogmatism, not for true liberality of thought. Comparatively few students in our colleges and universities are aware that materialism is no longer held as an accepted interpretation of the universe. The new hypothesis of the true nature of matter has effectively shown the complete inadequacy of materialism. What is taking its place? Not yet idealism, but largely the new type of realism. And Neo-Realism, in its American interpretation, bears certain marked resemblances to Platonic idealism, in its doctrine of the subsistence of the ideal entities. Not many students are aware of this altogether significant shift

that is taking place in the world of thought. Once materialism was in the ascendancy; now it is realism, a far better philosophy providing at least the possibility of the real existence of moral and spiritual values, for which materialism had no place at all. One day it will be idealism which provides the place of first importance for spiritual entities and the reality of spiritual experience.

It is surely of great importance that students investigate these things, become conversant with the trend of modern thought, refuse to accept the now discarded materialistic skepticism which could not endure for the simple reason that it was not true.

Let us therefore carefully note certain important trends in the thought of today which have a direct and important bearing upon religious belief.

I. The scientific thinking of today is far less dogmatic than it was a generation ago. Formerly it was claimed that mechanism could satisfactorily explain every fact in the universe, "from star-dust to consciousness". All, it was held, is subservient to the law of cause and effect. Ascertain the cause, and the effect is inevitable. Had one sufficient knowledge, every event, whether in lunar and solar eclipses or in the sequence of states of consciousness, would be absolutely predictable. Everything is solidly bound to every other thing in the unbreakable chain of the causal nexus! Human free will? Nothing but a myth! Consciousness itself? Nothing but the efflorescence of attenuated matter!

How strangely different is the saner thought of today! Consciousness represents the higher level in life's progressive unfolding, and is beyond the reach of that causal nexus which holds dominion in the lower levels of the material, phenomenal world. Furthermore, the hitherto undisputed sway of cause and effect in the lower level itself is seriously questioned by defenders of the new *quantum* theory, which defenders include many of the distinguished scientists of today.

And a better and more mature science is seriously questioning the evolutionary hypothesis as a satisfactory explanation of the advent of life, of conscious life and of the moral consciousness. For how can the non-material, the consciousness, be said to develop out of that which is material? How can life evolve from non-living matter? Such questions are seriously concerning the science of today. Therefore there has lately come into common use such expressions as *Epigenesis*, and the "emergent theory". There must be a something that is "added to" (so present-day science) the developing process. There is a something that seems to "emerge", a something that was not inherent in lifeless matter. How account for this "added something"? Here science pauses for a satisfactory answer. The better thought of the day acknowledges that religion has the answer: "In the beginning God".

II. Every scientific theory that has proved to be of value rests solidly upon faith, faith in the undemonstrable. Young people are sometimes heard claiming that scientific conclusions are far more dependable than affirmations in religion, because science rests solidly upon exact, mathematical demonstration. And yet, when one carries his thought further and

deeper, he discovers that science rests no more upon the demonstrable than does religion, that both alike rest solidly upon faith, for both alike rest upon certain ultimate, transcendent premises beyond the reach of empirical demonstration. When science speaks in terms of "light years" there is always the assumption that light travels uniformly throughout the universe at the rate of 186,000 miles per second. But clearly this is a pure assumption, justifiable without doubt, nevertheless an assumption, and justifiable because of that transcendent, *a priori* premise in knowledge, the law of uniformity. By *faith* it is held uniformity prevails throughout the universe. Science rests solidly upon that faith, without it there could be no science at all. So also does science hold by faith to the existence of *ether* and ether waves, of protons and electrons, and builds its epoch-making discoveries upon that foundation.

So also in religion. Before any religious experience is possible, there is necessarily first of all the assumption, "God is". "He that cometh to God must believe that He is". So one begins with the undemonstrable, builds upon it, otherwise one shuts his life out of religious experience. It was a great word uttered by the mediæval theologian, Anselm, "I believe in order that I may know". Will one accept by faith the redemptive power in Christ crucified, commit his life to this Christ, fully, absolutely? Then for him Christ indeed becomes the Power unto salvation, not otherwise. Therefore throughout the New Testament we find the fundamental insistence upon faith. We believe, and thereby we are enabled to know.

III. From the above it necessarily follows that an authority in science is not on that account an authority in religion. Science analyzes the world of matter and, in psychology, the world of consciousness; seeks to ascertain the constituent elements and the laws which govern their interrelationships. Religion is concerned with *values, purpose*, leading to highest values, human nature and its remaking, the eternal interests of the spirit, the spiritual rebirth that is from above and the redemptive power that is in Christ Jesus, with God, the beginning and end of all spiritual experience. The scientific and the religious interpretation of the world are therefore widely different. It is very much as it is with the chemist and the lover of art. The chemist has his analysis of a master-painting, the chemistry of the pigments used, showing thereby whether or not the painting is genuine or a skillful reproduction. Such an analysis serves an important purpose. But entirely different is the viewpoint of the lover of art. For him, the all-important consideration is the theme of the painting and the artist's handling of that theme, the technique and the artistic genius displayed. The judgment of the chemist, even though he be a very eminent chemist, may not be of any value here. And the judgment of the lover of art may not be of any value in the field of chemistry no matter how dependable his criticism as a connoisseur in art. *The judgment of each is of value in his own field.* Sometimes the word of an eminent scientist is quoted in the denial of personal immortality, and that remark is quoted as a word of authority. But the fallacy of such a position is obvious. The word of the scientist is the word of

authority in his field, no doubt, but not necessarily does it have any authority whatsoever in a field in which he is not conversant. We feel justified in claiming that none can speak with authority regarding personal immortality unless he has had experience in the Way which makes eternal life possible. "Whosoever liveth and believeth in me shall never die." Has one by faith taken that Way? If not, his denial of personal immortality has no more weight than a chemist's denial of the immortal beauty of the Sistine Madonna.

IV. The wiser thought of today strangely corroborates religious belief. Recent scientific thought presents at least two avenues of approach to the affirmation that back of all things, within all things, above all things is the infinite Spirit and that in Him all things consist. Gone forever is the old-time contention that behind all things is a mysterious something called material substance, that matter necessarily means mass, that the atom, an indivisible something, is ultimate. Vastly different is the new conception of matter, for the atom is now reduced to its constituent parts: protons, electrons, points of energy; inconceivable rapidity of motion. The two former "universal qualities" are now reduced to one, *motion*. "Matter" consists of points of energy in motion. So far the analysis of science, thus confirming the fine insight of Schopenhauer and of Bergson later who held that the ultimate is the "upward thrust" of vital energy. It is not difficult to observe that this better line of thought points directly to the Christian affirmation—

"Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the mill is the wheat and the shower
And the sun and the *Father's Will*."

Again, modern thought is increasingly inclined toward the teleological interpretation of the universe. The fact of the existence of life on our planet, and, still more amazing, the fact of the existence of consciousness requires a more satisfactory explanation than the old materialistic mechanism could provide. That life and consciousness should be the product of a "fortuitous concourse of atoms" seems hardly credible. Surely to so hold would require a far greater faith than is demanded by a supernatural explanation of the universe.

It is not strange that the better thought of today is increasingly inclined towards the teleological explanation, toward what science is pleased to call *orthogenesis*. To the thoughtful, the evidences are increasing to warrant the conclusion that the universe is the outward manifestation of the thought and purpose of the infinite Spirit, that it is God Who works in all things, that "all obey the first propulsion of His might." Science is accustomed to accept as its hypothesis certain tentative affirmations by which alone events can be explained. Lloyd Morgan, distinguished British scientist, among many others, freely expresses his belief in God as the

necessary and ultimate explanation of that which otherwise would be inexplicable.

And so, we have before our very eyes today the significant fact of the cautious approach of scientific thought toward the eternal truths which the Christian Scriptures long, long ago confidently affirmed, "In the beginning God"; "All things were made by Him; and without Him was not anything made that was made." Thus the "Soul's invincible surmise," expressed in the record of God's revelation to men is increasingly corroborated by the clearer and better thinking of the best minds of each passing generation.

Wherefore we do well to give heed to the injunction of the Apostle, "Prove all things; hold fast that which is good." To surrender one's faith, the faith of our fathers, because at the time a certain school of thought seems to contradict it, is a short-sighted policy as well as a tragic blunder. *Far better to hold on.* Scientific theories are constantly changing. Better theories do tend toward a corroboration of the faith. Continue to hold on and it would not be strange if one should find that a great word spoken long ago has a meaning that outlasts the years, when He, the fullness of the revelation of God declared, "I am the Truth".

The Writers in This Issue

EDWARD PAYSON DREW, D. D., is a new writer in the EVANGELICAL STUDENT. He is the Professor of Psychology and Philosophy at Gordon College of Theology and Missions. Besides several pastorates, the longest of which was in the well-known South Church in Worcester, Massachusetts, Dr. Drew has held an exchange professorship in Ching Hua College, China.

His article in this issue comes from the wealth of his experience and study. The League is happy to count this contributor among its many friends in the East.

W. WALDO WELLER, D. D., is the Pastor of St. Paul's Methodist Episcopal Church, Paulsboro, New Jersey. Not only as Chaplain of the S. S. *Homeric*, on the 1930 Mediterranean Cruise of Thomas Cook and Company, but also as one having studied in Scotland, France, and Russia, Dr. Weller is worth reading.

ROBERT R. FRITSCH, M. A., D. D., is a new contributor to the STUDENT. He is Professor of English Bible in Muhlenberg College. Dr. Fritsch has had a wide and varied experience both as a college teacher and as a lecturer in Bible conferences. Besides these activities he has had a long service in the Lutheran ministry.

This valued friend makes an interesting contribution to the question of creation.

MELVIN GROVE KYLE, D. D., LL. D., is one of the outstanding archæologists of the world. He is the dean of the evangelical scientists in that field. This past summer he conducted excavations in conjunction with Professor W. F. Albright. A dispatch to the New York *Times* reports that the expedition discovered evidences of "a highly skilled and artistic civilization that existed in Palestine about the eighteenth century before Christ."

GORDON H. CLARK, Ph. D., needs little introduction to League friends. He is in the Department of Philosophy in the University of Pennsylvania. His deep concern for the League, and his vigorous activity on its behalf make him a trusted friend and counsellor. Dr. Clark is a contributor to the *Evangelical Quarterly*. Students will find his discussion a pertinent one.

*The Testimony of the Holy Land to the Truth of the New Testament Gospels**

W. WALDO WELER

A TRAVELER in the Holy Land today carries with him a vast storehouse of practical knowledge of the land which he has secured by Biblical study.

Naturally he enters Palestine with pre-conceived ideas as to the nature and appearance of the land. Distinguished travelers of many centuries have written of the Holy Land. It has been the center of pilgrimages of countless millions from all Christian nations. It has been the scene of stirring events; such as the Crusades and the various other movements of world history, which have affected or been affected by Palestine.

But our purpose tonight is to observe as an ordinary traveler, who is a student of the Scriptures, the impression of the Holy Land upon us. Does it carry out the New Testament setting? Is it inevitably true that it forms a background which even today speaks eloquently of the truth of the New Testament Gospels? Well, no country, no geography will ever in itself prove definitely the history that has occurred in it. Nor will mere geography compel belief. If no sign were given when Christ was on earth, much less will a sign be given now to the curious and indifferent traveler.

Yet, there are such striking and compelling testimonies in the Holy Land today to the truth of the Gospels that even a casual passerby, if he has any knowledge whatever of Biblical backgrounds, must be impressed.

Let us begin then in Galilee. You will disembark from your steamer at Haifa; before you as you are about to land you see the promontory of Mount Carmel: this is the scene of the contest of Elijah with the priests of Baal. In the distance lies the site of the ancient cities of Tyre and Sidon. Behind you are the low-lying mountains of Galilee. In that deep depression to the east, the lake of Galilee; between Galilee and Samaria, the mighty plain Esdraelon; Armageddon. The setting is superb for a mighty drama, yet there is no compelling proof geographically of Elijah's great act. Yet, when one travels but a few miles eastward and looks across the mighty plain of Esdraelon and remembers that great events of history, the coming and going of mighty armies, the decisive results of great battles, the fall and rise of kings, even the contention of Egypt and Assyria, occurred on this great plain, and yet it is not attested by the mere geographical site; one sees that more than geography is necessary to corroborate any historical or sacred event. Yet when one passes into Galilee and finds this country which in the time of Christ was thickly populated (while today it is uninhabited, there being but a few villages in it, a few colonies of returning Jews, a few Bedouin shepherds who come in their season) one is struck by something unexplainable in the very land. For Galilee is

**An address given at the Seventh Annual Convention of the League at Pittsburgh, February 13, 1932.*

more than a location; it is more than geography; for the land lends itself as a perfect setting for the New Testament narratives. Nazareth on the hillside, Cana only a few steps away; the lake itself lying in a basin formed by majestic mountain plateaus on the east, wide sweeping meadows on the west; all eloquent of another day. Nazareth as a small village, the home of Joseph and Mary, the scene of the boyhood of Jesus is not such a village as one will find elsewhere. There is an undefinable atmosphere of peace and quiet that reigns throughout Nazareth and all Galilee. It seems in very truth a Holy Land, not in some pilgrim's imagination, but in the actual impression that it makes upon any traveler who is open to ordinary sensibilities.

Palestine is carpeted with wild flowers. Galilee along the lake is swept by broad green meadows, the uplands covered with grassy slopes. Here and everywhere the familiar sights and sounds known to every New Testament reader are seen and heard today. Here a sower goes forth to sow as he did in New Testament days. Here the tares are bound up in bundles ready to be burned. Here the roads and pathways lend themselves to the innumerable journeys and passages of Christ and the disciples of Galilee. Here the grassy plain between the Lake of Galilee forms an ideal setting for the feeding of the multitude. The ruins of the city of Capernaum remind one of the woe pronounced against it by Jesus.

Magdala is only a ruin; yet here was the home of Mary of Magdala. None of the thriving cities that dotted the lake rim remains and no sails break the expanse of the blue water. The lake is full of fish today as it was in the days of Jesus, yet fishermen are few. It was here that the early ministry of Jesus unfolded. Beauty, fruitfulness, peace, harmony, splendor; these elements are ever in any picture of Galilee.

Now, as we leave Galilee and descend into the plain of Esdraelon and then pass into the border of Samaria the land is harsher, the olive tree is less plentiful, the meadow more infrequent, yet this in no way detracts from the growing impression that one is indeed in a land whose testimony corroborates that of the Gospels. A trip through the Holy Land is like the building up of a great climax; to the approach of a mighty finale. Galilee is the beginning, Samaria leads on, Judæa, and Jerusalem, and Bethlehem, the Dead Sea, the Wilderness, the Jordan valley, form the mighty climax! The terraced hillsides of Samaria, once covered with vines are still visible, although time has made its ravages upon them; the water of Jacob's Well; as pure and fresh today as the day that Jacob drank of it; Mount Ebal and Gerizim still frown over against each other, as Samaria stood over against Jerusalem and Judæa. And here let me digress to say that this land is not a land of débris, of ruins, of dirty Arabs, of filthy hermits, of beggars, of lepers, of weary stones and dry places. Whoever has given this impression to the world has done an irreparable injury to this beautiful country. The fact of the matter is, Palestine from one confine to the other is as vivid, as contrasting, as vitally alive as any land of the world, and it lends itself to the imagination as the scene of dramatic events in the future, as well as in the past.

Now let us pass to Judæa and Jerusalem. What can anyone say of this windswept, rocky city, commanding its hills? It was and is, a holy city; it was and is the spiritual capital of the world. Rome is not the eternal city; Rome is not the center of religion; Rome is gay; Rome is commercial; Rome is a city of the modern Italian, and the movements and glory of the Italian state. Jerusalem is sombre; Jerusalem is hoary with age, replete with religious history. Beneath its ruins such events have occurred as no other spot in the world can boast. Within sight of its walls, at Bethlehem, Jesus Christ was born (there stands today the Church of the Nativity, the oldest Christian Church in the world). On its hill outside the walls, Jesus Christ was crucified. If it has been ravaged, burnt, fought over, has seen slaughter within its walls, by the offender and the aggressor, nevertheless today it has resisted commercialism; it is not a commercial city. Idle travelers pass it by; it is not a gay city. To the outward gaze, it is a dull, old, leaden, sombre city. When gusts of windswept rain drench its narrow streets it is drab, and melancholy. But nevertheless, it is the religious capital of the world. To it, look the Jews of the world. Let me remind you of their song. "If I forget thee, O Jerusalem . . . let my tongue cleave to the roof of my mouth." To it, look the Mohammedans of the world. From the rock under the dome of the Mosque of the Rock, Mohammed, tradition says, ascended to heaven. The Christians look to Jerusalem. In it there is the Church of the Holy Sepulchre; the site, as well as we may judge, of Calvary and the place of the tomb of the resurrection. I hear people say, "All I found in Jerusalem were praying monks, priests, hermits, sisters, and nuns." Yet let us remember that the five most ancient churches of the world have placed their churches here and keep perpetual vigil by prayer and supplication. Is this something to fear? Is this something to dread? Are we afraid of praying men and women? Must we have eternally the confusion of commercialism? Jerusalem answers that question; it will forever resist the world which it seems to have conquered. No city is as important as the ancient city of Jerusalem. Paris, London, Berlin, Moscow, New York, Washington, all these seem to disappear in comparison with Jerusalem. What a setting it was for the tragedy of Calvary! What a city today! And what a city it will be tomorrow! "I saw a new Jerusalem" records the Seer. It is the type of the coming of the Kingdom of God. It is the promise of God to a confused world that His truth abides; and Jerusalem will yet comfort God's people.

So we must leave your careless traveler at Haifa and let him make his easy-going way to Egypt and Cairo, passing by the Holy Land; but like many another foolish person, he has passed by the land that has had more to do with the development of the human race than any other land.

The Story of Creation*

ROBERT R. FRITSCH

“**H**OW can you believe the Bible story of creation which states that God created light on the first day and the sun on the fourth day?” is a question frequently asked. The obvious answer is that the word “create” occurs neither in the account of the first nor in that of the fourth day of God’s activity as described in the first chapter of Genesis. Let us, accordingly, examine the creation story in its relation to the scientific problem involved in the use of the word “create” in the verses where it occurs.

The Book of Genesis may be divided into three divisions. The first comprises chapter one and two under the general subject of “Generation”. The second division begins with chapter three and includes chapter eleven. It speaks of “Degeneration”. The third section opens the main Bible theme, namely, “Regeneration” or “Redemption” and begins with chapter twelve, the call of, and the promise to, Abraham. It not only embraces the rest of the Book of Genesis, but the rest of the Bible as well. The first very rapidly-sketched eleven chapters are merely introductory to the main theme of the Bible as a whole.

The first of these three sections of Genesis begins with these four words, “In the beginning God”, that is, Elohim, the Creator. The second division begins with the three words, “Now the serpent”, who is more fully defined in Revelation 20:2 as the Dragon, the Devil, and Satan. Section three opens with this phrase, “Now the Lord”, that is, Jehovah, the Redeemer.

Genesis, the name of the first book of the Bible, is derived from the name of this book in the Septuagint, the Greek translation of the Old Testament. It means “beginning”. As a word it occurs in the first verse of the New Testament, translated “generation”. In the Book of Genesis we are taught (necessarily by revelation) the origin of all things. Thus it is by faith, not by laboratory research, that “we understand that the worlds were framed by the word of God” (Hebrews 11:3). Science is helpless here. Much has been said and written, many theories have been advanced, concerning the interpretation of the first two chapters of Genesis. Let us select one of these many proposed interpretations, not original with the writer, but the one most satisfying in view of all the difficulties involved.

There is some reason to believe that Genesis 1:1 concerns the *original* creation, as distinct from the so-called six-day section of this chapter, stated in seven Hebrew words, with no indication as to when or how God did this work. The Bible fails to answer many questions which, though interesting, would be irrelevant to the purpose for which the Bible was given to us. The Bible wastes no time arguing the existence of God, for only the fool says, “No God” (Psalm 14:1). The universe declares the

*One of the Philadelphia Regional Conference addresses delivered at that League gathering, April 15, 1932.

glory of His wisdom and power (Psalm 19:1). Just as back of the watch are the wisdom and skill of the watch-maker, so back of the universe are the wisdom and skill of the universe-maker. What forms of life, vegetable, animal, and what may have approximated human life, were then created, who knows? Many ages may have passed until the condition of the earth as described in verse two came about through one of perhaps many cataclysms in the long course of the age-cycles of terrestrial history. The Bible speaks of the ages to come after this one in which we are living and speaks of at least one fearful cataclysm at the end of our age. (The word for Noah's "flood", mentioned four times in the New Testament, is in the Greek text this word "cataclysm".) Verse two says, "The earth was (same word as 'became' in many passages) without form and void", the Hebrew words being "tohu" and "bohu", but Isaiah 45:18 says that God did not create it "tohu". It must have *become* so. Many theologians think that Satan's jealousy of man's dominion over the earth, given to him by God, arose from the fact that he had once been entrusted with dominion over the earth, but through pride rebelled against God and was driven out of this sphere, only to return in order to win man's allegiance and thus become once more, "Prince of this world". Did he for this reason have authority to offer the kingdoms of this world to Jesus at the time of His temptation?

It has been suggested that the cataclysm to which we referred may have been associated with a considerable increase in temperature (in direct contrast with what scientists tell us took place during the glacial period), causing many solids at the surface of the earth to become liquids, and the normal liquids to become gases, causing darkness over the face of the earth, because the rays of the sun could not penetrate the dense atmosphere under these conditions. "The Spirit of God", we are told, "moved upon the face of the waters." If the writer by this word translated Spirit means the "breath" of God, poetically used for the "wind", (as this same word is translated in 8:1 as the active agent in drying up the waters of the "cataclysm", that is, the flood) we may observe in the story the progress of the cooling process whereby, according to the ordinary laws of physics, normal conditions are restored during the re-creative or re-formative week of six days of this chapter, which would, accordingly, have nothing to do with the original creation of the first verse as suggested above. It was a comparatively recent event, geologically speaking; for all the geological ages occurred between verses one and two. Thus the circumstantial account of the six days would have to do with that age which concerns *Homo Sapiens* and the forms of life associated with him, the fossils being the reliques of the life forms of former ages.

The natural progress of events towards a normal state would follow the program or outline indicated in the course of the six days. On day one, with the beginning of the cooling and condensation process, the rays of sunlight would penetrate the gaseous atmosphere to such an extent as to make the differentiation between night and day apparent. Therefore

evening and morning were day one. On day two of this re-formative week the process continues with a further clearing of the atmosphere, so that a sky (firmament) separates the lighter mists and vapors ("waters above") from the waters that are settling on the surface of the earth ("waters below") forming seas and lakes, so that by day three, dry land appears with vegetation appearing also (not created), perhaps surviving the catastrophe. Seeds can and do survive in unexpected ways and places, sprouting when the environment again becomes favorable. On day four the mists are quite cleared away and the discs of sun, moon and stars become visible to a supposed observer, and can once more serve for signs and for seasons.

Perhaps for some the events are moving too rapidly for day periods of twenty-four hours. But have we not known days when weather conditions ranged from summer warmth to winter cold, accompanied by fog, thunder and lightning, hail and rainbow, all in one day? He who can turn the rains from heaven into the juice of the grape in the course of six months and then again can do it in a moment of time at Cana, He, I say, may choose to do the work of a day in a thousand years, and again the work of a thousand years in a day. He is not limited by our categories of time and space, He who inhabits the eternities.

The point of greatest significance from the scientific standpoint arises from the fact that it is not until the fifth day that God exercises His creative power (verse twenty-one) in the creation of sentient life. The cataclysm, accounting for the condition of the earth in verse two, had destroyed all such life, giving us the fossil evidences of gigantic creatures and *perhaps* of pre-Adamite races. No such creative act was necessary after the later cataclysm of the flood, because of the preservation of life in the ark. Here, as in verses eleven and twelve, reference is made to a variety of more or less fixed species in the oft-repeated phrase, "after his kind", "after their kind", which would apparently make evolution unnecessary and would at the same time avoid confusion of species which would necessarily develop if nature tolerated inter-breeding of life forms developing arbitrarily or evolving from a primordial speck of protoplasm, for which, of course, there is no iota of evidence.

Confused images of corruptible man, birds, and four-footed beasts and creeping things (Romans 1:23) do not exist in nature, because nature doesn't work that way. They exist only in the imagination of the thoughts of the heart of man (Genesis 6:5) who departed from God and whom God gave up to a reprobate mind (Romans 1:24, 26, 28). There is confusion today in the interpretation of scientific data because the mind of the natural man thinks of the wisdom of God as foolishness. Thus theories come to be invented and accepted without sufficient basis in fact, and philosophic schemes are accepted and taught, although quite contrary to facts. Paul speaks of science falsely so called, and warns us against being spoiled by philosophy and vain deceit after the traditions of men (Colossians 2:8).

Again we come to a higher plane of creative activity. For the *third* time on the first page of the Bible, God *creates*—and this time it is man. True it is again, as with the problem of origins always, that we know not how God formed the first human body. Only one thing do we know certainly and that is that we know nothing at all about it. Man was created in God's image, which must mean, and all evidence points that way, that there is as great a gap between man and animal as between animal and vegetable. For the first time we have a creature who is God-conscious. No animal can become so, even if we were to preach to it for fifty years. Every man, on the other hand, has the capacity for God. Evolution can not account for this.

The marvel of this first page of the Bible is its scientific accuracy with respect to the use of the word "create". Exactly where the honest scientist admits no rational explanation possible, namely, as to the origin of matter, of sentient life, and of man, there we have God's creative activity specified.

Thus man was created so as to be able to apprehend God Who created him. He was created a moral being and placed on probation. He yielded to the voice of the tempter and since then he has been in rebellion against God. He tries to read Him out of His universe, and apparently, with his mind darkened, longs to link himself up with the inferior forms of life as though related to them by way of a hypothetical missing link, all the while ignoring what the Bible was given us to reveal, namely, our relation to God, which was broken by sin, but which relation may be restored by the link at the other end of the chain, the Son of God and the Son of man, in Whom is life in all its fullness and understanding. Only through Him do we come to know the meaning and purpose of life. He becomes to us the wisdom of God Who is not only Elohim the Creator (Genesis 1:1) but, in personal relation with man, is Jehovah (Genesis 2:4) our Redeemer and Lord. Through Jesus, Who was Jehovah manifest in flesh, all things were created and by Him all things even now hold together. Only as we know the Written Word and Him Who is the Living Word can we know the truth concerning God and man and the environment into which God has placed him to prepare him for his larger destiny in the ages to come.

This is a startling claim, and yet it was made by a former officer of the League in a prayer request which he voluntarily sent out to friends. He knows the movement through and through. It ought to interest our readers:

“. . . this request is motivated by a conviction and fortified by first-hand experience that no other intercollegiate movement is so adequately meeting the needs of the present generation of college students.”

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

MELVIN GROVE KYLE

HISTORY is made up of real events. This is not only essentially a necessity in order to be history, but in this case it is doubly so because of the outcome of that history in the Person and the events and the message in which the history culminates and is fulfilled. Important as this will at once appear, it is not infrequently overlooked. A very dear friend of mine, a devout man and a firm believer in the Word as an objective revelation, yet in conversation remarked incidentally that he did not think it mattered much whether the records in the Old Testament were a narrative of actual events or not. I allowed the remark to pass in the casual way it was made for the moment. A little later in the conversation, he spoke of our Lord's quotations from the narratives of the historical books. I asked, "Do you think He believed those stories?" He replied, "Certainly He did." Then I asked, "If the stories were not narratives of actual events, what becomes of our Lord's deity?" "Ah" said he, "I see." So it comes about that many devout believers in the reliability of revelation, are yet deceived by the smooth and confident and reiterated assertion that "It does not matter much, whether the narratives are history or merely folklore." Certainly Christ did not *fulfill* that which had no original *actuality*. We might as well venture to speak of some latter day Indian Chief *fulfilling* the legend of Hiawatha, or to reconstruct, as some have actually tried to do, the physical geography of the ancient world upon the legend of Atlantis. It will not do; real history out of which great facts come and great truths emerge to be "*fulfilled*" in any life, *must consist of a narrative of actual events.*

III

The attack upon our religion is an historical attack. Very many elements of the attack are directly against the historicity of the narratives, both of the Old Testament and the New. And all the more subtle are the attacks of criticism, that are not immediately and directly against the historicity of the narratives, yet go back to this as the hinterland of the whole controversy. When this is established all the critical opinions founded upon the untrustworthiness of the narrative find themselves suspended between heaven and earth; it is impossible to rise and fatal to fall. What, for example, becomes of the whole critical theory of the late authorship of the ceremonial system at the close of the Exile, if the narrative of the Tabernacle in the wilderness be a narrative of facts?

The philosophical attack of a century ago is a spent force and its few advocates of today do no more than parade the tawdry arguments of the olden time without even a change of clothes! As Joseph Cook character-

*The concluding portion of the address delivered at the Seventh Annual Convention of the League, the first part of which appeared in the April, 1932, issue of the STUDENT.

ized the efforts of one who attempted the threadbare arguments: "He put his hand in the abandoned nest of infidelity and took out a handful of empty eggshells, filled them with blasphemy and hurled them at his audience." I heard Mr. Stead, Editor of the *British Review of Reviews*, do exactly that in the Christian pulpit of the City Temple in London in 1928. His great audience looked down their noses in silence. How he ever got into a Christian pulpit with his stale message, I do not know. That old philosophical attack has gone by to the limbo of infidel utterances; no philosopher worthy of the name today holds its argument to be valid.

There is another attack upon our religion which is looming on the horizon of popular thinking and has already reached the zenith of the learned world. It is the psychological attack, behaviorism, the notion that there is nothing of our experience, but our behavior; there is no soul; nothing behaves, it just behaves itself. It has a self-starter. Of course, then, when the behavior stops, there will be nothing to call to account, so there can be no such thing as responsibility for human conduct. This is being widely taught in our high schools and the colleges of the land. It accounts in large measure, not for any intellectual skepticism, but for the rising tide of immorality. Police chiefs relate occurrences too horrible to narrate here which are directly traceable to collegiate instruction that young men and women are not responsible for what they do! This is the dragon next to be slain.

But just now the great attacking force, deeply entrenched behind a half century of the most intense critical scholarship the world has ever known, is assailing the credibility of the Biblical narratives and asserting that, since the Bible was not written expressly as a scientific book, it does not need to be a truthful book, but only, that out of a fog of myth and legend, there may be sifted some precious grains of truth to adorn the heavenly way.

IV

The only way to meet successfully an attack upon historicity is to get the facts in the field. Facts are final; if they substantiate the narrative, it is a narrative of actual events. And does any one now ask, Why the archaeologist? It is he who gets the facts in the field. The great and ever increasing volume of research work in Bible lands is all directed to this end, and it is this witness of the field work in Bible lands which is now to be recounted.

V

Some Recent Facts brought out by the Archaeologist. It is important to note that history is always recounted looking down stream, from the earliest times to the present. But archaeological history is always viewed looking up stream; the latest history is on the surface and as we go down in the debris, we go back in the history. Some of the recent witness of the field work in Bible lands will be now narrated beginning near the surface of Israelite history and going back step by step through Israelitish, and Patriarchal and Canaanite history to Babylonia and the primeval story of the home-town of Abram.

(1) It is noted (II Chronicles 1:16) that Solomon "had horses brought out of Egypt" for his chariot corps, the "heavy artillery" of that day, or the equivalent of the tanks suddenly thrust into the Great European war. The University of Chicago in its excavations at Megiddo has found the stables of Solomon, not, of course, those arches under the temple area at Jerusalem so ostentatiously shown to tourists by Jerusalem guides as Solomon's stables, but real stables at the great fortress which guarded the most important pass in the land, that leading from the Plain of Sharon to the Plain of Esdraelon. Through this pass went all the invading armies of Egypt or Assyria or Persia and through this silently swept the cavalry of Allenby in that night raid that overwhelmed the Turkish and German army. These stables really were discovered many years ago by Shoemaker in his work at Mutesselim (Megiddo), but he was not able to determine what the ruins might have been. Now, when the excavations are systematically carried on, stripping layer after layer from the area of the mound, the relation of things to each other appears and Solomon's stables are clearly shown and the pottery evidence certifies the time. Here are long rows of stalls carefully paved and properly drained. In fact, the horses seem to have been as carefully cared for as are the petted darlings of the race-course today. It is a bright light upon the power and lavish expenditure of Solomon's reign; this chariot corps, the strongest arm of the military power, had wealth lavished upon it as upon the great battle fleets of modern navies; no expense spared to make it most effective. The great king was perfecting the machinery of defense to hold his own and to extend his domain to the limits of the promise. Soon this work was to be completed and the last grip of the dead hand of Egypt upon Palestine to be loosened, when, by a diplomatic marriage, Solomon got Gezer as a dower with his Egyptian wife. True she was a hostage from her father and a spy upon her husband to preserve the peace, and she introduced Egyptian idolatry into Jerusalem along with all the other varieties practised by Solomon's wives; but at last Solomon was in complete control in the land—*at how great a price!*

(2) The Egyptian influence, of which Solomon was trying to rid himself in the land by letting it into his own household! had been an inheritance from his father David. A curious and unexpected discovery was recently made near Amman, the capital of Trans-jordania and the ancient capital of Ammon. Some workmen were digging a ditch for a work of civil engineering, drainage or irrigation, and came unexpectedly upon a tomb. It was plainly ancient and was dated by Dr. Albright, for ten years Director of the American School of Oriental Research, now at the head of the Semitic Department of Johns Hopkins University, my colleague also in the excavations at Kirjath-sepher, one of the foremost experts in the pottery evidence of Palestine. He placed its time in the reign of David. When we note that it contained an anthropoid shaped (human shaped) sarcophagus distinctly Egyptian, it is seen at once that in the days of David the land was not yet free from Egyptian tendencies. In fact, as we shall presently see, the ugly ogre of Egyptian military power was still

a threatening menace on the southwest. Thus more than three centuries after the Exodus Israel was not yet entirely escaped from the stranglehold which Egypt had in the slavery days.

(3) The extent to which this Egyptian menace affected, and was well adapted to affect, the national life of Israel to so late a period is next illustrated, as we look upward along the stream of history—illustrated in a triumphal entry graced by Saul and Jonathan. Shakespeare speaks of dinner “not where one eats, but where one is eaten”; so there are triumphal processions not where one triumphs, but where one is triumphed over. So it was in the triumphal entry graced by Saul and Jonathan. They had perished at the battle of Gilboa (I Samuel 31). The Philistines found their dead bodies, cut off Saul’s head to carry to Beth-shean in triumph and placed their trophies in the temple of Ashtaroth in that Philistine city. In fact the Philistines held this great fortress till, in the reign of David, he wrested its control from them and that finally. Within the last years the excavations by the University of Pennsylvania at Beth-shean have not only confirmed the narrative of the Bible, but have set a background as startling as helpful to the story of Israel of that age. The excavators going down in their work from the Roman, Greek, Christian, and Israelite remains in the ruins at this place, came at last to the level of the days of Saul as shown unmistakably by the pottery, the determining criterion in every such case now. At that level they found the temple of Ashtaroth; not an insignificant shrine, but a great temple, sixty feet wide and ninety feet long. Cult objects identified it unmistakably. The trophies of Saul and Jonathan were not found—not yet—who knows what may yet turn up, though probably they were carried away long ago.

In addition to the identification of the temple of Ashtaroth, and of far greater significance, was the discovery that the Philistines, who had so often troubled the Israelites and still were able to hold the great fortress at the junction of Esdraelon and the Jordan, were but the cat’s paw for the Egyptian monkey. Behind the troublesome Philistines,—always had been behind them in the troubled centuries since the Exodus,—was the mighty power of Egypt. At Beth-shean, not only abundant Egyptian relics attested the presence of Egyptians, but great inscribed tablets announced the presence and the power of the suzerain nation in the persons of Seti and his son Rameses the Great. When David finally drove out the Philistines from Beth-shean, he pushed back the Egyptian frontier in Palestine to the lower part of the Plain of Sharon and, at last, by diplomacy and a domestic tragedy, Solomon finally persuaded the Hawk of Egypt to return to the palm-groves of the Nile.

(4) Jabin, king of Hazor (the great fortress of the north “on its mound”), was the greatest of all the leaders of Canaan arrayed against Joshua (Joshua 11). He gathered a great host to meet the invading army of Joshua and awaited them at the waters of Merom. There Jabin was utterly routed; his mighty chariot corps was made helpless by houghing the horses, more effective than spiking a cannon. Then Joshua burned that city and utterly destroyed it, the only place so utterly destroyed in his

great northern campaign of the Conquest. Until very recently the site of Hazor was unknown, until in 1928 Dr. Garstang identified it a little west of the waters of Merom in the highlands of Naphtali. The pottery showed the early history of the place down to the Late Bronze Age and the beginning of the Early Iron Age. There the pottery absolutely ceased. From that time on it was not occupied at all. This date, the beginning of the Early Iron Age, is *exactly the time of the Conquest*. (*Bibliotheca Sacra*, July, 1926; October, 1928.)

(5) Looking a little farther up the stream of history to the beginning of the Conquest we see a great host encamped on the east side of the Jordan in the Plains of Moab. Their sprawling black tents are scattered far and wide over many little valleys which make up the Plains here. In the Book of Numbers (22-24) we have the historical record of this host, the great company of desert wanderers under Moses, and at last under Joshua, and now about to attempt the conquest of the Promised Land. The account is somewhat circumstantial, indeed more circumstantial than appears in the narrative itself. Only the cities of the region are named and the points of vantage from which Balak would have had Balaam curse Israel, but from which, according to circumstances in each case, he blessed Israel instead. It is only when the topography of the region is studied that the circumstantiality of the account appears. It is certainly that of an eye-witness, and as graphic as a military description of a battle field.

In 1929, Péré Mallon of the Pontifical Biblical Institute of Jerusalem, who was also a member of the Staff of the Xenia Seminary Expedition to the Cities of the Plain in 1924 (*Bibliotheca Sacra*, July, 1924), went over east of the Jordan to see what could be learned concerning the geography and topography of that region. It is only within recent years that the science of pottery has been worked out for Palestine. The first principles were laid down by Sir Flinders Petrie about twenty-five years ago, but only within ten years have they been thoroughly worked out, tested, and turned into a real and trustworthy science in the service of history. Péré Mallon is one of the experts in pottery chronology, and so was a member of our staff at the Cities of the Plain, and so, also, now went to examine the Plains of Moab. Bit by bit the whole Old Testament narrative is being thus proved up.

Beginning with the names of the cities mentioned in Numbers, he was immediately able to identify each one of them among the names of towns on the sites known by modern Arabic names. Being accomplished in the colloquial, he found it easy to recognize the Hebrew names in these modern appellations. Besides, the locations themselves were exactly in order topographically as viewed by an observer on the ground. One thing, however, was at first puzzling; in addition to the towns mentioned in the Biblical narrative, some other sites were noted, not now occupied as towns, but evidently of importance in olden times. Why then were not these places mentioned in the account? An examination of the pottery at these places at once told the whole story and added another touch to the graphic accuracy of the narrative in Numbers. There was only the rough heavy

pottery of the Early Bronze Age with the ledge handles and the lug handles so characteristic of that Age. There was *nothing of any later Age in the culture of the land*. The places had not been occupied after the close of that Age 500 to 600 years before the Israelites camped here. Of course, these places were not mentioned in the account, since they were then uninhabited. Interest in the matter deepens, when it is noted that it was just about the end of the Early Bronze Age that the Cities of the Plain, Sodom and her allies, were destroyed. These cities of the Plains of Moab may have been enveloped in the same deluge of fire and sulphur and salt; a wind might easily carry the ashes so far. I have been in Naples in a mild eruption of Vesuvius, when the city was sifted, as with a light snow, with the ashes from the volcano fifteen miles away. Or it is more likely that, not in the destruction of Sodom were these places involved, but in the greater besom of destruction in the form of some conquering host that swept the whole of Palestine very soon afterwards and completely changed the civilization, brought in, in fact, a light and beautiful pottery almost as attractive as China ware. At any rate, these cities had ceased to exist half a millennium before the account in Numbers and so, naturally enough, were not mentioned.

It was, however, when P ere Mallon turned to the story of Balaam's prophecy that the complete attestation of the narrative came. He found that the account, in its order and in what is seen from each point of vantage to which Balak took the prophet to view the menacing host, it is that the wonderful accuracy of the writer appears. From the first place of the prophet's view, only a small part of the camp of Israel could be seen. Perhaps Balak was rather afraid for Balaam from afar to see how great was the menace of the invading host. But instead of cursing the invaders, the Prophet blessed them. Then Balak took him to another place from which a much wider view of the camp of Israel was had, yet still instead of cursing was blessing. Then from the heights of Baal Peor also, completely identified, not only by the topography and the pottery, but by the evidence of the High Place, the whole vast assemblage of Bedouin tents of the desert was spread out to view, and the greatness, the terror of this invading menace was visible in all its horror. Yet still the prophet blessed, and, in blessing, gave one of the most glowing of the Messianic visions of that early stage of the Messianic hope. Altogether we have here one of the greatest triumphs of the science of pottery culture in Bible lands.

(6) Only a little while before the camping on the Plains of Moab for rest before attempting conquest of the Promised Land, the host under the leadership of Moses had passed by Kir of Moab, now Kerak. It is rather curious, that some critics have set up the idea that Moab did not exist as a nation until the time of David. When the Pentateuch is shoved away forward to Exile times, then, in consistency, it becomes necessary to pull after it a great many events; the existence of Moab is one of them. But Moab in the time of Moses, the traditional Moses, not the Moses of the critics, is well attested. In 1908, I was at work at Luxor in Upper Egypt.

I got permission from M. LeGrand of the Department of Antiquities, hired some diggers, and borrowed a ladder and set to work around some statues of Rameses the Great in front of the temple of Luxor. About the base of the statues were inscriptions, rows of cartouches containing names of peoples and places which Rameses claimed to have conquered. It had been suspected that Moab was in one of these lists. I cleared one list after another until I came to the last, and to the last name in this last list. When I scraped the mud from the inscription, there stood out the name Moab spelled out in phonetic characters of the hieroglyphs, as clearly spelled indeed as if in Roman letters (*Recueil de Travaux*, XXX). Here was Rameses a little before the Exodus, boasting of having conquered Moab, evidently a place of sufficient importance, though far away across on the east of Jordan, to be the subject of a royal boast. This certifies the existence of Moab as a nation in the time of Moses.

But what of Kir of Moab? Was it in existence, when Moses passed this way? In 1924 we searched for some days for the evidence of that early city amidst the many ruins of Kerak but did not find it. One day our geologist, Professor Day of Beyroot, came in and announced that he had found the pottery of that old city on the precipice east of town. We jeered at him, "that no one ever built a city on a precipice." But Dr. Albright said, "I will tell you what it means:—the castle just above that spot is Crusader work. The Crusaders were Europeans who cleared the ground before they built. They threw the rubbish down over the precipice." There we found a great layer of it. The pottery was not that of the time of Abraham and Lot. Certainly not, for Lot was himself the progenitor of Moabite civilization. Here was the pottery of the time of Moses; the strange shapes of the end of the Late Bronze Age and the Early Iron Age. Kir of Moab was certainly on the ground, when Moses came this way.¹

(7) For a glimpse into the life of the Israelites in the wilderness, we must look in upon them in Egypt and then see what they were like after the wilderness life and they were settled in the land. The difference noted will tell us what they lost in the desert. Menepthah, the Pharaoh of the Exodus, tells us that he used the Asiatic slaves in the army, in industrial pursuits, and on public works.² The Bible mentions only the employment of the Israelites on public works, because it was there the insurrection took place and that only had immediately to do with the Biblical story. The Bible never tells us anything merely to gratify curiosity, as do most historical books. That the Israelites were used in industrial pursuits is evident from the skill of Bezaleel and his fellow craftsmen and artists who made the Tabernacle. God endowed them especially for their work but he chose them first for their fitness. It is equally certain that the men of Israel had been used in the army from the celerity and the success of the preparation of an army to combat the Amalekites, the most fearful cavalry in that world of Bedouin horsemen. This army drill they kept up, for

¹*Explorations at Sodom*, p. 136.

²*Moses and the Monuments*, p. 16.

they had need for it in the desert life, and when they came to Canaan. But what became of their arts and crafts? After the Tabernacle, *they built no houses*. The old Egyptian-trained workmen all died off and the boys had no opportunity to learn. In two generations they would certainly lose their arts and crafts, except the simplest ceramic art needed to make bowls and flagons for use in the wilderness.

At Kirjath-sepher, when in 1928 we had cleared away the houses of the late city of the kings of Judah after Solomon and came to the city below, which had been built by the Israelites when they came into the land, we had a surprise, a surprise, indeed, that exactly fitted the Bible history. That first city built by Israel on this site was a mere squatter settlement. It had no plan, displayed no skill, was, in fact, the crude efforts of a people without the arts and crafts. Compared with the Canaanite city that they destroyed or the city of the kings of Judah that later followed, it was a huddle of shanties. In the wilderness, God taught the Israelites religion and trained them in citizenship, but they lost their arts and crafts. Did God leave them helpless? Not so. He provided them teachers. The Philistines were skilled and the Israelites learned from them. From this time on the debt of Israel to the Philistine potters is soon manifest and for a long period. Thus the history of those days seems to unroll before our eyes like a scroll.

(8) Now at last we have been able to read the date on that scroll of history. It is not a certain year B. C., for they never dated things that way in those days, but it is a very definite and reliable date nevertheless. The date was first read distinctly in our excavations at Kirjath-sepher (*Bibliotheca Sacra*, 1926, 1928; *Sunday School Times*, same years). When we opened the great chariot gate of the city on the east side, we found within at a certain level in the debris a great layer of ashes and charcoal, indubitable evidence of a great burning; the city had been destroyed. Who destroyed it? An examination of the pottery was most illuminating and conclusive. *Below* that level, before that time, there were the strange shapes and unusual decorations of the imported Cypro-phoenician wine pitchers and similar juglets for perfumes, and Mycenaean stirrup vases, unmistakable evidence of the Late Bronze Age, and all below that nothing *but Bronze Age pottery*, from Canaanite times. Undoubtedly up to the time of that great fire, the Canaanite held the city. Immediately *above* that layer of ashes, without any neutral layer of dust to denote a time when the city was unoccupied, but *at once*, there was the utterly different and simpler pottery of the Early Iron Age, garishly decorated in imitation of Philistine pottery. It was, at that time and ever afterward to the top of the mound, Israelite pottery. Evidently after that burning, the Israelites held the city down to the end of Israelite national history. And have we not already learned that the Israelites lost their arts and crafts in the wilderness and learned from the Philistines? What a tell-tale layer of ashes! The complete change in civilization shows that there was a conquest, a foreign conquest. The Israelite character of the pottery ever afterwards shows that it was an Israelite conquest, and the continued hold-

ing of the city to the end of their history shows that this was *The Conquest* and not any later one. Then it is to be noted that all below that layer of ashes was of the Bronze Age, and all above that layer was of the Iron Age. Undoubtedly then the Conquest was just at the beginning of the Iron Age. Why so sudden? How possible so immediate a change? Well, how long did it take America to make the change from the Horse Age to the Automobile Age? not twenty-five years. When the auto became cheap and abundant it drove the horse out. So when iron became abundant and was cheaper, it very quickly drove out the expensive bronze.

(9) But why the change just at this juncture in Israelite and Canaanite history? Only about twenty-five miles southwest of where we were at work discovering the incoming of Israel at Kirjath-sepher, Sir Flinders Petrie at the same time was uncovering the Philistine remains at Gerar. The most amazing find was the iron smelting furnaces which the Philistines at that time introduced into Gerar. Where they learned the secret, and still more where they got the ore, is still a mystery, but the smelting furnaces explain the sudden change from bronze to iron. It was just at that time that Israel came in for the Conquest. Now when was that? I have said that no dates "B. C." are ever found in that age, *before the birth of Christ*. But the date can be made out from the pottery in comparison with Egyptian and Greek remains found in the layers of debris. The date can be determined to within about fifty years, a possible error of twenty-five years on either side of a point. The best estimate for the date is about 1275 before the birth of our Lord.

Here is a cultural date for the Conquest and so for the exodus about fifty years earlier (Kirjath-sepher was taken probably about ten years (?) after Jericho). There has long been a dispute about the place in Egyptian history at which the Exodus took place. Most Egyptologists believe it took place under Meneptah the successor of Rameses the Great, who was the builder of Pithom and Raamses. Some, especially certain critics, insist most vociferously upon an earlier date in the reign of Amenhotep IV, and that Thothmes the Great was the Pharaoh of the oppression. There are difficulties, no matter which horn of the dilemma is taken, but this cultural date of the Conquest found at Kirjath-sepher is decisive, and the chronologers will have to adjust themselves to the facts. By no possibility can the beginning of the Iron Age in Palestine be thrust back to the middle of the fifteenth century B. C. That difference of opinion of three hundred years for the date of the Exodus has been the great disturbing element in all calculations of Old Testament chronology. If it be said that pottery chronology is not exact, with a possible error of fifty years, it certainly is a great improvement over an error of *three hundred years*. In any case it must be remembered that these errors are not errors in the Bible, but errors in the *calculation of dates which are not given in the Bible*. Again the pottery is the touchstone which tests and determines the time of Biblical events.

(10) Moving backward along the course of history, the next great landmark for the archæologist is the Great Break, the something that

happened in the Jordan Valley which put an end to all civilization in the lower part of the Valley around the Cities of the Plain for twenty-five hundred years. The civilization of the Jordan Valley has been worked out by careful study of the pottery from the base of great Hermon away down to the Plain where stood Sodom and her allies. Everywhere appear the great ledge handles and the lug handles and the net decoration of the Early Bronze Age followed by the beautiful shapes and delicate pottery—I had almost said Chinaware—and the imitation alabaster, of the Middle Bronze Age, the mid-patriarchal times, and the importations and imitations of the Late Bronze Age at the end of which came Joshua and his host, all found regularly, except in one place. In the region of the Plain down below Jericho something happened. At the end of the Early Bronze Age, the time of Abraham and Lot, there is a great break. In 1924 the Xenia Seminary expedition to the Plain rode day after day for two weeks, around the Plain, up into the mountains, down the water-courses to the Sea, away to the lower end of the Plain; then dug down in the debris of later constructions to virgin soil seeking that Early Bronze pottery to certify that the civilization of the days of Abraham and Lot was actually on the Plain. In all that search we found not only not a scrap of that civilization, but not a scrap of any kind of civilization earlier than Arabian, Crusader and a little Byzantine; nothing within twenty-five hundred years of the time of Abraham and Lot.

Then, at last, away up on the mountain-side we found the High Place, the Great High Place of the Plain—manifestly of the first importance from the elaborate defenses provided—and beside it graves, and from the graves the great pottery of the Early Bronze Age, assuring that the civilization, the ancient civilization of the Cities of the Plain which long have hidden their shame beneath the overflow of the Sea, was of the time to which it is ascribed by the account in Genesis. Then their dawned upon us the significance of the two weeks' fruitless search over the Plain; that region has no history from the destruction of the Cities to the end of Bible history; it was so utterly destroyed that for two millenniums and a half the place was uninhabitable. As there was no civilization, of course, we found no trace of any! Here was the Great Break, as plainly written in the pottery as in the leaves of Holy Writ. The pottery of *Bab ed-Draa* (the Great High Place) is all older than the eighteenth century B. C., at the latest, since none of the characteristic Middle Bronze or Hyksos types appear, and everything is "first Semitic". The date we have fixed for the catastrophe of Sodom and Gomorrah, about the early part of the eighteenth century B. C., seems to be exceedingly probable. In any case, there was a great convulsion of nature which destroyed the towns of the Southern Ghor, and made an ineffaceable impression upon the survivors!¹

(11) And now that Abraham has come upon the scene, we must seek that home town of Ur, the domicile of the Abram who at direction of God

¹Albright, *The Annual of the American Schools of Oriental Research*, Vol. VI, p. 66.

went out "not knowing whither he went" and set agoing all that wonderful train of providential events which we have been tracing. But who can tell that story? It has become so wonderful that the men of sober science doing the work have almost lost their heads in their efforts to give adequate account of the wonders they have found. Though some have questioned the exact identification of Ur, and it may be that it is not positive, yet that question scarcely affects the significance of the remarkable things found. If they be not from Ur, they are from the same region, represent the same civilization, and go back equally far beyond the time of Abram and reveal to us that ancient world for as long *before* Abram as Abram was before our Lord or we are since His time. So insistent has been the assertion that the earliest times must represent a very crude state of culture, that we must all confess to some feeling of disappointed expectation to say the least, when the civilization of Abram's day turns out to be quite comparable to the marvels supplied from the sands of Egypt, and we stand aghast when it appears that 2000 years before Abram's day there was a culture which, at its best loses nothing in comparison with the finest works of art of the Egyptian and the Greek world. The farther back toward the flood the excavations penetrate, the more remarkable is the evidence of culture. The jewelry, the decorations, the implements and weapons in pure gold, even razors of gold hardened to a cutting edge! They not only possessed a skill unsurpassed, but discoveries in metallurgy of which we are totally ignorant. We begin to get a hint of the marvels of antediluvian civilization. For is not this as it ought to be? The post-diluvians did not begin at the beginning; they were not primitive men, they inherited the civilization of the early world which the flood swept away. In the wonders of Ur, in the stupendous architecture of some of the south sea islands, perhaps even in the marvels of the Mayas and the Incas, and the cave temple of the Island of Sicily, we got hints of the great world which the flood of Noah destroyed. Some day we will learn more, and more definitely about it.

VI

Such is the witness which the field work in Bible lands is giving to the historicity, the entire trustworthiness, of the Biblical narratives; such the answer the archæologist is able to give to the fundamental question of the whole Biblical controversy. Is the Biblical story true? or does our faith rest only on the shifting sands of legend and folklore? Such also is the scientific character of the answer the archæologist is able to give. "A lot of imagination about it." Yes, but it is scientific imagination; the historical imagination which sees things as they were, not that sees things that never were; the mathematical imagination of the surveyor with his compass and his level, and of the pottery expert whose science is today as accurate as any other historical science. Wherever the pottery test can be applied to the narratives of the Bible they are found

to be correct. Such is the value of the evidence that is moving one theological seminary after another to the work of Biblical archæology and the training of specialists who shall study and read the message of the potsherds, and to collect great museums of Bible lands' antiquities that every man sent out to preach the Bible message will have an ineffaceable impression of the trustworthiness of the Book.

One little fact may overturn the most splendid and alarming theory. It is but a short time since the wonderful discoveries of skeletons deep under geological strata in France, were seized upon by the anthropologists to demonstrate to us the fabulous age of man upon earth, going away back into geological time! It did look terrifying. Is it any wonder high school young folks become a bit skeptical when confronted with such things? But nothing more is being said of those skeletons. Why? The eager anthropologists are not shouting the explanation, but here it is. Some more skeletons were found in the same strata; one of them that of a young girl, and on her wrist a *Roman bracelet!* Of like character and to like end are the artifacts from Bible lands. Now will anyone ask, "Why the archæologist"?

IF YOU ONLY KNEW

That the League makes no organized appeals or "drives" for funds but simply informs friends of its needs—

That frequently the first contributions of each month come from students who have had to—literally had to "pinch" in order that the League work, which is their work in a very strict sense, might continue—

That this past summer a young lady missionary on furlough decided to help meet emergency needs in the League by applying the proceeds from the sale of bonds left to her, rather than "reinvesting it in the world," as she said—

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THE LEAGUE OF EVANGELICAL STUDENTS

Ethics and Theology

GORDON H. CLARK

PECULIAR enough are some of the twists and kinks in an individual's reasoning processes, but still more peculiar are these surprises when they occur writ large in the mentality of an epoch. And one of the benefits of wholesale religious controversy arises from the discovery of such mistakes long unnoticed by large majorities. We believe, of course, that Christianity is an ethical religion; in fact we hold that no other philosophy presents so accurate and so worthy standards of right and wrong; and further, it is true that however much individuals and groups have at times departed from those standards in actual conduct, Christianity has made notable progress in developing a better morality both within Christian groups and also among non-Christians. There are still discrepancies between conduct and creed in the Church but few if any churches present as sorry a spectacle as the converts Paul gained directly from heathenism. Nor have we any wish to minimize the wickedness of the non-Christian world. There are crimes aplenty and immense room for improvement, but nevertheless, in spite of American lawlessness and European selfishness, Europe and America are heaven compared with the brutality of ancient Rome. If present deplorable conditions lead us to discount such a conclusion, if we have tendencies toward emotional pessimism, perhaps the explanation is that we have become more sensitive to distinctions in right and wrong than either the first generation of Christians or the present generation of pagans. No one can seriously doubt that Christianity has had a tremendous influence on the morality of the Western world. To such an extent has the Christian ideal been accepted by all classes of people—in theory if not in practice—that it has become possible to argue: Since Christian ideals are best, the Christian religion must be true. This is the particular twist or kink referred to above. The defense of Christianity against its enemies has often rested on the assumption of its moral excellence. But suppose the moral excellence of Christianity is denied. There may have been a time and a place when such a denial was unthinkable. Today, however, voices are raised in favor of other kinds of morality. In fact, Christian theology is attacked as immoral. To meet this criticism, the old argument must be recognized as inverted. One cannot argue the truth of Christianity on the basis of its ethics; one must defend its ethics, if at all, on the basis of its truth. The ethics is a logical consequence of the religion, not its cause.

No one with any Christian training would, I suppose, want to deprecate morality. Nevertheless, it is quite possible so to exaggerate its importance, so to misunderstand its relative place in philosophy that only confusion both moral and theoretical can result. This overemphasis on morality, so it would seem, is an important contributory cause in the rise of modernism. The authority of conscience was insisted on, a moral consciousness was developed, ethical institutions were sought for. And as these aspects of human nature—indispensable as they are—were continu-

ally brought forward, they came to usurp the position of supreme judge. Thus we find statements of which the following two are typical. "Old theology is always becoming new in the vitalizing influence of ethics. . . . It is reason enough for doubting and for restudying any traditional teaching or received word of doctrine if it be felt to harass or to confuse the Christian conscience of an age. Nothing can abide as true in theology which does not prove its genuineness under the ever renewed searching of the Christian moral sense. . . . Christian ethics cannot consent to commit suicide in any supposed interest of theology."¹

And in a chapter on *Punishment and Forgiveness* whose theory would have definite consequences for the Atonement we read: "Now as in the days of Plato it is a paramount duty of Moral Philosophy to lay down Canons for Theology . . . the idea of substituted vicarious punishment would never for a moment be defended by a modern Christian except with a view to bolster up an obsolete theological tradition."²

One might also refer to current oral reports that the Evangelical view of the Atonement is a "butcher-house religion", and probably everyone who reads this has similar illustrations of his own.

It seems then that the Christian conscience has so developed that it is all conscience and no longer Christian. Moral sense has become the judge of truth and error. And moral sense turns out to be nothing but unadulterated mysticism. Now to some, mysticism has the connotation of piety and devotion. The hymns of Zinzendorf cast a holy halo about the word and after all no one dare slander the exemplary conduct of groups who studiously follow the Inner Light. But it is doubtful if their good points come from their mysticism. To the mystic, the final authority is a feeling or an emotion which no one but himself can experience. Its dictates are not open to verification by any other person. Truth, therefore, depends on one's emotions and if two mystics contradict each other, there is no possible basis of reconciliation, for, however much each of them might deny it, their theory makes them inhabitants of different worlds as much as Protagorean skepticism would.

At this point the article might diverge into a discussion of the nature of truth, for the need of a comprehensive philosophy, including epistemology, physics, and so forth, is abundantly evident. But the more particular question to which attention is directed is: Should ethics determine our theology, or should theology determine our ethics? Nor permit it to be said that each influences the other. However true that may be in some sense of the words, one theorem or set of theorems cannot be both consequence and postulate. We may, to be sure, learn a theorem of geometry before having studied geometry. But because we learn the axioms last it does not follow that the axioms are based on the theorems. So too, our parents may teach us some very valuable morality long before we know anything of theology. The question which separates Rashdall and,

¹Newman Smyth, *Christian Ethics*, p. 11.

²Hastings Rashdall, *Theory of Good and Evil*, Vol. I. pp. 311, 312.

as I conceive, Evangelicalism is the problem of logical dependency. A mere question of logic, of definition, of theory; yet vitally connected with our view of the Atonement. Is theology or ethics logically prior?

Our answer depends on our general world view, more particularly on our concept of God. For the immediate purpose of this article, we may summarily divide all philosophies into two types. The first may be called Platonic, if you wish, and be taken to include all systems which picture the ultimate as Law. Consistent with prevailing modes of Greek thought Plato, it will be remembered, posited superior to the Demiurge who fashions this world of ours, a pattern, the World of Ideas, which has eternally existed independent of him. Modern philosophers, naturally, do not take seriously all that Plato said, but practically all adopt the position that Law is supreme. The second type of philosophy may be styled Personalism, or better, Voluntarism, though with as little accuracy as the former designation. Plato's Demiurge was personal, and so today what is ordinarily called personalism might be classed with the previous type, for the distinction in names here made is a very arbitrary one. This second type of philosophy we are trying to understand is one in which not Law but the Lawgiver is supreme. If then the Person is supreme and all laws depend upon His ordinance, it follows that there can be no law superior to Him. Students find it easy to conceive of God as creating by divine fiat physical law. He might have created any other kind of a world had He so desired. Little stretching of the imagination is required to picture a world where it takes water to prevent alcohol from freezing and where lead expands on cooling. But as a matter of fact God chose to create the sort of world we actually live in. Now for some peculiar reason people find difficulty in applying the same consideration to ethical laws. Instead of recognizing God as Sovereign in the moral sphere, they seem ordinarily to think of Him as being compelled by some vague superior power to make morality what it is—a remnant of the Platonic World of Ideas. But it seems more reasonable to think of God as just as untrammelled in creating moral distinctions as in creating physical facts. Once then we are able thoroughly to grasp the absolute Sovereignty of God in all realms, our initial moral problem is solved. Morality, like the physical universe and its laws, is what it is because God made it that way; and if we want to live a moral life we must determine what standards God has set up. Now it is possible to learn something of God from His works. We might, for example, learn that honesty is the best policy and conclude God is that kind of a God. But it is to be noted that the discovery of ethical principles by empirical methods is exceedingly difficult. The history of ethics, one of progressive skepticism it seems to me, can fairly well be summed up in the words of G. E. Moore, "We never have any reason to suppose that an action is our duty. . . . It is difficult to see how we can establish even a probability that by doing one thing we shall obtain a better total result than by doing another. . . . No sufficient reason has ever yet been found for considering one action more right or more wrong than another."

If this be not sufficiently serious there is still another difficulty in establishing ethics and then passing on to theology. It is apparently a matter of experience that the consciences of men may be seared and their moral judgments warped. If it be true that God has given up some to a reprobate mind, their moral opinions are probably insecure bases for ethical theory. So one might almost expect the world in desperation to reverse its procedure and attempt to base ethics on theology. The view then would be that the nature of God is not to be determined by means of our consciences or intuitions, but these rather are to be corrected in the light of the nature of God. We must expect the objection to arise that if our moral judgments cannot be trusted, neither can our theological. To this the Evangelical has an answer not permitted to the Deist or Pantheist who may well have followed the position as so far stated. God has revealed Himself, not only in nature³ but much more explicitly in the Scriptures. Naturally there is little hope for Evangelical Christianity if the Scriptures cannot be regarded as a divine revelation. But assuming this important point for the present, if the Scriptures teach vicarious punishment and our consciences don't like it, so much the worse for our consciences. In the determination of truth such personal subjective considerations are to be eliminated, else we too have taken the first step into mysticism and modernism.

At this point some very conscientious persons raise an apparently serious objection to the view here outlined. If this view were true, they say, honesty might not be the best policy. If morality depends purely on God's ordinance just as the laws of physics, then possibly stealing would be right and right would be wrong. Unless such an objector has definitely aligned himself with Plato and Rashdall, it is not likely that he means God in creating the world was under obligation to suit his fancy in the matter. That we have become accustomed to given ethical standards is no reason for believing that God had to make the world that way. Even if our moral opinions are correct, it is no more a reason for so believing than our knowledge of physics is for putting God under the compulsion of physical laws. If then the objector do not mean this, it is likely his objection arises from an emotion resulting from previous training respecting honesty. Certainly in this world honesty is best. But it is best precisely because God made the world that way. Anything God does is right, because He does it; and had we no knowledge of God we could not guess what sort of moral standards He might set up for some hypothetical world not now in existence. The reason we object to stealing or to any other sin is that we have learned that it is contrary to God's ordinance. We must learn God's plan first and develop our morality afterward. To those who still have doubts about this way of stating things it is recommended first to put oneself in the place of some heathen who, with a conscience as

³Even if ethics cannot be learned by a direct empiricism, still one might possibly so learn a little theology if it be granted that theology is systematically less complicated than ethics, and that the reprobation of the mind is most acute in the ethical sphere.

void of offense as was Paul's when persecuting the infant Church, is sacrificing his child as a religious rite; and second to put oneself in the place of those who consider orthodox Christianity immoral. If this be done with careful thought, one must, so I should suppose, come to this conclusion:

We must adjust our ethics to our theology, not *vice versa*. We must argue, not from our moral standards to the truth of the Bible, but from the truth of the Bible to the morality it upholds.



Books Received

THE CHRISTIAN ATTITUDE TOWARDS WAR, by Albertus Pieters, D. D., William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

If ever there was needed a corrective for the excessive pacifistic tendencies in the Church it is now. Student movements are flooded with pro-pacifistic literature which is clouding the Biblical conception of peace, and all but crowding out the emphasis on individual salvation.

This pamphlet by the beloved Trustee of the League comes from the pen of a fair and scholarly thinker. Students of the League and all Christian students are requested to send to the author for copies of this pamphlet. In lieu of printing a particular student edition, and instead of having an article in this magazine, Dr. Pieters will mail copies of the pamphlet to League members, addressing him at 44 East Fifteenth Street, Holland, Michigan.

BUCHMANISM, by Harold T. Commons, B. A., First Baptist Church, Atlantic City, New Jersey.

A perplexing movement is this cult known as the Oxford Group Movement. League groups wishing to become acquainted with a first-hand analysis of the teachings and practices of the movement are urged to secure this little pamphlet. Mr. Commons is an active supporter of the League whose testimony can be regarded as trustworthy. He will gladly supply quantity orders at the rate of one cent the copy, by addressing him at 17 South Marion Avenue, Ventnor, Atlantic City, New Jersey.

THE OXFORD GROUP MOVEMENT ANALYZED, by T. T. Shields, D. D., The Gospel Witness, Toronto, Canada.

Fast on the heels of the retreating Oxford Group, whose testimony meetings stirred Toronto, comes this keen and mordant analysis of the movement from the lips and pen of a metropolitan pastor and noted preacher.

Copies of the brochure may be secured at the Gospel Witness, 130 Gerrard Street, East, Toronto, Canada, at five cents the single copy, or one dollar for twenty-five, post paid.

Among the Chapters

Gordon College of Theology and Missions

THIS Chapter has been a delightful group with which to work. A full report of its faithful service would be impossible. This past summer, for instance, Mr. George E. Ladd of the League Executive Committee, and Professor Merrill C. Tenney presented the work of the movement at one of the Rumney, New Hampshire Conferences. They made new friends for the work, besides informing old friends of the needs and successes of the movement. We give but a partial report, herewith: "First we desire to thank the Lord for what He has done through the League for our College, and for the service He has enabled us to engage in through its channels. The faith of students has been strengthened and souls have been won because Christ has worked through us.

"The new officers were elected in November, 1931. The work which had been started in missions and hospitals was carried on and extended by the League. This work has proved to be an invaluable means of strengthening the faith of students, especially of those whose previous Christian experience has been limited. Groups, enthusiastic and zealous for Christ, go two or three times a week to missions, and through prayer and the working of the Holy Spirit many souls have been saved. Meetings have been held in six missions, also in the Fall and Spring when weather permits, gospel groups have done weekly outdoor preaching on Boston Common. The work among the shut-ins in hospitals has also proved a means of real service.

Wishing to reach students for Christ, Gospels of John were procured and a copy sent to each student at Bowdoin College in Brunswick, Maine. . . . Special effort has been made to reach other colleges, and to date, contacts have been made with Harvard (Liberal Arts—where a Chapter is in process of formation), Boston University (School of Theology), and Massachusetts Institute of Technology."

Lafayette College

"Our League Chapter now is composed of six members who are really interested in this work and service, with two or three freshmen hanging fire. Ever since college opened two of our members have been going through the freshmen dormitories twice weekly interviewing the men. Of course we invite them to the meetings, but we mainly ask them about their prayer and Bible reading life, and urge them to start it, or keep it up if already so doing. . . .

"However, in our canvass of the new men, one fellow gave his heart to the Lord, and others are encouraged to become a little more interested in Bible reading and seem glad to have us come to see them."

Moody Bible Institute

The renewed interest and activity manifest by this Chapter is phenomenal! It would be impossible to list the activities which make it vie with the most energetic of our university groups. Under the capable leadership of several gifted students the Institute Chapter is making splendid advancement.

Here are a few excerpts from their Fall Term Report:

"Membership increased over 100% during term. . . . Dr. Oliver Buswell, Dr. J. Gresham Machen, Dr. James M. Gray addressed large audiences under the auspices of the League.

"Deputation work to other schools. . . . Joint meeting with Wheaton Chapter. . . . Contacts made with several professing Christians in nearby colleges."

Reformed Episcopal Theological Seminary

"This year sees us with the largest student body in years, with a number of twenty-seven. The League is carrying on street meetings in the neighborhood—last Wednesday evening (September 28th) upon the first undertaking of this new work, one man said he had accepted Christ as his Saviour. The League will probably continue its meetings at the Old Ladies Home (Presbyterian), the Wednesday period of prayer and an intense emphasis upon the fact that these days of preparation are to be devoted sacredly to the Lord, fully realizing that that is each man's chief duty for the time."

Vassar College

(Affiliate Only)

The report of our baby Chapter sent to the Regional Conference is worth quoting in full: "It is with praises in my heart and a greater knowledge of God's marvelous love that I write my first report of activities for Christ in Vassar College. It seems almost too wonderful to be true that Vassar's solo chapter has developed into a real group which hopes soon to be affiliated with the League of Evangelical Students. It is all another evidence of God's way of working. Does He answer prayer—well, I should certainly answer in the affirmative, and what is more He answers just at the right time, never too soon, never too late.

"Vassar's group started with a meeting led by Marion Zapf, a college graduate worker to whom the Lord seemed to open the way to come to Vassar one afternoon. This meeting was the beginning of the group. The five girls who attended it were very much interested and wanted to meet henceforth twice a week, Thursday and Sunday afternoons. An interesting fact in connection with that first meeting was the definite way the Lord led me to a Freshman in my very hall who is a surrendered Christian and who is so happy to find fellowship. There must be others in the college who love the Lord and it is the prayer of us who are interested in this work that those girls will be led to us. Of course, everything is not perfect. There are several girls out of the group of seven who are not definitely settled in their beliefs, and there is only one other girl besides myself who has definitely surrendered her life to the Lord. However, all are interested and it is my prayer that those who are uncertain will be led to the Lord, and that the others will be given the courage to come out and out for Him.

"We are not definitely affiliated with the League as yet. Such a step involves quite a bit of prayer and full assurance that it is the Lord's will since it necessitates my appearing before the ruling body of the college, the Legislative Assembly, to ask for the privilege of starting a new organization of only a few members on a campus already crowded with various organizations. However, if the interest continues and I definitely feel that this is the beginning of a real work in Vassar College, I shall not hesitate to take this step. I am praying to that end now.

"How I would love to be with you all this week-end. Never shall I forget my first, and thus far only, Regional Conference (last Spring). It was that which inspired me to pray more earnestly and more hopefully for an opening in Vassar. Praise the Lord, the inspiration of that Conference did not come to nought, for the opening has come. We regret that none of us can come this week-end, but perhaps the next report will be more definite, and given in person by a member of the Vassar group which, praise His name, is no longer a 'solo' group!"

University of Washington

"Our group which has been meeting during the summer had a very fine meeting at which Mrs. Tylee, the missionary, spoke. There were about fifty in attendance. Two meetings a week have been carried on throughout summer school."

Western Theological Seminary (Holland)

"What have we been doing? What are we going to do? We have not done much during the past year but have planned for a series of Gospel Team trips to be made during the coming months. Our enrollment has been increased to thirty-nine this year. This will give us additional strength and more men for use in this work. Our main endeavor will be to proclaim the gospel in the small villages which have no divine services and to strive to establish a regular congregation there. We shall coöperate with the work of the College (Hope) and the Holland Christian Endeavor Union which also send out embassies for Christ."

Westminster Theological Seminary

This Branch reports "deputation work to such institutions as Eastern Baptist Theological Seminary, the University of Pennsylvania, Princeton Theological Seminary. Dr. Machen has spoken to the new League Chapter at Haverford College. Further deputation work is being planned.

"We have coöperated in the Regional Conference held in Philadelphia on November eleventh.

"The entire student body pledges its prayers and hearty coöperation for the year's work. The usual student-body and class prayer meetings are being held."

A Hint for Chapter Programs

One of the League Trustees, the Rev. Milo F. Jamison, is the Executive Director of the University Bible Clubs. For a long time the League has desired some form of Bible study for use in Chapters desiring such an addition to their regular program. Here is a splendid opportunity for our Chapters!

We are pleased to inform Chapters that Mr. Jamison is glad to coöperate with any League Chapter in providing Bible study courses. Any individual student or Chapter may write him for detailed information and for the Devotional Bible Course Declaration. Lack of space has prevented us from printing this declaration.

The Executive Committee of the League is in the most hearty and cordial sympathy with the work of Mr. Jamison and urges the acceptance of this generous offer of help. Address Mr. Jamison at 818 Malcolm Avenue, Los Angeles, California, mentioning the League.

"Surely the Lord cannot forget the League; if it has meant as much to everyone as it has to me, it certainly must go on."

—from a letter written by a recent graduate of one of our large Eastern men's colleges.

News and Notes

Fourth Annual Eastern Regional

WITH what verve and exultation we learned of the blessings attending the Fourth Annual Eastern Regional Conference which met November the eleventh and twelfth in Philadelphia! Who would not have rejoiced in hearing Mr. I. H. Linton declare the wonders of the "good news", Dr. J. Gresham Machen expound the Scripture under the caption, "What Must I Do to Be Saved"? "Fulfilled Prophecies" by Mr. G. T. B. Davis; "The Last of the Prophets" by Dr. Gordon H. Clark; a masterly address by President Walter B. Greenway, of Beaver College; a thoroughly Scriptural exposition by the Rev. Lew Wade Gosnell; and moving missionary messages by the Rev. Albert Hughes, and the Rev. George Rhoad rounded out this well-balanced conference for college youth.

Hear what impressed Miss Mary J. McAllister, who is working with Mr. Calvin Cummings in an effort to carry on the work formerly done by Miss Margaret Haines:

"The spirit was splendid and greatly encouraged us; the attendance far exceeded our expectations—about one hundred and fifty to two hundred were at the general meetings, and a fair representation of delegates from the various Chapters represented were in attendance at the Saturday morning Devotional Service. Miss Elizabeth Yerkes gave the message and it was most helpful and inspiring. Wilson College certainly has some strong spiritual leaders in the League Chapter and their fellowship will be blest. The following schools and colleges were represented: Beaver College, Eastern Nazarene College, Eastern Baptist Theological Seminary, Lafayette College, Maryville College, University of Pennsylvania, Pennsylvania Bible Institute, Philadelphia School of the Bible, Princeton Theological Seminary, Reformed Episcopal Theological Seminary, Westminster Theological Seminary, Wheaton College, Wilson College, and Temple University."

And the description of Mr. Calvin Cummings is well worth quoting:

"God poured out His messages and Spirit in abundance and power. The attendances became so large we had to move to the auditorium of the Y. M. C. A. where we were holding the Conference. We had twice as many at the Banquet as last year (ninety-two). Approximately one hundred and forty were in attendance on Saturday, with thirteen different institutions represented. There is new spirit and life in the League."

The Minneapolis Conference

The First Annual Regional Conference to be held in the North-west convened at the Minneapolis Bible University, November 18th to the 20th. For thoroughness, for enthusiasm, for whole-hearted effort, the University of Minnesota Chapter, and its cooperating committees from Bethel Institute, Minnesota Bible University, and Northwestern Bible School deserve great credit. The Convention was tribute enough. The splendid spirit manifest in all the sessions was climaxed in the Banquet program when various delegates spoke of the need for Christian witness in their institutions. They spoke with such fervor of humble efforts, and of the manifest blessing of the Spirit of God, that the Conference was at one in the consciousness of new blessings in store for the League.

It was the privilege of the General Secretary to be present at most of the sessions, and to assist in the program. The devotional speakers lent a fine atmosphere of spiritual power to the meetings. Those leading the Conference devotions were: the Rev. W. A. Tapper, the Rev. G. G. Valentyne, the Rev. H. Warren Allen, the Rev. Norman B. Harrison, the Rev. W. B. Hallman, and the Rev. M. C. Eidson. Mr. Allen was one of the earliest friends and members of the League, while Dr. Harrison has always supported the work. The other Twin City ministers are new, but very welcome helpers, and the fact that they represent various denominations is indicative of the catholicity of the League appeal.

"Christ and His Enemies" was the message of President T. W. Anderson of Minnehaha Academy. "Christ and the Student" was the theme of Dean R. L. Moyer, of Northwestern Bible School. Professor H. C. Wingblade, of Bethel Institute gave a warm message, "In the Secret of His Presence". Dr. B. M. Christensen of Augsburg Theological Seminary was effective indeed in his appeal to the students. His address, "The Truth and the Life" indicated the double aspect of true Christian witness and belief. The two addresses of Professor J. Gresham Machen, of Westminster Theological Seminary were delivered in his masterful and powerful style. His clear-cut distinctions and Scriptural appeals were impressive, given as they were to students who had come to hear what this leading exponent of conservative Christian truth would expound as basic in the League platform and appeal. Dr. Machen was also the speaker at the Sunday worship of the First Baptist Church of Minneapolis, whose pastor is the noted Rev. William B. Riley. With delicate satire, Dr. Machen sketched the grave differences between the modern gospel to the Romans, and that of the Apostle Paul, penned in his great Epistle to the Romans.

These institutions represented at this successful conference were: Augsburg College and Theological Seminary, Bethel Institute, Bible Institute and Academy of the Evangelical Free Church, Hamline University, Luther Theological Seminary, Macalaster College, Minneapolis Bible University, University of Minnesota, Northwestern Bible School, St. Olaf College, Western Theological Seminary, and Wheaton College.

Regional Secretaries

Miss Margaret W. Haines, until her recent re-appointment to the mission field one of our women Regional Secretaries, sailed on November the second for Kohat, Northwest Frontier Province, India. En route, she stopped at the Belgian Gospel Mission, enjoying while there the French Conference meetings. Miss Haines will resume her missionary work in India with renewed confidence in the Lord and His Word. Those who remember Miss Haines and her excellent work for the League will be happy to remember her and her labors in prayer. The good wishes and sincere interest of the League go with this beloved servant of the Lord and unselfish worker and friend of the movement.

Through action of the Executive Committee, the League is happy to announce the appointment of Miss Helen K. Rittenhouse, 3394 Strand Way, Mission Beach, California, and Miss Marjorie Myer, 212 Kennedy Court, Louisville, Kentucky, as Regional Secretaries for the Far West and the South, respectively. Any League business or contacts in connection with those districts will be gladly handled by these splendid young Christian women.

Miss Margaret Hunt continues as Regional Secretary, working Central States territory, however. Her address is % Moody Bible Institute, 830 North La Salle street, Chicago, Illinois.

We hope to have extended reports of the activities of these Secretaries in a succeeding number of the magazine.

Visitation of the General Secretary

Snatching what time could be spared from scholastic duties, the General Secretary visited League friends and contacts in Kentucky and southern Indiana, during the week-end of January the twenty-sixth. It was a joy to note that Miss Margaret Haines had done a very thorough piece of work in Louisville, and had secured a group of very earnest, faithful intercessors and League helpers. Through the efforts of a very worthy successor, Miss Marjorie Myer, the League has been made known. Miss Myer is very anxious to enlarge the borders of the League in the Southland, and will be glad to correspond with friends concerning prospective Chapters, or concerning prayer circles.

The Secretary gave messages on the League work and need at the University of Louisville; vesper groups at the Southern Baptist Theological Seminary and the Presbyterian Theological Seminary; to two Sunday school groups and one Bible class; and to two young people's societies. Besides that he was enabled to preach the gospel in

one of the Methodist churches of the city. At Indianapolis the Secretary visited Indiana Central College, and Butler University, besides re-establishing contact with the Indianapolis Bible Institute. He also visited Central Normal College at Danville, Indiana. All told, seven different institutions were touched, not one of them being indifferent to the great work and message of the League.

We should like to make definite mention of each friend of the work who made the Louisville trip possible. They are known to God, and are known of Him, and in their fellowship do we rejoice. Those interested in the League work in Louisville, and desiring to get in touch with it, may reach Miss Marjorie Myer at 212 Kennedy Court, Louisville, Kentucky. We desire the earnest prayers of our friends for this gracious work in the South, which is but a portion of the faithful testimony to the gospel carried on by believers in that part of our country.

Earlier in the school year (November the tenth), it was the privilege of the General Secretary to address Moody Bible Institute students on the uncivilized student fields in America. The appeal of such work was given first to the great Missions class of the day school, and then to the evening school of this famous Bible institute. The League rejoices in the splendid impetus given its work by the remarkable interest which the Institute is displaying in student work.

On the same occasion, besides conferring with many of the students concerning various phases of League work, the Secretary was able to visit Lake Forest College and Wheaton College in the interests of the movement.

Coming! Eighth Annual Convention

Grand Rapids, Michigan, was the meeting place of the first regular Annual League Convention, and it is the scene of the Eighth Annual Convention. Calvin College and Theological Seminary Chapters are the hosts of the Conference which will convene in the spacious buildings of the Calvin campus. Registration is at two o'clock, Friday afternoon, February the seventeenth.

Special attention is called to the provision of accommodations to student delegates. Those desiring reservations should correspond with Mr. ARNOLD BRINK, 1056 Bates Street, S. E., Grand Rapids, Michigan. Friends who wish to secure information concerning the conference may write Mr. Brink or telephone him at 53952.

We are carrying on the back cover of this issue, a full-page program of the Conference. It is suggested that Christian friends recommend to all Christian youth, particularly student acquaintances, attendance on this Convention. Above all, it is desired that sincere prayer be offered for the gathering, and for the work of the League in the coming year.

In spite of extreme difficulties, the League is anticipating a glorious and joyous meeting. Indications of delegations of unprecedented numbers are already in sight. Besides the opportunity of hearing the noted League Trustees, the Convention offers a number of advantages in spiritual messages. Missionaries, students of Christian thought, and Christian workers are preparing for the delegates warm and thoughtful messages which will cause students to rejoice in the privileges of Christian witnessing.

The Convention is for students to students, but the public is welcome to attend all sessions. The League hopes that any friends in the vicinity of Grand Rapids will not fail to visit the Conference in any of its meetings. Join us in seeking an unusual manifestation of the Spirit and in claiming a double portion of spiritual favor in these days when student testimony is sorely needed!

With Other Student Movements

GREAT BRITAIN—For the work of The Inter-Varsity Fellowship of Evangelical Unions, Douglas Johnson, General Secretary, Chalmers House, 43, Russell Square, London, W. C. 1, England, we ask prayer. The Unions will hold their fourteenth Conference at High Leigh, Hoddeson, Herts (a short distance from London) from March 30th until April 5th. Any American students in England are cordially welcome to this Conference. If our readers know of interested friends we especially

urge them to get in touch with this splendid English movement, from which, indeed, nearly every strongly evangelical student movement of recent years has received its impetus.

The work of Dr. Howard Guinness continues with great blessing. Prayer is asked for his radio ministry.

The Unions are going to publish brochures from time to time, dealing with aspects of our faith. Friends interested in their Terminal Magazine or their literature are asked to get in touch with Mr. Douglas Johnson.

HOLLAND—In the *International Paper* of the Reformed Students Movement for April, 1932, we learn that the Society of Reformed Students for students in the State Universities of Holland is doing a splendid work. It tried to be, "and is, indeed, and has been a blessing for many young people, when they come lonely to *liberland* often indeed paganistic universities; but not by its own power, but only by the help and blessing of God, Who is the only source of all good, both in heaven and on earth. May His Holy Name be glorified also by this our incomplete work."

In the same issue we read that the Free University of Amsterdam has a splendid ideal of study: "This is the line of conduct for all our scientific research. Without God we can do nothing; without Him there is no science. The Lord is Sovereign over the whole world and without Him there is no world.

"Therefore we study to see His greatness in Scripture and nature; we study in behalf of the honor of our Lord. We cannot do such a thing, however, without God's help. And He will help us, for the sake of Christ."

PHILIPPINE ISLANDS—Dr. Paul G. Culley, connected with the Association of Baptists for Evangelism in the Orient, writes that in the very heart of the university community of Manila there is a sound of the Spirit's going. He says, "It is clear that there is a wide-open door for gospel work among Manila students. Will you join us as an 'intercessory missionary'?"

As part of its help in ministering to the Filipino students, the League has already despatched literature and will be glad to send more, as the opportunity is given.

RUSSIA—The work of the Evangelical Movement of the Russian Youths of which the Rev. G. I. Yasinitzky, P. O. Box 117, Harbin, Manchuria, is the correspondent is one commending itself to all friends of youth. The League is in touch with this work and is sending all the literature which the movement can use. This touching appeal surely cannot go unnoticed:

"In a particularly bad plight are children and youths of school age. We pray to have it granted to open 'The Students' House' for this winter to supply Russian youths with bread and soup during the cold days, thus saving them from hunger. Join us in our prayers! . . .

"In our struggle against atheistic influence we meet the strongest opposition in the countries adjoining U. S. S. R., for Communistic agents operate there and distribute their literature in enormous quantities. They possess vast means and to attract young people they organize clubs and sporting associations. We find it exceptionally difficult to oppose them, because we have no means to issue good evangelical and apologetic literature, while this is the chief weapon in such work.

"Among young people in U. S. S. R. there are evangelic groups which gather to study the Bible, but they are persecuted for this. We rendered them every possible assistance and do this now by sending our literature through the 'narrow slit' of only existing possibility. We reach young people in Siberia by means of radio. . . .

"Russian youths are not lost for Christ. Only proper attention should be paid them. Work among Russian youths is the surest way to heal Russian people spiritually. If this could be understood by all friends of Russia and our efforts supported though a little, great results might have been expected! . . .

"We are now studying your periodical, THE EVANGELICAL STUDENT, and can tell you that there is much of value to be rendered into Russian and used by your kind permission in our *Sword*. You will do us a great favor to supply us with some good treatises as well as with short and simple booklets to be issued in Russian under your auspices and help. Good literature interpreting plainly the Words of God is wanted here, and assistance on this side will prove very timely and valuable."

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.
BIBLE INSTITUTE AND SEMINARY, Minneapolis, Minnesota.	MOODY BIBLE INSTITUTE, Chicago, Illinois.
BLOOMFIELD COLLEGE AND THEOLOGICAL SEMINARY, Bloomfield, New Jersey.	MUSKINGUM COLLEGE, New Concord, Ohio.
BOSTON UNIVERSITY, Boston, Massachusetts.	NATIONAL BIBLE INSTITUTE, New York, New York.
UNIVERSITY OF BRITISH COLUMBIA, Vancouver, British Columbia.	NEW ENGLAND SCHOOL OF THEOLOGY, Boston, Massachusetts.
JOHN BROWN SCHOOLS, Siloam Springs, Arkansas.	PARSONS COLLEGE, Fairfield, Iowa.
BUCKNELL UNIVERSITY, Lewisburg, Pennsylvania.	UNIVERSITY OF PENNSYLVANIA, Philadelphia, Pennsylvania.
CALVIN COLLEGE, Grand Rapids, Michigan.	PHILADELPHIA COLLEGE OF PHARMACY AND SCIENCE, Philadelphia, Pennsylvania.
CALVIN THEOLOGICAL SEMINARY, Grand Rapids, Michigan.	REFORMED EPISCOPAL THEOLOGICAL SEMINARY, Philadelphia, Pennsylvania.
CLEVELAND BIBLE INSTITUTE, Cleveland, Ohio.	REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY, Pittsburgh, Pennsylvania.
COLUMBIA BIBLE COLLEGE, Columbia, South Carolina.	TORONTO BAPTIST SEMINARY, Toronto, Ontario.
CUMBERLAND VALLEY STATE TEACHERS' COLLEGE, Shippensburg, Pennsylvania.	UNION COLLEGE, Schenectady, New York.
DICKINSON COLLEGE, Carlisle, 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.
EVANGELICAL THEOLOGICAL COLLEGE, Dallas, Texas.	WESTMINSTER THEOLOGICAL SEMINARY, Philadelphia, Pennsylvania.
GORDON COLLEGE OF THEOLOGY AND MISSIONS, Boston, Massachusetts.	WHEATON COLLEGE, Wheaton, Illinois.
	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.

NOT TO BE TAKEN FROM LIBRARY

The
EIGHTH ANNUAL CONVENTION

OF THE

League of Evangelical Students

FEBRUARY 17th, 18th, and 19th—Grand Rapids, Michigan

TENTATIVE PROGRAM

(Eastern Standard Time Throughout)

FRIDAY, FEBRUARY 17TH

- 2:00 P. M. Registration of Delegates, Calvin College, 1300 Franklin Street, S. E., Grand Rapids.
- 3:00 P. M. Welcoming Address—President L. Berkhof.
Devotional—Professor T. E. Welmers.
Organ music—Miss A. H. Geerdes.
Business session.
- 7:00 P. M. Devotional—Dr. H. Framer Smith.
Address—**FACING THE ISSUES**—Dr. Cornelius Van Til.
Business session.

SATURDAY, FEBRUARY 18TH

- 9:00 A. M. The Convention Prayer Period, led by the Rev. W. Stuart.
- 9:45 A. M. Evangelical Teacher Training—Dr. Clarence H. Benson.
Address—**A TRIUMPHANT APOLOGETIC**—Dr. Clarence Bouma.
- 1:45 P. M. Devotional—Professor J. R. Mulder.
Address—**SCIENCE AND THE BIBLE**—Dr. Albertus Pieters.
- 3:00 P. M. **GROUP MEETINGS** in Seminary building.
"True Mysticism"—Dr. L. S. Chafer.
"Modernism and Teaching"—Professor J. R. Mulder.
"Christianity Is Right; Are Other Religions Wrong?"—Dr. Albertus Pieters.
- "Present-day Tendencies in Humanism"—Dr. H. Framer Smith.
- 6:00 P. M. Convention Banquet in Dining Hall of College Dormitory.
Toastmaster—Mr. Bert Kruithof.
Reading—Dr. J. Gresham Machen.
Address—President R. B. Kuiper.
Violin Solo—Selected—Mr. N. Punt.
- 8:30 P. M. Calvin College Mixed Glee Club, directed by Seymour Swets.
Address—(Speaker to be announced.)
Concluding Business session of Conference.

SUNDAY, FEBRUARY 19TH

- Morning worship in churches of the delegate's choosing.
- 3:00 P. M. **MISSIONARY MEETING.**
Missionary testimonies—
Rev. T. Titcombe of Africa.
Rev. William Pontier of Africa.
- 7:00 P. M. Divine Worship, League being guests of the Fuller Avenue Christian Reformed Church.
Dr. G. Goris, Pastor, leading.
Calvin Seminary Quartette, singing.
Sermon by Dr. J. Gresham Machen.

Every meeting will be held in the Calvin College auditorium unless otherwise specified.

The public is most warmly invited to attend every session of this Convention.

STUDENTS:—Register at once by making reservations for accommodations. Address **MR. ARNOLD BRINK, 1056 Bates Street, S. E., Grand Rapids, Michigan.** Lodging during the convention, and breakfast will be provided to all registered delegates, whether League members or not.

THE CONVENTION HEADQUARTERS ARE IN CALVIN COLLEGE, FRANKLIN STREET, S. E., GRAND RAPIDS, MICHIGAN. TELEPHONE OF HEADQUARTERS: 58104. Delegates will report to this address upon arrival in Grand Rapids.