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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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WILLIAM J. JONES, *Editor*

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EDITORIAL

 NE wearies of the constant iteration, even on the part of many evangelicals that argument is futile when dealing with men and women who do not accept the gospel. Apart from the logical error in such a notion, there is a practical objection—argument is of great value when one endeavors to solve the doubts and misgivings of students, for instance. It is when the Word of God is allowed to present untrammelled its own claims in the face of hostile objections; when it is given an opportunity to parry with erroneous views concerning it that men begin to see its impressive truths. Many who decry argument, or debate do so because they employ those terms in an oblique or remote sense. Dialectics as such are not sinful; they have a place in Christian thought.

We are not contending for one moment that the mind of man and human reason unaided are sufficient for spiritual rebirth. "Who hath known the mind of the Lord?" It is evident, however, that to know that mind, God must have revealed it; and to accept that revelation there must needs be minds to receive it. All we are saying is that—granting the Holy Spirit works only through the truth, such working necessarily implies the use of reasoning processes.

Even the Lord Jesus employed reasoning. Witness His classic discussion with the Pharisees, the Sadducees, and the Scribes. His answers to their questions were full of argument, that is, reasoning. His parables are packed with reasoning—from the simple to the complex; the known to the unknown. And what but reasoning is His sublime utterance, "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

The Word informs us that it is the mind, (or the *heart* as Scripture sometimes designates the thought life of man) that is sinful, and needs redemption quite as much as the emotions or the affections. "In whom the god of this world hath blinded the *minds* of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Corinthians 4:4). "Having the *understanding* darkened, being alienated from the life of God through the *ignorance* that is in them, because of the blindness of their *heart*". (Ephesians 4:18). These Scriptures clearly imply that the darkness of sin confounds men through error, and that the light of the gospel can come to them only through the truth. And surely truth implies mentality, or reasoning, since it is the "*minds*" which are blinded, and the "*understanding*" that is darkened, as the emphasized words indicate.

On the Emmaus road our Lord gave the two disciples a burning heart by opening the Scriptures to them. It was He who later appeared to the Twelve, when it is said, "Then opened He their *mind*, that they might understand the Scriptures" (Luke 24:45, R. V.). Surely these passages mean but one thing, that enlightened reasoning makes for the truth. Of course, it depends ultimately upon the Revealer!

Was it not said of Lydia's conversion "whose *heart* the Lord opened, that she attended unto the things which were spoken of Paul"? (Acts 16:14). To listen to some people one would think that all we had to do to win men to Christ was to look pious and people would *become* pious; to love people and they would somehow grasp the truth! The truth finds no such easy entrance where error holds sway.

The fact of the matter is, that when one deals with unbelievers or doubters, especially students, he cannot quote only Scripture when trying to win them to Christ; he must reason about the Word. And in many cases, where the Scripture is little known, the person must begin with first principles, and attempt in the Spirit's strength to prove the Scriptures—so little is the Bible accepted or believed! The Apostle himself at Athens used no direct quotation from the Word. His whole front was to begin with what the Athenians did accept, and then to move from the sphere of natural revelation to that of special or supernatural revelation. The charge that Paul erred in his approach at Athens does not alter the case one iota. That his method was to reason with men, to argue with them, to discuss spiritual truth with them, can be seen by a glance at such references as Acts 17:2; 17:17; 18:4; 18:19; 19:8; and 19:9.¹

It is enlightening to note the last two passages: "And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, *reasoning* daily in the school of Tyrannus." (R. V.)

The easier course in meeting unbelief is to treat it lightly; to regard those who do not see spiritual truth as being impervious to any witness except that of experience. There is nothing so shattering to sinful living and thinking as the evidence of a life changed by the power of Christ; but such evidence cannot stand alone. It must have an adequate explanation; and the only satisfactory explanation of salvation, is the truth which made that salvation and that Christian experience possible. Christian experience does not hang upon nothing. So soon as men sever belief and living, or invert their order, so soon follow calamitous results.

It has been the observation of the League that when college students are met without sham in an earnest and frank discussion of the gospel, their doubts concerning it and their opposition to it—when they are met

¹In all of these passages the word *διαλέγομαι* (*dialogomai*) is used. Its classical use according to Thayer is: "to think different things with one's self, mingle thought with thought; to ponder, revolve in mind." Hence, from this meaning, the idea of argument or discussion arises.

with the simple reasonableness of the Faith, vivified and personified in the life of a messenger of salvation who knows Him Whom he has believed, who proclaims with all boldness and conviction the truth as it is in Jesus, that then the Holy Spirit brings conviction of sin, and enlightenment of the mind, and then the students see the utter misery of their minds and hearts, and eagerly ask "What must I do to be saved?"

In some Christian circles there seems to be a veritable mania for "mergers" or "unions", which rivals the "hail fellow well met" characteristics of business clubs. Indeed, the kind of messages which some of these religious circles broadcast are no more spiritual than those given at some commercial luncheon!

It is most startling to see the same tendency in college religious organizations, and those of theological seminaries, seminaries which were formerly peculiarly evangelical in every respect.

We would not have anyone believe that because some of these schools have no interest in the League and even speak very slightly of it that we point out these facts in the spirit of retaliation. Not at all. There is the fullest sympathy with those who differ from us. Nevertheless, we would by all means save some students from the terrible consequences of alliances which in the end bode no good for pure Christianity. If our witness is utterly rejected, our duty is done. Silence cannot be our part.

Recently we were at such schools—one seminary, in particular, whose students were engrossed in a seminary movement which is definitely liberal. Yet this group was vainly hoping to make some sort of an impression or impact upon those seminaries which were noted for their heterodox position. A most commendable and worthy motive, we admit, were it not for the far-reaching implications. No sinner is ever reached by descending to his sinful plane. To lower one's self so as to be on the same level as he, in sympathy of understanding, is entirely different from partaking of his sins, and his deeds of transgression. The same principle is just as valid in the world of intellect or belief. Unless ideas can be seen in contrast, there can be no definite progress toward truth. And in the case of which we speak, clearly the entire background and approach to the gospel, of the one school was far removed from that of the others, one metropolitan seminary, in particular. There could be no genuine facing of the problems involved. And yet to call the whole companying with the others who denied the very heart of the gospel, to call that "fellowship" was preposterous. And it is preposterous in any similar situation. Even the students in question confessed that fellowship in the New Testament sense, at least, implies concord and harmony of belief as its very basis!

The value of discussion groups, whether under the specious title of "student fellowship" or "youth fellowship" or "Century One fellowship" is debatable, and might be readily questioned. Unless there is the definite urge to present Christ as the *only* Saviour from sin, as the majestic and glorious person that believers always considered Him, such discussions will utterly fail of true spiritual gain.

FAITH AND THE FAITH

SAMUEL G. CRAIG

IT MAY not be out of place to say by way of introduction that when I speak of Faith without the definite article I employ the word in its subjective sense, but that when I speak of *the* Faith I employ it in its objective sense, more particularly in that objective sense in which it indicates what Christians believe in distinction from others, as when Paul wrote, "I have kept the Faith". Since the phrase "the Faith" as employed by Paul included reference to an objective body of knowledge, or at least what he regarded as such, it will be seen that I am to speak concerning one phase of the problem of the relation between faith and knowledge, namely: that phase that has to do with the relation between faith as a state of mind and that particular body of knowledge, real or supposed, which Christianity claims to contribute to the sum-total of human knowledge.

I have chosen this subject in the thought that some discussion of these things in themselves and their relation to each other may prove profitable to the members of the League of Evangelical Students. At any rate, I am sure that such a discussion would have proven profitable to me at the age at which most of you find yourselves, and that because in my student days I was considerably exercised over the alleged antithesis between faith and knowledge. This antithesis found classic expression in Tennyson's *In Memoriam*:

"We have but faith: we cannot know,
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow."

But while this antithesis found classic expression in Tennyson's familiar lines, it did not of course originate with Tennyson. He was merely giving poetic expression to a notion that he had learned from certain scientists and philosophers, of or preceding his day, and that still meets us in the philosophic, scientific and other literature of today. I am confident that you have all been frequently brought face to face with the representation that knowledge in any strict sense of the word is only of "things we see", and that it is only the so-called exact sciences that really arrive at conclusions that are rightly denominated knowledge. Moreover, unless you see the fallacy of that representation, I am sure that you are haunted with a more or less uneasy feeling that as Christians you are building on a doubtful foundation, that all your religious convictions, not to mention many others, are, or at least may be, composed of such stuff as dreams are made of. It seems to me therefore a matter of large practical importance that it be realized that this alleged contrast between faith and knowledge rests on no solid foundation. At any rate, there was a time when I rejoiced as one who had found great spoil when I was led to see that this alleged contrast between faith and knowledge is a child of superficial thinking, that as a matter of fact faith underlies all knowledge

to such an extent that the dictum of Christlieb is fully justified: "He who believes nothing knows nothing." Faith and knowledge, as I came to see, do not stand over against each other as mutually excluding opposites: rather faith is an indispensable condition of knowledge, so that apart from faith there is and can be no knowledge.

The starting point of all knowledge is self-consciousness. We begin by assuming our own existence. Yet we cannot prove our own existence; we can only accept it on faith. The fallacy of Des Cartes' syllogism, "Cogito ergo sum", has often been pointed out. "I think", he argued, "therefore I am." When, however, he said, "I think," he assumed what he was trying to prove, namely, his own existence. But not only are we dependent on faith as our starting point in acquiring knowledge, we are also dependent on it at every later stage of the process. Accepting our own existence on faith, we receive information concerning what is other than ourselves through observation and perception, and thus become aware of the existence of an objective world that includes persons similar to, but different from ourselves; but our confidence in the correctness of this information is never independent of faith. How do you know that I am in your presence, speaking these words in your hearing? Only as you have faith in your sense of sight and your sense of hearing as conveying to you a correct representation of what exists in the world outside of yourself. Cease to have confidence in the knowledge that you obtain through your sense of sight and your sense of hearing, and you would have no assurance that I am here at all. Knowledge, however, that is worthy of the name does not consist merely of a mass of bits of isolated knowledge; but sees these bits of knowledge as related to each other. It is important to note in the next place, then, that in all our attempts at reasoning we are also dependent on faith at every step. What about the axioms that lie at the basis of all our thinking such as that every effect has a cause, that the whole is greater than a part, that things equal to the same thing are equal to each other? You cannot prove them; you can accept them only on faith; and yet they underlie all our thinking and all our reasoning. Moreover, we are equally dependent on faith for whatever knowledge we have of that part of existing reality that is not open to our personal observation; also for whatever knowledge we possess of what happened before we were born. Probably few of us have ever seen China or Japan, yet we are all persuaded that these countries actually exist, but only because we believe in the truthfulness of those who have been there. Moreover, we all assume that we have real knowledge of what happened previous to our birth despite the fact that our knowledge of most of these events comes from records written by men long ago dead. Yet only as we believe in their general accuracy and truthfulness can we have any assurance that we have real knowledge of these events.

Is it not obvious that faith underlies and conditions all knowledge, and that I do not put it a bit too strong when I say that the man who seeks to eliminate faith from his mental processes is trying to emulate the wisdom of the man who is reputed to have sawed off the limb on

which he himself was sitting? If I am right in this contention, as I am sure I am, then it follows as a matter of course that the difference between men as regards faith is not that some are believers while others are not, but that some men believe some things and that other men believe other things. Go where you will, you will not be able to find a man who does not exercise faith. You will find men who are religious and men who are irreligious, men who are learned and men who are unlearned, men who are good and men who are bad, but each and all are believers—true as it is, you will find but little agreement as to *what* they believe.

In maintaining that the alleged contrast between faith and knowledge rests on no solid foundation, I am not overlooking the fact that in our common everyday speech we constantly use the words faith and knowledge in a manner that seems to imply that what we believe we do not know and what we know we do not believe; but I think that in every such instance we have in mind the super-structure of the building we call knowledge rather than its foundation, or to change the figure, that part of the tree of knowledge that appears above the surface of the ground rather than that in many respects more important part that lies below the surface of the earth. For instance, in ordinary speech when we say "I believe" rather than, "I know" with reference to things discernible by the senses, as when we say, "I believe that the train leaves at 7:00 o'clock", we express uncertainty rather than certainty, but that does not alter the fact that our certainty with regard to things visible as well as things invisible depends ultimately upon faith. Again, it is customary and quite proper to use the word faith when referring to what we obtain through testimony and the word knowledge when referring to what we obtain through observation and reasoning; but when we do so it is with the super-structure of knowledge rather than its foundation that we are dealing. When we look below the surface we find that the knowledge that is based on observation and reasoning, as well as that which is based on testimony, rests ultimately on faith, and that they are right who maintain that faith underlies and is a constituent element of all knowledge to such an extent that it is impossible to have knowledge of any sort free of the element of faith. In this respect knowledge is like a chemical element which never exists alone but always in combination with another element. We can no more have knowledge apart from faith than we can have light apart from heat or ice apart from cold, as Robert Flint put it more than a quarter of a century ago: "Belief adheres indissolubly in all knowledge. Whatever we know, we believe. There is no difference in this respect between immediate or intuitive and mediate or discursive knowledge; between presentative and representative knowledge; between knowledge of the past, present or future; between the knowledge which comes to us through sense, or through the understanding, or through the reason. It has often been attempted by the perverse use of terms to separate belief from knowledge, and to oppose the one to the other, but every attempt of the kind is sophistical and irrational."¹

¹Robert Flint, *Agnosticism*, p. 260.

But while I maintain that there is no knowledge apart from faith, I would be among the last to maintain the reverse, namely, that there is no faith apart from knowledge. Far from it. Nothing is more certain than that faith is far more extensive than knowledge. There is faith where there is no knowledge, where there is only supposed knowledge due to error, ignorance, illusion, insanity and what-not. That is to say, while faith ought to be coextensive with knowledge, as a matter of fact it is coextensive with truth and error, with real and imagined knowledge. Nowhere perhaps does this appear more obvious than in the sphere of religion. No matter what our own religious viewpoint, it must appear obvious that there is an immense amount of religious faith in the world that has little or no connection with knowledge. We profess and call ourselves Christians, but by doing so we necessarily imply that all those who profess other than the Christian religion have a religious faith to which there is no corresponding knowledge.

In view of the fact that faith is much more extensive than knowledge, it ought to be clear to everybody that all general praise or eulogy of faith, as well as all general condemnation or denunciation of doubt and unbelief, are alike foolish and inane. The facts being what they are, it ought to be evident to all that doubt and unbelief are often more commendable than faith. Surely there is no merit in mere faith any more than there is merit in mere doubt or unbelief; there is merit only in believing or doubting or disbelieving according to truth. In the presence of any alleged truth, but one of three states of mind is possible—we may believe, or we may doubt, or we may disbelieve. If the evidence in its support is adequate we ought to believe it; if the evidence is inadequate we ought to doubt it; if the evidence indicates its falsity, we ought to disbelieve it. If it be a duty to believe when the evidence justifies belief, as it certainly is, it is equally a duty to doubt or disbelieve when the evidence is weak or unfavorable. Here again I may avail myself of the words of Robert Flint:²

“Duty in relation to truth is not, as some seem to think,
‘The stern and prompt suppressing,
As an obvious deadly sin,
All the questing and the guessing
Of the soul’s own soul within;’

but a sense of responsibility faithfully acted on alike in reference to doubt and belief. It requires us not to fear doubt any more than belief, and to shrink from no inquiry which even our deepest and boldest doubts suggest. The more fundamental and far-reaching our doubts, the more necessary and incumbent it is that we should not rest until we find satisfaction in regard to them. Loyalty to reason and conscience obviously require [*sic*] this.

“And so does loyalty to Christianity. For Christianity presents itself with the claim to be ‘the truth’ guaranteed by appropriate and adequate

²*Op. cit.*, pp. 33-34.

evidence. Only he who is 'in the truth' can be 'in Christ', and whoever is 'in the truth' is, to the extent to which he is so, 'in Christ'. The faith which Christianity requires is one which does not evade doubt, but which deals with and conquers it, and so proves, purifies, and strengthens itself. To evade doubt is neither the way to nor the sign of a vigorous faith. Doubt cannot be escaped by evasion or by refusal to inquire whether it is just or not. The man who seeks thus to escape is already firmly in its grasp. He who is afraid to try his faith, to follow his doubt as far as his reason will allow him to go, already distrusts his faith more than he who is prepared to test it; already doubts more than he who is willing to know fully what is the real worth of his doubts; and certainly shows less confidence in the truth of Christianity than a Christian should. A man who has no doubt as to the firmness of the foundation on which his faith rests will not fear to have it examined.

'He that would doubt,
If he could,
Alone cannot doubt,
If he would.'

Let us now apply what has been said to what we have in mind when we speak of "the faith". In the first place, we are reminded that the difference between the Christian and the non-Christian is not that one is a believer and the other an unbeliever. As a matter of fact, both are believers. That is just as true of Sinclair Lewis and Mencken and Barnes and Shaw and Wells, and other enemies of Christianity, as it is of the members of this League of Evangelical Students. But while the Christian and the non-Christian are both believers, it must be obvious to all that as regards *what* they believe they are poles apart. The question that is constantly at issue between the Christian and the non-Christian is this: Should we believe as the Christian believes, or should we believe as the non-Christian believes? Now, I know of no way by which we can answer this question except by acting on the principle that we should believe or doubt or disbelieve according to evidence, in harmony with the apostolic injunction, "Prove all things; hold fast that which is good." In acting on this principle we must, of course, proceed in a common sense way. We must remember that there are various kinds of evidence—rational, historical, experimental, experiential—and all should be taken into consideration. The man who said, "I was blind, now I see", may not have been a thinker or a scholar, but he had grounds for believing in Jesus more convincing than those afforded by purely rational and historical arguments. Again in applying this principle we should keep in mind Bishop Butler's dictum that: "Probability is the law of life." We should reject a belief only when there are reasonable grounds for so doing just as we should accept a belief only when there are reasonable grounds for so doing. The mere fact that there are objections to a belief is not a sufficient reason for rejecting it. If it

were we would be condemned to universal skepticism, since there is no belief against which some objection may not be urged. But taken in a broad and common sense way, we maintain that evidence should always be the measure of our assent. Do not misunderstand me. I am not advocating rationalism in the sense that reason is the only source and criterion of truth. I believe that we are dependent on supernatural revelation, as it is recorded in the Bible, for all that saving knowledge of God that we possess, and that apart from that revelation we would not know what we ought to believe concerning God or the duty that God requires of us; but surely our faith in the Bible as God's Word should not be a blind faith. Surely if the Bible is God's Word, there is adequate evidence for such belief. I accept it as such because I hold that the evidence for such belief is sufficient, even compelling. And accepting it as such, I accept as truth whatever it teaches, even though it teaches much that is beyond my comprehension as, for instance, the doctrine of the Trinity.

In the light of what has been said, it becomes clear, I think, that the struggle for and against "the faith" is fundamentally an intellectual question. We are Christians because we believe Christianity to be true; others, as far as they have given the matter thought, are non-Christians because they believe Christianity to be false. The fundamental explanation for the present-day defection from Christianity, especially in college and university circles, is that on more or less solid grounds men have been led to believe that Christianity is not true. The task of convincing the present age that it has been over-hasty in so concluding should therefore not be shirked. It is true that rational assent does not make a Christian, but no one who withholds rational assent will become a Christian. We must at least have a religion we believe to be true. It is a fatal mistake to admit, as some of our would-be advisers would have us do, that Christian conceptions are subjective merely and incapable of being validated in the forum of reason. We are not Christians merely because it affords us a feeling of comfort and satisfaction to believe in the existence of a Father-God and a Saviour-King. Not a bit of it. We are Christians because we believe it the only rational thing to do. The first charge that we bring against the non-Christian is that he is irrational inasmuch as he believes that for which there is no adequate evidence, and fails to believe that for which the evidence is more than adequate. All Christianity asks for from a purely intellectual point of view is a fair hearing and a just verdict. Otherwise ignorance is the mother of Christian devotion, Christian piety imbecility, and Christian churches asylums for the feeble-minded. Doubtless there are intellectual difficulties in the way of Christian belief but there are much greater intellectual difficulties in the way of any other sort of belief. Some years ago Frank Ballard wrote a book called *The Miracles of Unbelief*, in which he maintained that whatever be the difficulties in the way of Christian belief, the difficulties in the way of unbelief are greater. In fact he maintained, and I think made good his contention, that the difficulties in the way of unbelief are so much greater than those in the way of belief that those who reject

Christianity on account of its intellectual difficulties are to be compared with those who strain out a gnat and swallow a camel.

But while I insist that the struggle for and against Christianity is fundamentally an intellectual struggle, I would not be understood as implying that it is only an intellectual struggle. If that were the whole of it, I would have small confidence that the advocates of Christianity will come off victorious, and that because Christianity must make its appeal to sinners, to those who are prejudiced against it, both as a system of thought and a way of life, so that here to a marked degree the proverb holds good: "Men convinced against their will remain of the same opinion still." I think therefore that for our comfort and encouragement we should keep in mind the fact that while Christianity is a specific system of thought and life, struggling with other systems of thought and life for the suffrage and support of men, yet that it is at the same time far more than that. The Christ who stands at its center and makes it what it is, is infinitely more than a teacher and example. He is also the Saviour of the world and the Lord and Life of humanity. He is not only one who was; He is one who is; and through all the world's changes He remains the same yesterday, today and forever. It is not merely with men, it is with the Lord Jesus Christ that we have to reckon. Jesus Christ being what He is, I am persuaded that the system of thought and life that centers in Him shall yet, despite all opposition, make its way to victory. I do not pretend to say what the more immediate future has in store for Christians. It may be that the love of many will more and more wax cold. It may be that the church is facing persecutions as bad or even worse than those of the first three centuries. But be that as it may, I am sure that the living and reigning Lord will make his cause to ultimately triumph. In the future, as in the past, those who seek to stay the progress of the once crucified but now reigning Christ, will be constrained to make their own the word ascribed to Julian the apostate and exclaim: "O Galilean! Thou hast conquered!" Here is our ultimate confidence that Christianity will never become that saddest and most lamentable of all things—a dead religion.

KEEPING THE PRECIOUS DEPOSIT*

HAROLD PAUL SLOAN

"Hold fast the reliable synopsis which in the faith and love of Jesus Christ you received from me; guard the precious trust by the Holy Spirit, (or, through the Holy Spirit) which dwelleth in us." (Free translation of II Timothy 1:13-14).

THIS pattern of sound words to which the Apostle refers was an early Christian creed, a synopsis of that "good thing" or "precious trust" which the Saviour had left behind at His ascension. It is entirely possible that this synopsis may have been substantially identical with our familiar Apostles' Creed: for we know this creed, in its earliest form, came from near the beginning, not later than the opening of the second century; and both Irenaeus and Tertullian say there was an original confession of faith which had been given to the church by the apostles of Jesus.

In recent years creeds have been rather in disrepute. We have been so absorbed with the progress of knowledge that we have discredited faith. This attitude, however, is shallow. Creeds are an absolute necessity of all serious life.

Only as life is enlarged by belief, that is by a creed, can men find room, either for their moral ideals, or for their spiritual aspirations. Duty loses all majesty and authority when faith in God and in eternity are surrendered; and when these things have been yielded, aspiration also is quenched and life becomes despair.

But even reason finds creeds a necessity: for the bare facts of experience are not sufficient to make life rational. Men who live without thinking may, perhaps, not need a creed; but men who undertake to rationalize experience must have them; and this necessity remains the same whether the thinker be a Christian man or a student of the natural sciences.

One of the greatest names in the history of science is Aristotle. No one investigator has ever so completely dominated human thought for such a length of time. It was not until the dawn of modern history that his influence waned. His name was the supreme in science for nearly two millenniums; yet one of his fundamental teachings was that the earth is the centre of the universe, the sun and stars revolving around it. Manifestly this was merely a belief, but it was accepted as a scientific fact for centuries.

Again, at the opening of the nineteenth century, Laplace proposed the nebular hypothesis. This idea became regnant in scientific circles. It dominated thought for more than a hundred years. It was largely influential in producing other scientific ideas that have been accepted similarly; and yet in our own times this supposed scientific truth has been surrendered as only a mistaken belief. It has been the same with phlogiston.

*Dr. Sloan's address is here given in synopsis, from copy suggested by Dr. Sloan himself.

a fire substance that was supposed to be released from other substances in the process of burning; the so-called universal ether; the doctrine of spontaneous generation; and what Haeckel called the "scientific axiom" of the inheritance of acquired characteristics. These all were once established, supposedly. They are now gone. They were merely mistaken beliefs.

Credo, then, are common values; as common in science as in religion; and they are necessities of all earnest thought. The measure of the worth of a credo is not whether it is formulated by an apostle or a scientist; but rather in these things: Is it in agreement with the actual data of life as known in experience? Does it comprehend all of them or does it exclude some? Does it help us to unify experience into one majestic whole? A credo that does these things may be called science, or it may be called faith. It does not matter. Because it does them it has supreme value for men.

By every one of these measurements the Christian credo stands supreme, superior to every other body or belief or speculation. The Christian credo assumes less and explains more, for example, than does the theory or credo of evolution.

It is more in accord with the observed facts of the universe, where, so far as we have any knowledge, all life is dependent upon previous parent life, and where each species produces after its own kind.

It is vastly more comprehensive: for evolution explains only the outward or objective values; whereas the Christian credo explains the inward values of conscience and the soul as well.

Then, too, the Christian credo not only explains these values, it fulfills them. Evolution may after a fashion explain them; but its explanations quench the very realities it explains. Then, finally, the Christian credo is historically evidenced, which evolution is not. That whole extraordinary movement in human history from Abraham to Christ, His resurrection and His expanding Kingdom witness to the truth of the Christian credo. And this movement is a fact! It is a whole series of facts. It is centuries long; and its crowning value, that of Jesus and His resurrection corresponds to and fulfills the human soul as sunlight does the flowers. And does it not seem reasonable that the aspiring soul of man should be fulfilled? What logic is there in arbitrarily denying a tremendous body of historical facts which fill a millennium and a half of history, and which culminate in the mighty Christian witness to Jesus and His resurrection? And, even if we deny the facts, the result of the facts remains with us: for their impact of Christ upon civilization is the most potent fact of modern history. How idle it is to deny the soul-fulfilling supernaturals of Christ just because they are supernatural, when it is only by the supernatural that the soul can ever be fulfilled!

There are three principal tests for the validity of a credo. The first is, does experience at any point provide some data which at least suggest the great truths which the credo assumes? The second test is the ability of the credo to unify the data possessed in experience. This might be called the test of efficiency. The third is, the question of adequacy. It

asks whether the creed as alleged is adequate to all of the data revealed in experience, or whether some of them are excluded. A creed which fulfills all of these qualifications has a high degree of validity; and it is these qualities which alone give it validity. A scientific creed without these qualities, manifestly, has less validity than a religious creed which has them.

We start then, with these three propositions and undertake to make a brief comparison between the Christian creed and the creed of evolution. The result is quite striking for it reveals the fact that the Christian creed is by every measurement intellectually the more secure. We will notice four items as follows: First, the Christian creed assumes less than does the creed of evolution; second, the Christian creed is more in harmony with the observed data of experience than is the creed of evolution; third, the Christian creed is adequate to all the data possessed in experience, excluding none; and fourth, the assumptions of the Christian creed are suggested repeatedly in experience.

The creed of evolution has a very considerable body of assumption. It assumes eternity, time, space, energy, purpose and law, the origin of vegetable life, the origin of animal life and the reality of some totally unknown energy or principle of progress. The creed of evolution must assume all of these. It has no explanation for any of them. The Christian creed on the contrary, has but one sublime assumption. It affirms "In the beginning God"; and by this Infinite, Eternal, Almighty, Divine Mind, it explains the rise of all things.

It is an interesting circumstance that, since the universe has been dissolved into mere forces by current scientific investigation, the Christian assumption of an everlasting creative divine mind becomes not only entirely understandable, but it becomes the one truly reasonable interpretation of experience.

Then again, the Christian creed is more in harmony with the observed data of experience than is the creed of evolution: for the laws of nature as we know them indicate that every species reproduces after its own kind; that life does not break from one form to another, but rather is constant; and that the universe is finite rather than eternal.

Third, the Christian creed is superior to the creed of evolution because its explanations are adequate to all the data included in experience. The creed of evolution on the contrary, abolishes rather than explains the very noblest data of life. The finest values in experience are man's intellectual, moral and spiritual powers, the passion for truth and righteousness, and the aspiration for immortality. Evolution quenches rather than explains these. It reduces truth to soulless facts, conscience to mere utility, and aspiration to an empty dream. Evolution thus fails either in one or two ways. If its explanations of conscience and the soul be accepted as adequate, it nevertheless remains true they quench those noble values, they empty them of all meaning. Evolution at best leaves life unfulfilled, even if it does not leave it unexplained.

Finally, the Christian creed is superior to the creed of evolution because its great assumption is repeatedly indicated in experience, whereas experience nowhere clearly indicates any of the assumptions of the evolutionary creed. The phenomena of Hebrew prophecy and other instances of human foreknowledge, together with such interesting facts as visions and revelations clearly indicate a transcendent intelligence with whom man's finite mind has some interrupted contacts. The mighty development in Israel's history stretching from Abraham to Christ, an unfolding of monotheistic faith in the midst of corrupt and corrupting polytheism; its final consummation in the stupendous fact of Jesus Christ; His transcendent intellect; His alleged miracles; and the heroic and unquenchable witness to His resurrection from the dead—these are a suggestion, a manifestation of the one great assumption of the Christian creed, and their suggestiveness can be denied only by the wilfully unbelieving.

If evolution were so powerfully indicated as is the Christian creed, it would have been accepted universally long since; and it would not have been necessary for a great scientific congress to have had it voted true. Science does not establish its truths by congressional vote, but by the evidence of fact. Newton's law of gravitation did not need to be voted true; neither did Pasteur's demonstration that there is no life save from parent life.

Here then, is the Christian creed. It starts with one sublime assumption: the everlasting, almighty Mind and Will—the Triune God—and with this assumption, it explains the whole mystery of being. Its central affirmation is that this Divine Infinite became incarnate. The eternal Life, which was forever with the Father become manifest among men. It asserts that the purpose of this Incarnation was redemptive, and that its accomplishments are life's three supreme goods: The unification of man's race; the conquest of his sin; the conquest of his death.

This, then, is the Christian creed, the "formula of sound words" that has preserved for men the "precious trust" of Christ and salvation.

We believe in God the Father Almighty; maker of the universe.

We believe in Jesus, Messiah, His Son; virgin born; dying for sin; risen, ascended, enthroned.

We believe in the indwelling Paraclete; the unity of redeemed men; the forgiveness of sins; the resurrection of the body and life everlasting.

And this creed has been entrusted unto us. It is a sublime interpretation of life. It is a most noble speculation. It is more: for, as we have already pointed out, it is a body of truth historically witnessed. As a body of truth or ideas it must of necessity have been entrusted unto men, since ideas have no existence save in the minds of men and in their loyalties. These ideas, then, this body of truth is our sacred trust. It is supremely precious. It is by this body of truth fixed in our minds and hearts that we are Christian free-men instead of tyrannized, despairing pagans. America is what it is only because of the ideas that fill the minds of its citizens; and Christian civilization is different from pagan civiliza-

tion only because new and ennobling ideas and beliefs fill and possess the minds of men.

It is the Christian creed that is the driving energy of human progress. The past was changed into the present by the influence of this belief; and there is no promise for the future save in loyalty to this same noble body of belief. In stating the possibilities of any race or generation, the matter of its creed is as important as the cubical contents of its cranium. Faith in Jesus Christ is as important to the world as sunlight or rain or gravitation. Lose faith in Jesus Christ out of human life and man's conquering, creative progress inevitably halts. When men think of themselves as children of God, redeemed at infinite cost, and moving on to a measureless and everlasting destiny, life has one level of possibilities; but when men think of themselves as a sport of chance, shut in by soulless forces, living but for a day and doomed to a swift extinction, then their lives have another level of possibilities. Most appropriately, then, the exhortation of the Apostle comes to us in this reckless driving age: "Keep the pattern of sound words!" "Guard the precious trust!"

The Writers in this Issue

SAMUEL G. CRAIG, D. D., is the well-known Editor of *Christianity Today*. He is a member of the Board of Trustees of Westminster Theological Seminary, and a leading writer and thinker of the Presbyterian Church, U. S. A. Dr. Craig is qualified to speak on the subject which is the title of his address in this number.

HAROLD PAUL SLOAN, D. D., needs little introduction to the League, since he has been a member of the Advisory Board from its beginning. As pastor, editor, and author he is known to the evangelical world particularly. *Christian Faith and Life* is the magazine of which he is Editor. Dr. Sloan's latest book *The Apostles' Creed* is ample testimony to his ability to treat the subject of the address in this issue.

R. B. KUIPER, M. A., B. D., is the genial President of Calvin College, and the President of the Board of Trustees of the League. Not only as a preacher and teacher, but also as an author is President Kuiper known. His books are, *Christian Liberty*, *While the Bridegroom Tarrys*, *As to Being Reformed*, and *Not of the World*.

ROBERT H. GLOVER, M. D., F. R. G. S., Home Director for North America of the China Inland Mission, is a favorite figure on missionary programs. Because of his own veteran experience as a foreign missionary, and his long connection with missionary enterprises, Dr. Glover is entitled to a thoughtful hearing whenever he speaks on missions. *The Progress of World-Wide Missions* is a noted work. Dr. Glover brings the League members a vital message in this number.

JAMES M. GRAY, D. D., LL. D., is known to believers throughout the world as the beloved President of Moody Bible Institute, and a famed expositor of the Word. His writings are universally read, *The Christian Workers' Commentary*, and *Synthetic Bible Studies* being typical examples. His right to speak on the Holy Spirit is manifest by his knowledge of the Bible, and the definite leadings of the Spirit in the work of the Institute of which he is the honored head.

GORDON H. CLARK, Ph. D., is one of the many faithful professor friends of the League. He is the Adviser of the University of Pennsylvania Chapter of the League. Dr. Clark has written for this magazine before, hence, needs little introduction.

DIRK MELLEMA, B. A., is the retiring President of the League. He has been introduced to our readers before in another issue. Mr. Mellema did good work as President for 1929-1930-1931.

W. HARLEE BORDEAUX, B. A., is writing for the STUDENT for the first time, in this issue. His capable and unceasing labors for the League have been a marvel to all who know him. His report of the Convention is unique, and his expression of confidence for the future work is well worth reading and pondering.

JUST WHAT IS CHRISTIANITY?

R. B. KUIPER

THE term *Christianity* is often used very loosely. There is much vagueness in the minds of many about the content of this term. I believe it is being abused badly. In this address I shall try, popularly put, to come down to "brass tacks". I wish to state in a plain and pointed way just what Christianity is.

Let me seek to get at the matter by a process of elimination. First, I call attention to a thing which in appearance resembles Christianity quite closely, yet is its very opposite. Then I shall name a number of things which are necessary for Christianity and yet do not constitute its very essence. Finally, I shall attempt to state positively what Christianity really is.

Hypocrisy looks like Christianity, so much so that in certain cases only God, who knows the hearts and tries the reins, can detect the difference; yet all who lay any just claim to Christianity are agreed that hypocrisy is its exact opposite.

There are elements of hypocrisy in the lives of the best Christians. That is to say, their lives do not always square with their professions. There are no perfect Christians on earth. So exalted, so ideal, a religion is Christianity that the very best Christian is still a very poor one. A minister met a perfectionist brother on the street. To the preacher's question where he was going, the other replied: "I'm going on to perfection." "Then", came the retort, "I won't detain you, for I realize that you still have a long way to go." That may be said to any Christian. But it makes all the difference in the world whether one can honestly say that whatever sins are still found in his life are there against his will and that he is earnestly striving to reach the goal of perfection, or one just pretends to be a Christian while his heart yearns for sin and in secret he wallows in it. In the latter case one is a hypocrite, not a Christian.

The constant and bitter conflict between Jesus and the Pharisees is proof that Christianity and hypocrisy are opposite poles. How scathingly Jesus denounced the Pharisees for devouring widows' houses while offering long prayers in public! He told them indignantly that they resembled sepulchres, whited without, but within full of dead men's bones.

It happened in a small city in western Michigan. A teacher was explaining to her class in Sunday School the Biblical term *abomination*. Then to test the boys, she asked: "Now what do you think is the greatest abomination in the sight of God?" A bright little fellow with a twinkle in his eye quickly replied: "The prayer of the Superintendent." It so happened that this particular superintendent—an exception, of course—was known as a crook in business. Who knows but the lad may have been right?

In his autobiography Mr. Barnum of circus notoriety tells how he came to lose interest in religion. It came about in part through the hypocrisy of his father, a deacon in the church. The elder Barnum had

a grocery, over which the family lived. Early one morning the following conversation took place between the proprietor of the store at the head of the staircase and the clerk below. "John, have you put water in the vinegar?" "Yes, sir." "John, have you put dust in the pepper?" "Yes, sir." "John, have you put chalk in the sugar?" "Yes, sir." "Good, John; then come up to morning prayers."

Of all things Christianity stands for honesty, uprightness, truthfulness. Anybody who would be rightly called a Christian must be absolutely on the square.

What has been said so far is self-evident. We come to something which may not at first blush seem quite so obvious but is just as true.

There are a number of things which are essential to Christianity and yet do not constitute its very essence. An illustration may elucidate the point. The great majority of us are agreed that salt is essential to a good dinner, but not one of us would care to assert that salt is the essence of a good dinner. If the latter were the case, then salt alone would constitute a good meal. It does not. When I was a boy one of my brothers once dared me to swallow a teaspoon of salt. I did it. The result was far from pleasant. In much the same way certain things are necessary to sound, healthy Christianity but are not themselves Christianity. By the way, Christianity is sound and healthy throughout; nothing unsound or unhealthy is of it. Again, correct time is absolutely essential to good music; yet it is conceivable that a musician who is a crank in the matter of time might play but poorly. In the same way certain things are essential to Christianity, and yet in spite of their possession one may not be a Christian at all.

You and I, who live in a so-called Christian land in this twentieth century after the birth of our Lord, can hardly maintain our Christianity without some regard for tradition. Nor do I, when saying this, make tradition tantamount with Holy Scripture. There has come down to us in the course of the history of the Christian church a body of valuable beliefs and practices. To assign them all to the junk-pile would not only be exceedingly foolish and frightfully flippant, but positively unchristian. Many of these traditions, especially the great creeds of Christendom, are the fruit of the illuminating influence of the Holy Spirit. To discard them would constitute a flouting of the work of the Third Person of the Holy Trinity. Precisely that, I fear, is being done by many. Young people, especially students who have come under the influence of Modernism, are apt to sneer at the creeds as altogether out of date. But certain Fundamentalists as well undervalue the creeds. An old man who never read anything but the Bible once told me that he had a great advantage over all ministers in studying Scripture. According to him, they were biased by their knowledge of the creeds, while he was guided by the Holy Spirit. No, I am not denying the right of private interpretation, but I will say emphatically that this man was making the serious error of placing his own interpretation of Scripture above that of the historical Christian church. He forgot that Christ has throughout the centuries

been keeping His promise to lead the church in the truth by the Holy Spirit and that the great creeds are obviously the result of this operation.

As a matter of fact, it is exceedingly difficult to conceive of anybody's breaking altogether with tradition. Not even H. L. Mencken has done that. But if someone should actually cast all Christian tradition overboard, he would thereby be denying divine guidance in the history of the church and thus practically sever his connection with that body.

But who will care to assert that mere traditionalism is Christianity? The strictest adherence to established church customs does not make one a Christian. One might conceivably lay his head on the block for the creeds without being a Christian. Christianity is infinitely more than a mere holding to the beaten path.

The observance of certain forms is essential to Christianity. How we shall worship in the life to come is difficult to say, but it must be perfectly obvious that so long as we are in this world of time and space we cannot get along without forms. God Himself has commanded us to observe the Sabbath, to study His Word, to attend church services, to offer prayers, to celebrate the sacraments. Wilful neglect of these practices surely spells forfeiture of Christianity.

But who will say that the mere observance of forms constitutes Christianity? To identify forms with Christianity is formalism. For that, Jesus denounced the Pharisees. They drew nigh to God, said He, with their mouths, and honored him with their lips, but their hearts they kept far from Him. They offered prayers on street corners, they gave alms in public, they occupied the front seats in synagogues, they paraded the streets with phylacteries, bands of parchment displaying texts from Scripture, on their arms and foreheads, but for all that, were Jesus' most bitter foes. It is conceivable—I do not say likely—that one might attend church twice a Sunday for fifty years straight and never miss a week-day prayer meeting in all that time, then die, and go to perdition.

Religious forms have value only in so far as they are expressions of an attitude of heart toward God. That is one lesson which Jesus' conversation with the woman of Samaria teaches. "God is spirit", said the Lord; "and they that worship him must worship in spirit and truth" (R. V. margin).

May I tell the story of a Puritan preacher? Let no one think that it is my purpose to ridicule Puritanism. I firmly believe that it has often been criticized very unfairly. But the story seems to apply here. He had scruples about shaving on Sundays and therefore was in the habit of doing it Saturday nights. This particular Saturday evening he had worked in his study to an exceptionally late hour. When one side of his face was shaved he happened to glance at the clock and discovered to his dismay that it was just two minutes before midnight. He could not possibly complete the task before the Sabbath. Instantly he jumped on a chair and moved the large hand of the clock back ten minutes. That was formalism rather than Christianity.

Closely allied with formalism is legalism.

The number of those who would do away with the law of God is being multiplied. Here is a striking instance of the meeting of extremes. Extreme Liberals as well as extreme Fundamentalists make this error. The former proclaim the destructive doctrine of relativism. They teach that truth changes and that there is no absolute standard of goodness. Not even the Ten Commandments are said to hold any longer. The latter are being involved in the dangerous error of antinomianism. They posit an absolute antithesis between law and grace. Since we are living under grace, we are told that we can well afford to ignore the law completely. In one of my charges I made the acquaintance of a man who was so firmly convinced that salvation is by grace that he had no scruples about getting dead drunk once a week. While I am well aware that this case was exceptional, I greatly fear that some Fundamentalists have a wrong conception of Christian liberty. Surely, the Christian is free from the law, from the moral law as well as the ceremonial. That is plainly taught in Romans seven. But does this mean that he has nothing to do with the moral law, not even as a guide for grateful living? Far from it. It rather means that, controlled by the Holy Spirit, he willingly, gladly, spontaneously, though not yet perfectly, obeys the law of God; that he has a delight in the law of God after the inward man. That, not license or disregard of the law, is genuine liberty. And that Paul had in mind when he wrote: "Where the Spirit of the Lord is, there is liberty."

Christianity stands for obedience to the law of God.

However, that mere law observance is not Christianity is plainly taught in Scripture. I am thinking of the parable of the elder brother. He had not spent his substance in riotous living as had the prodigal. All his days he had labored faithfully for his father. At the very time of his brother's return he was at work in the field. His father did not deny the bold claim that he had never transgressed one paternal commandment. But he was only a legalist, not a Christian.

Here I would remark that in reality he had not kept the law at all. Its letter he had observed scrupulously, but its spirit he flouted most flagrantly. The one big demand of the law is love, and that he lacked. He loved neither his big-hearted father nor his repentant brother. Strictness and Christianity are by no means synonymous.

Intimately related to legalism is negativism. This need occasion no surprise, for the law is largely negative in form. Prohibitions abound in the Ten Commandments.

I am very much afraid that in certain circles the notion prevails that Christianity consists largely, almost exclusively, of not doing certain things; for instance, not smoking, not drinking, not playing cards, not attending theaters, not dancing. Now I would not be misunderstood. There are many things which worldly people do and Christians should not do. I cannot imagine, for example, that a Christian would frequent our modern theaters or engage in the shamelessly suggestive dances of our day. But the point I wish to make is that Christianity does not

consist merely of refraining from evil but rather of the doing of positive good. Negative Christianity is a contradiction in terms. Christianity is essentially something positive. The servant who had received the one talent was condemned, not because he had wasted the talent, but simply because he had done nothing with it. On the day of judgment the goats will be assigned to everlasting hell-fire, not because they saw the Saviour hungry or thirsty and robbed Him of his last crust of bread or turned upside down His last cup of water, but simply because they did nothing for Him. Some folks seem to think that going to bed for a whole year would keep them from many a sin. Fact is that for a healthy person to spend a year in bed would in itself be an awful sin. All those who live under the gospel and perish will perish for a sin of omission, because they failed to believe in the only Name given under heaven by which men must be saved. The easiest way to get to perdition is by doing nothing. It is also a very sure way.

Legalism and negativism are twin sisters. Moralism is their first cousin.

That Christianity stands for morality of the highest type hardly anybody will care to dispute. The Christian does not claim that he is good, but he is tremendously anxious to be good. Like Paul he strives with might and main to reach the goal of moral perfection.

But there are many who would identify Christianity and morality. The sum total of Christianity to them is to emulate the beautiful moral example set by the man of Nazareth. Hence about the only gospel heard from many a so-called Christian pulpit is *Be good and do good*. What a gospel! Gospel means glad tidings. Here is a man behind prison bars. Comes a friend who shouts out to him: "I have good news for you!" To the burning query: "What is it?" comes the reply: "Be good." Suppose you were the prisoner. Would not such a gospel drive you mad? It is much like telling a man who is sinking into quick-sand not to worry.

There is a young man in Gospel history to whom I feel strongly attracted. He is one of my best friends. Men commonly call him the rich young ruler. He is as clean as you find them. His life is exemplary. When the Lord reminds him of the Ten Commandments, he frankly asserts that he has kept them all from childhood. Nor is this a vain boast. When he makes this claim, the Lord, who has no need of being told what is in man because He himself knows it, admires him, loves him. If he were here today, no doubt he would be acclaimed a splendid Christian. But the inerrant Word tells us that he turned his back upon the Saviour and says not a word of his return. I verily believe that many a fine young man and virtuous young woman and some good old folks are in great need of salvation.

Orthodoxy is essential to Christianity. When making that statement I am well aware that nobody is perfectly orthodox. No human being has a perfectly pure, unalloyed conception of the truth. Nobody can interpret the Word of God infallibly. For that reason it is very difficult

to say just how orthodox one must be in order to be a Christian. Yet the fact remains that orthodoxy is essential to Christianity.

In his first epistle John states an irreducible minimum of orthodoxy essential to Christianity. It is belief in the Deity of our blessed Lord. "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father". (R. V.)

But again, as salt alone is not a dinner, so orthodoxy alone is not Christianity.

What the bones are to the human body, that orthodoxy is to Christianity. Here is a body without bones. Is it a body? Of course not. It is but a lump of flesh and tissue. So Christianity without orthodoxy is not Christianity. Yet how much of that sort of thing is found in the church today! On the other hand, here is a body consisting solely of bones. Is it a body? Just as emphatically not. It is a skeleton, and, so far as my knowledge goes, skeletons are wont to be dead. Such is orthodoxy without Christianity.

Can you stand a bold statement? The demons are pretty good Fundamentalists. James tells us in his letter that they believe that there is but one God. The Gospels inform us that on different occasions they confessed Jesus to be the Son of God. For all our orthodoxy we Fundamentalists might conceivably be demons. Am I running down Fundamentalism? God forbid! The demons are right in these beliefs. In fact, in their acceptance of Jesus as the Son of God they go our Liberals one better.

I have discussed several things which are essential to Christianity but are not Christianity itself. Not one of them is Christianity, nor are all of them put together. Proper regard for tradition, observance of certain forms, obedience to the law, morality, and orthodoxy are all of them necessary, but, when added, their sum total does not yet equal Christianity.

What then is Christianity?

In answering this question it is necessary that we distinguish between objective Christianity and subjective. I shall speak of each. Intentionally my words will be few. Perhaps brevity will be conducive to clarity.

There is such a thing as the historical usage of the term *Christianity*. *Verba valent usu*. To put another content into the term is, to say the least, confusing, and may well prove deceiving. I have in my hands an apple and a lemon. Before me are standing two men. I ask each of them to tell me which fruit is an apple. One says that the apple is an apple. The other insists that the lemon is an apple. Here are two conceptions of Christianity; one sanctioned by history, the other not. Before me stand two men: an Evangelical Christian and a Modernist. I ask them to tell which conception is Christianity. The Evangelical says that what has always been called Christianity is Christianity. The Modernist insists that the other thing is. In other words, the Evangelical Christian calls an apple an apple; the Modernist takes the liberty to call a lemon an apple.

Through its history Christianity has always stood for supernaturalism. It has ever put forth the claim of being not merely *a* supernatural religion, but *the* supernatural. Its supernaturalism has from the very beginning been its distinctive attribute. It has a supernatural origin, appeals to a supernatural book, is rooted in supernatural events, proclaims supernatural salvation, looks forward to a supernatural consummation of history. Today many would strip it of its supernaturalism and still call the remainder Christianity. But I maintain that to deprive a thing of its essence is to destroy it. Can you take all the corpuscles out of blood and still have blood?

What is historical Christianity in the objective sense? Christianity has been said to be not a doctrine but a life. Fact is that historically it is a doctrine as well as a life, and, prior to either of these, a story.

Christianity is a story. It is, in the words of a familiar hymn, "the story of Jesus and his love." It comprises the story of His incarnation through the virgin birth, the story of His death by crucifixion, the story of His bodily resurrection, the story of His ascension into heaven, the story of His outpouring of the Holy Spirit. These events constitute the very foundation of Christianity. If they be removed, the whole structure will topple into ruins like a house of cards.

Christianity is a doctrine. Christian doctrine is an interpretation of the Christian story. What is the meaning, for instance, of Christ's bloody death on the tree? Was He the victim of circumstances? Did He seal His convictions with His blood as so many martyrs have done? Or is it true that He bore the curse of God which was due us for our sins, that He was wounded for our transgressions and bruised for our iniquities, that the chastisement of our peace was upon Him, and that we are healed with His stripes? The last is the Biblical and historical interpretation of His death. It is the doctrine of the substitutionary atonement. And it is the very heart of Christian truth. To pluck it out is murder.

"This did I for thee; what doest thou for me?" These words, which Count Zinzendorf put on the lips of the dying Redeemer, are a challenge to that life of love and holiness and sacrifice and devotion which is known as Christian. Christianity is a life.

What is Christianity subjectively considered?

Again I take my clue from the saying that Christianity is not a doctrine but a life. How superficial a statement! What! Christianity just a way of living, a mode of behavior? Shame on him who says it! Listen! Christianity is not only *a* life; it is *life*, LIFE ITSELF.

Christ means Anointed. He was anointed with the Holy Spirit. So is the Christian. To change the figure, a Christian is a person who was born again, born from above, born of the Spirit. I know no better definition of a Christian than this one: *a Christian is a regenerated person.*

May I say briefly how the new life which is Christianity manifests itself? Christ was anointed to the three-fold office of prophet, priest, and king. In the Christian's activity as prophet, priest, and king his Christianity appears.

He was the only Christian in the company. It had long been his custom to kneel in prayer before he went to bed. He kept this up in the army. His comrades sneered and jeered at him, pelted him with pillows, shoes, and what-not. The day came when he was killed in action. Seldom did a private receive so honorable a burial. As his body was lowered into the earth, tears coursed down furrowed cheeks. When the grave was filled, one of the boys cut the words *A Christian Hero* into a board and planted it on the mound. Here was a prophet, boldly confessing his Lord.

As priest the Christian offers up himself, all he has and is, to his God, and he does it willingly. A French lad's right arm was shot away in the World War. A nurse in the hospital expressed her sympathy in the words: "What a pity that so young a boy should lose an arm, a right arm at that!" Up spoke the soldier: "I never lost it; I *gave* it." The Christian does not merely lose himself to his Lord; he gives himself.

In ancient times kings were wont to fight in the front ranks of their armies. Today that is no longer customary. Do you recall how many kings and kaisers were killed in action during the world conflict? You could count them on your fingers if you had none. But the Christian is a king of the old-fashioned kind. He fights hard against Satan, the world, and the flesh. He is positively militant in his opposition to error. As he fights he begins to reign. Some day he will sit with Christ as victor in His throne and reign as king forever.

What I have said altogether too prosaically is admirably summed up in that rich hymn:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

That is an expression of Christianity.

THE CHALLENGE OF MISSIONS TO CHRISTIAN YOUTH

ROBERT H. GLOVER

NO CONCEIVABLE challenge to Christian youth could be a louder one than that which the world-wide missionary enterprise presents. There are many aspects of this challenge which we may not consider at this time, but there are a few aspects about which I invite you to think with me.

1. *The Challenge of Loyalty to Christ.*

The Christian missionary enterprise is Christ's own enterprise. The Great Commission, "Go ye into all the world, and preach the gospel to every creature", is His personal commission. It is the statement of His will, the expression of His desire. But it is more. It is His clear, explicit, imperative command. Nor was this command qualified by any conditions of ease, convenience or safety. It was simply the preëmptory "Go". Nor has it ever been revoked. It concerns this group of Christ's followers gathered here today not one whit less than that group of disciples who heard the words from the Master's own lips. How, then, can any one of us confess Him as Saviour and acknowledge Him as Master, and yet fail to recognize and respond to the personal implications of His Great Missionary Commission?

As I read the New Testament record I am impressed by the fact that the one thing which engaged Christ's thought and filled His heart, the only thing of which He spoke, so far as we know, in those last days with His disciples before His ascension, was the carrying of His gospel to all the world. The very last recorded words which fell from His lips were, "Ye shall be my witnesses . . . unto the uttermost part of the earth."

That Great Commission was the charter upon which Jesus Christ founded His church. It constituted the church's marching orders, its one supreme aim, its all-engrossing task. And yet we face the tragic fact that in this year of our Lord, 1931, hundreds of millions throughout the world are still living and dying in as utter ignorance of the Saviour as though He had never been born, or had never died as their Redeemer. How can you and I love Christ, and be loyal to Him, and not pledge Him our utmost help in carrying out His last wish and greatest command?

2. *The Challenge of the Greatest Service to Our Fellow-Men.*

The highest aim in life is service to others. The truest estimate of our lives is not what we get, but what we give. The words of Jesus, "Whosoever will save his life shall lose it, but whosoever will lose his life for My sake, the same shall save it", were not a mere arbitrary dictum but the expression of an eternal principle and law of the spiritual kingdom.

"Not in having, or receiving, but in giving is there bliss;
He who has no other pleasure ever may rejoice in this.
Be it wealth, or be it leisure, be it skill we have to give,
Still, in spending life for others, Christians only truly live."

I am thinking just now of the great heathen world as I have myself

seen it. There is its material aspect, its dire poverty, its abject misery, its wretched hovels that pass for homes, its dull drudgery of unremitting toil, its gross intellectual darkness, its unalleviated physical disease and suffering, its utter lack of a thousand features which gladden and bless our lives and make them worth living.

Then there is the moral aspect, and I think of how those lands reek with abominable and filthy habits, with brutal crime and cruelty, with every form of unmentionable moral vice and pollution. There still exist the open sores of slavery and witchcraft in Africa, blighting caste and suffering widowhood and child-wifeness in India, the ravages of the opium curse in China, the tragedy of polygamy everywhere. These open sores cry to heaven for healing, these awful evils for correction.

Lastly, there is the spiritual aspect, darkest of all because it relates to time not only, but eternity. I think of multiplied millions with the same human susceptibilities and the same eternity of destiny as we, yet never given one vestige of knowledge of that only Saviour to Whom we owe everything we are and have, "having no hope, and without God in the world", sunk in dark despair, perishing for the bread of life.

Then, over against this terrible picture, I think of what the gospel has done to heal and change it all wherever it has been given a chance to exert its influence. I think of the vilest cannibals and savages turned into saints, and witnesses, and even martyrs for Christ, of the countless lives lifted from abysmal depths of pagan superstition and degradation to lofty heights of purity, integrity and spiritual experience, of the wonderful transformations wrought in individuals, in homes, in entire tribes and communities, by the power of the gospel.

When now I bring together these two pictures upon which we have looked—the picture of all this appalling temporal, moral and spiritual need, and the picture of how this need may be met by the message and power of the gospel—and when I go on to reflect that to me, His blood-bought follower, Christ has given in trust this potential remedy for all earth's misery and wrong, this means of leading these lost souls out of darkness and death into a new and blessed life for time and eternity, I am compelled to the conclusion that unless I am a base ingrate, an embodiment of heartless selfishness, I must throw my life, with all its powers and resources, into this enterprise for the salvage of the souls and bodies of my fellow-men.

3. *The Challenge of a Rugged Task.*

I should scorn to lower the missionary appeal by representing the task of the missionary as an easy, safe and comfortable one. I am speaking to young men who, if I estimate them rightly, are not content to fill the soft seat of a spectator of the game, but prefer a place in the game itself, with all that this involves of hard training, self-denial and severe exertion, young men who are not afraid of the tackle, the scrimmage, the stiff contest. In every sphere of life it is the hard task that makes men and women of us, and that produces God's heroes and heroines.

When Scott, the famous Arctic explorer, appealed for men for his

perilous expedition, literally thousands responded. Men pressed for a place, without conditions or reservations. Some even offered to meet all their own expenses. And for what? For an undertaking that promised certain hardship and suffering, and the likelihood of death itself.

I think of the words of Garibaldi, the great Italian patriot and liberator. Said he: "I am going out of Rome. I offer neither pay, nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles, death. Let him who loves his country in his heart, and not with his lips only, follow me." *And they followed him!*

But it is an infinitely greater than Scott, or Garibaldi, or any human being that ever spoke, who here today challenges us with the words, "*If any man will come after Me, let him deny himself, and take up his cross, and follow Me.*" His missionary enterprise has always been marked by discomfort, privation, hardship and danger, and to seek to eliminate these features would be to rob it of that which is its very essence and gives to it its highest value. Sacrifice has always been the soul of missions.

The imagination of youth is ever stirred by the accounts of the noble daring of a David Livingstone, a John G. Paton, a Hudson Taylor, or some other missionary hero of an earlier generation. Let me assure you that there is still plenty of room for the heroic in missions today, for the display of high courage and daring, for the employ of the highest gifts and attainments. And particularly is this true in such a Forward Movement as the China Inland Mission is at present seeking to carry out to the remotest confines of China, or in penetrating the great unevangelized regions which lies at the heart of the continents of Asia, Africa and South America. I cannot understand how the soul of Christian youth is not filled with a consuming passion to have a part in pushing back the frontiers of Christ's kingdom in these distant lands, and planting His standard in "the regions beyond", where His name has never yet been heard. After all, how every worldly adventure of our day, whether the quest for the North and South Poles, the scaling of Mt. Everest, or the conquest of the air, pales into insignificance before the sublime aim and goal of Christian Missions!

4. *The Challenge of Incomparably Rich Returns.*

I grant that the highest motive in missionary service is not the reward it brings to the worker. And yet such reward is in the very nature of things inseparable from such service. There *is* of necessity sacrifice in missionary life and labor, as I have already pointed out. But let me add that it is altogether swallowed up by the abounding compensations.

We still hear echoes today of that old silly talk about missionaries "throwing their lives away" by "burying themselves" in some foreign mission field. But let me tell you that even the material compensations attaching to missionary work—its foreign travel, its international contacts, its opportunities for wide observations and comparison, and much besides—make it a liberal education in itself, immeasurably enlarging and enriching to those engaged in it.

But these are the least of the missionary's compensations. Tell me

what other joy and satisfaction can equal that of bringing healing to afflicted bodies and illumination to dark minds, lifting individuals, homes and communities from depths of defilement and misery to higher, purer levels, and, above, all, leading men through the knowledge of a Saviour into the joyous liberty of the sons of God, and putting into their hearts the rapturous hope of eternal bliss?

Wrote a missionary from Japan: "I think there can be no other joy on earth quite like the joy of being with Jesus when He brings in a lost sheep which has been wandering in the dense darkness of heathenism all its life." And out of glad personal experience I can confirm that testimony, for it has been my joy more than once to lead to the Saviour a soul that never before had heard of Him. As I look back over the thirty-six years of my own missionary career, with all the trials and difficulties it recalls, I am ready to say that if I had my life to live over again I should make the very same choice that I made as a young man. I submit to you that I have gotten out of this missionary investment infinitely more than I ever put into it. And so will any man or woman.

And now just a closing remark about that word "challenge" in our topic. I have used it not by chance but by choice. I frankly like the word in missionary appeal. It is a fighting term, it is an insistent word that compels an answer. A challenge is something you cannot ignore or evade, something you must face up to, and accept, or else show the white feather and back down.

The facts I have placed before you, even so imperfectly and incompletely, confront every one of you as a personal challenge, not only from the heathen world but also from Jesus Christ, your Saviour and Lord.

How are you going to meet this challenge? You are going to meet it in one of two ways. Having looked these appalling and convicting facts in the face, you are going home from this Convention *either* to live for self, for pleasure, for personal ambition, for money, for the world, and then pass into Christ's presence empty-handed, having failed and disappointed Him, having missed the best for your life; *or else* you are going to say with Paul, "We thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again", and then by yielding to Him you are going to become His channels for the bringing of relief, and emancipation, and comfort, and joy, and eternal life to others, who will some day stand by your side in His presence and hear Him say to you, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." The momentous question is: *Which of these two courses is going to be yours?*

"Perhaps in heaven one day to me,

Some blessed soul will come and say,

'All hail, beloved! but for thee,

My soul to death had been a prey.'

Ah, then, what sweetness in the thought,

One soul to glory to have brought!'

THE BAPTISM OF THE HOLY SPIRIT*

JAMES M. GRAY

IN OPENING his address, Dr. Gray said he would ask the privilege of broadening the subject a little, and instead of calling it, "The Baptism of the Holy Spirit" as announced on the program, he would designate it, "The Relation of the Holy Spirit to the Believer in Christ".

Proceeding, he said, "The first fact to make clear is the *Personality* of the Holy Spirit. The Holy Spirit is not merely an idea, or a principle of goodness or truth, or an emanation from the Father and the Son, but a Person in the same sense as either the Father or the Son is a Person." The Scriptural evidence of this was then outlined, and it was shown that the works, the attributes and the names of a person were all ascribed to the Holy Spirit. "Our blessed Lord in alluding to the Holy Spirit", said Dr. Gray, "never does so in the use of the neuter pronoun 'It', but always as 'He', 'Him', 'Whom', and we rob ourselves of undreamed spiritual power and unwittingly dishonor God by doing otherwise.

"One very practical reason for thinking of the Holy Spirit as a Person", he continued, "is seen in the attitude towards Him which is thus required of us. If I conceive of the Holy Spirit as an 'It', my attitude is an active one, and I am reaching out to grasp, that I may use, *It*. But if I conceive of the Holy Spirit as 'He', then my attitude is quite the reverse. I am passive, yielded and surrendered to Him that He may possess and use me, and that is the proper attitude for us all always to assume."

The second fact dwelt upon was the *indwelling* of the Holy Spirit. Here the speaker recalled to his hearers the words of Christ in John 14:16, 17. "In comforting His disciples at the thought of His departure from them, Jesus said:

'And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;

'Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you.'

"Note the distinction between the prepositions 'with' and 'in' in this passage", said Dr. Gray. "Even on that night before the betrayal, death or resurrection of our Lord, the Holy Spirit dwelt *with* His disciples, but as a power operating on them from without as it would seem. But He was to come to them in quite a different relationship, namely, as a power operating from within—He 'shall be in you.'"

This promise was fulfilled to the disciples on the day of Pentecost, the speaker pointed out later, but meanwhile he sought to have his hearers understand that its fulfillment was not limited to the twelve disciples then gathered with the Lord around the Passover table. "It includes every believer on the Lord Jesus Christ", said he, "and becomes his possession

*This address is reported from manuscript furnished the EVANGELICAL STUDENT by Dr. Gray. It is given without modification.

the instant he so believes." This was proven, he thought, by Paul's declaration to the church at Corinth:

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;

"For ye were bought with a price: glorify God therefore in your body:" (I Cor. 6:19, 20, R. V.).

"These words were written to the Corinthian Christians some twenty-five years or more after the promise in John 14", continued Dr. Gray, "and yet the inspired Apostle assumes its application to all of them. Moreover, the Corinthian Christians were not very different Christians from ourselves. They were men of like passions with us. They were believers on the Lord Jesus Christ, saved by His grace, and sanctified, that is, set apart for God by this indwelling of the Holy Spirit. But they were far from perfection or holiness in the experimental sense of character or conduct. They were rebuked by the Apostle for their party spirit, for their harboring of open sin among them, for social and ecclesiastical offenses, for the misuse of spiritual gifts, for the absence of true brotherly love and for their error concerning the fundamental of the resurrection of the body. Notwithstanding this, Paul said to them, "Know ye not that your body is a temple of the Holy Spirit which is in you".

"The realization of this fact", said Dr. Gray, "is what should bring to every Christian a sense of obligation and a consciousness of power to lead a holy life. Were we to pause for one minute a day and say quietly to ourselves, 'My body is now a temple of the Holy Spirit', it would seem impossible for us to live on the low spiritual plane that now satisfies so many of us. How could we say the things we say, and go to the places we go, and dress as we do and fraternize with the society that now claims so much of our thought and time, if we knew ourselves to be God-bearers in the sense here indicated? If I am not my own, but have been bought with a price, why should I not glorify the One Who at so great a cost, has redeemed me? How otherwise can I bring assurance to my own soul that I am His, and that He is mine?"

The next fact emphasized was that which was central to the address, "the baptism of the Holy Spirit". "That there may be no misunderstanding as to my interpretation of this phrase", continued the speaker, "and lest its further consideration should confuse it to any hearer, let me say at the beginning, that to my mind, the baptism of the Holy Spirit and the indwelling of the Holy Spirit are one and the same. The indwelling is the baptism and the baptism is the indwelling. The only distinction between the two phrases that I see is, that the latter is used to express the result or the consequence to the believer of the indwelling of the Spirit of God in him. He in whom the Spirit of God dwells has by that indwelling been baptized into the body of which Christ is the Head.

"We approach the proof of this by comparing Christ's promise to His disciples in John 14 with His renewal of it in Acts 1:4, 5. Between those two utterances some six weeks have elapsed. Christ has been cruci-

fied, dead and buried, and risen again. He has shown 'Himself alive after His passion by many infallible proofs, And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.'

"The promise His disciples had heard of Him was that in John 14. It was to be fulfilled 'not many days hence.' As a matter of fact it was fulfilled on the day of Pentecost (Acts 2). But the point now is that He identifies its fulfillment as their being 'baptized with the Holy Ghost'. They seem to be one and the same, do they not?"

Dr. Gray here quoted the record of Pentecost in Acts 2:1-4, and then added, "A point I should like to make here is the same as that made in connection with the indwelling of the Holy Spirit, namely, that the baptism of the Spirit is the birthright of every believer in Jesus Christ, who becomes a partaker of that baptism when he so believes.

"The proof of this", he continued, "is also found in Paul's First Epistle to the Corinthians, this time at the 12th chapter. The Apostle is there referring to the dispensation of spiritual gifts, and says at verse 11, 'But all these worketh that one and the selfsame Spirit dividing to every man severally as He will,

'For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

'For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.'

"The body Paul is here speaking of is the human body, and when he refers to it as having many members and adds, 'So also is *Christ*', one would rather have expected him to say, 'So also is the church'. What then does he mean when he says, 'So also is Christ'? The answer to that question brings us face to face with the profoundest and most mysterious truth God has been pleased to reveal to redeemed man. For by the name 'Christ' in this instance, Paul does not mean the personal Christ alone, but the personal Christ plus the Church of Christ which is His body. By the baptism of the Spirit these two become one."

In illustrating this mystery, Dr. Gray asked his hearers to visualize a human body dismembered on the platform. The head, neck, arms, trunk, legs, feet are all present. "Now", said he, "let the life or spirit that is in the head enter into the other members of the body, and by so doing, it will unite them with the head, and uniting them with the head unite them one with another in the head. This is the transcendent spiritual fact that took place on the day of Pentecost. The disciples, members of the body, were all with one accord in one place. The Head was at the right hand of the Majesty on high, whence He shed forth the Holy Spirit. And the Spirit of the Head thus entering into the members of the body brought them together as one in Him and with Him. This is the signifi-

cance of the declaration, 'By one Spirit are we all baptized into one body'. How well justified therefore, are the words of the sacred poet:

'So near, so very near to God,
Nearer I cannot be,
For in the Person of His Son
I am as near as He.'

As Head of the body, Christ does not merely govern the body but lives in it. He dwells in us and we dwell in Him. What a place of protection and power and peace!

"There is but one more phrase indicative of the relation of the Holy Spirit to the Christian believer of which I desire to speak", said Dr. Gray, "and that is, *'filled with the Spirit'*. It is an expression used some ten times in the New Testament including its use on the day of Pentecost. And on practically every occasion there is associated with it the idea of service and especially service in witnessing for Christ.

"On the day of Pentecost (Acts 2:4) 'they were all filled with the Holy Ghost, and *began to speak with other tongues, as the Spirit gave them utterance.*' In Acts 4:8, Peter is 'filled with the Holy Ghost,' and declares to the Sanhedrin that except Jesus Christ of Nazareth, *'there is none other name under heaven given among men, whereby we must be saved.'* In Acts 4:31, the whole company of the disciples is once more filled with the Holy Ghost *'and they spake the word of God with boldness.'* In Acts 9:17-20, Ananias, putting his hands on Saul of Tarsus, said, 'The Lord, even Jesus, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. *and straight-way he (Saul) preached Christ in the synagogues, that He is the Son of God.'* In Acts 13:8-12, the same Saul, now called Paul, 'filled with the Holy Ghost,' set his eyes on Elymas the sorcerer and *pronounced upon him the curse of temporary blindness for perverting 'the right ways of the Lord'*. In the same chapter at verses 49 and 52, the disciples at Antioch 'were filled with the Holy Ghost', and *'the word of the Lord was published throughout all the region.'* Finally, when we come to Paul's Epistle to the Ephesians (5:18), he lays the obligation upon Christians generally to be 'filled with the Spirit', assuring them of results following, gladness and joy, gratitude and praise and loving submission to one another that will affect every part of the social structure.

"We thus see that while there is but one indwelling of the Holy Spirit there may be many fillings, and it is the filling of the Spirit that seems to explain the extraordinary power of outstanding servants of God in all the centuries. When we have this power, we find that whereas before it was hard to do the easiest things it is now easy to do the hardest things. James Hervey, the friend of Wesley at Oxford, describes the change which took place in Wesley as the result of his being filled with the Holy Spirit by saying, that while his preaching once was like the firing of an arrow—all the speed and force depending on the strength of

his arm in bending the bow, now it was like the fire of a rifle ball, the force depending upon the powder, needing only a finger to let it off."

Dr. Gray here read an extract from William Jennings Bryan's, *The Bible and Its Enemies*, being part of an address given by Mr. Bryan at the Moody Bible Institute:

"Dwight L. Moody was one of the greatest preachers whom it has been my privilege to hear. I heard him when I was a young man in college and I heard him afterwards. I never lost an opportunity to hear him. I have often referred to him as an illustration of how God can infuse into man spiritual power. I have had him in mind as I have pointed out that it is only when you have the measure of a man's spiritual power that you have the measure of the man.

"Measure a man in units of horse-power and he is not as strong as some of the animals; measure him in units of intellectual power and you will soon reach his limitations; but measure a man in units of spiritual power and there is no way of telling what a human being can do. Mr. Moody gave us one of the greatest exemplifications of what a man can do when he loves God with all his heart, and with all his soul, and with all his mind and with all his strength, and loves his neighbor as himself.

". In him we find what one man can do, and we know that it was not a personal thing with him, but that God worked through him. He can work through any one who will yield himself up and be willing to be used."

"It costs something to receive this filling of the Spirit", said Dr. Gray. "First of all, we must go to God to be emptied of everything that hinders it. Then we ourselves must turn our backs on anything in our lives which God shows us to be standing in the way. When that is done however, it is simply an act of faith on our part to receive the gift and thank God for it. Thereafter, the amount of the fulness of the Spirit will come and go according to our need for service and as Dr. James Elder Cumming said: 'We shall find ourselves fitted for each new task of difficulty or danger.'"

BY WAY OF WELCOME*

GORDON H. CLARK

WITH a personal pleasure that may properly be called keen, I welcome you to this Annual Conference. This, however, is but a fractional amount of your welcome. The four Philadelphia groups and each individual in them feel as I do, and wish to extend to you welcome and hospitality to the limit of their power. We therefore welcome you heartily. We fully expect to enjoy ourselves, but this welcome is primarily and more intensively a welcome to work.

We have several things to do. It is fitting to commence our sessions by prayer and so to emphasize the devotional aspects of the League. We must endeavor to sustain and to enrich our filial relation to the Sovereign of the universe. Companionship or communion with Him is a privilege highly to be esteemed. And we have also, in view of the condition of the church and the purpose of the League, petitions to present and blessings to request. In a moment we shall enter our period of prayer.

Secondly, we must attend to the propagation of the Faith. Sometimes, in discouragement, we doubt that the fields are white to the harvest; we know well enough that the laborers are few. Forgetting our discouragement, placing our trust in God, we must work all the harder to gather in the sheaves. Every part of the world offers a missionary possibility. At last year's Conference a Missionary Department was suggested. In 1928 a definite policy of evangelism was urged. China needs Christ's witnesses—so do the colleges. Unless we preach the gospel of redeeming love to the salvation of our fellow men, we have failed—woefully.

Still, our task is not completed. Our predecessors preached the gospel and the church has become largely modernistic. Why? There may be many reasons, but I feel sure that one is that in preaching the Gospels they were lax in teaching the Epistles. This one fact impresses me tremendously: the officers of our churches cannot well distinguish between truth and error. They do not seem to keep clearly in mind just what Christianity is. They may be and largely are pious, devoted and indeed redeemed, but, though it be the inexperienced judgment of a young man, I fear they are ignorant. If we limit our activities to evangelism in the narrower sense, we shall soon have no leaders. The church never has existed nor ever can exist without leaders. Is it to have good ones or bad ones? We are under obligation, so it seems to me, to insist on an intellectual standard that will evoke the respect, if not the sympathy of those who oppose us. And we must win both respect and approval from those who do not yet oppose us, especially those college students who happen to be serious and who want to compare two antagonistic philosophies. We hope that progress to this end will come from this Convention; progress toward an intellectual leadership, without forgetting evangelism, or neglecting devotions—of which there is no fear. And so a hearty welcome to a real good time, a serious welcome to definite work.

**The Address of Welcome to the Sixth Annual Convention.*

PRESIDENT'S MESSAGE*

DIRK MELLEMA

THIS is somewhat of a summary, dealing with the work of the League covering a period of fifteen months.

During the winter of 1929 and 1930 the General Secretary made a trip covering 2200 miles at which time he visited eight League Units and twenty-one non-League schools. Prior to a visit to these schools he visited the Inter-Varsity Christian Fellowship of Canada and presented to that body the purposes of the League. It should be noted that during this and the Spring Trip the non-League schools visited were *Colleges*. This is a significant factor for thus the League is shown to be not merely an organization which confines its activities to Seminaries and Bible Schools, but one which endeavors to reach students in all schools. During the Spring of 1930 the General Secretary visited twenty-four *new* Colleges on a trip covering some 4500 miles. All told he reached forty-six schools. Besides these two extensive trips the Secretary has made several more or less local trips.

All of these trips have been confined to territory East of Chicago, and from Canada to the Carolinas. And when we consider this, it ought to become apparent to all of us that it is very imperative that we set out to reach the schools that are West of Chicago. The Secretary has not been able to visit these schools due to the lack of funds. Yet in spite of the fact that these schools have not had a visit from the General Secretary, they have been very loyal supporters of the League. Let us bear this in mind during this Convention.

The following items will show more concretely to what extent the Lord has seen fit to advance the cause of the League. We can merely touch upon these matters briefly. But even so I think you will agree with me that we have much for which to praise God.

The General Secretary has presented the cause of the League in various churches. He has spoken over the radio in behalf of the League. He has been able to make personal contacts with many students and present to them a real personal witness of the salvation which is in Christ.

Literature of various sorts has been sent from Headquarters, apart from the EVANGELICAL STUDENT, including "The Wonder of the Book", some 1500 copies, and it has been instrumental in placing 1000 copies of "The Life of Hudson Taylor" in the hands of students.

Articles have appeared in no less than twelve periodicals, some of which are issued in foreign countries. I might say right here that the Student paper issued by the League itself has had a very wide circulation. The number of copies was indeed only 7500, but these were sent to the following countries: Australia, South America, South Africa, England, Canada, Netherlands, Ireland, China, Germany, France, India, Burma, Palestine, and Egypt. This number included home circulation.

The monthly *Bulletin* has had a very wide circulation.

*The address of the retiring President at the Sixth Annual Conference.

The Secretary has had the privilege of answering letters of troubled students and of parents who were in some way alarmed regarding the spiritual welfare of their children.

As already indicated the Secretary has had contacts with the Inter-Varsity Fellowship in Canada. I should like to add here that we have also had and still do have contact by correspondence with a student movement in the Netherlands. In September of the past year it was the privilege of the Secretary, the Treasurer, and your President to visit and listen to the deliberations of the Lutheran Student Association of America, at their Council meeting held in Chicago at the time mentioned. We were not able to persuade them to join us, but we do have a very sympathetic statement from them, and if I am not mistaken they have favored us with the presence at this Convention of an official delegate. (Let me say in passing, and as a personal, rather than an official, remark that in our day it is imperative that all orthodox students of America band together for an united witness to the gospel of Christ as a power of God unto salvation.)

Two regional Conferences were held, one at Wheaton College in 1930 and the other recently at Grand Rapids under the combined auspices of Calvin Seminary and College, in January, 1931. I am more than ever convinced that this is and must increasingly become one of the greatest interests of the League. The recent Conference at Grand Rapids was in many ways a most profitable one not only to the students who attended, but to people at large. The spiritual benefits derived from such Conferences are great. But it is also a means of advertising, in a good sense, the aims of the League.

Your Executive Committee was able to meet once and again to discuss matters of the League. We just made up our minds that this was necessary. We have got to be willing to spend and be spent for this part of God's cause as well as for other parts. Prayer alone is not sufficient. God has given us talents and powers which must be used in His cause.

From a perusal of the records for this past period I have noted that the dues of members have come in more promptly than heretofore. But in some respects, not all, the other activities of local Units have not been what they should be. We have word from one group stating that they are going to make up for lost time, and we are confident that this coming season will see them much more active than before. I believe also that there is a cause for much of this lack of activity. If I mistake not it is partly due to the fact that Units have not always been able to formulate some definite plan of action. I trust from what has been said and from what will be said or presented at this Convention we will all be able to arrange some definite schedule of work and program for the coming years.

We can always call attention to the splendid drives for funds that some of the Chapters have made.

We refer you to the arranging for Regional Conferences. This is an important item especially in regions where none has been held before.

We could mention deputation work by local Units. It was just in this way that two local Units opened the way for the General Secretary

to visit four schools which could not have been reached by him directly. Two of these schools were decidedly Liberal and were so eager to hear the orthodox point of view for better or for worse, that they have invited the Secretary to call again.

From the reports of various Chapters placed in the *Bulletin* you will have noted that several hold various sorts of meetings from prayer meetings to Bible discussions. Some have been engaged in active Christian work. Opportunities for local Units are boundless, and work can be carried such as best suits the local Units.

I should not fail to call attention to the fact that at the suggestion of one of the local Units, your President has been able to secure recognition of the League by the Synod of the Christian Reformed Church in America. It has heartily endorsed the League. Why should not other units take up this matter with other church bodies?

I should be unfair in my report if I were to make no allusion to certain losses sustained by the League. The membership has not been a constant one. At times a few schools have left our ranks. But each time this deficit was made up again by new schools that applied. In spite of this fluctuation we can honestly say that the League has made progress also in this respect. Recently Wheaton College has applied; at the University of Michigan a small but lively unit was formed; and Gordon College has come in with a membership of 97. We are informed that possibly the entire student body of 200 will join us in the near future.

I venture at this point an explanation of the cause of this fluctuation of membership. I believe it may have one of three causes, all of which may be eliminated if due consideration be given to what has been said and done at *this* Convention and by the honest hard work of each Chapter.

I believe, first, that some of us do not have a definite enough program. Headquarters can suggest items but it cannot present a definite program for work on specific Campi. We can all, and must all, carry out the *general* purposes of the League. But specific programs must be made and carried out by each Unit.

A second matter is that we have not sufficient contact with each other, as local Units. In other words, the Secretary has not been able to bring us close to each other as he might do if there were funds for this purpose. We trust that during the coming year he will get about more.

A third item, or cause is, that we have not had a sufficiently solid backing in the way of prestige. People have not been willing to recognize us sufficiently. I think the new Board of Trustees eliminates this.

Let me say in closing that there is no reason in the world why we should not make rapid progress in the immediate future. Let us not forget, ladies and gentlemen, brethren and sisters in Christ, that this is a work of the Lord which He has laid upon the hearts of the Christian students of America as a definite Christian work. By the grace of God it is our privilege and duty to accept the challenge laid before us. Let us accept the challenge, expecting great things from the Lord and attempting great things for the Lord.

“LORD, WHAT WILT THOU HAVE ME TO DO?”

W. HARLLEE BORDEAUX

WHEN the sudden appearance of our ascended Lord in all His glory arrested Saul on that Damascus road; when Jesus Christ Himself graciously deigned to reveal Himself to this man, so hostile and slaughterous to those He loved and had saved; when the full truth of God was made known to Saul of Tarsus, namely, that apart from a saving faith in Jesus Christ every man is eternally damned, but that by knowledge of and faith in Him any man may be saved—what, I ask you, could have checked this question which burst from the lips of Saul who now believed! How natural was his cry, “Lord, what wilt Thou have me to do?” This same question Christians have been asking from that day to this. So long as the proclamation of the gospel is the only supremely important mission in life, we must continue asking it. Each time we become acquainted with any organization which is loyal to the gospel and to Christ its Author, we are constrained to ask anew this age-old question—a question which the Lord is ever anxious to hear and answer as long as there be one sheep outside the fold of His salvation—“In this phase of Thy gospel’s extension, ‘Lord, what wilt Thou have me to do?’”

Those of us who know the League of Evangelical Students believe that she has a mission under God to perform; a task stupendous; worthy of the prayers and sacrificial service of all God’s people; destined to a certain victory which shall bespeak to all the world the glory, honor, majesty, and power of the God of our salvation, in whose invincible might we toil.

WORKING SINGLE-HANDED AMONG 1,000,000 STUDENTS

There are three duties which the League of Evangelical Students feels called of God to accomplish through the organization of chapters in every institution of higher learning in the country. *First*, through Bible study and prayer, to deepen the spiritual life of each member of the group; and, through carefully worked out programs, to strengthen the Christian faith of all who come within our influence. Some of us know that there is abundant reason which may be given for the hope that is in us; that the facts of our Christian faith need make no apology before anything which is really truth in any realm of knowledge; that the gospel is capable of sound, convincing, intellectual defense; that there is no need of retreating from the enemies of God’s Word, and of the supernatural generally, but, on the contrary, that such opponents may be fought and routed in hand-to-hand combat within their own trenches. Scores of pagan voices are the lions in the modern arena whose fangs are more terrible than the fiercest beasts Rome ever loosed upon the martyrs. *Second*, it is not enough to put a new song of joy and of confident certainty into the hearts and lives of those who know Christ as their Saviour. Another thing is needful, and it is this, through L. E. S. members in

each Chapter, to bring the message of the gospel to all the students of their respective colleges and universities. This is done through bringing friends as guests into the meetings, also, through sponsoring stirring evangelical addresses delivered to entire student bodies. The *third* mission of the L. E. S. is that of challenging the last man of her personnel, and Christian students generally, to a life calling of her members, to see in each of them a courageous, able, and fervent evangel of the "Good News". Consider carefully these three purposes, and you will surely agree that the League of Evangelical Students is the only national organization which is committed to this task. Other organizations which should be in the thick of the fight have departed from their original purpose and devotion.

It is because of these facts that so many of us who are student members rejoice in the historic events which transpired in Philadelphia during February 11th through the 15th, 1931. We believe that both the organization of the new Board of Trustees as well as the spirit which animated the National Convention are promissory of marked strides of progress.

ORGANIZATION OF THE NEW BOARD OF TRUSTEES

On February 11th and 12th, at the Drake Hotel, in Philadelphia, the new Board of Trustees recently elected met for the first time. The General Secretary, Rev. William J. Jones, together with the Student Executive Committee lay before the Trustees the status of the organization to date: her Chapters and their activity, the virgin territory yet demanding attention (preëminently Western United States), the operating expenses of the year just closing, and the requirements of an enlarged program of retrenchment and extension. Although having only advisory power, the Board moved unanimously that a budget for the year 1931-32, approximately twice that of former years, should be suggested to the National Convention. The Trustees affixed to this suggestion their promise to do all within their power to raise three-fourths of any budget which should be decided upon.

The officers of the Board of fifteen are as follows: Rev. R. B. Kuiper, President of Calvin College, President; Dr. Lewis Sperry Chafer, President of Evangelical Theological College, Vice-President; Dr. Albertus Pieters of Western Theological Seminary (R. C. A.), Secretary; and Mr. I. H. Linton, Attorney-at-Law, Washington, D. C., Treasurer. There being no longer a student Treasurer, Mr. Linton as Treasurer of the Board is *ipso facto* Treasurer of the L. E. S.

A glance at the inside front cover of this issue where the personnel of this new Board of Trustees is given, will explain the adequate cause for our thanksgiving. Though some of its members are national figures, if not of international reputation, this is not that in which we chiefly rejoice. Because they are possessed with profound Christian conviction, thoroughly alive to the issues of the day, and zealous and sacrificial in their service of Jesus Christ—for these qualities in our Board members we are grateful.

The advantages which will accrue to our organization through this new Board will certainly be many. We dare to mention four of them:

their wise and valuable counsel, their assistance in enlisting the attention and coöperation of the Christian people of America in our all-important work, the increased stability of the treasury (not only in having a more permanent Treasurer than were the office held by a student, but also in relieving our General Secretary of large responsibility for raising the budget, and thus permitting his more active work with our Chapters), and lastly, in the challenge which the Trustees place before each of us individually and as Chapters. If they deem our task so vital as to purpose to raise three-fourths of the budget, truly we must each feel our responsibility to do our limit increased by ten-fold.

A more auspicious herald of the Sixth Annual National Convention could hardly have been imagined than this inception of the Board of Trustees with their pledges of support and enthusiastic proposals for the deliberations of the Convention.

THE SIXTH ANNUAL NATIONAL CONVENTION, PHILADELPHIA,
FEBRUARY 13-15, 1931

One will see from the articles of this present publication the impossibility of satisfactorily reporting the numbers on the Convention program. The Convention addresses in this issue will give but a faint impression of the quality of the total number of addresses. Suffice it to say that it was the opinion of many that at no other Convention of any kind had they enjoyed so many able, inspiring and profitable addresses.

In two respects, it appeared that this Convention took on more of a national aspect than has any other one previously. *First*, in the representative attendance of delegates. They moved upon Philadelphia from points in Michigan, South Carolina, Arkansas, and Texas! *Second*, in the full appreciation of everyone that the L. E. S. has a national mission to accomplish. Plans were more in country-wide scope than ever before. This was noticeable not only in the addresses, but also in the business sessions which were anything but dull and boring as they sometimes are in conventions. There was unanimity of conviction that the nation from coast to coast, and from the Gulf to Canada is our immediate parish for prompt occupancy through the united efforts of the Chapters as well as of our Secretary, Rev. Jones.

This national outlook is significantly seen in at least these five ways: a more insistent appeal to the Chapters that they become self-propagating in their States, an enlarged Executive Committee and more even distribution of the work which will be conducive to greater efficiency, hearty endorsement of an extensive and intensive Western extension campaign this coming Fall (where not one visit has yet been made—but, regardless of this fact, five Chapters are there!!), and budget of more than twice that of any former year, namely \$8,600.00, and, an appropriation of funds for Regional Secretaries who will contribute their services to the strengthening of old Chapters and organization of new ones in their section of the country—the L. E. S. merely reimbursing them actual traveling expenses. Rev. Jones, one lone Secretary, cannot do it all!! To us, this were real progress; for which we thank God, and take courage!!!

ACCOMPLISHMENTS OF 1931-32?

This remains to be seen. But, be these accomplishments large or small, let each of us feel the joyous weight of the obligation to do our best, and better than our best. There are many things we need, and though you may think of many others, these are a few of them:

1. More prayer helpers. Let us share with all our friends at least this share in our work.

2. Conquest in new territory, especially in the Western and Southwestern, and Southcentral United States. We should cover at least from ten to twelve states, which will require between \$300.00 and \$500.00 per state. Let us remember this field, into which we have so often been called but have not yet once visited.

3. Self-propagation in every Chapter. There is hardly one of our groups who could not find some near-by school which should organize a Chapter.

4. A more efficient distribution of work. Ask for many competent Regional Secretaries, and for the funds with which to defray their bare expenses which is all they will request.

5. More worthwhile yearly programs in each of our Chapters. "Lengthen your cords and strengthen your stakes." If not through your own members, at least through some speaker whom you sponsor, give a powerful testimony to the entire student body. More personal evangelism—every man of us equipped to defend the cardinal truths of his Christian faith against every form of pseudo-knowledge which would rob him of his treasure.

6. A more consecrated giving of ourselves and of our means, a contribution commensurate with the urgency of the crying need of the students of America, so large a percentage of whom are now lost.

CONCLUSION

There is no more appalling field clamoring for home missionary effort than that to which the League of Evangelical Students must alone attempt to minister among America's million students. To neglect the work, either as students, or as Christian adults, is surely nothing short of criminal. Shall we not capitalize upon this impressionable age? Thousands not saved then, will never be saved!

Shall we not give men a joyous confidence and certainty in the facts of Christ's salvation, sending them forth into all the channels of the world's work with a new song in their hearts? Shall we not enlist in the service of our Saviour the most highly-trained men of tomorrow, those who have not a few short hours to give Him, but their whole lives? Shall we not attempt, in His strength and for His glory, to make of our colleges training camps for life-time witnesses for Jesus Christ—perennial fountains to supply evangelists at home, and abroad among our brethren whom we have kept so long waiting to receive the message of life? Shall we, or shall we not? With Paul, we must say,

"Lord, what wilt Thou have me to do?"

AMONG THE CHAPTERS*

University of British Columbia

“SINCE Christmas our work has been wonderfully blest. Our membership instead of decreasing, as is the custom, has increased. Much progress has been made with the work amongs the High School Christian Unions. . . .

“In particular . . . our great cry and constant prayer has been that souls would be saved and that students would be won for Christ. We were overjoyed, therefore, to hear that the Rev. and Mrs. F. Noel Palmer, General Secretaries of the Canadian I. V. C. F. would be with us during the week February 28th to March 6th. Arrangements were at once made for a series of meetings to be held on the campus every noon hour.

“Mr. and Mrs. Palmer arrived on Saturday and a rally of the High School C. U’s. was held in the King Edward High School Auditorium that evening. Some two hundred students rose and expressed their desire to dedicate themselves to a life of closer and deeper fellowship and service. On the Sunday, Mr. Palmer spoke at two of the churches. At the evening service a large number remained behind to consecrate their lives to Christ, and one young man was converted.

“At the noon-hour services on the campus four students were saved and great interest was aroused. Mr. Palmer spoke on the general topic “The Student in the Christian Life”. Many students attended and all were impressed with the message and we trust that the seed sown may yet bear fruit. We pray that we may be ready at all times to help these students to find Christ as their own personal Saviour.

“During the week much work was done amongst the High School Unions. There are about a dozen of these groups in the city with a membership over a hundred and fifty. Every evening a ‘squash’ was held (that is an informal meeting at the close of which tea and doughnuts are served). Many accepted Christ; at one of these meetings ten boys and girls were saved.

“Our hearts are full of praise and gratitude to our gracious Saviour. Truly He hath done great things whereof we are glad.

“Our group is inviting the Washington Chapter of the League to a Conference at Bellingham at the end of April. Our session will then be finished at the U. B. C., and we believe that this would be a most fruitful way to end this year’s work.”

Columbia Bible College

“We are vitally in touch with all the League work and are remembering you in our prayers. We are meeting separately this year from the regular student meetings and doing more effective work. With the beginning of the year we are planning to do deputation work among the colleges in and near Columbia in order to promote the work of the League and organize new Chapters—We fully realize that the League of Evangelical

*Many of these reports were given at the Annual Convention.

Students is the one student movement that is holding to the Bible as the Word of God; and that is holding to its fundamental doctrines.

"Our work in the school is a little different from the work in colleges. Our whole student body is interested in the work and praying for it. Therefore, we have not been holding special prayer meetings for it as is necessary in college, but we remember it in our daily school prayer groups. We are holding our meetings once a month and they are proving very interesting and helpful. The League itself has not started any work among missions or the like because each student in the school is given three assignments a week as part of his work. We visit the jails and penitentiaries, and missions. We have started work among the colored people and in the poor districts of Columbia. Thus you see that our League work has become a part of our school work. We have been interested in the League work in other countries, and have studied that topic very closely. Please keep us in touch with all the League work. The *Bulletins* have been most interesting.

"Will you not pray with us that the Lord will bless our work and use us to further the preaching of His gospel and to create a missionary passion in the hearts of our college young people for the spreading of His gospel in the untouched regions of the world?"

Evangelical Theological College

"Everything the College does is considered a function of the League of Evangelical Students. Daily prayer meetings are held for the League and world-wide subjects.

"We have Bible classes in the fire-houses of Dallas. We are considering deputation work at such schools as Southern Methodist University."

Gordon College of Theology and Missions

"Interest in the League of Evangelical Students has grown to such a point here that, just prior to the Philadelphia Convention, two delegates, Mr. C. W. Taylor, from the student body, and Professor M. C. Tenney, from the Faculty, were appointed to attend the Convention as representatives of the College. So cordial was the reception accorded them, and so enthusiastic a report was brought back of the welcome of the Convention, that the organization of a chapter was speedily completed. Gordon College of Theology and Missions enters the ranks of the League of Evangelical Students with a Chapter of over one hundred twenty students already enrolled. Officers of the local group have been elected: President, Mr. William P. Whittemore; Vice-President, Miss Esther Marstaller; Recording Secretary and Treasurer, Mr. A. C. Hansell; corresponding Secretary, Mr. David Kennedy.

"The new Chapter is planning an aggressive campaign of evangelism, including Scripture distribution, preaching, personal work, and deputational work among the New England colleges. Some deputational work has already been done under the leadership of the General Secretary, Rev. William J. Jones, who spent several weeks in touring New Eng-

land. A devotional meeting will be held each week for prayer and testimony, while business meetings will be held at suitable intervals."

Lafayette College

"There is much to be thankful for at Lafayette. The working of the Holy Spirit has been manifested to us and to the Lord belongs all the praise for the results of the past months. One thing that has astonished us is the way our feeble efforts of about one-fifth of one percent have grown into results far surpassing our expectations. Surely, 'the Lord is in His holy Temple'. We are thankful for the prayers of friends that we have seen answered on the old campus time and again.

"From a group of three last Fall, we have increased to ten and expect to have two more members shortly. Our method of induction is perhaps stringent but we feel that it has been the best policy. Not until we can secure an implicit adherence to the platform of the League and are almost assured that the man has been 'born again', do we admit him to the group. There are too many religious organizations on the campus now which have the 'Jesus Way' type of men in them. We have been fortunate to find a professor who will act in an advisory capacity to the group, and also two or three professors who believe in the tenets of the movement but are slow to come forth boldly in their convictions and support.

"We have held bi-weekly meetings in the dormitory rooms and in the Y. M. C. A. since September. Since none of us are very good students of the Word, we adopted a plan of having expositions by each member on some passage that had impressed him with a truth worth passing on. Of course, we had a season of prayer followed by any League business matters and individual reports of the previous personal work. While the discussion of the personal work was one of the chief objectives of the meeting, we had to abandon it after more men began coming, since it was naturally too personal for everyone. The last meeting gave us much for which to take courage since we had fifteen men out and every one of them came for one purpose. Lafayette surely needs the Lord!

"The greatest stress of our efforts has been on personal work. While we have not witnessed any Pauline conversions we have reason to believe that more than one man has been led to Christ through these efforts. Mr. Jones' recent visit spurred on this work so much we have been put to it to find time to spend with men who have *come* to us with inquiring spirits. We believe this is one of the best avenues the Chapter can work along and we shall continue to increase the quality at the expense of the quantity.

"Following the purposes of the League we have been constant in the dissemination of good evangelical literature. Fortunately, we have been able to secure good books reasonably so that all the contacts we make with men have been followed up with a number of books. Since the Bible Department is so filled with destructive Higher Criticism, books with the evangelical viewpoint have not only been enlightening but en-

tirely a revelation to some men. Our supply of tracts has run short more than once.

"One of our sources of strength has come through a habit which we established on the thought of the parable of the unjust judge. We have made it a practice to spend part of the noon hour between twelve and twelve-fifteen in prayer for the work of the League, thinking that the point in the parable is that a continual crying unto the Lord is to be rewarded.

"Since our efforts are a bit hampered on our own campus by the apathy of the student body and the concerted antipathy of the Bible Department, we have taken steps to propagate the League on other campi. At present, we have reason to think that a few small groups at Elmira, Lehigh, Moravian, University of Maryland and Mullenburg will burst forth into chapters, through the deputation work that we have done.

"Although at the time of the National Convention in Philadelphia, we were not many in numbers, we did manage to get almost a dozen men to most of the meetings. The Convention was an immense stimulus to every one of us, and we cannot say too much in respect for the men who spoke and made it a success in their prayers and planning."

University of Pennsylvania

"Early in October we sent our usual letter of introduction and invitation to the incoming students, but were rather disappointed, because there was no apparent response to the letter, at our initial meeting. We have since, however, received seven women students into our Chapter.

"As was the case last year, we have arranged a series of Bible Study and discussion meetings to take place throughout the year. Our general topic this year is the 'Vicarious Atonement' and we have already held four meetings; the first two on 'Sin' and the third and fourth on the 'Prophetic and Priestly Offices of Christ' and 'The Atonement as represented by Types and in the Mosaic System' respectively. We expect to hold the remaining three meetings during the present semester and to close our year of work with our annual banquet at which we will have some speaker who is in full accord with the purposes and platform of the League.

"We have kept up our regular Monday afternoon prayer meetings at one, since we recognize in them a 'power house' for guidance in our Bible Study and personal work.

"Besides our regular meetings, we have been very glad to have had special speakers with us on several occasions. We feel very grateful to some of our women members, who were instrumental in bringing these speakers to the University. On November 20th and again on November 24th, we were favored in hearing Mr. Harry Rimmer of the Research Science Bureau. At each of these meetings he showed very forcefully how Science is in absolute accord with the Scriptures and the average attendance of close to a hundred encouraged us to the extent of asking him to present an entire series of talks during his stay in Philadelphia from March through May of this year. The series is on the subject of

the Inspiration of the Scriptures and the attendance of forty on the first Friday afternoon was increased to sixty-five last Friday. We request that you will pray that Mr. Rimmer may be used mightily in the University, as this weekly series progresses.

"The other special speaker, Mrs. Christie of Albany Bible School, came to the University on Tuesday, February 10th, but owing to necessary attendance at classes and the lack of sufficient publicity on account of the approaching Convention, very few were able to attend a truly worthwhile meeting.

"In preparation for the Sixth Annual Convention, our share in the work was the mailing of invitations, some visitation work among local schools and publicity. We are indebted to the other Philadelphia Chapters and to the various Church magazines for their help to us in sending out some of the invitations and in announcing the Convention. As a result of the visits that we made representatives from several schools without League groups, attended the Convention. In some of these, prospects are bright for the early forming of chapters.

"In conclusion, we would again request your prayers for us, that whatever we do may be for the glory of God and for the propagation of the gospel of our Lord and Saviour Jesus Christ among the students at the University of Pennsylvania."

University of Washington

"The week-end of November 8 and 9 was spent with the British Columbia group at "The Firs", a conference grounds at Bellingham, Washington. There were thirty present, 23 now attending either of the two schools. A very fine spiritual and social time was had by all. Robert Birch former president of the British Columbia group and Miss Antoinette Black, who was instrumental in starting a prayer group on the Washington campus were the leaders. They gave us helpful Bible study and led us in discussions. These two groups are, as a result of the open forum, going to exchange their prayer lists monthly.

"Our group has taken a chapter name University Christian Union, using UcU for our emblems on our pins. During the week end of March 20th, the Lord showed us great blessing at a retreat. Eighteen of our number were there and gained much spiritual food. There is much to be thankful for in our group; the increasing numbers and interest in evangelizing our campus."

Western Theological Seminary

"At our Tuesday night meetings we have missionary speakers, and messages on false faiths and sects. Thursday evenings we have our prayer meetings.

"Our Branch had a 98% attendance at the Grand Rapids Regional Conference.

"We are planning deputation work among high schools."

Westminster Theological Seminary

"The Westminster Branch held a series of meetings last autumn, every Saturday night. They were street evangelistic meetings, held in

North Philadelphia, in one of those neighborhood business centers found in our large cities. We held six meetings, discontinuing them when the weather became too cold.

"We sang evangelistic songs and gave our testimonies, eight or ten men being present each time. For many of us it was an entirely new experience, but to stand there in the gutter and tell of Jesus's redeeming love was a joy and a privilege.

"Mr. Bordeaux and Mr. Snell went to Eastern University to speak to their missionary group. We have not visited any other schools but we expect to do so."

Wilson College

"It is with thankful hearts that the Wilson Chapter is celebrating this month its first anniversary. God has given us an increase from our original charter membership of twenty-nine to a group of forty-four members and several who are definitely interested, in addition to ten alumnae of the Chapter. But even more than for this we are thankful for the spiritual growth of the past year. The daily devotional and prayer meetings immediately preceding the college Chapel service are a great source of strength and encouragement and a means of binding us ever closer together in our fellowship in Christ. In the Sunday evening hours, interspersed amid a study of individual books of the Bible, we have had splendid missionary talks on Korea, China, and Persia given by League members who are daughters of missionaries and know whereof they speak. Since Christmas the missionary committee within the League, a group of thirteen volunteers for foreign missionary service, has answered seven calls for various types of missionary deputation work, ranging from the taking charge of an Annual Foreign Missionary Praise Service to the leading of a weekly mission study class. Other members of the League sometimes accompany the deputation. Very recently the Chapter has acquired a holder for tracts, and we trust that this will prove to be of service in reaching girls.

"What an inspiration the Annual Convention was to those of us who were privileged to attend! We praise God for the inspiration and impetus gained through contact with the representatives of other groups and for the realization that there is much for us to do. Here are a few of the things in which it has made us vitally interested and on which we hope soon to 'launch out'—League deputation work in other colleges, Scripture distribution, and the establishment of a Gospel quartet. May it be truly 'to the praise of God, in the strength of God.'

"We are praying for other League groups, and we would like you in turn to remember us before the Throne of Grace, especially now as we are about to turn over the work to a new set of officers, we would ask your prayers for their strength and guidance, that where we have failed, they may press on, and that they may 'be filled with the knowledge of His will in all wisdom and spiritual understanding, - - - being fruitful in every good work and increasing in the knowledge of God, strengthened with all might according to His glorious power.'"

SIXTH ANNUAL CONVENTION

THE cordial welcome and genial grace both of faculty and of students at Eastern Baptist Theological Seminary, Philadelphia, gave the setting of the convening of the Sixth Annual gathering of the League, February 13th-15th, 1931. Eighteen official and one hundred ten visiting League delegates gathered, while eighteen fraternal delegates joined them and a large group of officers and friends of the League in the three-day sessions. It had been fifteen months since the League had met in national council, and in that period the student officers had guided it through a most successful period of growth and attainment.

Dr. Austin K. de Blois, President of the entertaining school welcomed the delegates at the opening session, Friday afternoon, the thirteenth. He congratulated the League because of its student character and evangelical convictions.

The word of general welcome by Dr. Gordon H. Clark on behalf of the four entertaining Chapters was given by Vice-President Rudolph. Mr. I. H. Linton, Treasurer of the League gave a most unique devotional, weaving his message about the person of Jesus, as seen from a lawyer's eyes. We hope to publish the message in the October STUDENT.

The initial business session followed, executed in very expeditious fashion by President Mellema.

For the first time the Convention chorus rang out in the Friday evening meeting:

CONVENTION SONG

(Tune: "Fishers of Men".)

Come, now, League, and let us launch out,
 Let us launch out, let us launch out;
 Come now, League, and let us launch out,
 In the strength of God.
In the strength of God, to the Praise of God;
 Come, now, League, and let us launch out,
 In the strength of God.

Mr. Mellema is to be congratulated for the fine rallying song whose words he composed.

In a most masterful and impressive devotional address, Dr. J. Gresham Machen spoke on II Kings 19:8, ff. His description of the forces arrayed against the gospel today was shown as a parallel of this Old Testament story. "We today who believe in the truth of God's Word have received a threatening letter. It is not a letter which is sent by any one enemy of God's Word, by any one hostile king, as that letter was sent.... But the threatening letter is a collective epistle sent by the forces which are dominating both the world and the visible church today." Stating that there were three courses of action it could take, Dr. Machen showed that the League was irrevocably committed to the course in which it would "read the letter from beginning to end.... and face the situation exactly as it is.... and then take the letter and spread it out before the Lord and call upon Almighty God to read that letter of threatening and send the answer." The stirring message we cannot here give in full; we trust we shall be able to give it in a later number of this periodical.

The address of Dr. Samuel G. Craig, "Faith and the Faith" came as a fitting sequel to the Scripture message just mentioned. We take pleasure in publishing this forceful presentation in this Convention issue.

Possibly the most interesting of the business sessions was that Friday evening, when the reports of Chapters were given by delegates. The rehearsal of God's dealings with the League was most refreshing.

Saturday morning a good representation of delegates met for the prayer service in which Dr. Lewis Sperry Chafer directed their minds to the subject of prayer. The great promises of John 14, John 16, and I Corinthians 11:9 were suggested to them, and were claimed in the season of prayer which followed. Such times must be the experience of the Chapters through the country.

The remainder of the morning was spent in routine business connected chiefly with the League expansion and growth.

Dr. Chafer led the afternoon devotional period. He spoke to the delegates pointedly, giving them the secrets of Spirit-filled service for Christ. "It is not the question of receiving the Spirit. . . . It isn't a question of getting more of the Spirit; it is a question of the Spirit getting more of you. . . . Let Him have His unquestioned sway in your heart and life." Three test questions for spiritual service were then mentioned: "Grieve not the Spirit", "Quench not the Spirit", and "Walk in the Spirit".

"Keeping the Precious Deposit" was the message Dr. Harold Paul Sloan brought to the Convention, Saturday afternoon. A summary of his address is in this issue. But it is inadequate to exhibit the appeal and the verve of Dr. Sloan's address, particularly is this true of his telling conclusion and exhortation, which were etched challenges to each League member to hold fast the deposit of faith.

Important items of League activity were discussed in the business session which followed. Then Eastern Baptist showed its ability as host in the sumptuous Banquet which they prepared. The deliciousness of the meal was equalled only by the racy wit and humor which pervaded the after-dinner sallies. Dr. Machen was in his glory and at his best in his readings. Wholesome relaxation of this sort served to relieve the tension caused by the extended program and meetings of the Convention.

In his devotional, Dr. Charles G. Trumbull spoke on "The Peril of Orthodoxy". It was a privilege to hear this Christian journalist and editor whose witness is so effectively carried out in the *Sunday School Times* columns.

President R. B. Kuiper then brought a splendid message on "Just What Is Christianity?" which will be found in this number.

With startling rapidity the volume of remaining business was settled, and this part of the Convention ended with the General Secretary's sketching of Chapter duties, and with the customary voting of greetings.

The morning of the Lord's Day was free to delegates, many of whom sought public worship with friends in many of the Philadelphia churches. Most of the Convention gathered at the Westminster Theological Seminary dining club for dinner and a brief hour of fellowship.

The concluding session in the chapel of the Eastern Baptist Theological Seminary was devoted entirely to foreign missions.

Four well-timed, thorough testimonies of missionaries preceded the main address by Dr. Robert H. Glover. The Rev. Albert G. Edwards of Iraq gave an unique sketch of his work among the Shiahs of the Mohammedans. His constant refrain was that the door of opportunity is opening in Mesopotamia. "The Lord is opening the door. . . . The great secret of it all comes back to obedience to the Lord who gave the Commission."

Miss Margaret Haines, of Allahabad, India, mentioned the call of the Lord which came to her, and of the delight in yielding to His leading. She spoke of her work among the girls in India, particularly of the contrast between Christian and non-Christian. The adverse forces at work in India were mentioned, but the fact that inquirers were coming in greater numbers was also noted.

Speaking with forcefulness and decision, the Rev. A. C. Hanna, of Burma, spoke of the uniqueness and absoluteness of Christianity as contrasted with other religions. Among some of the more incisive remarks were:

"It seems to be the fashion nowadays to carry on religious work in exchange with the religious experiences of non-Christian lands. I am thinking of a book which has just been put out by a professor in Chicago University. Exchanging religious experiences with Confucianists, Hindus, and so on. Can we accomplish anything that way? Can you imagine the Apostle Paul going about the Roman empire that way? How far are we going to get when we share our findings along spiritual lines with others? Isn't it about time that we become a little more positive about our religion and if we write books we come out and say we have something that no one has? That we're not going out to exchange our religious ideas or principal values, but we are going out to make known to them the *only* value, the Supreme Friend, the Saviour of the World! Until a man has himself accepted Jesus Christ as the Saviour, humbly knelt and received pardon, that man can not teach me anything about Christ."

China with its need was presented by Mrs. W. Alfred Schlichter who penciled scenes from that land, showing its dire need. Mrs. Schlichter told of her call to the field, appealing to the delegates to be in God's will for their call to the field.

The missionary service was concluded by Dr. Glover's message, which appears in this Convention issue. His appeal was directed to each League member. Had it been made openly, there would have been many who would have indicated their purpose to be led of God to fields and lands beyond. May the Spirit so lead each League group this year, that many will carry the glad tidings to other "folds" also.

There was a logical connection and sequence in the thought and development of the subjects of each message of the Conference. Clearly, the Holy Spirit had related them one to another. It was so with the sermon by Dr. James M. Gray. The Convention had heard what the opponents of the gospel demanded; they heard what the faith of the gospel is and what Christianity is and what it is not. They had heard of prayer and the kind of service necessary to proclaim the gospel; and they heard of the tremendous task and duty of treasuring the deposit of the faith. And of the necessity to carry such a faith, such tidings to the ends of the earth they heard. In Dr. Gray's sermon, they were to hear of the only means whereby their message and service and faith would be energized and effectualized—the Holy Spirit. In this issue, Dr. Gray has kindly given us a summary of his address.

It was a strangely simple, yet potent message which President Gray gave. The evening worshippers in Christ Reformed Episcopal Church were moved, and most certainly were the League delegates. With what characteristic seriousness and earnestness did he plead with them to seek constant filling of the Spirit! Small wonder that with deep feelings the hymn "Pass Me Not O Gentle Saviour" was sung. By His grace the League will not be passed by the Holy Spirit of God, but will yet see a moving in its midst which will be blessed through eternity!

We have sought to give a chronological view of the Conference and will now gather up its deliberations and pronouncements. Enough mention can not be made of the hospitality of churches and friends in the Convention City. The entertaining Chapters are to be commended for their careful planning, and especially is Mr. Gerard H. Snell, Convention officer, worthy of mention. Westminster and Eastern Baptist Theological Seminaries made ample provision for the needs of the "inner man". We would also mention the leaders of music, and those rendering special music such as the Ladies' Quartette from Eastern Baptist, and the Male Quartette from Westminster Theological Seminary, and Miss Winifred Thomas.

Thirteen League Chapters sent delegates to the Convention. They were: John Brown Schools, Eastern Baptist Theological Seminary, Evangelical Theological College, Calvin College, Calvin Theological Seminary, Columbia Bible College, Gordon College of Theology and Missions, Lafayette College, University of Pennsylvania, Reformed Episcopal Theological Seminary, Western Theological Seminary, Westminster Theological Seminary, and Wilson College. Ten non-League Schools were represented: Bible Training School of Albany, Eastern University,* University of Maryland, New Brunswick Theological Seminary, Philadelphia School of the Bible, Princeton Theological Seminary, Temple University, Ursinus College, Victoria College (Toronto), and Wheaton College. The presence of the latter group is indicative of the growth of the work. Especially glad was the Convention to welcome the representatives of the Scripture Distribution Society, Messrs. Carl Anderson and Willard Aldrich; and Miss Muriel David, unofficially representing the work of the Inter-Varsity Christian Fellowship of Canada. The Rev. Robert H. Gearhart, Jr., Lutheran Pastor for Students in Philadelphia was the personal representative of Dr. C. P. Harry, of the Lutheran Students Association of America. The League has had happy experiences and fellowship with this movement, as can be seen from the pronouncement of the Association, found on page 52 of this number of the STUDENT.

We give thanks for the sustaining hand of the Lord and the way in which He has provided for the funds. The Treasurer's report is given for the benefit of God's stewards who support the League with their gifts.

*A Chapter has been formed since the Convention.

ANNUAL TREASURER'S REPORT

(Covering period from November 22, 1929 to February 13, 1931.)

RECEIPTS.		DISBURSEMENTS.	
Balance on hand, November 22, 1929 (transferred by former Treasurer, Mr. John H. De Groot)	\$ 563.11	Salary of the General Secretary	\$2,270.00
Student and public financial campaigns	2,123.92	Stationery and office supplies	626.64
Individual donations, unsolicited	953.50	Printing of the EVANGELICAL STUDENT	612.01
Student membership dues	520.80	Mailing of the EVANGELICAL STUDENT	94.48
Sustaining membership fees	170.00	Traveling expenses of the General Secretary and the Executive Committee	438.51
Subscriptions to the EVANGELICAL STUDENT	91.30	Miscellaneous expense (overhead and maintenance)	225.05
Alumni membership fees	29.50	Total Disbursements	\$4,266.69
Miscellaneous	5.50		
Total Receipts	\$4,457.63		

RECAPITULATION.

Total Receipts	\$4,457.63
Total Disbursements	4,266.69

Balance on hand, February 13, 1931.....\$ 190.94

Respectfully submitted,

W. HARLLEE BORDEAUX, National Treasurer.

At this point it would be well to include the first official pronouncement of the new Board of Trustees. It shows the seriousness and the magnitude of the task which they feel they should share with the students in the League.

Philadelphia, February 12th, 1931.

TO THE MEMBERS OF THE LEAGUE OF EVANGELICAL STUDENTS:

We, the members of the newly constituted Board of Trustees, send greetings to you in the name of our Lord Jesus Christ.

In this, our first communication to you, we desire to express our appreciation of the confidence you are reposing in us, in inviting us to assist you in the work of the League. You may be assured of our deep interest and hearty cooperation.

We are persuaded that tremendous possibilities for effective Christian testimony are open to the League, that it is assuredly God's will that a strong group be established upon as many campuses as possible for the defense and affirmation of the gospel, and that present League units must see anew their responsibility of fearlessly proclaiming to their fellow students, more vigorously than ever, the glorious Good News. Young men and women are waiting to receive a clear and hearty testimony to the Lord Jesus Christ. The fields are white unto harvest! The laborers are few, the task is difficult, but the opportunity is yours. We are convinced that the League must now go forward.

To that end the Board has adopted these measures:

(1) It has taken definite steps to become legally incorporated. This will assure League members, donors, and friends, of a strong and permanent organization, which will hold in trust League funds and properties.

(2) It proposes that if the Convention will adopt a budget not to exceed \$10,000 for the ensuing year, it will endeavor to the best of its ability to raise three-fourths of that sum. Such a program of definite advance will ensure greater freedom of movement for the General Secretary, the traveling expenses of regional secretaries, a more frequent publication of the STUDENT, and a host of additional activities greatly increasing the scope and effectiveness of the League's work.

These measures are definite, concrete, pregnant with possibilities. They are bold measures, but God blesses work boldly done for Him. By them the Board expresses its confidence that there will be an active response on the part of the League, and by them the Board would have all of the League's units know of its intense interest in their welfare and growth. The Board is eager to assist the progress of every Chapter and Branch in whatever ways are wise and practicable.

Will League units, likewise, take steps forward? Let each member, through an increased earnestness in prayer, study the Word, so that in the sword of the Spirit he may have a sure weapon of defense; let him be a fit vessel for use by our Lord Jesus; let him see anew, as in a panorama, the multitudes of young men and women in the country among whom the Cross must be held aloft, the gospel glorified, and souls saved.

"And now, brethren, we commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

THE BOARD OF TRUSTEES OF THE LEAGUE OF
EVANGELICAL STUDENTS.

The decisions which would be of interest to friends and members of the League can be summarized, as follows:

The adoption of a budget of \$8,600.00 to provide for expansion of the League by means of extended visitation by the General Secretary, increased dissemination of literature, and thorough manning of the country with the aid of regional secretaries. A letter of the Finance Committee of the League regarding this budget will be found on the back cover of this *STUDENT*. We urge friends to prayerfully consider the challenge issued by this Committee of students.

Another decision of moment was that to coöperate with the Scripture Distribution Society of Wheaton College in circulating portions of the Scriptures. By this means, and the increased use of deputation team work, regional conferences, and local personal work, the Chapters hope to do a work of far-reaching consequence.

The project of a national emblem or insignia; and the problem of providing a suitable summer conference work were also discussed, with little definite results, except to place the matters in the hands of the Executive Committee. For this year the League recommends that members attend any of the good conferences in the country, but especially two outstanding student gatherings, the one at the Victorious Life Testimony, at Keswick Grove, N. J., and the other at the Evangelical Young People's Bible Conference, Montrose, Pennsylvania. The General Secretary will be at both of these Conferences, June 20-28; and July 5-12, respectively.

NEWS AND NOTES

In the League at Large

The Convention was but the beginning of contacts which the Secretary made early this year. For a period of six weeks, he toured New England and Middle Atlantic schools, visiting over thirty institutions. Including schools reached on the homeward journey, no less than thirty-six were touched. Of these, three have now formed Chapters, Eastern University, New England School of Theology, and Toronto Baptist Seminary. Here are the schools reached: Gordon College of Theology and Missions, Harvard School of Business, New England School of Theology, Bowdoin College, Bates College, Colby College, University of Maine, Bangor Theological Seminary, University of New Hampshire, Dartmouth College, Boston School of Theology, Eastern Nazarene College, Boston Bible School, Clark University, Worcester Polytechnic Institute, Springfield Y. M. C. A. College, Amherst College, Williams College, Union College, Bible Training School (Albany), Colgate University, Hamilton College, Yale University, National Bible Institute, Haverford College, Johns Hopkins University, Baltimore Bible Institute, University of Maryland, Wilson College, Westminster Theological Seminary, Haverford College, Lafayette College, Elmira College, University of Rochester, Toronto Baptist Seminary, and the University of Michigan. Thus twenty-six colleges, six theological seminaries, and four Bible schools were visited, of which but six were then League schools, Gordon, Harvard, Baltimore Bible, Wilson, Lafayette, and Michigan. Space forbids telling how God blessed the trip. Many students were faced with their soul's deepest need—Christ.

Besides chapel engagements, conferences with informal groups, and interviews with individuals in schools, the General Secretary had numerous opportunities to speak about the League in Sunday Schools, and Bible classes and elsewhere.

It is hoped that the Secretary will be able to visit a number of summer conferences, as stated before. After this summer work the League is looking for the funds with which to make a thorough visit of Western territory and schools.

With Other Student Movements

In the hope that Lutheran schools would feel led to join in the work of the League, an overture was made to the Lutheran Student Association of America, asking for their coöperation. Organic union was not in mind, but a closer working together of the two movements. After considering the detailed propositions of the Executive Committee of the League, the Lutheran Student Association in session at

Chicago, last September, gave out the following pronouncement:

"Be it resolved that:

1. The Seventh Annual council of the L. S. A. heard with genuine interest the purpose and program of the League of Evangelical Students.
2. And that we sympathize with the movement and wish them God's blessing in their endeavors.
3. We cannot at this time enter into any official relationship with the League of Evangelical Students.

Thomas F. Lansberry, Chairman.
Stina Eklund, Secretary."

(Chicago, Illinois, September 4, 1930.)

Mention has already been made in connection with the British Columbia Chapter of the evident blessing of the Spirit upon the work of Mr. and Mrs. Palmer, General Secretaries of the Inter-Varsity Christian Fellowship of Canada. The League rejoices in their attempts to proclaim the truth.

The twelfth Inter-Varsity Conference of Evangelical Union (British) was held at High Leigh, Hoddesdon, Herts., March 26th-April 2nd. Reports of the Conference have not come to us yet, but we believe the Unions had a refreshing time. The Lent issue of the Terminal magazine contained a number of illuminating articles, one on "The Non-Professional Missionary" and another on "The Spiritual Awakening in the University of Edinburgh, 1885". The Honorable Secretary of the movement is Douglas Johnson, 49 Highbury Park, London, N. 5., England.

We request prayer for this and other fellow-movements.

A most interesting letter, and an equally engaging article entitled "Past and Present of the Reformed Churches in Holland" have come to the League, from the Calvinistic Students Movement of the Netherlands. We are glad to mention this good work which is gaining headway on the Continent.

The movement intends to publish a magazine in the English language, thus making available news and articles to the Anglo-Saxon world. Those desiring information concerning their work may get in touch with the organization by writing H. v. d. Brink, Schenkstraat 130, Den Haag, the Netherlands.

BOOKS RECEIVED

CHRISTIANITY OR RELIGION, by A. C. Gaebelein, D. D., Publication Office, "Our Hope." A study of the origin and growth of religion and the Supernaturalism of Christianity.

This book is a defense of the supernaturalness and finality of Christianity against the evolutionary conception of the development of religion.

STEEPLE JIM, by W. W. Willard, with a foreword by Professor R. D. Wilson, Princeton Publishing House, 1929.

This book is the biography of a notorious drunkard who after leading the life of an inebriate for over thirty years, and after being arrested about five hundred times for drunkenness was converted and became a consecrated and successful evangelist.

THE CHRIST OF EVERY ROAD, by E. Stanley Jones. The Abingdon Press.

We are constrained to remark at some length about this volume. Here is a strange mixture of elements; no union, but an olio. Liberal and evangelical can dip into it, and with considerable sifting find genuine granules conformable to their own beliefs. Here is a book for the Buchmanite, the Indian Nationalist, the communist, and the unthinking evangelical!

There are some highly commendable portions in the book, all of which would seem to indicate the evangelical zeal of the author. But one looks in vain for a definite, convincing statement of Biblical truth. If one does chance upon some Scriptural teaching, it is only to discover in the next paragraph or chapter something totally at variance with historic Christianity.

The writer uses Pentecost too much as a springboard, from which to leap into all sorts of world problems and projects, not specifically Christian. He makes Pentecost account for too much, and in so doing is perilously close to explaining away other portions of the historic faith.

After the above summary was written, other reviewers published comments. We concur with the main sentiments of the writer in *Christianity Today*, July, 1930 issue, and more recently the *Sunday School Times*.

(For the description of the authors of articles in this number, the reader is requested to turn to page 15, "The Writers in This Issue".)

CHAPTER DIRECTORY *of the* LEAGUE of EVANGELICAL STUDENTS

ASHLAND COLLEGE,
Ashland, Ohio.

AUSTIN THEOLOGICAL SEMINARY,
Austin, Texas.

BALTIMORE BIBLE INSTITUTE,
Baltimore, Maryland.

UNIVERSITY OF BRITISH COLUMBIA,
Vancouver, British Columbia.

JOHN BROWN SCHOOLS,
Siloam Springs, Arkansas.

UNIVERSITY OF CALIFORNIA (BERKELEY),
Berkeley, California.

CALVIN COLLEGE,
Grand Rapids, Michigan.

CALVIN THEOLOGICAL SEMINARY,
Grand Rapids, Michigan.

CENTRAL COLLEGE,
Pella, Iowa.

CLEVELAND BIBLE INSTITUTE,
Cleveland, Ohio.

COLUMBIA BIBLE COLLEGE,
Columbia, South Carolina.

EASTERN BAPTIST THEOLOGICAL
SEMINARY
Philadelphia, Pennsylvania.

EASTERN UNIVERSITY,
Philadelphia, Pennsylvania.

EVANGELICAL THEOLOGICAL COLLEGE,
Dallas, Texas.

GORDON COLLEGE OF THEOLOGY AND
MISSIONS,
Boston, Massachusetts.

HARVARD SCHOOL OF BUSINESS
ADMINISTRATION,
Cambridge, Massachusetts.

LAFAYETTE COLLEGE,
Easton, Pennsylvania.

MARION COLLEGE,
Marion, Indiana.

UNIVERSITY OF MICHIGAN,
Ann Arbor, Michigan.

MOODY BIBLE INSTITUTE,
Chicago, Illinois.

MUSKINGUM COLLEGE,
New Concord, Ohio.

NEW ENGLAND SCHOOL OF THEOLOGY,
Boston, Massachusetts.

UNIVERSITY OF PENNSYLVANIA,
Philadelphia, Pennsylvania.

REFORMED EPISCOPAL THEOLOGICAL
SEMINARY,
Philadelphia, Pennsylvania.

REFORMED PRESBYTERIAN THEOLOGICAL
SEMINARY,
Pittsburgh, Pennsylvania.

TORONTO BAPTIST SEMINARY,
Toronto, Ontario.

UNIVERSITY OF WASHINGTON,
Seattle, Washington.

WESTERN BAPTIST THEOLOGICAL
SEMINARY,
Portland, Oregon.

WESTERN THEOLOGICAL SEMINARY,
Holland, Michigan.

WESTMINSTER THEOLOGICAL SEMINARY,
Philadelphia, Pennsylvania.

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.

HAS it ever occurred to you that human relationships do not remain stagnant?

There is mutual liking between you and someone else, let's say. Very well. But that mutual liking cannot remain unchanged; it must either increase or decrease.

There is fellowship between you and God, let's say. Very well. But that fellowship cannot remain unchanged; it must either increase or decrease.

The League of Evangelical Students does not remain unchanged either. It's power must either increase or decrease.

If the League does not receive more money this year than it received in past years it's power is going to decrease.

If the League raises \$8,600.00 this year, it's power is going to increase. More work, better work, harder work—all this will follow if the sum is raised.

Reader, would you help the League increase in power? Ask yourself and someone else for a contribution; then forward it to the General Secretary, Box 455, Wheaton, Illinois.

The League of Evangelical Students,
Student Committee on Finance,

MORRIS H. FABER, Chairman.