

The League of Evangelical Students

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Philadelphia — Pennsylvania

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The League of Evangelical Students is an inter-denominational and international student movement for the defense and propagation of the Gospel in the modern student-world. The League welcomes correspondence with individuals or groups contemplating affiliation.

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The EVANGELICAL STUDENT

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REV. ARTHUR O. OLSON, *Editor*

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EDITORIALS

REV. ARTHUR O. OLSON—THE NEWLY APPOINTED FIELD SECRETARY

The Executive Committee of the League of Evangelical Students has officially appointed the Rev. Arthur O. Olson as Field Secretary of the League of Evangelical Students to succeed the present writer. It is a happy privilege for me to comply with the request of the Executive Committee that I labor as a League Regional Secretary for the Pittsburgh area where I have accepted a call to become the pastor of the Covenant Presbyterian Church of America.

We are exceedingly happy in the splendid choice that the Executive Committee has made. There is probably no one better qualified for the work of Field Secretary of the League than Mr. Olson. Under his leadership we may well anticipate that the League of Evangelical Students will not merely hold its own but will make substantial progress. There are good reasons for this confident expectation. We mention two of them.

Mr. Olson is whole-heartedly committed to evangelical Christianity as *the only* way of salvation for lost students. This is of paramount importance. Without this we could not expect the favor and blessing of Almighty God upon his labors. Without this qualification the Field Secretary could not be expected to continue the original purposes of the League which declare that modernism and Christianity are "mutually exclusive." But with this qualification we can anticipate a ministry faithful to the Word of God and the great purpose of the League.

Mr. Olson is admirably qualified for the work of Field Secretary of the League. He has the necessary training and gifts for his work. He is a graduate of the University of Minnesota where he was actively engaged in the work of the League during his student days. He is a graduate of Westminster Theological Seminary where he has received a splendid training for meeting the intellectual and spiritual problems of college students. While at the Seminary Mr. Olson did superior work as a student. As a preacher his ministry has been richly blessed. Mr. Olson possesses in a very unusual degree the essential gift of initiative and energy. There is perhaps no gift more indispensable to the work of the League than a considerable amount of drive. Mr. Olson has this. So we may well anticipate that Mr. Olson will have the happy balance of being intellectual and zealous for souls.

We commend, then, the new Field Secretary to the entire constituency of the League of Evangelical Students for their confidence and support. Let us thank God for raising up a man so admirably qualified for this work. May our prayers ascend continually in his behalf as he labors in America's most sadly neglected field of missionary enterprise. The Lord bless him.

CALVIN K. CUMMINGS.

IS THE LEAGUE NEEDED TODAY?

We firmly believe that the League of Evangelical Students is needed today. The great commission is still in force and the gospel for which we stand is still the "power of God unto salvation." Therefore our testimony is needed. Other reasons for this assertion can be found in the words of our Savior to His disciples, "The harvest truly is great, but the laborers are few." (Luke 10:2).

"The harvest truly is great." Statistics indicate the greatness of the field in which we are laboring. One million students attend the some one thousand colleges in our land. Surely the student world is a great field for missionary enterprise. Religious conditions in our colleges also testify to the immensity of the task. Only a very small percentage of our colleges could be called truly Christian. The vast majority of these institutions are anti-Christian in their teaching. Most of the students in college make no profession of Christianity. Many who claim to be Christian are in reality modernists. Several who come from Christian homes leave college denying the faith of their fathers. Often the true Christian attending college passes through periods of doubt because of the false teaching of unbelieving professors. Yes, the field which lays before us is great. The million who make up the field need the true Gospel. We must propagate and defend the Gospel today that under the blessing of God many may be saved and strengthened in the Faith.

"But the laborers are few." In the world at large the true laborers for Christ are very scarce in contrast to the greatness of the harvest. Is this also true of the student world? In looking over the field we might think that there are great multitudes of true laborers for Christ among the students of America. We see the Young Men's Christian Association, the Young Women's Christian Association and the Student Volunteer Movement. But upon investigation we find that these organizations are not standing for the everlasting Gospel of salvation as they once did. Therefore, it is clearly seen that there is a scarcity of true laborers among our students. We thank God for the few local, sectional, and denominational groups which are propagating the evangelical Faith among students. But they are very few. As to national organizations the League is the only interdenominational movement which is propagating and defending the Gospel in the student world. Truly the laborers are few.

The League, then, is needed in our day. But this can be said only because the testimony of the League is true to the Word of God. Let us therefore pray and work that this movement with which we are connected may continue to stand for the everlasting Gospel in this most needy field. If true to God's Word, we can then look for the blessing of God upon our testimony which is so greatly needed.

ARTHUR O. OLSON.

PERSONAL EVANGELISM

Every Christian student should be witnessing for Christ on his campus. But, alas, there are great numbers of such students who are not bearing witness for the Lord Jesus among their fellow students. Two very important reasons can be given for this sad state of affairs.

In the first place, there is the weakening of the conviction that all men are lost apart from faith in Jesus Christ. It is true that these evangelical students would readily confess their belief in the lost condition of mankind. But, nevertheless, their conviction on this point has been weakened, many times unknown to the student, by the anti-Christian teaching in the class room. It is common in such class rooms to have the Scriptural account of the Fall denied, the concept of an absolute moral standard ridiculed, and hence the fact of sin overthrown. One can hardly sit under such teaching even though conscious of its falsity without eventually finding one's belief in man's lost condition weakened. And when there is such a weakening, there is also a failure to proclaim the Gospel because without the fact of man's lost condition there is no need for a Savior from sin.

In the second place, there is the weakening of the conviction that the Gospel of Christ is the only way of salvation. No doubt every evangelical student could say with Peter, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Theoretically they will all accept the exclusiveness of Christianity. But in their courses they are often told that Christianity is only one way to God. In all religions men are in search for God. So the modern professor will question the need for Christian missions because one religion is as good as another. Under such instruction the Christian student's conviction that Christianity is the only way of salvation will be weakened though he still holds on to the belief. With the weakening comes the failure to witness for Christ because if the everlasting Gospel is not the only way of reconciliation with God, it is useless to waste one's time in its propagation.

It must be remembered, however, that the primary reason for the weakening of our beliefs in the fact of man's sinfulness and the exclusiveness of God's remedy is to be found in our own sinful natures. Hence this failure to witness for Christ may be found among believing students who attend a college where God's Word is honored.

In the heart of every truly regenerated student is the desire to witness for Christ. All of us have failed to do so as we should. Let us then, prayerfully read God's Word that we may firmly believe that man is lost without faith in Christ and that Christianity is the only way of redemption. Then we will have a passion for souls. Then we will witness for Christ on our campuses. Then we can expect to hear of conversions among our fellow-students. May God grant that each member of the League of Evangelical Students be a true witness to the saving power of Jesus Christ on his campus.

ARTHUR O. OLSON.

THE LEAGUE OF EVANGELICAL STUDENTS AND DENOMINATIONS

Sometimes questions are asked in regard to the relationship of the League to denominations. It may be well, therefore, to remind our readers that the League is not officially connected with any one denomination. Rather, the League is interdenominational. This is seen from several facts. There are at least nine different denominations represented on the Board of Trustees, four or five are represented on the Executive Committee and an unknown number of evangelical denominations is found represented among our members and supporters. Again it should be noted that our doctrinal position as set forth in our constitution is one which practically every true evangelical can accept regardless of his denominational affiliation.

But the League is not only interdenominational. It is definitely evangelical. Hence, the League stands opposed to all, in whatever denomination they may be, who reject the truths of evangelical Christianity; but bids God's speed to all, no matter what their denominational connection, who stand for the exclusiveness of Christianity.

In the League there are men who have theological differences. But they are all evangelical and stand together for the defense and propagation of the everlasting Gospel in a needy student world. We welcome all evangelicals who believe in what the League stands for to cooperate with us in this great work regardless of their denominational affiliation.

ARTHUR O. OLSON.

“CHRISTIAN TRUTH TODAY”

VOL. II

This valuable presentation and defense of evangelical Christianity will be published when the necessary funds are received.

Will you not do *your* part by sending in your gifts to League Headquarters?

THE SEARCH FOR TRUTH: WHERE IS IT LEADING?*

J. D. EGGLESTON, M.A., LL.D.

In view of the fact that I once accepted the divinity, but not the Deity of Jesus Christ; that I regarded the Bible as partly historic and partly not, believing that essential truths could be found in all the great Religions; that I accepted Evolution as true because, without investigation, I *took for granted* that the claims of Darwin, and Huxley, and Spencer, and others were based on *evidence*; and in view of the fact that I have been in intimate touch with educators and their teachings for nearly fifty years, I hope that you will not regard my observations and conclusions as presumptuous. They are based on years of study, observation, and reflection.

We are assured in innumerable public addresses; in newspaper and magazine articles; and in scores of books constantly pouring from the presses, that one of the great purposes of our seats of learning is to "search for truth;" and that these truth-seekers must have unlimited freedom, or liberty, to conduct their researches and to state their conclusions.

I am in entire accord with the demand that research should be unhindered; but I am convinced that those engaged in teaching our youth should resist the temptation to teach, in the names of Scholarship and Science—that is, in the name of Truth—conclusions which are neither scholarly nor scientific.

In the past fifty years conclusions have been proclaimed as discoveries in the field of Science and as "the assured results of scholarship," which have later been found to be inaccurate—the hasty conclusions of "searchers for truth," based on insufficient evidence and false premises.

Some one has said that a half-truth is sometimes worse than a whole falsehood; and I think that the quotation ascribed to Jesus, "Ye shall know the truth, and the truth shall make you free," is much worse than a whole falsehood, if it is wrested from its context, and made to mean exactly the opposite of what Jesus Christ actually said and meant. One might in the same way assert that the Bible says, "There is no God." What the Bible says is, "The fool hath said in his heart, there is no God." One might assert that the Bible says, "All that a man hath will he give for his life." But what the Bible says is, "Satan said . . . all that a man hath will he give for his life."

And so, in the utterance of Jesus Christ as outlined in the 8th Chapter of John's Epistle.

Reading that chapter, we see that the Pharisees were trying to entrap Jesus; they told Him that His statement about Himself was not true. This statement of His was, "If you believe not that I am He (that is, Jesus the Messiah), ye shall die in your sins;" and when He said to them, "Before Abraham was, *I AM*," the Jews knew exactly what He meant. They knew that God had said to Moses, when the latter asked God whom he should say had sent him, "Say unto the children of Israel, *I AM* hath sent me unto you." This was an explicit declaration by Jesus Christ that He was the same *I AM* who had spoken to Moses and was now speaking to the Pharisees and the other Jews assembled before Him.

* *Dr. Eggleston was to deliver this address at the Twelfth Annual Convention of the League but was unable to be present on account of illness. We are glad to present it now.*

And so the Pharisees attempted to stone Him for blasphemy, because if Jesus Christ was not speaking the truth, He *was* speaking blasphemy.

And we read that "As He spake these words, many believed on Him. Then said Jesus to those Jews *which believed on Him*, "If ye continue in my word, ye are my disciples indeed, and ye shall know the truth, and the truth shall make you free." He certainly would not have said to those scoffers, "If ye continue in my word, ye are my disciples indeed;" and when, in answer to His positive statement, the leaders asserted that they were already free, Jesus told them that *they* were in bondage to sin, and added, "If the Son therefore shall make you free, ye shall be free indeed."

It seems perfectly obvious to me that, broadly speaking, there were two groups assembled before Him—the Pharisees, who were trying to entrap Jesus, and who were scoffing at Him, and a larger group, who were there to see what it was all about and to ascertain whether the Pharisees were right, or whether Jesus was right. And while He was speaking to the Pharisees, many in the crowd came to believe on Him; and then Jesus uttered, to these who had now come to believe on Him, the memorable words which have been so completely wrested from their context and meaning.

To what sin were the Pharisees in bondage? The whole context shows that it was to the sin of unbelief in rejecting Him as God: "If ye believe not that I AM (He), ye shall die in your sins."

Is it not obvious, therefore, that there were two conditions on which men could know the truth and could become free? One condition was belief in, and acceptance of, Him as Lord and Saviour; and the second condition was continuance in His word.

Therefore it can be said on the authority of the Bible—to me the transcendent and only authority—that no one can find essential spiritual truth without starting as a believer in Jesus as the Christ. The passage to which I have referred has no meaning—at least to me—unless it means just this. And yet there are vast numbers of people who have been led to depart from this standard—this way—laid down by Jesus Christ, and who do believe that essential spiritual truth can be found in other sources than in Him.

It may be said that this declaration of Jesus is very narrow; or that this interpretation of it is. But the narrowness or breadth of a proposition does not determine its truth or its falsity. And so, there can be no successful contradiction—if the Bible is accepted as the supreme authority in the spiritual realm—that the man who declines to believe on Jesus Christ as Lord and Saviour, and declines to continue in His word, will never know that truth which alone will make him free.

Why is this necessarily so? Because Jesus Christ is the source of all spiritual truth, according to His own declaration: "I am the way, the truth, the light, the life." And if He is not the source of all essential spiritual truth, if He is not "the truth and the way," He is not God. If His word is not the revelation of all essential spiritual truth, it is an inadequate revelation. Spiritual truth is a revelation from God to man; not a discovery to be made by brain-toil. And if this is not true, there was no need for a revelation, and no need for any God-Man.

"There is no large religion, man, in the chemistry of the sod;
He who delves for God in nature, will never unearth God."

It is impossible for any man to mention any spiritual truth of any value whatsoever that is not found in the Bible, as a revelation from God to man.

There is no spiritual truth of any value whatsoever that is not found in Jesus Christ. There is no spiritual truth of eternal value that is found except in Jesus Christ. There is no spiritual truth with any spiritual life in it, except in Jesus Christ. No *religion* has even spark of life to offer mankind. *Christianity*, which is Christ, alone offers spiritual life to those who, without this life, are spiritually dead. Every religion was founded by a man, or by men, long since dead. Christianity is a Person, or is based upon a Person, Who has always lived, Who lives forevermore; Who imparts His eternal life to those who accept His offer; Who was in the beginning with God, and through Whom all things came into being; Who by His Almighty power holds the Universe in His hand and holds it in order, and Whose grasp of it, if loosened, would send it instantly into universal chaos and death.

In his perplexity, doubting Thomas said to Jesus, "Lord, how can we know the way?" Jesus said unto him, "I am *the way, the truth, and the light*; no man cometh unto the Father *but by me*." This is a supreme declaration, a supreme claim, and there can be only a willful misunderstanding of its full meaning. That statement of Jesus Christ can be accepted in full, or rejected in full; it cannot be straddled.

"Narrow?" "Dogmatic?" Yes, to the last degree; and either utterly true or utterly false. He was either the great God-Man, or He was a great deceiver.

"But," says someone, "if one has doubts, what then? How is one to *know* that Jesus is the only way?" The answer to this question was anticipated by Jesus, when some of the pundits—the university and college group—wondered how Jesus could know anything worth while, since he had not attended university classes or lectures. Jesus answered them and said, "My doctrine is not mine, but His that sent me. If any man will do His will, he *shall know* of the doctrine, whether it be of God, or whether I speak of myself." "If any man is willing—wills—he shall know." It all goes back to the human will. And not here only, but everywhere, the Bible gives the scientific approach; offers the scientific test. "O, taste and see that the Lord is good; blessed is the man that putteth his trust in Him." Isn't that the scientific way to learn whether this doctrine be true or false?

Dr. Howard Agnew Johnston has said that "The scientific method is inductive, pragmatic, empirical, resulting from actual experiment. It is equally applicable to every subject, including religion." Of course the Bible recognizes this fact. The Holy Spirit did not need the help of the "modern mind" when He wrote the Bible through human agents; and it should go without saying that the book He wrote makes the scientific approach to man. It is sheer presumption to deny or doubt it.

It will be recalled that the brilliant scientist, George J. Romanes, wrote to the Christian missionary, Dr. John P. Gulick, asking him how he, Dr. Gulick, could believe in Jesus Christ as the Saviour of the world. This was at the time when Romanes was under the impression that "scientific thinking" required a rejection of even God Himself. He had been led into this position by following Darwin's evolutionary theories. Dr. Gulick asked Romanes to approach the subject with him "from the viewpoint of biology," and then proceeded to reason with him in a really scientific way. Romanes was tremendously impressed, and said, in reference to this correspondence, that he himself "had never taken seriously that saying of Jesus, 'If any man willeth to do His will, he shall know of the teaching whether it be of God;'" and he then said, "I find that Jesus was scientific in that He gave us a working hypothesis in that saying, challenging us

to test and prove that it works;" and he then made this statement: "No man ever tried it who did not prove it true."

Romanes had now come to *real* "scientific thinking." Formerly he had gone only part of the way; and his position, as he admitted, had been *un*-scientific. In one of his discussions on the meaning of faith, he stated that Prof. Thomas Huxley fell "into the common error of identifying *faith* with *opinion*." It may be said just here that Lord Kelvin, recognized as one of the greatest scientists in the history of the world, and of whom Lord Fischer said that he had the greatest brain he had ever known, made the statement that scientific thinking compelled belief in a creative power; and yet the "modern mind," as exemplified by Julian Huxley, states that "With the advance of science, God inevitably becomes more remote from human affairs. This process has continued," he says, "until the hypothesis of God has lost most of its old intellectual and practical value. It is man who provides the element of sacredness in religion." You can see that there are scientists—and scientists; and each one, of course, is at liberty to choose his own group.

When Jesus Christ laid down the two necessary conditions of finding spiritual truth, He gave the strictly scientific approach. I was much interested recently, to find this statement of Romanes, after he had become a Christian: "No one is entitled to deny the possibility of what may be termed an *organ of spiritual discernment*." Mind you, that statement comes from a scientist of brilliant attainments and of an unsurpassed experience. One is reminded of the statement of the Holy Spirit, speaking through Paul: "The natural man—the spiritually unborn man—receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know, because they are spiritually discerned." I Cor. 2:14.

Prof. Thomas J. Smith of the University of Melbourne quotes Ritschl as saying, "We are able to know and understand God, sin, conversion, eternal life in the Christian sense, only so far as we consciously and intentionally reckon ourselves members of the community which Christ founded." Prof. Smith adds, "That means that we can understand and appreciate Christianity only by coming inside it." And surely we can endorse the statement of Romanes, that "It is a matter of fact that if Christianity is truthful in representing this world as a school of moral probation, we cannot conceive a system better adapted to this end than is the world, or a better schoolmaster than Christianity." Lecky, not a Christian, speaks in a similar vein; and Prof. Thomas Huxley himself urged the importance—indeed, the necessity—of teaching the Bible in the schools of England.

"The truth shall make you free." Freedom is not inconsistent with real belief in Jesus Christ. The "open mind" may be open to error and closed to truth, and inevitably will be, unless the individual proceeds in the scientific way. The idea that to disbelieve is scientific, and to believe is unscientific, is very prevalent, but none the less a false assumption. The really open mind will test, in the laboratory of daily life, the claims of Jesus Christ.

Man has lost the way to God; he is floundering in darkness, and is hopelessly lost until he sees the real way, the only way, and enters it. Nicodemus was a college or university man, and he was trying to understand Jesus entirely by an intellectual process. It could not be done then; it cannot be done now. Yet, today many of our universities and colleges are sending out from their halls young men and young women who have been taught that spiritual truth can be discovered by brain-toil; by long searching among various religions; by

painstaking research in the realms of science, and in the fields of psychology and philosophy. They are taught that a belief in revelation is unscientific and cannot be accepted by anyone who has a respect for his intellect. If these teachings are right, Jesus was mistaken, and there was no God-Man, and we *can* "by searching, find out God." There can be no half-way ground in this matter. Any compromise is fatal to fundamental Christian belief. We are not "competent by our own reasonings" to do our thinking in spiritual matters, but "*our competency comes from God*" (II Cor. 3:5-6).

Dr. Henry W. Frost of the China Inland Mission, a man of rare Christian experience, a man who always speaks with restraint, and never with exaggeration, has said recently:

"Man, as he is found on earth, is in a desperate situation. He needs God, he desires Him, he seeks Him, but he does not know what He is, where He is, or how to find Him. He is like a child wandering in a vast desert, without food or water, with a midnight sky above him, a threatening storm hanging over him, a depressing fear within him, and an increasing conviction that no deliverance will ever reach him. This state, spiritually speaking, is what the Scriptures designate as being 'lost' (II Cor. 4:3; Eph. 2:1-3).

"In such a condition of things, man needs a revelation from God. If he does not receive it, he will wander farther and farther into want and gloom and will finally perish by the way. But if he does receive it, there is hope for him, since God knows the way out of dark and wilderness places, and is a trustworthy and inerrant guide."

Nicodemus was neither shallow nor insincere when he came to Jesus and had that conference with Him. He was "*the* teacher of Israel;" learned, and better than that, a sincere "searcher for truth." The statements made by Jesus could not be misunderstood by this learned, but sincere man. He put them to the test and became a believer.

Now, it is a humbling thing to bow before Jesus Christ and to say, "I am a sinner, save me. I am lost, show me the way." And it is especially humbling to most of our college and university men. It is a natural reaction for such men to say, "I don't understand what it is all about. Why should you tell me that I am a sinner, that I need saving? It is absurd. I am a decent citizen; I pay my debts; I am kind to my wife and children; I have no vices. What am I to be saved from, and saved to? I do not see that the conduct of Mr. Jones and Mr. Smith, who profess this Christianity of which you talk, is superior to my conduct. All of us are trying to do what we believe is right." And yet, there is the distinct, uncompromising declaration of Jesus Christ. Both cannot be right.

And if Jesus Christ was right—is right—we witness the pathetic fact that tens of thousands start their search for spiritual truth by turning their backs on the One Source from which spiritual truth comes. Inevitably they get further and further away from that Source, and deeper and deeper into darkness. "Take heed therefore that the light which is in thee be not darkness" (Luke 11:35). "If the light be darkness, it is darkness indeed."

"Hear ye, and give ear; be not proud; for the Lord hath spoken. Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, He turn it into the shadow of death, and make it gross darkness" (Jeremiah 13:15, 16). "Be not proud"—the pride of intellect, or what one thinks to be intellect; is there not far too much of this in our universities and colleges? Someone has said that "you can

tell a Harvard man when you see him, but you cannot tell him much." But that is not confined to Harvard men. It is true of large numbers of college and university men.

And this false idea, that spiritual truth can be found without the aid of God's revelation to man, has been "sold" to the people at large. It is expressly denied that spiritual truth is supernatural in its origin. Another falsehood that has been "sold" to thousands of young men and young women is that there are "spiritual values," outside of Christianity, that are worth while. Jesus Christ said, "I came that they might have life." He said, "I am the life." Did He mean that He had all spiritual life, and the only life that is eternal; or did He mean that "searchers for truth" could find a section of spiritual life in His teachings, another section in the teachings of Brahma, another section in Mohammed, and another section in Confucius? Does that attitude constitute a correct "appraisal" of spiritual values? Yet, by placing Him on a par with these false religious leaders, many of our "truth-seekers" search among the dead for Him who is alive; and it is not out of place to ask today the question that was asked by the two men who stood at the empty tomb, "Why seek ye among the *dead* Him that *liveth*?" Make no mistake. Those who compromise with such appraisers, and keep company with them in spiritual relationships, are giving direct aid and encouragement to Humanism, which is not "half as old as time," but as old as time itself.

One is reminded of what the Holy Spirit, speaking through John, has said: "No one has God, who instead of remaining true to the teaching of Christ, presses on in advance: but he who remains true to that teaching has both the Father and the Son. If any one who comes to you does not bring this teaching, do not receive him under your roof nor bid him Farewell. He who bids him Farewell is a sharer in his evil deeds" (II John 9-11)—Weymouth translation.

I prefer to take my stand with Michael Faraday, a great scientist and a great Christian, who, in his last days, with his hand on the Bible, said, "Why will people go astray, when they have this blessed Book to guide them?"

Along with this "search for truth" in our institutions of learning; along with the new "appraisals" we are having in church circles, we hear so much about these "spiritual values." We are assured that these are the important things to cultivate—these "spiritual values." But it does not seem to have occurred to any of these makers of a New Day—these proponents of a New Social Order, who are going to bring in millennial conditions (like those in Russia, for example), that it might be well to define that term. Some of them deny the supernatural *in toto*; others mean by the term only those values based on the impulses of the Ego; to the best of them the term has no meaning other than a vague, impalpable, unsubstantial idea. In fact, they shy at anything definite or substantial. Vagueness—if not vacuity—constitutes their impulsing (I would not call it their *thinking*) and their words. They heartily agree that "God is spirit," but they deny any definiteness or substantiality to the term.

But, after all, what are the definite, substantial values? What is the definite, substantial universe? Prof. Thomas J. Smith of the University of Melbourne has said truly that the "stable, substantial, enduring, real universe" is the "universe which we must call spiritual but at the same time, solid and massive. For the spiritual is not the unsubstantial; it is not like smoke or a vapour; it is the most real, the most living, the most substantial thing we know . . . Is there such a universe?" he asks: "When three supernatural beings met Abram at the door of his tent, what does that mean? Were these beings not really

existent? Are these things in Scripture all a mere joke?"

Jesus Christ meant a definite, actual, substantial thing when He spoke of the "new birth." The Holy Spirit, through Paul, stated a definite, actual, substantial, solid fact when He said, "The natural man receiveth not the things (the actual, substantial things) of the Spirit of God: neither can he know them, because they are spiritually discerned."

It is folly to treat a deadly disease with soft, verbal poultices. A radical remedy is needed; and the radical remedy offered by the Great Physician has cured millions of souls afflicted with the deepseated leprosy of sin—the most devastating disease in all the Universe. And where does this poultice-treatment lead? At first, to a soap-bubble Utopia, a Fool's Paradise, which is the anteroom to a Fool's Hell. And where next? Listen to the words of Pierre Loti, a French naval officer, a man of brilliant mind, and a literary genius. He wrote this:

"Those who still bow before the feet of Christ, believe me, these are the only happy people on earth. They know nothing of the anguish of passing time, the anguish of loneliness, and the terror of coming extinction. They go on their way confident and calm. I would give my life to possess that radiant delusion of theirs, even at the risk of becoming as infatuated as the poor lunatics in asylums, who fancy themselves among the rich and powerful of earth!

"In default of this faith, could we but anchor ourselves to something, some hope, some immortality—but there is nothing. Outside this ever shining personality of Christ everything is terror and darkness" (Quoted in Blackwood's Magazine, March, 1924).

What I am saying seems to me intensely practical. Why is it practical? Because if the people of this country are not brought back to the real "search for truth," and therefore to submission to God; if these prevailing teachings which I have mentioned, continue, we face—and that soon, if it has not already arrived—a terrible spiritual apostasy, and an inevitably consequent breakdown of our government. The breakdown of law and order, and then of government, follows, not precedes, spiritual apostasy. History proves this, and the man who denies it either knows no history, or is determined to defy its teachings.

We may change methods, and do well; but principles are eternal, and they cannot be abrogated without disaster. The statement made some years ago by J. Russell Howden is timely. He says: "It should be observed that the moral law was prior to the establishment of any human relationship. This emphasizes the fact that morality is *primarily* a matter between man and God. It is only secondarily that a man has a duty to his neighbor, and that because he has a duty to God. Everywhere today the sense of sin is woefully minimized. This has come about by our getting to look upon it as chiefly a social thing. In its social aspect wrong-doing becomes an offense and a crime, but it is not, in that aspect of it, sin in the strict sense of the word. "Against Thee, Thee only, have I sinned, and done this evil." And the thing that makes sin so deadly in its consequences for the individual and the race is the fact that it is an offense against God . . . God ought to be supreme, and man ought to be obedient . . . Sin sets up self-will in the place of God's will."

And permit me to quote a statement made many years ago by Prof. Olin A. Curtis:

"In an atmosphere created by scientific fatalism, pantheistic monism, and commercial utilitarianism, the typical modern man has lost his quick sense of personal, moral, responsibility. He is treated by society, and he treats himself,

as a necessitated, an unblamable outcome of the laws of Heredity and Environment.

"The flaw in the moral bottom, the modern Church has met by systematic adaptation, until now her typical member is a sincerely religious man who never had any keen sense of sin . . . Such a man, in the very psychology of the case, has today no relation to Christ in Christian experience, no insight whatever into Christian meanings, no redemptional hunger for Christian security, and almost no possibility of openness toward Christian doctrines.

"The flaw in the Christian bottom, the typical modern theologian has met also by gradual adaptation . . . In other words, the Christian religion is to be modernized by rendering it unobnoxious to the judgment of Naturalism! In such a scheme of mediation, the Bible drops all redemptional authority . . . And the Person of our Lord is reduced, and again reduced, until He becomes a 'real man expressive of God'."

In the moral world we are largely losing the distinction between black and white; and under the leadership of these proponents of a New day, a New Social Order, of a social gospel, black on the one hand, and white on the other, are being merged into a dull gray. The subtle use of words to convey two meanings has become so prevalent, in the Church and in our political life, that our people are confused. One recalls the words which Homer put into the mouth of Achilles: "More hateful to me than the gates of hell is the man who hides one thing in his heart and says another." Adapting the words of Alfred Noyes:

"They cackle (how they cackle!) crying everything is new;
The old truths are all false, the new lies are all true."

The people of this country do not seem to realize that their condition before God is far worse than the condition of the people who sit in spiritual darkness, such as the Chinese, or the people of India, for example. Why is this so? Because in those countries Jesus Christ as the light, the way, the truth, the life, has as yet been presented to only a small minority of the population; but in the United States it is not an exaggeration to say that ninety-five per cent of our people have had the Gospel of Jesus Christ presented to them for acceptance or rejection; and the responsibility of *rejection* is far more serious than the responsibility of *ignorance*. Capernaum was exalted unto heaven because Jesus Christ appeared there, and He pronounced her doom because she rejected Him; and so we may say in sober truth that if Tyre and Sidon had had the light which has been presented to the people of the United States, those cities would have repented in sackcloth and ashes. Not *ignorantly*, but in the *blaze of full light*, the Gospel of Jesus Christ is being rejected in this country, under the leadership of the proponents of the social gospel, which leads to Humanism, and of the proponents of a Social Commonwealth without God, which leads to Communism. *And at bottom, the two are one.*

It should not be, but has been, forgotten in this country that a time comes in the history of every people when they may reject God's invitation and God's mercy once too often. Have we reached that state? It will be recalled that God showed mercy to the people of Jerusalem many times, as He has done to this country; but there came a time when He said that if His faithful servants, Noah, Daniel, and Job, were to ask for mercy for Jerusalem and its people. He would not listen, except to preserve those three. What country in all history has received greater and more evident blessings from God than the United States?

And again God said to a people who had provoked Him too far, "In vain shalt thou use many medicines; thou shalt not be cured" (Jeremiah 46:11). "Many medicines" are we trying; in fact, any medicine except the one that will cure.

"Searching for truth?" And what have been foisted upon our people as new truths? One of them has been presented to us by Bertrand Russell, who has gone up and down this country, has been received into the gates of many of our great institutions of learning, and who has spoken to tens of thousands of young men and women. Among other things, he is proclaiming as a truth that there is no sin in adultery or fornication. In fact, he believes in these things, although he does not call them by these names. He speaks of them as "episodes" in the lives of men and women. And when the President of one of the great institutions of learning in this country was asked upon what ground Bertrand Russell was invited to address the students and faculty of his institution, he replied, "Our gates are always open to any new truth!" Does changing the names of *adultery* and *fornication* to the name of *episode* constitute new truth? Is it not inevitable that under such teachings, under the specious catch-phrases of "new truths" and "the new freedom," our young men and young women are losing the sense of the awfulness of sin, and of its dire consequences; and therefore of the need of a Saviour from sin?

I do not regard the Gospel of Jesus Christ primarily a program of social reform; there can be no reform of permanent value without, first, a real regeneration of the heart, and this regeneration is an individual matter first, and a social matter secondly and *inevitably*, because social betterment of every kind *inevitably* follows a *real* regeneration of the individual heart. But that method, we are told, is too slow; and so we are going to improve on God's plan and bring about social betterment of the masses without the regeneration of the individuals. Only very recently several outstanding church leaders have signed a paper endorsing Communism as a driving force for social betterment.

We do not have to throw away the gospel of Jesus Christ to become social-minded. If we Christians live what we profess to believe, we will inevitably be social-minded. The sanest and most useful social-minded people in the world are Christians, in the orthodox, fundamental sense of that word. But the tragedy in our churches is that while the orthodoxy of some of the members is perfectly sound, it isn't put into practice. At no time in the history of the Church have purity of doctrine and the practice of it been more sorely needed. Surely Jesus Christ was social-minded, for He showed that He was by taking upon Himself the form of a man and coming among us, that we might have life, and life in abundance—an abounding spiritual life that is not to be hoarded. And it doesn't make Jesus Christ any more social-minded by stripping Him of His pre-existence, His Messiahship, and making Him simply *Jesus*—a sentimentalized humanitarian raised to the Nth degree.

We are admonished, however, by those who have zeal in abundance, that the church must change to meet a changing world.

But the world hasn't changed, except insofar as vital Christianity has somewhat mitigated its ruthlessness, its greed, its sodden selfishness. And the regenerating power of Jesus Christ is the one remedy—not only the power to *save* us from our sins, but the power to *keep* us from sinning. A Christian, surrendered to the guidance and sweet influences of the Holy Spirit, is not one who will exploit his fellowmen.

At the rate the Church is progressing to the left, the situation takes on an outlook menacing to those Christians who are loyal to Jesus Christ. Bernard Shaw, upon whose every word tens of thousands of people hang with breathless interest and approval, has recently said that a man who subscribes to the principle of *the atonement of sin by another than the sinner*, has no right to any position of responsibility or authority; and there are hundreds, not only of the teachers of youth in our colleges and universities, but of preachers in American pulpits, who give a hearty *Amen* to Shaw's statement. And the next inevitable step is that those who attempt to proclaim the principle of the atonement for sin by another, will be "put on the spot," and, by hook or crook, forbidden to proclaim this and the other essential truths of the Gospel of the Lord Jesus Christ.

We should make up our minds that we are facing the most serious situation that has ever confronted Christian people in this country. We will soon be in the position in which Peter and other apostles were when they were strictly forbidden to teach in the name of Jesus Christ. There was no compromise on the part of Peter and his co-workers; they replied, "We must obey God rather than man." Some have already found that it is indeed true that there is "peril in worshipping Jesus," and in proclaiming Him as the only Saviour from sin.

To us it is given: (1) to *believe*; (2) to *continue in the Word*, and therefore to receive a constant flow of the eternal life of Jesus Christ; and (3) to go forth and proclaim the Gospel of the Lord Jesus Christ courageously, with a tact that has neither contentiousness nor compromise in it, and always with our lives completely surrendered to God. With this attitude we have the positive promise of our Lord, "I will be with you."

Are we so few in number? "There is no restraint to the Lord to save by many or by few." How many did God use with Gideon?

WANTED IMMEDIATELY—NAMES OF CHRISTIAN STUDENTS IN THE SOUTH

This Fall the Field Secretary of the League is planning to make a tour of Southern Colleges. It is important that he have the names of strong Christian students attending Colleges in the South. Please send the names to Headquarters. Thank you.

OUR GREAT COMMISSION*

BY THE REV. HAROLD S. LAIRD

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age. Amen.” (Matthew 28:18-20.)

These three verses contain what is commonly called “The Great Commission.” I have chosen to call it “Our Great Commission,” for such it is to those of us who have accepted Jesus Christ as our personal Saviour and call Him Lord.

In these words I, as a pastor have my justification for urging upon the members of my church, and upon all professed disciples of Christ, a great activity in the work of missions. More than this, in these same words the ruling officials of any church have their encouragement for the continuance and maintenance of the individual church’s missionary effort above any other work in which it may be engaged. But still further, in these same words we as professed believers in Christ find a positive obligation and duty to carry the Gospel into every corner of the world.

Here there are set forth three facts which may be clearly discerned through a careful analysis of the verses. They are the *source* of the Great Commission, the *object* of the Great Commission, and the *encouragement* to those who will obey the Great Commission.

I. THE SOURCE OF THE GREAT COMMISSION.

Whence did it come? From whom and by whom was it given? I am glad that the Scripture has not left us in doubt as to this. The text declares that it was Jesus who spoke the words. The source of this commission was not Moses, nor one of the prophets, nor even the foremost missionary, Paul. God could have given it to the church through any one of these, for all of them “spake as they were moved by the Holy Ghost,” but He chose rather to give it through Him who “spake as never man spake,” but “as one having authority.”

It is tremendously significant to note that before our Lord Jesus spoke the words of the commission, He definitely claimed for Himself authority with these words, “All authority is given unto me in heaven and in earth.” The King James Version translates it “power,” but a careful reading of the Greek makes it clear that what He was really claiming here was authority and not power as we are familiar with the usage of the word in the New Testament.

I am reminded of the passage in Daniel which speaks of Jehovah as “he (that) doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” In this passage the man of God is ascribing authority unto Him that “sitteth in the heavens.” It is the same authority which the Lord Jesus claims for Himself as He introduces the Great Commission, saying, “All authority is given unto me in heaven and in earth.”

Because this commission came from Him who had such authority, it came as a command. He did not speak these words as a mere request, suggesting that the

* Reprinted through the courtesy of “The Independent Board Bulletin.”

church might go or not, as it pleased. He who possessed such authority was not in the habit of making requests of His subjects. When He speaks, He speaks to command, and why not? Is He not our Lord? Surely He has the right to command those whom He purchased with His own blood, and who bear His name and claim thereby to be His very own.

Occasionally I find a professed Christian who declares that he has no interest in foreign missions. I question such an one's right to call Jesus Lord. If He is Lord, we must have an interest in the things he commands. Those who make such a statement are often exceedingly zealous about attending the Sacrament of the Lord's Supper. Let us remember that the Great Commission of our Lord is equally as much a command as is His summons to the table of His broken body and shed blood.

Years ago it was my privilege to attend a great missionary convention in Washington, D. C. On that occasion I listened to the outstanding missionary leaders of the world. One sentence spoken by one of them has lingered with me. It was this: "The question of one's becoming a Christian is perfectly optional. He may become a Christian or not, as he chooses, and suffer the consequences. But after that one has become a Christian, there is nothing optional about it. He is then duty-bound to be obedient to the Great Commission."

In view of all this, the first claim of missionary activity does not therefore come from the misery and need of the world. Surely this is a mighty claim, and were we to be transported from our comfortable surroundings to one of those sections of the world where the Gospel has never yet been preached, and with our own eyes behold the dire need of those who have never heard the story, we would not need further persuasion to create in our hearts a missionary zeal.

I shall never forget the impression made upon my own people, when during our annual school of missions we had the privilege of hearing the testimony of a medical missionary to Africa. In connection with his address to men only, he exhibited a series of pictures taken of patients whom he had treated, showing something of the awful physical need in a land where Christ is not known. Following the address, a man in the church came to me declaring that never could he go to Africa to do what this doctor was doing. I said to him, "If you can not go, then certainly you ought to make it possible for those to go who will." To this he replied, "I know that I should, and I will."

But this ought not to be the first claim for your missionary activity. Neither does the first claim of missionary activity arise from the fact of the great blessings of the Gospel to those who hear and receive its truths. Were we to go into certain sections of heathen lands today, comparing Christian communities with nonchristian, we would need no other argument to convince us of the value of missionary work, or of our own obligation as professed Christians to share in it.

In the year 1833, Charles Darwin, the famous scientist and exponent of the chief theory of evolution, paid a visit while in search of the so-called "missing link" to the South Sea Islands, then inhabited by cannibals. As he studied these people, he was convinced that they were the lowest specimen of humanity in the world, in some ways lower even than brutes. As he came away, he declared that no power on earth could transform these people into a higher form of civilization. He was right, for no earthly power could do that. Just thirty-four years later, in 1867, Mr. Darwin returned to these same islands and found there churches, schools, and huts from which there came the sound of the singing of hymns. This was after the ministry of John G. Paton. Mr. Darwin returned to England and made out a substantial check to the London Missionary Society, sending it on

with the testimony that he had seen with his own eyes the power of the Gospel and wished to have some share in its remarkable ministry.

It is a significant thing that that which wrought the transformation in the South Sea Islands was not a program of education or social service, but simply the preaching of the Gospel of the crucified, risen Saviour. It is also significant that the great denominational boards do not undertake a ministry of education among such people as those to whom John G. Paton ministered. They rather carry on such programs in lands where civilization has been for generations. Even the modernist seems to realize that nothing but the Gospel has the power to transform an unlettered heathen people.

Surely such blessings as those which the Gospel brings do have a mighty claim, as well as the dire need for that blessing, and these ought to make any professed believers in Christ a great missionary people. It is because of my conviction regarding this that in the program of my own church we set aside definite periods in which we hear the testimony of missionaries direct from the field regarding both the need and the power of the Gospel to meet that need. But as a matter of fact, evidence like this ought not to be necessary to lead us, who are Christians, into great missionary activity. The commission itself should be sufficient.

The first claim of any church's missionary work ought to arise from the direct command of the Lord Jesus Christ. We ought to be a missionary people not primarily because of the need of the heathen, or the power of the Gospel of the Lord Jesus Christ to meet that need, but rather first of all because He commands us to be such a people. For this reason the church that neglects foreign missions is disregarding the express orders of her Lord. It is a serious thing to do this, for consider again who He is that we dare thus to disregard. He is the One who claimed, "All authority is given unto me in heaven and in earth."

II. THE OBJECT OF THE GREAT COMMISSION.

The object is quite as clearly set forth in the text as is the source of it. We as a church are to go and "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From these words it is first of all clear that the church is not to sit still and wait for the heathen to come to its doors, but it is to go to them. Not only so, but it clearly sets forth that it is the duty of the church to go not to some of them only, but to all of them. We are commanded to "make disciples of *all* nations." That means all people everywhere, be they in the heart of a great continent, or in the middle of the sea upon some forsaken island.

The object of the telling of the story is clearly stated. It is not that those to whom we go may be civilized, or educated, good as these things are. We are to have a greater objective than that. We are commanded to go and make disciples. That is, we are to go with the express purpose of leading men to Christ and baptizing them in His name.

I am persuaded that the church is missing the clearly given object of its commission as it throws its effort and money into a program of education and social service, all of which is good, but not the object as stated in the commission. I take it to be the duty of every Christian denomination and individual church that sends out missionaries to see to it that these missionaries are putting "first things first." To the best of our ability, we have done and are doing this in the church I serve. We are endeavoring to be as true as we know how to the great object

of our Lord's commission, which is to make disciples of all nations, that is, to lead men and women everywhere to a knowledge of Jesus Christ as personal Saviour and Lord.

III. THE ENCOURAGEMENT GIVEN TO OBEDIENCE.

This encouragement comes to us as a mighty promise conditioned only upon our obedience. This great promise follows immediately upon our Lord's command: "Lo, I am with you alway, even unto the end of the age." Sometimes this verse is detached from the preceding verses. Frequently I have heard it used by those who claimed the Lord's abiding presence regardless of their attitude towards the Great Commission. I am sure that we have no right to separate this promise from the command which it immediately follows. Let us remember that these verses were spoken together by our Lord and that they should always be read or quoted together. The fulfillment of the one is conditioned by the obedience to the other. It is only when we go that we may claim the promise.

Consider carefully the force of the little word, "Lo." "Go ye," says our Lord, "and lo, I am with you." It is used to arrest attention and summon us to the consideration of a marvelous truth, namely, the promise of *His presence*. Not only so, but of His *continuous* presence—"always," every day, every hour, every moment. What a promise, and what encouragement! What a mighty incentive this ought to be to us as a church to go!

The church that does not go has no right to expect His presence and all that that presence means in its life and work. Let me say that the church that does not go does not have His presence. It is the church that goes, the church that has a great missionary passion, and a large missionary activity that has His presence and His consequent blessing. This is why I am so eager that the church I serve shall be a missionary church—because I KNOW that if we obey and go, He will be with us to bless us, even He who has all power in heaven and in earth, as well as all authority.

The best way for any church to know the richest blessing of heaven is for that church to become missionary-minded. I think it was Phillips Brooks, who early in his ministry made the statement that if ever he was called to serve a church that was financially run-down and unable to meet its bills, he would at once urge that church to undertake the support of a foreign missionary. Such a statement sounds like the height of folly to the unbelieving world, but those of us who have tested this promise of the Lord know that this course is not folly, but the very height of wisdom. That which is true of the individual church is true also of the individual person in the church, for what our Lord Jesus says to the church, He says also to you and to me. Go ye . . . if ye go . . . Lo, I am with you." Remember, when He is with us, in the sense of this promise, His presence always brings blessing. It was so in the days of His sojourn in the flesh. As it was then, so it is now, for He is "the same yesterday, and today, and forever." Do we want that Presence and the blessing it guarantees? If we do, then let us obey the Great Commission. "Go ye!"

THE GOSPEL WE ARE APPOINTED TO PREACH

LEWIS SPERRY CHAFER, D.D.

All will agree that the supreme objective in the heart of God, as we behold Him revealed to us in the Bible, is the salvation of those who are lost. To this end He made the greatest of all sacrifices, even the death of His Son. It is as certain, likewise, that the next objective of importance in the divine estimation is the proclamation of the value of that death to those for whom He died. To this end every Christian is not only commissioned as a witness but for that purpose he has been detained in this world. Many, indeed, are the things which God accomplishes when He saves a soul; but, though that salvation includes the complete establishment of citizenship in heaven, and the breaking of former relationships on the earth to the extent that the saved one becomes a "stranger and pilgrim on the earth," the saved one does not go to heaven immediately when he is saved. To do so would be both natural and reasonable. But the glory of heaven, which is assured to him by every promise and provision of God, is deferred. It is possible that there are important things to be accomplished—such as discipline and experience—by this delay, but the all-important reason for this postponement is that he may serve as a witness of God's saving truth and be an exhibit of God's saving grace.

The ministry of the witness is very much more than the exhibit he becomes of divine grace and more, also, than the mere testimony he bears as to the salvation God has wrought; it includes, also, the proclamation of the gospel to those yet unsaved. It is a definite proclamation of a specific message.

It is proper and reasonable that we should be exhorted to be faithful in the publication of the message committed to us, but my burden in this brief address is to exhort all to be certain that the message we give is precisely the gospel of God's grace and not "another gospel." It is quite possible that with the best of intentions an earnest Christian may, through ignorance, wholly mislead those to whom he gives his message. The seriousness of such a blunder is easily recognized, and we are not surprised when we read that there is an unrevoked *anathema* pronounced against those who pervert, and so falsify, the pure gospel. It could not be otherwise. Over against this, the Christian is urged to "study" to show himself approved unto God, "a workman that needeth not to be ashamed." This means that the witness is expected to make unceasing effort to become accurate and proficient in the wielding of the sword of the Spirit. The analysis of the gospel and the clear understanding of the terms on which a soul may be saved are themes of great magnitude. They challenge the Christian to painstaking "study" throughout his entire life in this world. Only a brief statement may be made here as to these features of the gospel.

The gospel is based wholly on the death and resurrection of Christ, and this in two particulars: (1) As the perfect Substitute who died the Just for the unjust that He might bring us to God, Christ has taken upon Himself the penalty of our sins and thus rendered complete satisfaction to God who, being righteous, could, apart from the cross, only condemn the sinner. And (2) since that satisfaction has been secured, God is now free to do for the sinner all His infinite love impels Him to do. It is not, then, the cross of nineteen hundred years ago that saves the sinner, but rather the immediate power of God which is free to act because of the cross. The thing accomplished by Christ's death

was completed, or finished, when He died. Salvation is a present divine achievement for those who *believe*. There is nothing more important for the soul-winner to understand than the fact that through the death of Christ redemption is wrought, reconciliation is achieved, and God is propitiated. These three stupendous facts are wholly consummated—so far as they are related to the cross and the divine side of the salvation of a soul. (1) Apart from shedding of blood there is no remission, nor could there be any redemption; but the blood has been shed. It is not shed and reshed for each succeeding person who is saved. (2) All that sin could do in restraining God from blessing the sinner has been removed by the cross and God sees a world which, so far as His own demands in the matter of sin are concerned, is reconciled. And (3) God is propitious since Christ through His death became the propitiatory sacrifice for the sins of the whole world. Considering these three great features of salvation again, it should be observed: (1) Though God has provided a perfect redemption, it yet remains for the sinner to believe this, and upon *believing* the value of redemption is applied to him. (2) Though God is satisfied with the death of His Son for the sinner as the ground of his salvation, it yet remains for the sinner to be satisfied with that solution of the problem of his sin, which satisfaction constitutes a reconciliation to God, and is accomplished through *believing* the record God has given concerning the salvation which is in His Son. And (3) though God is propitious to those who come to Him and thus count on His grace, no one is saved until he does come—which coming is effected by *believing*. It therefore follows that the one and only thing which the sinner must do to be saved is to come to Christ by faith, which faith appropriates to one's self all that Christ is and all He has done for the saving of the soul.

Salvation is the *gift* of God. It is never merited or earned by any means or to any degree whatsoever. In fact, since the death of Christ, God has reckoned all men to be “under sin”—both Jew and Gentile—and this means that He will not receive any merit of any person as a credit or voucher which might apply toward His acceptance of the sinner. “Salvation is of the Lord.” It is a standardized whole which God executes and it will for eternity demonstrate His power and grace and not the qualities of the one whom He saves.

When God is free to act in behalf of the sinner through the death of Christ as Sin Bearer and in response to saving faith, He is wholly free and will do all that infinite love impels Him to do. The final consummation of saving grace is His placing of the meritless sinner in heaven conformed to the image of His Son. Nothing greater than this could be achieved than that one should be like Christ in glory. This divine undertaking includes forgiveness, the possession of eternal life, imputed righteousness because of a new and perfect standing in the resurrected Christ, justification, and eternal glory. All this—and there is much more—could be wrought by no man; it is a divine undertaking. Therefore, the only reasonable attitude any unsaved person can assume toward it is to count on the only One to do it who can do it, and in so counting to recognize the righteous and gracious basis upon which God who is infinitely holy can so bless a meritless sinner.

Salvation is declared in the Scriptures to be by “*promise*” that it may be *sure* (Rom. 4:16). The word *promise* here represents what God offers and determines He will do apart from human merit. The one thing that would make it insecure would be the admission of any human element into it as a meritorious basis. It is by “*promise*”; that is, wholly of God that it may be *sure*. The very simple word to the unsaved is, “Believe on the Lord Jesus Christ and thou shalt be

saved" (Acts 16:31). And the confidence of the one who has believed is expressed in the phrase, "I know whom I have believed" (II Tim. 1:12).

After one is saved, there is a life to be lived. This calls for every reasonable Christian activity; but such activities could never save a soul, nor should they ever be trusted as a means of reaching the place of acceptance with God. Christian living is called for because of the fact that by divine grace the one who *believes* on Christ *is* accepted (Eph. 1:6).

In presenting the gospel to the unsaved we are not merely to tell them to believe, but rather to give them something to believe. The Word of God presents God's own promises to the unsaved. These should be exhibited with the expectation that they will be *believed*. Some explanations of these Scriptures are often called for, but should be made with the greatest care. To be saved, the sinner *asks* for nothing, *promises* nothing, *consecrates* nothing, and *does* nothing other than to *trust* the only One who can and will save the lost.

Dallas, Texas.

LEAGUERS FOR CHRIST

WILLIAM YOUNG

1. Leaguers for Christ, by His grace called to conflict,
Warring for Him, amid earth's sin and strife,
Lift high the banner, the cross of our Saviour;
Offer lost students redemption and life.
2. Leaguers for Christ, by His grace called to conflict,
A student world dies in shackles of sin.
Bring to these lost ones the cross of the Saviour
Who offered Himself, redemption to win.
3. Leaguers for Christ, by His grace called to conflict,
We are not able in our strength to fight.
Only God's grace in the cross of the Saviour
Banishes weakness and crowns us with might.
4. Leaguers for Christ, by His grace called to conflict,
Darkness and sin countless students now blind.
Light now bursts forth from the cross of the Saviour,
Light to illumine the sin-blinded mind.
5. Leaguers for Christ by His grace called to conflict,
One day our battle will come to a close.
All must appear 'ere the throne of the Saviour,
In glory judging His friends and His foes.
6. Leaguers for Christ, by His grace called to conflict,
Proclaim the gospel, for soon comes the end.
Before you approach the throne of the Saviour
To helpless students, a helping hand lend.

THE GREATNESS OF CHRISTIAN FAITH*

LEANDER S. KEYSER, M.A., D.D.

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

ITS BIBLICAL BASIS

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

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

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

Now throughout a long life, including much study, thought and experience, we have found that, whenever the Bible emphasizes something so greatly, it is because it is a matter of fundamental importance—something that inheres in the very nature of the thing; something that belongs to the very constitution of the material, moral and spiritual universe. So Christian faith is not something that can be tossed aside by a mere wave of the hand. Such an action would be indicative of a superficial mind.

* A reprint of a helpful article.

DEFINITION OF CHRISTIAN FAITH

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

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

A MISTAKEN IDEA OF CHRISTIAN FAITH

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

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

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

WHY FAITH IS PLEASING TO GOD

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

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

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

WHAT TRUSTING GOD MEANS

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

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

But the Christian believer puts his trust and stays his life upon the eternal and unchangeable God; upon Him Who "inhabiteth eternity;" Who is "from everlasting to everlasting;" Who "is the same yesterday, today and forevermore." That is the reason his life is stabilized; that is why he can tread with stately stepplings on the gradient "highway of holiness," while he looks at "the things

that are not seen; for the things that are seen are temporal, while the things that are not seen are eternal."

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

GOD THE FINAL PSYCHOLOGIST

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

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

The ethical inner condition of the believer is different from that of the unbeliever. The believer is humble, trustful, aspires after love toward, and happy and holy fellowship with, God, Who is the highest Being. The unbeliever is almost always arrogant, bitter, rebellious against the order of the world, and hates the idea of a God. No wonder God cannot be pleased with such an unethical and unspiritual state of mind.

THE STORY OF TRANSFORMED LIVES

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

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

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

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

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

"IF GOD BE FOR US"—A MEDITATION

REV. CALVIN KNOX CUMMINGS

Romans 8:31—What shall we then say to these things? If God be for us, who can be against us?

God has gloriously accomplished certain things for us, says Paul. God has justified us—"There is therefore now no condemnation to them which are in Christ Jesus." He has regenerated and sanctified us—"But ye are not in the flesh but in the Spirit," "if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness." He has called us to be sons of God—"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." He has an immutable plan—"all things work together for good to them that love God to them that are called according to his purpose." Finally, the Lord has predestinated us to a life of glory—"whom he did foreknow he also did predestinate . . . them he also glorified." In a few words—God is for us!

"What shall we then say to these things?" Paul rhetorically asks. With confidence and force he replies—"If God be for us, who can be against us?" God is for us, therefore none *can* be against us. In Him we are secure for time and for eternity. It is not that there are no adversaries that the Christian mounts the summit of confidence. There are many adversaries and they are mighty. Rather it is that with such a mighty Defender not one of these adversaries is to be dreaded. *God the Lord is Sovereign. He loves us. His love is immutable and eternal.* Our confidence is grounded in him. Wherefore we fear not.

The God of Paul and of Romans eight is a *Sovereign* God. He commands and it is done. He openeth and no man shutteth. He shutteth and no man openeth. "Who shall lay anything to the charge of God's elect. It is God that justifieth. Who is he that condemneth?" Whence then this fear of men—what they will think and what they will do? Said the Lord to Isaiah—"I, even I, am he that comforteth you. Who are thou that thou shouldest be afraid of man that shall die . . . and forgettest the Lord thy maker that hath stretched forth the heavens and laid the foundations of the earth . . . But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of Hosts is His name." They who fight us fight not us but God. Whatever temporary victories may be the portion of the Lord's enemies, ultimately their defeat is inevitable. He is Sovereign. Who then *can* be against us?

God the Lord *loves* us, Paul reminds us. The guarantee of His love is the gift of His Son. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things." From this evidence of love manifested in the death of Christ, the Apostle rises with ever-increasing confidence to the great source and fountain of all—the Love of God. He finds in the love of God the very summit of the mount of confidence. From hence he looks down on his enemies as powerless, and forward and upward with full assurance of final and abundant triumph. He rests with confidence beneath the sheltering wing of His love.

This love of God is *immutable and eternal*. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus." "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

When the beloved Dr. Machen was passing through a period of great doubt as a student, the words of his mother brought great comfort to his soul. Remember, Gresham, Christ has a much firmer grip on you than you do on Him. Praise God for a redemption that depends not on our changing emotions but upon His immutable and eternal love.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes,
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Our Saviour said: "I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand." His love is an unchanging love. His love is an everlasting love. "Having loved his own he loved them unto the end." Upon that love with confidence we repose.

"O love of God, our shield and stay,
Through all the perils of our way,
Eternal love, in thee we rest,
Forever safe, forever blest"—Horatius Bonar.

"If God be for us, who can be against us?"

CURRENT EVANGELICAL BOOKS—REVIEWED

PRAYER, By O. Hallesby, Ph.D.

Professor in the Independent Theological Seminary, Oslo, Norway

Translated by Clarence J. Carlsen

Published by Augsburg Publishing House, Minneapolis, Minn., \$1.00

There are many books about prayer. The Christian is often helped immeasurably in the exercise of prayer by the patent and pointed writings of Andrew Murray, R. A. Torrey, S. D. Gordon and others. So he will be lifted to new heights of fellowship and inclined to more soul rest in the prayer closet by the application of Dr. Hallesby's little blue and gold covered book *Prayer*.

This fresh, unusual presentation of the subject covers all the points usually treated in such a book and many more. Yet it is not a lengthy one,—only 175 pages. It gives small space to the things about prayer which most of us know and more to those less apprehended truths.

There are eleven "Books" in the volume, each subdivided into tiny chapters, which arrangement is not only felicitous, but stimulates interest.

Dr. Hallesby takes for granted, as intimated above, the reader's knowledge of the prayer conditions of abiding in Christ, praying in Jesus name, and according to His will. Then he treats "Difficulties in Prayer" in the second book which enables him to proceed unimpeded by such problems.

The two books, four and five, on "Wrestling in Prayer" are as helpful as any in the whole volume. The author gives an entirely new point of view at this juncture. "The idea that to wrestle in prayer is to wrestle against God is usually based upon certain passages." In the Old Testament it is Genesis 32:22-32 and in the New Testament, Matthew 15:21-28. The author's point is that Jacob and the Canaanitish woman were temporarily refused until the Spirit of Prayer had changed their hearts. Then God gave them both more than they asked. "As Luther says, 'We pray for silver, but God often gives us gold instead.'" So these and other passages of Scripture are clarified, scripture compared with scripture, the obscure interpreted by the clear, to show that "Our striving is a struggle, not with God, but with ourselves."

Then in a very sympathetic way, with deep understanding, the prayer hindrances in our own souls are pointed out. Thus exposed to light, they are the more easily banished. Throughout the book the reader is repeatedly reminded that all prayer is for the glory of God as well as its answers. In this, the book is in consonance with the line of childhood memory "Man's chief end is to glorify God and to enjoy Him forever."

Much of the charm of this book is in the fact that it is a translation. The sentences are pithy and therefore pungent. They are replete with homely illustrations. There is nothing grandiose or pretentious about it, but rather it is simple, childlike, and warm with the actual experience of the Christian life.

One feels that the author is speaking out of a full heart and a wealth of personal, practical experience. He displays keen insight into the psychological processes of the Christian at work. This coupled with what the Word of God says about the subject produces a scriptural and interesting piece of devotional literature. Dr. Hallesby's books have opened up a new lane in the pathway of literature pertaining to the inner life. *Why I Am a Christian, Under His Wings, and Conscience* are some others and it is to be hoped that more will be translated soon. It is bracing to hear this firm evangelical note from northern Europe and to know that there is yet a remnant in that bewildered maelstrom.

This particular field of writing is full, but there is ample room for this kind of a book. But even if this were the last book to be written on the subject, it still remains that we need not more instruction necessarily, but more practice in prayer. "Lord, teach us to pray."

CARL G. SCHAUFFELE.

* * * * *

WHAT IS FAITH?, J. Gresham Machen, D.D., Litt.D.

The MacMillan Company, New York, 1925, pp. 251.

"Believe on the Lord Jesus Christ and thou shalt be saved." These are the words which Paul and Silas spake to the Philippian jailor in answer to the question, "Sirs, what must I do to be saved?" These words also contain the true message of the true preacher in every age. But a man cannot act on this suggestion unless he knows what it is to believe. In other words, if a man is to be saved he must know what faith is. In the book, *What Is Faith?*, Dr. Machen tells us what faith is as viewed from the Scriptures. It is this work to which we would call your attention now.

The chapter headings of the book are as follows: I—Introduction, II—Faith in God, III—Faith in Christ, IV—Faith Born of Need, V—Faith and the Gospel, VI—Faith and Salvation, VII—Faith and Works, and VIII—Faith and Hope. These headings themselves indicate to us the comprehensiveness of the work in dealing with the important subject of faith as taught in the Word of God.

The presentation of the subject in this book often comes into conflict with the errors of the day. Let us observe a few points in which this conflict is seen.

In the first place, Dr. Machen emphasizes that faith in God is founded upon knowledge of God. Thus he stands in conflict with the modern error that faith is to be contrasted with knowledge. For proof of this position the writer of this book goes to Hebrews 11:6, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here it is clearly stated that it is impossible to have faith in God without accepting with the mind certain facts about Him.

In the second place, Dr. Machen shows clearly that saving faith is faith in Jesus Christ as he is offered to us in the Gospel. Such a conception stands out in direct contrast to the prevalent view that Jesus is not the object of faith but simply an example for faith. We are told by those who hold this opinion that we should not place our faith in Jesus but rather we should have a faith in God like Jesus had. This error is refuted by showing that the Bible does present Jesus as the object of faith, yea, even Jesus himself proclaims that He is the object of faith.

In the third place, Dr. Machen tells us that faith is born of need. This need is the curse of God's law, the terrible guilt of sin. It is plain that the author believes that sin is a reality and that its nature consists in the breaking of God's immutable law. How different this view is from the modern idea that sin is only relative, an absolute moral standard being denied. With this conception sin is really denied, the possibility of conviction of sin is overthrown, and true faith in Christ is made impossible. The Scriptures are on the side of Dr. Machen.

In the fourth place Dr. Machen stands firmly upon the Biblical position that salvation is by faith alone. At this point he stands poles apart from those who would make salvation the result of works. Then too in this he is standing for the exclusiveness of Christianity. In contrast to this contention is the opinion that Christianity is only one way to God among many other ways.

Dr. Machen is gone but yet he speaketh through the printed page. In this book, though written twelve years ago, he still speaks eloquently and clearly about many of the problems that face the student today. It is hoped that many of the members of the League will read this book and be strengthened in the Faith.

ARTHUR O. OLSON.

NEWS OF THE LEAGUE

THE SUMMER CONFERENCE. Again this year our summer conference was held at the beautiful Old Mill Conference Ground, Brandamore, Pa., during the last week in June, the 21st to 28th. The attendance was not large but several schools were represented, namely: Beaver College, Columbia University, Johns Hopkins University, University of Pennsylvania, Queens Chicora College, Westminster Seminary, and Wilson College. The Lord blessed the conference and those who attended profited by the study of God's Word. In the classes and at the evening services the great truths of Christianity were clearly presented and emphasis was laid upon the fact that true belief must result in holiness of life. Personal work and missions occupied an important place in the program because the League believes that Christian students must be missionaries for Christ on their campuses. It is hoped that every chapter will begin now to plan to have at least one representative at the summer conference next year. Let us pray and work for the summer conference.

REV. CALVIN K. CUMMINGS ACCEPTS PASTORATE. For approximately three years Mr. Cummings has served the League of Evangelical Students as Field Secretary. He has served faithfully and the Lord has blessed his efforts. We are sorry that he will no longer be our Field Secretary but we are glad that he will continue to work for the League as Regional Secretary for the Pittsburgh area. Mr. Cummings is now pastor of the Covenant Presbyterian Church of America in Pittsburgh. May the Lord bless his ministry.

THE PROGRAM OF STUDY. Many have found the first volume of *Christian Truth Today* helpful in gaining a better knowledge of the Scriptures. Therefore we are anxious to have the second volume of the program of study published as soon as possible. It will deal with the following subjects:

THE WORKS OF GOD (2 Chapters), Creation and Providence—Rev. Calvin K. Cummings.

THE ORIGIN AND NATURE OF MAN (6 Chapters)—Rev. William J. Jones, M.A.

THE PERSON AND WORK OF CHRIST (8 Chapters)—Lawrence B. Gilmore, Th.D.

STUDIES IN GENESIS—Rev. Garrison Hunter.

STUDIES IN JOHN—Rev. Egbert W. Andrews.

Due primarily to a shortage of funds the publication of this volume has been hindered. We are asking our members and friends if they will not send us their contributions immediately that this worthwhile volume may be published this fall.

RECENT ACTIVITIES OF THE FIELD SECRETARY. 1. Institutions visited: Augsburg College and Seminary, Bethel Institute, Bible Institute and Academy, Coleraine Junior College, Columbia University, Cornell University, Cortland Normal School, Hamline University, Hibbing Junior College, Mac Phail School of Music and Dramatic Art, Macalaster College, Minnehaha Academy, University of Minnesota, and Virginia Junior College.

2. Audiences to whom the testimony of the League was presented: Salem Evangelical Free Church, Minneapolis; Young People of Covenant Tabernacle Church, Minneapolis; Gethsemane Presbyterian Church, Philadelphia; Quarryville Bible Conference, Quarryville, Pa.; Northeast Christian Fellowship, Philadelphia; Calvary Presbytery Church, Willow Grove, Pa.; Missionary Society of the Redeemer Presbyterian Church, Philadelphia; Covenant Presbyterian Church, Pittsburgh, and Eastlake Presbyterian Church, Wilmington.

3. Preaching and speaking. Spoke to several League groups and prospective League groups. Also supplied the pulpit in the following churches: Redeemer Presbyterian Church, Philadelphia; Gethsemane Presbyterian Church, Philadelphia; Eastlake Presbyterian Church, Wilmington; Salem Evangelical Free Church, Staten Island; Fifth Reformed Presbyterian Church, Philadelphia; and Covenant Presbyterian Church, Pittsburgh. Remuneration received turned over to the League.

4. Summer conferences visited to get contacts with evangelical college students or prospective college students: Keswick Student Conference, Quarryville Bible Conference, Independent Bible Conference, Milford Park, Pa., and the Reformed Episcopal Young Peoples' Conference.

5. The Field Secretary has bought a car for use in League work. This has been done with no expense to the League.

6. The headquarters of the League will continue to be at the Reformed Episcopal Seminary.

EDWARD FREEMAN TELLS OF PRESENTING THE LEAGUE WORK TO SUMMER CONFERENCES IN MINNESOTA. "From time to time as a student at the University of Minnesota, I would run across a Christian student who had been on the campus for several years and had never heard of the League of Evangelical Students. Every now and then, I would hear of some student who had slipped in his faith, simply because of the lack of the Christian moorings and fellowship offered by the League. How could we reach these Christian college students? How could we reach prospective college students? How could we get pastors and older Christians interested in the League work?

"The Bible conferences attended by thousands of pastors, parents, and young people seemed ideal places to present the work of the League. I promptly wrote to the directors of the four largest Bible camps to be held at Medicine Lake last summer, and received permission from three of them to present the work before the whole conference, while the fourth group allowed us to have our League propaganda on the literature table.

"The first conference was the Minnesota Christian Endeavor state convention. There were over a thousand in attendance at the evening sessions. Six members of the University of Minnesota chapter spoke briefly on different phases of League work, using *The Modern Conflict and the League of Evangelical Students of America* as an outline, at one of the evening sessions.

"Mr. Kenneth N. Peterson represented the League at the Medicine Lake Bible Camp, under the direction of Rev. Gustaf F. Johnson of the Covenant Tabernacle, and at the Northwestern Bible School Conference.

"The attendance at the weekly League meetings at the University of Minnesota was increased 150% this year over the previous year. Much of this, I am sure, was accomplished through bringing the work of the League before these Bible camps.

"Having started a good work, I determined to continue it. This summer we reached the same conferences plus a few more with our literature. At the literature tables this summer, attendants secured the names, addresses, and colleges (or seminaries, Bible schools, etc.) of all college and prospective college students who stopped at the literature table and looked at and took some of our literature with them."

May many follow this example.

THE HIGH SCHOOL WORK. The last issue of *The Evangelical Student* announced the creation of a separate department for high school work under the supervision of the League of Evangelical Students. Some chapters of the League have already begun to work on this missionary endeavor. It is hoped that every chapter will realize its responsibility toward the high school student and then act by sending forth the Gospel message to this needy field in a systematic way. To aid in this work Dr. Lawrence B. Gilmore has offered to supply high school chapters with a suitable program of study.

NEW SUBSCRIBERS WANTED

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