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

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

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

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

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

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

Printed in the United States of America.

The EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

WILLIAM J. JONES, *Editor*

VOLUME V.

Wheaton, Illinois, January, 1931.

NUMBER 2

EDITORIAL

IT is not true that evangelicals are disinterested in reason. They are concerned about a statement of faith. But is it true that in such a declaration they are rationalistic? It is one thing to be rational, and quite another to be a rationalist. A very serious charge is laid at our doors by a writer in the *Student World*,¹ First Quarter, 1931.

We commend the article to our readers as a frank discussion and full summary of religious thought in this country, and as a purview of the various schools of religious thinking.

However, we feel that the writer of the article is not quite fair in his delineation of conservative Christianity which he calls "fundamentalism". He writes, "It (fundamentalism) has little appeal for the intellectuals in universities or theological seminaries. . . . There are no creative thinkers among Fundamentalists—indeed there is only room for reassertion not for creative thought—but there are some clear and competent thinkers. Professor Machen, now at the new Westminster Seminary in Philadelphia, is probably the chief among them. His book, *What is Faith?* can be recommended as the best product of Fundamentalism, a self-conscious reactionary movement as distinct from orthodox Protestantism in general."

If the appeal to the "intellectuals" implies that evangelicalism eschews the wisdom of this world as such, and is willing to suffer intellectual ostracism, then the statement is true, and should be true. And if the remark implies spiritual blindness on the part of the "intellectuals" those who might fall into the category mentioned by Saint Paul, as "the natural man", then it is a true statement of the case. "The world by wisdom knew not God". Those of us who believe, were saved by the foolishness of the gospel. But if what is meant is that there is no sweet reasonableness about the Word of truth, especially to those illumined by the Spirit, then the assertion is altogether unwarranted and is untrue. In a later statement the writer calls the Fundamentalists "rationalists", by which he means that "they deal in clear cut dogmas which are related to one another in a consistent scheme." That is not rationalism; it is plain reasoning.

Lastly, we question the charge that there is no room for "creative thought" among Fundamentalists. It is true enough that the materials for our thinking and living, at least to us evangelicals, are not ours to create, simply because we cannot improve or change what is true. But the freshness and the vividness and the application of the truths of Christianity, what is that but creative, in the same sense in which we apply that term to any art or science?

¹John Bennett, *Currents of Religious Thought in America*.

RELIGIOUS EDUCATION OR CHRISTIAN EDUCATION?

HAROLD MC A. ROBINSON

THERE is before me a letter from a correspondent in France, with an attached booklet entitled, "L'Église et L'Adolescent", which is an outline of a program of Christian education for the age-group from twelve to twenty-three.

In the letter my correspondent says, "My opinion is that education cannot produce conversion but that it is necessary after conversion as it is before. What can produce conversion is the use of the Word of God as it has come to us through the Spirit, not as men have altered it. Those conversions happen chiefly during adolescence but, as I say in the foreword of my booklet, the Church must be ready to be a living center where the newly converted youth may develop. . . . I have found by experimentation that where the Church is not a living Church, conversions do not grow into cases of sanctification and that their fruits, as conversions, soon disappear."

There is great peril in our country today lest religious education should cease to be religious in the sense that the criterion of the religious experience is its objective reference to God. When the religious experience is interpreted in terms of social relationships on a purely human level, or when God is conceived of as being merely a symbolic name for the whole of social relationships, then religion is definitely degenerate. The interpretation of the objectives of Christian education exclusively in terms of Christian citizenship or of the social virtues, with or without reference to God as the spirit of the social order is a sign of this degeneracy.

But perhaps we ought not to be so much concerned about what happens in the general field of religious education, though what happens in this field directly and indirectly influences the backgrounds and procedures of Christian education.

There is great peril in some quarters of the field of Christian education that the distinctive character of Christianity as a religion of redemption should either be neglected or minimized in the new enthusiasm for the improvement of teaching procedures, or perhaps it would be better to say in the new enthusiasm to discover and make use of new knowledge about the ways in which persons learn.

It is this peril which my French correspondent had in mind when he wrote, "My opinion is that education cannot produce conversion". He might have said, as he certainly implies, that conversion is necessary to a Christian experience, and that education cannot produce this necessary conversion. The necessity for conversion and the ultimate reference of the conversion experience to God as its author are notions which tend to fall out of modern theory and practice in the field of Christian education.

There are, of course, very potent general reasons for this anti-super-

natural attitude. They lie deeply imbedded in the currents of thought which are sweeping the world today. We have not only the age-long conflict between humanitarianism, the view that makes man the measure of all things, with its roots back in Greek thought, and evangelical Christianity, the view that makes God the measure of all things, which roots back into the Bible and of which Calvinism is one of the purest expressions, but we have a third antagonist in the field, which contrary to first impressions is just as inimical to the old humanism as it is to evangelical Christianity, and will be just as fatal to the values of both if it should become dominant. I mean the view of life which arises out of the physical sciences, destroying alike the estimate put on man by the old humanism and the estimate put on the awful, mysterious, holy, free and sovereign God by the old evangelical Christianity.

But there is also a special reason for the overlooking, if not the positive omission from modern concepts of Christian education, of the points of view represented by my French correspondent. Modern teaching procedures are based on functional psychology, which uncovers the ways in which the psychophysical organism (you have to call "it" something, and any name you chose would be open to objections from some one) learns. Now functional psychology is a science, with a delimited field of reality for study and report. But like every science it tries, not only to walk with measured tread throughout the length and breadth of its field but to mount up on wings, which it does not recognize as borrowed, into other realms. In other words, functional psychology tends to become something more than a science. In its derogation of the validity of philosophy it arrogates to itself, unconsciously perhaps, the functions of philosophy. Have functional psychologists a philosophy? is an intelligible question, if you keep in mind the fact that whatever philosophy functional psychologists have, they have as a personal possession and not by right of the fact that they are functional psychologists. But immersion in the technics of the learning process is likely to blind the eyes to the importance of what is learned, and so to give the larger emphasis to those aspects of Christianity, for instance, which are most congruous to the analytic processes of functional psychology, that is, to personal and social behavior, to the exclusion of any consideration of the sanctions or the dynamics of such behavior.

From the point of view of the Christian religion, God is Himself the Great Educator. If education be construed as the progressive modification of original or acquired human nature in the direction of certain desired outcomes, then, from the point of view of the Christian religion, God is Himself the Great Modifier of human nature. It is God who creates a new being: it is God who works with this new being in the process of sanctification.

Granted this point of view, the whole spirit of the teaching function is changed. It is a function under the power of God, not only in a general sense, but in a quite specific sense. The teacher does not rely ultimately


upon the validity of his own teaching processes for success, but upon God. This would seem to involve less responsibility on the part of the teacher. A teacher, unconsciously let us hope, might arrive at the conclusion that since all the success of the teaching process ultimately rests on God, the teaching may be formally done. Carelessness in the use of the means might result from what is really an irreligious confidence in God as the producer of results. But this view of the ultimate responsibility of God for achieving the Christian results in human nature ought rather to increase the sense of the teacher's responsibility. The teacher becomes then not an experimenter on his own responsibility but a "fore-runner" of God. Under these circumstances no teacher can be content with going through motions that are formally correct, he must use every means to discover not only the best ways to teach the truth of God but the best ways for making it possible for those whom he teaches, to appreciate, to assimilate, to live by, in short, to learn the truth of God.

Certainly the Christian church will do well to reject the philosophy which hovers over the field of functional psychology. Certainly the Christian church ought to hold firmly to the conviction that God is Himself the Great Educator. Certainly the Christian religion is that religion in which men receive and rest upon Christ alone for salvation. But the Christian church will not do well to neglect the warning of my French correspondent, "The Church must be ready to be a living center where the newly converted youth may develop." The church's duty is not done when provision is made for the formal teaching of Christian truth until, so far as the human eye can see, there has been a change in the heart of youth through the Holy Spirit. The church has a responsibility also, to continue to use the language of theology rather than the language of education, for the work of sanctification. The church has a responsibility also for using in the service of the richest Christian experience for its youth all the knowledge of the teaching and learning process that it may discover, whether old or new.

Whether Christian education is to lose its specific character and flow along in the currents of religious education will depend, in the last analysis, on the zeal of the church as a teaching church. If those who hold to the doctrines of evangelical Christianity as their most precious intellectual possessions are willing to share the experience of Christian reality with youth, so that youth under the blessing and by the power of the Great Educator, may come to its own within the great range of Christian experience, then there is hope.

ENRICHMENT OF THE SPIRITUAL LIFE

H. A. KELSEY

 UR theme is at least timely. A quarter of a century of service in the church, most of it directly in association with youth, has called constant attention to this subject. The attempt to maintain a college Bible department on an even keel with other academic curricula for a decade has ever kept our idea to the fore. But just recently the occasion for this article arose.

For several years the Muskingum chapter of the League of Evangelical Students has carried on a special Bible study meeting for an hour a week. At one of these meetings in November last, the leader asked each one present—a group of possibly one hundred students—to suggest a theme from the student viewpoint for some such article as this, and a number of them responded. With one or two exceptions, every suggestion touched some phase of the need for a deepened spiritual experience. In pursuing such a questionnaire one is impressed with certain specific facts about present religious thinking.

One is that the youth of today is altogether aware of the smug complacency which characterizes much of the thinking of Orthodox Christianity, and it is also keenly alert to the effect of constantly holding up the high standards which Jesus set without too much emphasis upon putting them into the center of daily conduct. Quite properly they are ready to shout with Jerry McAuley, "God hates sham." Unquestionably, there is great youthful impatience with spiritual shallowness even when the particular youth who is impatient is not conscious of the cause of his complaint.

Closely associated with this is the unparalleled confusion in religious thinking today. Of course, there is nothing surprising about this to one who reads what is at least called current religious literature. There is probably no greater confusion found anywhere. In a book which assumes to point the way in such a study for the liberal leaders in America this striking admission is found on one of the earlier pages, "It may be fairly charged against many 'liberal' expositions of theology that they are very hazy and ambiguous on points where the traditional theology was clear and definite." In a time when many "regard all religion as the quest for the best possible in life and Christianity as *one of the ways* in which this quest is being prosecuted," with a grave doubt about even that, what are young and inexperienced students to think? Beyond controversy, the student life of this day hears many an "uncertain sound".

Yet, it is the writer's conviction that there is more real hunger among present day youth for the genuine "inner experience" of soul than at any time since he became aware of the various trends of thought. The call of God going out from a life which is enjoying a real spiritual experience gets a response from youth far greater than does any mere theoretical discussion of philosophy, theology or science. Growing life is hungry to know the "deep things of God", but many seem far from any immediate prospect of really satisfying that hunger.

SOME CONDITIONS WHICH CAUSE THIS SITUATION

There are several easily seen causes for the conditions above stated. One is that many of us, possibly all of us, possess a very inadequate conception of God. I am not here referring to the hazy, finite, human attributes with which God is characterized by the freshman who has come out of a home where spiritual truth was considered last, if at all, however inadequate his idea of deity is. There is still a great hope that his vision will enlarge and clarify if given an opportunity. The greater occasion for concern is found in the fact that in the field of so-called "religious education" the term God really means nothing specifically. When one group of teachers theorizes about whether experiential religion needs to inevitably affirm the existence of a God at all, while another declares that the heretofore "important doctrine of the Trinity grew up in order to solve peculiarly Hellenistic problems—problems which would have been unintelligible to the Christians of the New Testament times", it is clear that some of the present day ideas of God are not being formed on any basis of divine revelation. To show how far this haze has penetrated, one rather widely known professor holds that the god of *any* people is the "pictorial representation of the group spirit", and one more widely known, but a bit less humanistic, holds that out of the present spiritual quest "God will be very real to the religious man, but His reality will be interpreted in terms of social reciprocity with an as yet inadequately defined cosmic support of human values, rather than in terms of theistic creatorship and control." How far short of a real and abiding conception of the infinite, all-wise, transcendent, Father-God of divine revelation will our youth come who daily face any such caricature of deity in such misnamed Christian schools? How can a soul in contemplation of such a materialistic, cosmic idea of God enrich itself or be fed from any source?

Another phase of this same thing is a growing disregard for the fact of sin in the human heart. In many places the great calamity of life is being studiously avoided. Its deadly consequences are pointed out on almost every page of Holy Writ and what is said there is being corroborated in the life that moves all about us, yet many supposedly concerned for spiritual things make light of sin or even deny its existence. To quote a rather common idea, "Wrong doing is being analyzed by the elaboration of case studies and the *causes* are located in definite physiological and psychological or social conditions rather than in a general state of sinfulness." It may be rather significant that in the institution where the author of the above statement is an instructor, the writer as a student heard Satan laughed out of existence and the idea of any necessity for salvation from sin eliminated from all sane consideration of religious truth.

Fortunately, there are still those who think clearly along lines of divine revelation, as the following quotation from an editorial in *Christianity Today* for December, 1930, shows:

"We are constantly told that there is an overwhelming presumption against the belief, held by the whole Christian world, that so tremendous

an event as the coming of the Son of God into this world ever happened. That, however, is because men persist in trying to ignore the fact of sin in this world. That such is the case is evidenced by the fact that whether or not men think there is an overwhelming presumption against such an event having occurred is found to almost invariably turn on what they think about the moral and spiritual condition of mankind. When they think that men, on the whole, are in a normal condition, as good morally and spiritually as could reasonably be expected at this stage of the evolutionary process, we find them thinking that the presumption is overwhelmingly against the thought that God's own Son assumed flesh and dwelt among us—because they feel that there was no real need of such an act on His part. But when they hold that men are in an abnormal condition, morally and spiritually; that they have gone wrong, so wrong that they constitute a lost and condemned race, a race that left to itself will fester in its corruption from eternity to eternity; then by as much as they believe in the existence of a good God who is interested in the welfare of His creatures they are disposed to think that He will intervene, that He will put forth His hands to save and redeem."

Of course, if there is no sin, no adversary, no tempter, there can be no need for Saviour from sin and no place for penitential tears, and because they flow so infrequently today the channels to all spiritual life and growth are being clogged.

Another evident cause of spiritual barrenness is a too general disrespect for the authority and inherent power of the Word of God. Although some of us know well that it is "quick and powerful" and when hid in the heart keeps one from sinning against God, its authority is widely assailed and its message often degraded to a mere human source. Those who deny that it is the Word of God can hardly be expected to accept its teachings as authoritative, and they do not. Looking upon religion as only an aspect of the life process, which means an evolution from within one's self, the whole plan for religious growth is self-cultivation, and to be carried on in the field of philosophy and psychology and science, without reference to, or even a need for, divine revelation. It is little wonder that some of those whose hearts have grown cold and lonely write like William Henry Spence in a recent issue of the *Congregationalist*, after reviewing the place formerly given the Word of God:

"But what of us, the sons of such parents, with the advantages of our higher learning, real or supposed? Must we not confess that *a glory has departed from us?* Has our liberalism given us an equivalent for that which we surrendered when we gave up our parents' belief in the Book? The necessity is upon us to find something to give us what the Bible gave them,—the feeling of security in a trouble-ridden world, clearness and definiteness of religious convictions, the accent of authority in our testimony of religious experience, and a firm, sure hold of faith in Christ,—or else *Liberalism will yet become the great apostasy.*"

Even so. The disposition to neglect the Word of God, to repudiate its

great doctrine of sin and salvation, and to deride its authority to teach things spiritual, is ever tending to spiritual starvation and suicide.

Along with this the inclination, which seems to be a growing one, to place an over-balanced emphasis upon the superficialities of religion is having a deadening effect. It seems to take so much energy and time and attention to keep the organizations moving and the forms and customs intact that many hearts do not get below them. Not that these things need to be neglected. The need is that they all be energized and directed by genuine spiritual power, which will take care of what to many in present circumstances are irksome and irritating duties.

Perhaps primarily the difficulty is a widespread neglect of the ordinary means of grace. Of course, one's life will not be rich in spiritual experience until it has had an opportunity to become so, and as we contemplate those spiritually strong in both the Scripture record and in later Christian history it is easy to discover the source of that strength.

METHODS FOR ENRICHING THE LIFE

It is in an attempt to lead growing young life into greater and more satisfying depths of experience with God that all institutions of the church are primarily concerned. Here is the place for emphasis on the part of the Christian college and all evangelical groups of students. Some of these ideas suggested above, alien as we believe them to be to real Christianity, need give us small concern as compared with the need for a faith which lays hold upon God and leads out to an achieving service for Him. Our program must be positive and intelligently aggressive. It is, of course, right and proper to defend the faith once delivered, but the strategy of present-day Christianity is far more than one of defense. It is to actually and seriously attempt to take a world for Christ.

In this effort it will not be necessary to ignore or minimize the "social gospel", "the Christian ethic", world peace, church union, or any other idea which is directly or indirectly associated with the life and teaching of Jesus. We are not oblivious to the fact that great educational and political and commercial programs have a large place in our world, but these agencies have no power to transform the inner life of a man. They cannot produce good will nor teach men to love one another. Only Jesus Christ and the Holy Spirit can do that. Hence, the prime necessity of being born again and entering into fellowship with God. Nothing can be more important, therefore, than that all Christians, young and old, accept the offer of redemption and then give themselves to those spiritual exercises which enrich and empower life.

It is essential that a growing Christian *study* the word of God. So few of us have even learned how to study it. Fragmentary, haphazard methods have not filled us with the glow and the glory and the real power of its great truth. No teacher, save the Holy Spirit, can do it. By no process other than an application of one's own mind under the leadership of the Spirit can one come to an understanding of it, and one can only become skillful in its use by humbly and earnestly making its message his

own. Here is the place to cultivate the splendid art of meditation. It is when one thinks deeply over the truth of revelation that it grips and holds him and sends him out with confidence and courage.

But not less essential is the place of prayer in one's daily program. Of course, to some that sounds trite and maybe to some childish, as a certain very learned author indicated, but it is everlastingly true. Without communion with God there is no spiritual life. It is the very breath of the Christian. Here is where his consciousness of God really counts. This is the source and strength of his life. To be too busy or too indifferent to pray, is to cease all spiritual respiration. To go beyond the mere æsthetic and ritualistic in worship, and let the soul go out to God; to be conscious of a great spiritual fellowship; to intimately converse with God, that means life. That is, indeed, experiential religion, and needs no argument in its defense. In itself, such prayer satisfies and stabilizes one's inner life.

Yet, every such Christian knows that James is right, "Faith without works is dead". Rich spiritual living is not mere mysticism. That is the great reason why just a defense of our faith is not enough. A soul in such close intimacy with God allows no one to excel him in personal sacrifice and adventurous service for Him whom he most assuredly knows and loves. Thence has sprung the courage and devotion which has ever thrilled and mystified the unbelieving world and it will be the application of this faith, which is the gift of God, that will spread the Christian evangel in the earth and hasten the day of the Lord's return. Given a group of believers rich and happy in spiritual power, it is easy to visualize a fused and unified church. Fused, not federated. One, a real union; not many groups more or less closely held together. The body of Christ, functioning, rather than an ecclesiastical system. A real return to the spirit and fellowship of pentecostal days, an experience in which Christians are loyal and courageous and faithful, but not critical or contentious. For a faith begotten in such fashion is a faith which rests upon a rock and on that firm foundation dares to grapple with the sin and sorrow which is all about with a gentle forcefulness the unbelieving world has never been able to understand. This is the significance of an enriched spiritual life.

Let no one misunderstand. This does not mean just a return to "the good old times". It has not been demonstrated that former times were altogether better than these. But in every age there have been some Spirit-filled lives and they have produced a rich heritage which is unquestionably ours. It is ours to lay hold of it with the deliberate purpose to lead on in humble obedience to the Spirit of God until the will of Christ as revealed in His Word shall be brought to its clearly defined consummation. Spiritual anæmics cannot do it. The whole situation demands a new vitalization of the spiritual life. Whatever one may think of E. Stanley Jones's books, in the closing lines of his latest one he wonderfully states an universal fact for Christians to ponder: "We cannot go further *until we go deeper.*"

THE CHRISTIAN STUDENT AND THE NATURAL SCIENCES*

WILLIAM VAN PEURSEM

HONORABLE chairman, worthy members of the League of Evangelical Students, and all honest students of the truth—It is a pleasure for me to be here this afternoon for, as I take it, we are all interested in one great cause and purpose; namely, to uphold the truth as it has been revealed to us in Christ Jesus. I remember how, when I was a student at Princeton, the League of Evangelical Students was organized and how it had as its great aim from the very beginning to uphold and defend evangelical truth in the midst of a modern thinking student world. I deem it a privilege to speak for the interest of so great a cause.

The topic suggested to me for our discussion this afternoon is, "The Christian Student and the Natural Sciences.". This is not a very accurate or definite statement of our subject. It was not meant to be. It is merely suggestive. Therefore for the sake of clarity let me just restate it in a few different ways. We might speak of, "The Attitude the Christian Student must assume to the Natural Sciences", or "The View a Christian Student has of the Natural Sciences", or again, "The Problems a Christian Student Confronts in his Study of the Natural Sciences", or even, "How a Student of the Bible Studies the Natural Sciences". Any of these statements will give you a fair idea of the thought we are driving at in our discussion.

I am not discussing with you the exact and accurate meaning of the term "Natural Sciences"; but I'm just taking it in its popular usage referring to the study of physics, astronomy, geology, and biology. Nor do I intend to say anything strikingly new or original. I merely hope to say a few things in a plain and helpful way so that they may guide you as Christian students in your study of the natural sciences. I have found some of these things to be helpful to me and I am glad to pass them on.

It may be well to start out by saying that the moment we mention the Christian student and the natural sciences in one breath there seems to be an explosion. It is almost like mixing acetylene and ozone in its liquid state. Or to change the figure of speech a little, the moment you mention these two together there seems to be war in camp. They are to most minds at once irreconcilable. Great scientists speak of Christianity as the greatest hindrance in their development of progress, and Christianity speaks of science as the greatest enemy of her faith.

You say that this was true a number of years ago; but things are rapidly changing today. It is true that a good many theological scientists are trying to remake our religion so that there will no longer be a conflict. A good many religious teachers are trying to make a wonderful compromise. They were almost compelled to do this because most scientists do not

*An address given at the Regional Conference of the League at Calvin College and Seminary, January 23, 1931.

altogether want to lose the name of being religious, and the Christian student is so very afraid of losing his name as a scholar. Consequently the compromising was necessary. I'm sorry to say, nearly all the compromising had to come from the side of the Christian student. At any rate, the result seems to be that religion and science have met together and that Christianity and science have kissed each other.

Here every Christian student comes to face his problems. What attitude must he assume? Can he be satisfied with this modern spirit of compromise or must he maintain the old spirit of hostility? Or is there probably still some other attitude that he may take? This is a difficult subject to speak about for most individuals, and that for a very evident reason. He who is usually well versed in Christian truth is not an expert scientist, and *vice versa* he who is an expert scientist is usually not so well versed in the Christian truth. Consequently we are usually no fair judges of each other. We are not so appreciative and sympathetic as we might be. I feel this difficulty. I, in the first place am no scientist, but by nature and training a theologian, and therefore, to some extent disqualified to speak about our attitude to the natural sciences. I would not dare to speak about this subject at all if I were not fully and firmly convinced that there is a higher synthesis between these two. To my mind there is no real conflict between true science and real Christianity. There need be no compromising because there is a deep harmony. We want to get at this harmony in our discussion. This will give us a positive view of life upon which we may build.

Let us try to approach this from the point of view of the student. A true student as already suggested in our introduction is always an honest seeker of the truth. He wants to find the truth. In his early student days he may not always realize this. He is then so busy with the preparatory things, the building of scaffolds, the gathering of tools, and so forth, that he for the present may forget the search for truth. Yet it is his final aim. The question after all in all things must come back again, "What is truth?" This is especially true of the Christian student. Jesus also prayed for them, "Sanctify them in the truth, thy word is truth". Jesus himself said to them, "I am the Way and the Truth". At another place he tells us that the truth will make us free. The Christian student in all things is a diligent searcher for the truth.

But is this not exactly the purpose of the natural sciences? I do not say that they always attain to this end and that they always ring true to it. It is, however, by common consent their ultimate purpose. I am speaking now of the scientists at their best. And then we can say that they have a noble devotion to facts. They desire to know and proclaim the truth at all hazards. I love their patient and painstaking search for truth. I admire their conscientious accuracy which claims all that is warranted by evidence and nothing more. It is true they seek this truth in the laws, methods, and phenomena of nature; but since for the Christian student these laws are God's laws they have also a great significance for him. The

Christian student as such may be a true friend of the scientist. In fact he may be a true scientist himself. Only, the Christian student is never satisfied with what he finds merely in the study of his science. He realizes that there are other spheres where truth may be sought. Ultimately then they are both engaged in the search for truth. There is no conflict between Christianity and the natural sciences in the full sense of the word, because there can be no conflict between truth and truth. There is a deep harmony. There need be no compromising. The moment there is compromising it is a sign that there is something wrong somewhere.

How then must we explain that there has been a conflict in the past? We answer: Because both the natural scientist and the Christian student have not always been accurate and honest in their search for the truth. Let me just try to show this from both sides. Of course I can here speak only in the barest outline.

Let us first of all notice some of the strange things that the natural scientist has done in his search for the truth. The scientist has too often spoken of his hypotheses and theories as if they were absolute certainties. We do not object that he makes use of hypotheses. He must have hypotheses and theories as well as data and results. It is the only way he can do his work. Only, he may never present his theories and hypotheses as absolute certainties as long as they are not well-established facts. This would be dishonesty. Yet this has so very often been done. The world today is too full of shattered hypotheses which were once taken to be absolute certainties. It seems to me that here much of our trouble enters between science and Christianity.

Very closely allied to this we can say that the scientists have made a false claim in that they so often claim to use nothing but the inductive method. It is true the inductive method must be the most prominent with them. They are dealing in the field of experiment, but even there the deductive method must also enter in. All scientific discoveries have been made by men who believed more than their eyes could see or their fingers could handle. It was Darwin himself who said, "He who does not look beyond the fact will hardly see the fact", by which he meant that the eyes of imagination must at least enter in. Yet in spite of this fact so many scientists have boldly claimed that they make use of only the inductive method. Here too we see a false assumption which has caused much trouble between religion and science.

Then too, science has gone beyond its field of investigation (that is the laws, methods, and phenomena of nature) and tried to construct a philosophy of life and religion out of it. We cannot blame it for doing this. In fact, scientists cannot help themselves in doing this. They too must know the beginning of things. Schopenhauer, one day in the Botanical Garden, on seeing a cactus from abroad, was moved to exclaim: "What will is expressed in these wild, grotesque forms?" The mind of man is so made that it looks beyond mere phenomena. Julian Huxley writes in a very interesting article that, "The deepest need of man is to discover some-

thing, some being or power, some force or tendency, which is moulding the tendencies of the world." Even the scientist cannot help but construct for himself some philosophy of nature. Only he must then remember that he is entering into a sphere where all his strictly scientific methods do not hold. He is not the only authority here and especially not since he has gone beyond his own field. Yet scientists have done this in the past. They have boldly entered into all other fields of research and tried to dominate them. They have tried to simplify everything. They have made one hard and fast law for everything. To them the law of continuity seems to mean everything, although today this law seems to be breaking rapidly. The result is that they have made the world a closed system. They seem to see only one single element of truth forgetting that after all the truth is diversified. Naturally we as Christian students cannot bow before such compulsions.

However, the scientist is not the only one who has made mistakes in his search for truth. The Christian student has sadly done the same thing only in a different way. As we shall see later, he lets Scripture guide him in all things and rightly so. Only he has not always been fair with his presentation of Scripture. Because of faulty exegesis he has made it say things it didn't say at all. He has read some of his pet theories and opinions into it. This may never be. Our beliefs and opinions may not determine our explanation of Scripture: but our opinions and beliefs must be moulded by a correct exegesis of Scripture.

Then too, the Christian student has too often taken the Scripture as a text book of science and so, wrongfully invaded the field of the scientist. This also may never be. Scripture may have something very important to say as to our study of science; but it may never be a text book for it. It is no treatise on physics, geology, astronomy, or biology. Yet how often has this not been considered to be the case?

When we look at all these things we need not be surprised that there is today a mighty conflict between Christianity and the natural sciences, when in reality a true harmony ought to prevail.

How then may a Christian approach the study of the natural sciences so that he can keep this harmony? Some have answered by saying, "Keep the two apart. They are two separate fields. In the one, knowledge prevails and in the other, faith prevails. In the one, the inductive method prevails and in the other, the deductive method prevails. In the one, we deal with the material and in the other, with the spiritual." From what we have already said it must follow that this cannot be true. In fact truth cannot be separated. We may have two fields that can be differentiated, but they cannot be separated. They need each other. The true Christian student makes the most faithful use of his Scriptures, but he just as well diligently searches the field of natural sciences. He finds a higher synthesis. How?

I think as Christian students we are all agreed that we must begin with the Scriptures, the Word of God as a lamp unto our feet and as a

light upon our pathway. He who is not willing to bow before the Word of God in all things is not a true Christian student. However, you may now say, "What good does this do us since you have just so plainly stated that the Scripture is not a text book on sciences? How can we then use it in our study of science?" Let us start out by asking what Scripture is. The Bible is God's revelation of Himself. We may safely start here. It teaches us to know God. In speaking about the acts of God, Scripture teaches us that the creation of nature is one of the great works of God. The God of Scripture does not stand as a deistic God above this world, but the God of Scripture creates the world, cares for it, and lays down the laws of government in it. As such, the study of nature in the natural sciences immediately becomes for the Christian student one of the greatest significance. He knows that the heavens declare the glory of God and the firmament showeth His handiwork. It is sometimes said that the Christian student has no room for the study of the natural sciences, but the contrary should be true. We as Christian students should be the most zealous students of nature in the natural sciences. We are deeply interested in this great work of God.

However, the Christian student also remembers that the Bible tells us not only that nature is a great work of God, but that this nature has been greatly marred by the terrible fact of sin. Therefore, it is no longer a clear and full revelation of his God. This is all the more serious when we learn from the Bible that this same fact of sin has also darkened our eyes of observation and understanding so that we can no longer discern clearly for ourselves what is written in the great work of nature. The general revelation of God in nature is still there, but it is no longer sufficient. The Christian student needs a special revelation to guide him in all these things—and that is found in Scripture.

So once more the Christian student in his study of the natural sciences turns back to Scripture for guidance. Once again in this Bible he does not find a text book of sciences. It does not teach physics, geology, astronomy, and biology. It is for him a revelation of his God. It teaches him to know God, but then a God who creates and cares for His world. Therefore, what Scripture reveals about nature as a work of God does have normative value. Shall not the Creator Himself be able to say the most and best about His own work of nature? No Christian student can afford to ignore this. He finds there, in Scripture, the deep abiding principles that have been laid down by God himself for the pursuit of all the sciences. The Christian student always wants to begin with those abiding principles also in his pursuit of the sciences. However, he will also find that he finds no more than great principles in the Bible. He finds no data or results. There are no experiments there. Thus, being spurred on by God's Word and being guided by God's Word he turns to nature for data and with careful experiment comes to the results of the sciences. So we see that the Christian student, in the full sense of the word, becomes a real searcher for the truth.

He has before him as it were two open books. He has before him the

inspired and infallible Word of God. There he finds his abiding principles for the study of the sciences. He knows that they are the truth and can never lead astray. He will at no cost let them go. He also has before him the open book of nature. There he finds the data with which he is going to work and experiment. Only he always remembers that this book of nature is not inspired and because of sin the study of it is open to errors and mistakes. He proceeds very cautiously, always being careful to be guided by the principles found in the great book of divine inspiration and he never goes contrary to this.

Being guided by this he always has open eyes for two great facts. In the first place, that God is working in nature as His creation and therefore is always immanent in it. The Christian student also in his study of the natural sciences finds his God everywhere. But in the second place, he also knows that his God as Creator is far transcendent to this book of nature that he is studying. He knows there is a divine power above it all. As such he has room for the supernatural and the spiritual. Right here the Christian student comes to stand so diametrically opposed to the ordinary natural scientist of the day. The natural scientist does not want to find God in the study of nature. Many scientists have boldly exclaimed that, "Science goes on merrily stripping the universe of the mysteries which once were religious trading stock. Nature continues unmoral regardless of all preaching of the rule of a loving God." The modern school in natural science, animated by a poorly disguised or even open aversion to everything divine, anxiously endeavors to eliminate the Creator from his creation. If they do not do this they at least want to lock the Creator within His creation. This seems to be the latest tendency. We can put it in the poetic words that we find in one of the last issues of the *Literary Digest*, "The scientist discovers God." Yes—but then a God locked up in His own universe and fathomed by the human mind of man! The very popular scientist, Einstein, seems to refer to this when he speaks of his "religion of the cosmic sense". Here the Christian student must part ways with the modern natural scientist. He must do so because he is guided by the principles of Scripture.

But you say to me isn't it rather unscholarly to begin with the principles of God's Word? Doesn't it after all seem more scientific to begin with plain facts and through experiment work from those facts to principles? Don't be misled by the proud claims of science. Men speak of depending on science, but science itself depends upon faith. It assumes that every effect must have an adequate cause which is a tremendous assumption that has never yet been proved. Science too has its assumptions and beliefs to begin with as well as the Christian student. Only the natural scientist begins with assumptions and principles that rest back in the fantasy and imagination of man's mind, and the Christian student begins with principles that rest back in God's infallible Word. It seems to me that we must choose between these two. I for one choose the principles that I find in Scriptures rather than the principles I find in the fantasy and imagination of man's mind.

But you say to me, will this then convince the natural scientist? I personally have very little hope for this. I have long ago given up hope of convincing an individual who has made up his mind *a priori* not to believe in anything divine or supernatural. You can here only lead a horse to water, but you cannot make him drink. This, however, is not our question. We should not worry too much about the future and our success. It is not a question of whether we are going to bring the scientist to our convictions, but it is a question whether we are doing our duty or not. We as Christian students have been placed in this world to witness and let us also in the field of natural sciences witness boldly for our God.

Why should we not? Not any of our Christian truths have ever been disproved by science. There may have been a mighty conflict in the past between the hypotheses, the assumptions, and philosophies of the natural scientist and our Christian truth. But what of that? There may have been a mighty conflict in the past between real science and some of the theories and opinions that we have read into Scripture. But what of that? As far as I can see there never has been a conflict between real science and Christian truth. I for one have the faith to believe that there never will be and never can be a conflict between the truth of real science and the truth of God's own Scripture. No so long ago there was a statement in the *North American Review* by a scientist stating that, "Step by step science has confirmed the writings of Moses as far as geologists themselves agree."

What a tremendous challenge for us all as Christian students. Professor Hepp of the Netherlands has so well stated, "Voices from the world of natural science tell us that they are at their wits' end." Have we as Christian students anything to say to them? If we have convictions let us proclaim them! If we have nothing but doubts the world has enough doubts already!"

THE MODERN MISSIONARY MESSAGE

FLOYD E. HAMILTON

DURING the last few years we have been deluged with a shower of books and articles by missionaries, Board secretaries, world travelers and others, telling us in effect that the missionary message of the past is no longer valid on the mission field today. We are told that we must get rid of our "superiority complex" in regard to religion and must present the "Christian way of life" not as the exclusive "way" but at the most as the best of a number of relatively good ways of life. We are told that it is presumptuous for missionaries to claim that Christianity is the one final and exclusive world religion. We are told that we should abandon the attempt to preserve the "long line of defense from Genesis to Revelation" and we should concentrate our message on Christ and the Christian way of life, paying no attention to the Bible as a whole and not attempting to defend it as the Word of God.

As a missionary and Christian I want to take exception to this whole attitude toward the Bible, the gospel, and the missionary message. If the missionary message of the past is no longer valid today, then I, for one, have no interest in remaining on the mission field. The Far East and the Near East have religions "to burn", and if Christianity is just another of the same kind, even though it is of a little easier "way" than the others and perhaps may be a better "way of life" it is hardly worth while to inflict it upon the peoples who are satisfied with their own "ways". I, for one, believe that Christianity is not merely a better way of life, but that it is the *only* way of *salvation*, and that the people of the world are absolutely *lost* for time and eternity unless they put their trust in Jesus Christ, the Divine Saviour who suffered as their Substitute on Calvary. If this is true, then no matter how unpopular I, or my message, may be to the peoples of non-Christian lands, I must present this message to a dying world or be unfaithful to the Lord who gave the Great Commission to go into all the world and preach the gospel to every creature.

It is perfectly true that the people of non-Christian lands would rejoice in a different message. They do not like to be told that a Confucian, or a Buddhist, or a Shintoist, or a Mohammedan or a Brahmin, faces eternal punishment after death unless he humbles himself, gives up his old religion, and puts his trust exclusively in the crucified Son of God. Such a message is humbling to his national pride, and smacks too much of the "superiority complex" to be acceptable to the unregenerated native of the East. It would be relatively a simple matter to go to these countries and, with a message of Christian ethics, which merely claimed Christ as one of the great religious thinkers of the world, seek to obtain followers of a better "way of life". Doubtless many superficial followers could easily be obtained for such a religion, or system of ethics, provided we were not too strict in our moral requirements and did not demand the abandonment of the religion already accepted by the native. To claim that Christ is the exclusive Saviour of the world, gets one "in bad" right at

the start. The non-Christian will easily tolerate us and our message if we are willing to present Christ merely as one of the greatest religious teachers of the world. He may not believe in Him but he is willing that others should do so, provided we are willing to accept Buddha and Mohammed and Confucius and all the others as teachers on the same plane.

But as a Christian and as a missionary of the Cross, I have no alternative but to present the truth that is in Christ Jesus. It is incumbent upon me to present a whole, and not a garbled gospel. Since my Christ placed His stamp of approval on the whole Old Testament, whether I will or no, I must defend the "whole line" from Genesis to Revelation. Abandonment of any portion of this line will sooner or later let the enemy into the citadel. Sooner or later the converts are going to ask how our Christ could be divine and say that Scripture could not be broken, if Moses did not write the Pentateuch, and if the story of creation is a mere Babylonian myth. Whether I will or no, if I am to defend Christ as the divine Saviour, I am forced to defend the whole Bible. No matter how unpopular such a message may be, and no matter how great the temptation to abandon some part of "the long line", I *must* present the *whole* gospel and the *whole Bible*, if I am to retain my allegiance to the Saviour, and hope to make converts worth the name.

Now let it not be thought that we are doomed to failure if we stick to this whole gospel message. Wherever, throughout the world, this message has been abandoned, diluted or compromised, there you may be sure you will find no strong, self-supporting, independent, native church. It is still difficult to make bricks without straw, and virile Christians are never produced by a "pinkish" theology. Some of you readers are doubtless contemplating spending your lives on the foreign mission field. For your encouragement I am going to tell you a little of the success that has met the proclamation of the true gospel in one mission field, that of Korea. There are many other successful mission fields where the true gospel has been preached, but because this is my own field, I may perhaps be excused for dealing with it exclusively.

Protestant Christianity is only forty years old in Korea, yet today there are over a quarter of a million Christians. Forty years ago there was not a single Christian in the city of Pyengyang where I live. Today there are eighteen Presbyterian churches and chapels, with an average attendance on Sunday of over ten thousand people, besides six or more Methodist churches and chapels with over three thousand attendance. Forty years ago the city of Pyengyang had the reputation of being the most wicked city in the country as well as one of the dirtiest. It was noted for flies and dancing girls. Today one out of every seven Koreans in the city is a Christian. On Sunday morning one is struck with large numbers of stores whose fronts are closed, indicating that the owner is a Christian who will not buy or sell on the Lord's Day. Yet today we have with us a number of the first generation Christians. One of them, the man who as a boy stoned the first missionary, Dr. Moffett, is now an honored pastor in the Presbyterian church.

This success has not been easy. Some of the first converts were condemned to death and were saved only by a pardon which came while their heads were literally stretched on the execution block. From the very beginning whenever a man or woman decided to be a Christian he suffered more or less persecution and ostracism by his family and community. Only a year ago an evangelist who was seeking to establish a church in a non-Christian village within twenty miles of Pyengyang, was severely beaten by many of the villagers because he refused to stop preaching the gospel after being warned by them to withdraw. During this very year another evangelist, who was seeking to establish a church in a non-Christian village, was completely ostracized by the villagers who refused to sell him any food and who kept every one in the village from having anything to do with him. Let no one imagine that the reason there are so many Christians in Korea is because it is easier to make a Christian of a Korean than it is of the natives of other countries. The church was born and has developed amid the fires of persecution.

What has accounted for the success of Christian missions in Korea? There are really three fundamental causes. The first of these has been the fact that the missionaries from the very start brought a whole gospel, a whole Bible, a whole Christ and a whole salvation to Korea, and from the very beginning down to the present, have preached Christ as the only Saviour of the world. The second main cause has been the fact that mission work has been carried on according to what are called the Nevius principles,¹ the chief of which has been the insistence upon self-support for the Korean church from the very start. The second of the Nevius principles which has been very important in the growth of the church in Korea, has been the fact that from the very first the individual Christians were trained, and taught the Bible through a system of Bible study classes which is unique in Korea. The third main cause for the rapid spread of Christianity in Korea has been the fact that from the very first the individual Christians, and not merely the church officials or pastors, have been taught the Christian duty of telling others about the Saviour who has saved them.

Many people have attributed the rapid growth of Christianity in Korea to the lack of a virile native religion. It is true that we are not dealing with bigoted Mohammedans or self-confident Brahmins, but Shamanism and ancestor worship have been almost universal in Korea up to the coming of the missionaries. Even at the present time there are many sorcerers and sorceresses conducting their incantations and exorcisms in and around the city of Pyengyang. Throughout the country, almost every non-Christian house has its fetishes, and sacrifices to the spirits. It has been far from easy to break the bands of these indigenous religions, but praise God, the pure gospel is still the power of God unto salvation to them that believe.

Korea is a living proof that it is not necessary to dilute or change the missionary message. Recent evangelistic services held for a week in our large college auditorium, which were attended every night by about six

¹cf. C. A. Clark, "*The Korean Church and the Nevius Methods*".

thousand people, won over seven hundred converts. There is still power in the gospel message if preached in purity and simplicity.

Doubtless it is worth while for the young missionary to study the religions of the region into which he goes. There is probably much good in some of these religions, but if he studies them with an idea that it is necessary to adapt the Christian message to the religious prejudices of the country to which he goes, he is falling into grave error and sooner or later will lose the respect even of his non-Christian opponents. I do not mean, of course, that he should be tactless in his presentation of the gospel message, or that he should not utilize every point of contact in the religions or customs of the land into which he goes, but sometimes tact is only another name for cowardice, and the missionary who looks for too many points of contact finds that the points of contact are like the arms of the octopus, slowly choking the life out of his distinctive missionary message. I do not mean that it is necessary for the young missionary to go about with a chip on his shoulder looking for trouble in the proclamation of the gospel message, but I do mean that he should not conceal or omit those features which are vital to the Christian religion and to the gospel message merely because they run counter to the religious ideas of the natives. Moreover, the missionary who spends most of his time pointing out the good in the native religions is going to find that the natural result of such a line of talk is the increasing of the native's pride and satisfaction with his own religion, and aggressive defense of the points in his religion which the missionary attacks. I believe that after all the best ordinary method for the missionary to follow is the positive one of preaching Christ and Him crucified as the only Saviour of the world, with all that goes with this gospel message. The Oriental mind is not so weak that it cannot discover the points of similarity between the two religions, and the less the native is led to think about his own religion the more likely will he be to consider seriously the claims of the gospel message. After all, it is the Holy Spirit's business to convert sinners, not ours, and the Holy Spirit does not use a discussion about Buddhism or Confucianism to convict the world of sin and lead it to Christ. It is the gospel message, and the gospel message *only* that the Holy Spirit uses as His instrument in regeneration.

The modern missionary message should be modern only in the sense that all truth, however old, is modern. At the present time great stress is being laid upon the improvement of the economic standards of the people of mission lands. The writer is an enthusiastic supporter of agricultural mission work in Korea, but unless these efforts all have for their aim the building up of a strong, self-supporting church of Christ in mission lands, the missionary is wasting his time as a missionary, for the improvement of economic conditions alone, has never brought any people to Christ. The Christ of the Korean road—of every road is no different from the Christ of Calvary, or the Christ of Galilee, or the Christ of Ephesus, or the Christ of Luther and Calvin. He is the same yesterday, today and forever, and as long as the heart of man remains dead in sin, so long should the missionary message be the unchanged gospel of salvation.

THE WAR-PERSEVERANCE OF THE SAINTS

JOHN B. CHAMPION

TO his professor a student once said: "I am troubled about the perseverance of the saints." The teacher replied: "It is the perseverance of sinners that bothers me." I do not purpose to discuss now whether the saints can be lost after being saved. This article will deal with Christian perseverance in "fighting the good fight of faith". The faithful warrior sees the battle all the way through, endures unto the end, is saved, and saves the day.

About thirty years ago I found myself facing in a new way the struggle with modern unbelief. To calmer skies and more peaceful fields I resolved to remove. An old soldier, now in glory, said to me, "Don't run away from this fight; victory is on the other side of the battlefield." His words changed the whole course of my life. For them I shall ever be grateful to God and to him. They are here passed on as "the word in season to him that is weary".

A battle half won and then deserted is but defeat too easily accepted and victory given to the enemy at far too little cost. It is being beaten under a leadership that never led the way to defeat. Christ never yet led a retreat. The story is an old one—that of a French general who, noticing the marvelous effect of the bagpipes on Scottish soldiers, commanded a piper to be captured. Many dead ones could be found on the field of battle; but it was a long time before a live one was captured. Brought into his presence the general asked him to play a march, then an advance, then a retreat; whereupon the Scot threw down his pipes on the ground in disgust. Asked what was the matter, he replied, pointing to the bagpipes, "She never learned to play a retreat." Any Christian warrior may possibly come to defeat, but never by following "the Captain of our salvation". He cannot ever be really defeated, though some soldier may run away from the victory assured by His leadership. Lack of necessary persistence may cause one to desert His standard half-way across the battle-field. The perseverance of the warrior-saints is the price they must pay to share in the victories of Christ. He ever has His faithful elect who do not quit the fight because of the unpleasantness of fighting, the weakening of fear, the paralyzing effect of half-heartedness, love of ease, of popularity with the enemy, or because of some other dangerous defect. Pacifist saints, supine saints, and saints grown weary of the conflict may lay their armor down just when Christ needs them most.

"O watch, and fight, and pray!

The battle ne'er give o'er;
Renew it boldly every day
And help Divine implore.

Ne'er think the victory won,
Nor lay thine armor down;
Thy arduous work will not be done,
Till thou obtain thy crown."

Self-respect alone should help one to stay in the conflict against Modernistic unbelief. At an interdenominational meeting the great Congregationalist, Joseph Parker of London, England, began his address in his usual dramatic fashion. Said he: "The brother who preceded me described himself as a humble Presbyterian minister." Adjusting his *pince-nez* glasses, Parker continued, "I will now turn me about to behold this great sight—a *humble Presbyterian minister*." No small part of Presbyterian *stamina* has been Presbyterian self-respect. It has good reason for its existence. Back of it are centuries of the most heroic battling for the Kingdom of God. And, let a Baptist say it, no denomination is holding steadier in the tremendous conflict and falling-away today. Modernism has no such roll of honor as theirs. Where is Liberalism's Knox, Chalmers, Guthrie? These men were not destructive and parasitic. They counted not their lives dear unto them. "Who follows in their train?" A noble army of all ages and denominations! Surely no one gets into better company by going over to those who have thrown over the faith of the heroes of all the Christian ages. Respect yourself, then, as a soldier of the King in the company of the heroes whose scars are badges of glory! In the midst of more than half a dozen diplomas in my study is an unpretentious bit of paper with these words printed in capitals: "God will not look you over for medals, degrees and diplomas, but for scars". Then in another corner the text of my ordination sermon, "Be thou faithful unto death; and I will give thee a crown of life." "Hold that fast which thou hast, that no man take thy crown."

There has recently passed away the heroic soul of Robert Dick Wilson. He did many things worthy of praise to his memory. Not least among them was this: his demonstration that we have nothing to fear from Modernistic scholarship. Invariably he went the unbelieving critics more than one better in research and in painstaking erudition. Yet the great dailies here could spare his passing to glory scarce a half dozen lines. That lack of appreciation was their loss, not his. Their tide of taste has long ago gone down to the level of ill-smelling mud-flats and all sorts of decaying débris.

Few Modernists read their own literature to much extent, let alone the writings of conservative and constructive men. They need not be feared for depth of thinking. For example, over the radio come the mellifluous tones of a Modernist leader telling us the one way to keep our faith is to keep on changing it; that Paul did this. He was a conservative—a Pharisee; and he became a liberal—a Christian. After this Paul made four definite changes in his doctrine, and so forth, *ad libitum*. How much depth to that? It was the Sadducee who was the liberal of that day, believing neither in angel, nor spirit, nor resurrection, exactly as the Modernist liberal does today. Where, then, is the boasted progress? No Jew ever regarded Christianity as liberal Hebrew faith. The Hebrew was a preparatory faith, was a shadow of the coming substance. The law had "a shadow of good things to come, and not the very image". Second Thessalonians is not a change of Paul's doctrine about the Second Coming.

In 2:5 Paul says: "Remember ye not, that, when I was yet with you, I told you these things?" That is, the things which must happen before the Lord comes again. At the time Paul was with them, evidently during the founding of the church of the Thessalonians, he had taught them that a falling away must first come. It was because they had been told this, Paul believed he could write to them as he did in his First Epistle.

There is a vast difference between the change of natural growth in the harmonious development of doctrine, and the change that denies practically every fundamental of the faith—the Trinity, the deity of Christ, the personality of the Holy Spirit, the virgin birth, Biblical miracles, redemption in the death of Christ, His resurrection, His second coming, the inspiration, reliability and authority of the Scriptures. As Brunner shows in *The Theology of Crisis*, Modernism is not a change in Christianity, but a change from it. It is but shallow word-jugglery to make devastating destruction of the faith appear as the keeping of it. This reminds me of a student's amazement when taught in a Modernist seminary that to be a good minister he must have a two-compartment mind—one in which to hold what he believed privately, for himself; and one to hold what the people would like to have preached to them. This student thought that pure Jesuitism.

Such are the things to be given no quarter. He who throws away the sword of the Spirit, the Word of God, can never fitly fight any battle for God. And only the Spirit of Christ can really defend Christ and Christianity. Any other spirit but makes trouble for both, no matter what truth is held or believed. Then let us persevere in the battle for the truth and in the Spirit as they are in Christ Jesus.

"Sure I must fight if I would reign:
Increase my courage, Lord;
I'll bear the cross, endure the pain,
Supported by Thy Word.

Thy saints in all this glorious war,
Shall conquer, though they die;
They view the triumph from afar,
By faith they bring it nigh.

When that illustrious day shall rise,
And all Thy armies shine
In robes of victory through the skies,
The glory shall be Thine."

A WORD OF GREETING

ROBERT K. RUDOLPH

WE who are situated here in Philadelphia are rejoiced that it will soon be time when the opportunity will present itself to make the acquaintance of many of our brethren from other parts of the country. All who come to the now near Convention may be assured that it is our earnest purpose that everything possible may be done to make the forthcoming communion both of worship and of earnest service in League business a time of inspiring association for the whole body of the League.

There are those always who are minded to feel that less organization is the best means for the advancement of any purpose. But let them remind themselves that no organization at all is anarchy. Thus they will see that the Convention is a vital part of the League's endeavors.

Any Christian work is necessarily as broad as the whole gamut of life, for if we would be with Christ, we are dominated by Him in everything that we do. That brings me to what seems to be the first emphasis which we should have: The League proposes to help the students of our land to keep Christ's hand not only while at home, but in the every-day experiences of the classroom and of thoughtful meditation.

It may be objected that for us to emphasize anything is wrong in view of the fact that I have said Christian work is broad, in that it has the breadth of the whole scope of life. But I would simply like to say in answer to any such objection that while we would do all, it is necessary with our human limitations to *stress* certain objectives.

Thus it is that we would have for our main and central purpose the closer uniting of the lives of our members with the glorious influence of the Holy Spirit. Such a purpose would naturally prompt us to study God's Word that we may know more of Him who is the Word of Life Everlasting.

It is a matter of common knowledge that a certain professor in a large Eastern university asked a group of Seniors (and the class was not small) which of them knew what the Beatitudes were, and there was only one upraised hand. In that university there is not one course being given in the English Bible so that men may take it and make it their study. It is therefore no wonder that a condition of ignorance persists as little befitting the learning of our country, as it does the basically Christian character of our institutions.

If it be proposed that the Bible be made a course for study even though it is not to be compulsory, a howl for religious freedom goes up and yet, as every devout student knows, he must sit quietly and politely while professors who idolize their own ignorance concerning even the Bible presentation of Christ and Him crucified, hurl puerile invectives against a mass of things that that professor thinks Christianity is; but which it most essentially and assuredly is NOT. If a suggestion be made that a straightforward piece of Christian work be done and the truth be presented for the fair consideration of educated students terrific opposition at once makes itself felt and yet the faith of the agnostic in his own ignorance may be given

full rein in order that educated men may hear "All sides of the question"!

Such is an outline of the situation in American institutions of learning today. I do not say that it is so in all, but I know that it is so in many.

Coming into such an environment where such conditions persist, where can the believer turn for comfort? To the Christian Associations? How many of them have forgotten to worship in the eagerness to serve! How often that service has been reduced to a kind of "club life" because earlier it has been robbed of its *mainspring*—love for the Master Divine!

Shall such a youth turn to the Church organizations on the Campus? How often they, too, have met the same fate!

The League proposes to place at the disposal of any such person, association with others who are like minded with himself for their mutual comfort and help both by common worship and by common study in an effort to draw more and ever more closely to the one true Divine Head.

And what effect will this have? It will produce men more devoted to the truth who are the very men who will be the leaders and professors in those institutions in the future, as well as leaders in all walks of life.

Most of us recognize the church's need for trained, consecrated youth to guide and support her. We may be devoted to spreading abroad the gospel, which is the work of every believer, but let us stop and consider how long Christ will be able to maintain the purity of that gospel if we who are His servants in this world do not devote ourselves to preparing a way for those who are to come after to guide our churches and missions along the line of the truth of the "Good News". If we neglect the training of our youth, who shall be the devout church of the future to carry on the work of Christ?

Our theological seminaries find in the League rightful association with our collegiate work, learning from the colleges the attack which must be met and helping them to meet its force. In its name the seminaries do special work of their own choosing and through its means can make the glory of the resurrection known and manifest in the schools which train those who come after them.

The League is *not* a group of young people without the wisdom and leadership of age, for it earnestly desires in every case the supervision of some consecrated member of the faculty of each institution; plainly that will lend continuity to its endeavors and stability to its acts.

And lastly, one must not expect the League to spread like wildfire among the institutions where she sets her foot. No dinner party is the object of the League, but her members come together—for a good time? Yes! But not essentially! They come together to gird themselves for the battle with the forces of Christlessness everywhere. They come to learn to parry thrust for thrust with calm, reasoning faith the stupendous attack of pseudo-logic and reason which must be met everywhere. The League is not a conscription but a volunteer corps; like Gideon's army it may be small, but let it not be weak! God grant, brethren, that wheresoever the League takes root those roots may sink deeply and that we may always work for the Master's glory.

NEWS AND NOTES

Third Central Regional Conference

COMING as the culmination of a semester's activity in deputation work, the Regional Conference conducted by Calvin College and Seminary in their respective schools, marked a definite advance in League expansion.

Grand Rapids, the scene of the Conference, is a strong League center. It was there that the First Annual Conference met in November, 1925. There, too, the first state (or Regional) Conference convened in November, 1928.

One of the features of this Regional was the colloquia or discussion groups under the leadership of such men as Dr. W. H. Jellema, Dr. Albertus Pieters, Professor H. Schultze, Dr. R. Stob, and the Rev. W. Stuart.

The main speakers gave messages rich in earnestness and Scriptural thought. President R. B. Kuiper, of Calvin College, gave the morning address, *Just What is Christianity?* The Rev. William Van Peurseem brought the afternoon address on *The Christian Student and the Natural Sciences*. We are pleased to present to our readers his full speech in this number of the *STUDENT*. Dr. Winfield Burggraaff, a close friend of the League, concluded the Conference with a very challenging message on *The Divine Interruption*.

Mr. Morris Faber presided at the morning session; Mr. John Keuning at the afternoon meeting; and Mr. Henry Stob at the concluding service. These men are Presidents of Calvin Seminary, Western Seminary and Calvin College groups, respectively.

For compactness, variety and interest the Conference was unique. The Conference proper was confined to Friday sessions only, although Thursday evening a pre-Conference prayer service was held in the quaint quiet of the new Calvin Seminary Chapel. Messages were given at that service bearing on the deputation to Michigan colleges, and Mr. Faber showed how God had led in that work and in the preparation for the Regional Conference.

It was the privilege of the General Secretary to represent the national movement at this Conference and to bring greetings and a brief narration of the work of the League to the delegates.

The only discouraging aspect of the attendance was the poor showing of nearby League Chapters. Mid-year examinations may have been the cause. However, this lack was made up by the presence of two Moody delegates, and a very large delegation from Western Theological Seminary Branch, as well as scores of Calvin College and Seminary students and numbers of friends of the League.

Calvin has done much to show the way in Regional Conferences and thus to assist in building up the technic of League Conference procedure

step by step. The benefits of such gatherings to visiting schools, other League units, the hosts themselves, the friends of the League, and the public cannot be fully estimated or appreciated. It is certain that the fellowship and instruction are prime gains to the League members themselves.

Recent Trip of the General Secretary

As a means of reaching Michigan schools with the League message and testimony, the respective Calvin groups conducted deputation work using as an occasion the Regional Conference they were about to hold, to which all the visited schools were invited. Those colleges not reached by them were touched by the General Secretary before he attended the Grand Rapids meeting. Other Michigan schools were invited by letter.

The Secretary was impressed with the cordiality and freedom of access granted him in several of the schools. By such appearances and speaking, one a chapel address, the other a message to a discussion group, the Secretary was able to present the purposes and beliefs and convictions of the League, and to give the challenge of the movement to a large number of students.

Albion, Battle Creek, and Olivet Colleges were reached in this trip. The University of Michigan was visited, after the Regional, and there the League General Secretary was able to assist in the organization of the newest League Chapter. The nucleus of this small but aggressive group of students was the Phi Alpha Kappa fraternity, a Calvin Alumni house on the Michigan campus. Dr. Pieters was largely responsible and instrumental in arousing the interest of the men and inducing them to affiliate with the League. With Mr. John De Groot, former National Treasurer of the League, as President this new group bids fair by God's Spirit, to make a definite and fruitful witness to the Word of God and to the Lord Jesus Christ. Prayer is requested for this and every Chapter.

The Board of Trustees

We have already called attention to this new Board. It meets before the Philadelphia Conference. Very likely it will present suggestions for League advancement at the Convention proper.

Sixth Annual National Conference

In the last *STUDENT*, mention was made of this gathering in Philadelphia, February 13th-15th. **Convention Headquarters** will be at the **Eastern Baptist Theological Seminary, 1812 Rittenhouse Square, South.** Elsewhere in this issue readers will find a full-page program of the Convention.

Among the Chapters

Space forbids mention of Chapter news. Detailed reports will probably be made at the Convention, and reported in the April issue of the magazine. We have encouraging word from groups at Westminster, Lafayette, Washington, British Columbia, Wilson and Columbia.

A LIST OF EVANGELICAL TEXTBOOKS*

With Suggestions for Supplementary Reading

LEANDER S. KEYSER

I—For Christian Colleges

Bible History

A MANUAL OF BIBLE HISTORY (new edition, 1920). By William G. Blaikie, D.D., LL.D. Thomas Nelson and Sons, New York, London and Edinburgh.

A BRIEF BIBLE HISTORY (1922). By J. O. Boyd, Ph.D., D.D., and J. G. Machen, D.D. The Westminster Press, Philadelphia.

Aids to Bible Study

A GUIDE TO THE STUDY OF THE BIBLE. By J. Sheatsley, D.D. The Lutheran Book Concern, Columbus, Ohio.

SYNTHETIC BIBLE STUDIES. By James M. Gray, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill.

BIBLE STUDIES IN THE LIGHT OF RECENT RESEARCH (second edition, 1930). By Augustus William Ahl, A.M., Ph.D. The Christian Alliance Publishing Company, New York. An introductory manual for colleges and seminaries.

THE OPEN BIBLE (1918). By O. M. Norlie, Ph.D. Augsburg Publishing House, Minneapolis, Minn.

Christian Evidence

THE AUTHENTICITY OF THE HOLY SCRIPTURES (1923). By H. E. Dana, D.D. Doubleday, Doran and Company, Garden City, N. Y.

THE DIVINE INSPIRATION OF THE BIBLE. By W. E. Vine, M.A. Pickering & Inglis, 14 Paternoster Row, London, England.

THE BIBLE UNDER FIRE (1927). By John L. Campbell, D.D. Harper and Brothers, New York and London.

Biblical Doctrine

THE GREAT DOCTRINES OF THE BIBLE (1912). By William Evans, Ph.D., D.D. The Bible Institute Colportage Association, Chicago, Ill.

Life of Christ

THE STORY OF JESUS (1924). By M. Hadwin Fischer, Ph.D. The United Lutheran Publication House, Philadelphia, Pa.

THE MODERN STUDENT'S LIFE OF CHRIST: A TEXTBOOK. By Philip Vollmer, Ph.D., D.D. Fleming H. Revell Company, New York and Chicago.

*Reprinted, by the gracious permission of the author with his authorized additions and alterations, for especial use in the EVANGELICAL STUDENT.

This list is here published as the response to a frequent request made of the General Secretary for good evangelical literature for students. It is intended to be only a suggested reference list of standard books for those desiring normative and representative conservative literature. The high estimate given only one of the above authors can be seen by reference to the opinion of a non-evangelical, quoted in the Editorial in this issue.

Bible Study

WHERE DID WE GET OUR BIBLE? (1928). By George L. Robinson, Ph.D., D.D. Doubleday, Doran and Company, Garden City, N. Y. \$2.00.

Person of Christ

THE SUPERNATURAL JESUS (1924). By George W. McDaniel, D.D., LL.D. Doubleday, Doran and Company, Garden City, N. Y.

Supplementary Reading

ALL ABOUT THE BIBLE. By Sidney Collett. Fleming H. Revell Company, New York, Chicago and London. Fourteenth edition.

PRIMERS OF THE FAITH. By James M. Gray, D.D. Fleming H. Revell Company, New York and Chicago. An acute and constructive book.

THE STUDENT'S HISTORICAL GEOGRAPHY OF THE HOLY LAND (revised edition, 1924). By William W. Smith, A.M. M.D. Doubleday, Doran and Company, Garden City, N. Y.

THE AUTHENTICITY AND AUTHORITY OF THE OLD TESTAMENT (1926). By William C. Proctor, F.Ph. Charles J. Thynne & Jarvis, Ltd., Whitefriars Street, London.

AN OUTLINE OF THE BOOKS OF THE BIBLE. By James H. Brookes, D.D. Fleming H. Revell Company, New York and Chicago.

VOICES FROM ROCKS AND DUST HEAPS OF BIBLE LANDS (1928). By J. A. Huffman, D.D. The Standard Press, Marion, Indiana. A useful volume on the Bible and Archeology.

THE CHRIST AND THE CREED (1927). By Bishop Warren A. Candler, D.D., LL.D. Cokesbury Press, Nashville, Tenn. Cogently upholds the Biblical doctrine.

THE CHRIST OF THE AGES (1928). By Harold Paul Sloan, D.D. Doubleday, Doran and Company, Garden City, N. Y. A masterly presentation.

CHRIST IN ALL THE SCRIPTURES (sixth edition, 1922). By A. M. Hodgkin. Pickering & Inglis, 13-14 Paternoster Row, London, E. C. 4. A convincing book; treats of the prophecies of the Old Testament and sets forth clearly the Christ of the New Testament.

II—For Theological Seminaries*Biblical Criticism*

THE AUTHENTICITY AND AUTHORITY OF THE OLD TESTAMENT (1926). By William C. Proctor, F.Ph. Charles J. Thynne & Jarvis, Whitefriars Street, London, England.

NEW TESTAMENT CRITICISM (1924). By H. E. Dana, D.D. The World Company, Fort Worth, Texas. This work deals with sources, history, results, the Synoptic Problem, the Johannine Problem and other relevant themes.

Christian Apologetics

A SYSTEM OF CHRISTIAN EVIDENCE (fifth edition, 1930). By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. Designed for seminary Juniors and Middlers.

THE PHILOSOPHY OF CHRISTIANITY (1928). By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. Designed for seminary Seniors.

WHY IS CHRISTIANITY TRUE? Christian Evidences (1905). By Edgar Y. Mullins, D.D., LL.D. American Baptist Publication Society, Philadelphia.

Christian Dogmatics

A SYLLABUS OF SYSTEMATIC THEOLOGY (second edition). By David S. Clark, D.D. Address the Author, 2438 North 19th Street, Philadelphia, Pennsylvania.

THE CHRISTIAN RELIGION IN ITS DOCTRINAL EXPRESSION (1917). By Edgar Y. Mullins, D.D. Roger Williams Press, Philadelphia, Pa.

OUTLINE STUDIES IN CHRISTIAN DOCTRINE (1916). By George P. Pardington, D.D. Christian Alliance Publishing Company, New York.

A SYSTEM OF CHRISTIAN DOCTRINE (1924). By W. T. Conner, Th.D., D.D. Southern Baptist Convention, Nashville, Tenn.

Christian Psychology

AN ELEMENTARY CHRISTIAN PSYCHOLOGY (second edition, 1927). By O. M. Norlie, Ph.D. Augsburg Publishing House, Minneapolis, Minn. This book is "elementary" only in the sense that it teaches the elements of Christian Psychology.

A HANDBOOK OF CHRISTIAN PSYCHOLOGY (1928). By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. This book has been prepared especially for textbook purposes.

Church History

THE STORY OF THE CHURCH (1925). By Charles M. Jacobs, D.D. The United Lutheran Publication House, Philadelphia, Pa. This book can be used by any Christian seminary.

Supplementary Reading Books

THE PROBLEM OF THE OLD TESTAMENT (1905). By James Orr, D.D. Charles Scribner's Sons, New York. Still a standard work.

THE PROBLEM OF THE PENTATEUCH (1906). By Randolph McKim, D.D., LL.D. Longmans, Green & Company, New York. A pithy little book.

THE UNITY OF THE PENTATEUCH (1913). By Rev. A. H. Finn. Marshall Brothers, Ltd., London, Edinburgh and New York. A scholarly work.

STUDIES IN CRITICISM AND REVELATION (1925). By Thomas J. Smith, M.A. Fleming H. Revell Company, New York, Chicago and London. A refreshing book.

A SCIENTIFIC INVESTIGATION OF THE OLD TESTAMENT (1926). By Robert D. Wilson, D.D. The Sunday School Times Company, Philadelphia, Pa. A work of profound and technical scholarship.

INTRODUCTION TO THE NEW TESTAMENT (second edition, 1917). By Theodor Zahn, Theol.D. Charles Scribner's Sons, New York. A standard treatise on all critical problems of the New Testament.

REVELATION AND INSPIRATION (1927). By Benjamin B. Warfield.

D.D. Oxford University Press, American Branch, 35 West 32nd Street, New York. A cogent presentation.

CHRISTIANITY AND LIBERALISM (1923). By J. Gresham Machen, D.D. The Macmillan Company, New York. Incisively points out the difference between liberalism and evangelical Christianity.

MODERNISM AND THE CHRISTIAN FAITH (1921). By John A. Faulkner, D.D. The Methodist Book Concern, New York and Cincinnati.

BETWEEN THE COVENANTS. By C. M. Grant, D.D. Fleming H. Revell Company, New York and Chicago. A study of the interim between the Old and the New Testaments.

THE HOLY TRINITY (1916). By Louis G. Mylne, D.D. Longmans, Green & Company, New York and London. An evangelical study of the self-revelation of God.

A STUDY IN CHRISTOLOGY (1917). By Herbert M. Relton, D.D. Society for Promoting Christian Knowledge, London. An able work treating of the two natures in Christ's Person.

OUTLINE OF THE HISTORY OF DOCTRINES (1927). By E. H. Klotsche, Ph.D., D.D. The Lutheran Literary Board, Burlington, Iowa. A most useful manual. An extensive bibliography.

THE BASIS OF THE CHRISTIAN FAITH (1927). By Floyd E. Hamilton, Th.M. Doubleday, Doran and Company, Garden City, N. Y. A strong defense of the Christian faith in its integrity.

THE BIBLICAL IDEA OF GOD (1924). By M. Bross Thomas, D.D. Charles Scribner's Sons, New York. An evangelical presentation.

THE DIVINITY OF CHRIST IN THE GOSPEL OF JOHN (1916). By A. T. Robertson, D.D. Fleming H. Revell Company, New York, Chicago and London. Besides many other questions, the Johannine authorship of the Fourth Gospel is here ably discussed.

OUTLINES OF THEOLOGY (second edition; rewritten and enlarged, 1878). By A. A. Hodge, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Although this is an old work, it should be studied by every person who desires to be informed on the Christian doctrinal system.

THE PROBLEM OF ORIGINS (1926). By Leander S. Keyser, D.D. The Macmillan Company, New York (or The Lutheran Literary Board, Burlington, Iowa). This work upholds the Biblical doctrine of creation.

THE EXODUS IN THE LIGHT OF ARCHEOLOGY (1923). By J. S. Griffith. Robert Scott, Pb., Paternoster Row, London. Deals with a paramount problem.

THE PROBLEM OF DEUTERONOMY (1911). By J. S. Griffith. Society for Promoting Christian Knowledge. Northumberland Ave., W. C. 2, London. Deuteronomy is another *crux* of the negative critics.

THE BIBLE AND THE AGES (1930). By Horace M. DuBose, D.D. Fleming H. Revell Company, New York and Chicago. Gives an account of recent archeological research in Bible lands.

THE ACCURACY OF THE OLD TESTAMENT (1930). By J. Garrow Duncan, B.D. Society for Promoting Christian Knowledge, London, New

York and Toronto. Historical narratives of the Bible confirmed by archeology on many points.

THE EASTERN COLOR OF THE BIBLE. By George H. Scherer, M.A., S.T.M. Fleming H. Revell Company, New York and Chicago. Shows vividly how Eastern customs and modes of thought and expression confirm the Bible and help to interpret it.

THE GENESIS OF RELIGION (1930). By Michael J. Stolee, D.D., Th.D. Augsburg Publishing House, Minneapolis, Minn. Traces the origin of religion back to primitive monotheism in accordance with the Bible.

BURNING QUESTIONS IN HISTORIC CHRISTIANITY (1930). By John A. Faulkner, D.D. The Abingdon Press, New York, Chicago and Cincinnati. On these questions the author ably upholds the evangelical view.

THE RESURRECTION OF JESUS CHRIST (1930). By William Bancroft Hill, D.D. Fleming H. Revell Company, New York and Chicago. A capable presentation of reasons for belief in Christ's bodily resurrection.

THE APOSTLES' CREED (1930). By Harold Paul Sloan, D.D. The Methodist Book Concern, New York, Cincinnati and Chicago. Most capable in upholding the evangelical doctrines.

(Note by Dr. Keyser.)

Of course, it is not our design to suggest texts and readers for the entire curricula of colleges and seminaries, but only for those departments into which Modernism has been doing its undermining work. Many other valuable books for collateral reading might be cited, but it is thought best not to make our list too extensive. On the Bible and archeology, reference is made to the great treatises of Sayce, Naville, Ramsay, Hommel, Grimme, Winckler, Clay, Kyle and Coburn. For an extended list of evangelical works on many subjects, see the writer's *A System of Christian Evidence (fifth edition, 1930)*. The Lutheran Literary Board, Burlington, Iowa.

THE WRITERS IN THIS ISSUE

HAROLD McAFEE ROBINSON, B. A., B. D., D. D., is the Administrative Secretary of the Board of Christian Education, Presbyterian Church, U. S. A. Dr. Robinson is author of *How to Conduct Family Worship*, and numerous Sunday school lessons and religious education contributions. He is well qualified to write on the subject which is treated in this issue.

H. A. KELSEY, D. D., is Professor of Bible in Muskingum College, and also Vice-President of the College. Three years ago Dr. Kelsey spent some time in Abyssinia as guest of Emperor Haile Selassie and in travel in Egypt, Palestine, and Central Europe. He knows religious conditions and writes of them to students.

WILLIAM VAN PEURSEM, B. Th., is Pastor of the Christian Reformed Church at Zutphen, Michigan. After graduate work at Princeton Theological Seminary, he was engaged for two years in the work of Christian education.

FLOYD E. HAMILTON, B. A., B. Th., a writer of some note and a professor in Union Christian College, Pyengyang, Korea, writes a thoughtful article on missions. He has had a most fruitful ministry in Korea. Professor Hamilton's book, *The Basis of Christian Faith*, has reached a circulation of over 2,000 in English and over 3,000 in Korean. Another book on evolution is now being published.

JOHN B. CHAMPION, M. A., Th. D., is the well-known author of *More Than Atonement*. Dr. Champion is Professor of Christian Doctrine in Eastern Baptist Theological Seminary. Professor Champion is a prominent preacher and lecturer. It is a pleasure to introduce him to our readers.

ROBERT K. RUDOLPH is the Vice-President of the League. He has been very active in the University of Pennsylvania and the Reformed Episcopal Seminary groups. He writes an interesting and engaging article by way of greeting.

LEANDER S. KEYSER, M. A., D. D., of the League Board of Trustees, is already known to our readers, a write-up having been given in the last STUDENT.

Tentative Program

OF THE

Sixth Annual Convention of the League of Evangelical Students

PHILADELPHIA, PENNSYLVANIA

Place of Meeting, Chapel of the
EASTERN BAPTIST THEOLOGICAL SEMINARY

HOSTS—Chapters and Branches from:

Eastern Baptist Theological Seminary Reformed Episcopal Theological Seminary
University of Pennsylvania Westminster Theological Seminary

FRIDAY, February 13th—

- 2:00 P. M. Registration of Delegates.
3:00 P. M. Address of Welcome, Dr. Gordon H. Clark.
Devotional Address, Dr. J. Gresham Machen.
Business Session: Appointment of Committees; Introduction of new Board of Trustees to the Sixth Annual Convention.
7:00 P. M. Devotional, Mr. I. H. Linton.
Address, FAITH AND THE FAITH, Dr. Samuel G. Craig.
Business Session.

SATURDAY, February 14th—

- 9:00 A. M. Service of Prayer and Praise for delegates.
Dr. Lewis Sperry Chafer, in charge.
10:00 A. M. Business Session.
2:30 P. M. Devotional, Dr. Albertus Pieters.
Address, KEEPING THE PRECIOUS DEPOSIT,
Dr. Harold Paul Sloan.
Open Forum on League Matters—
Business Session.
6:00 P. M. Fellowship Banquet.
7:30 P. M. Devotional, Dr. Charles G. Trumbull.
Address, CHRISTIANITY AND WHAT LOOKS LIKE IT,
Rev. R. B. Kuiper.
Business Session.

SUNDAY, February 15th—

- 3:00 P. M. Missionary Meeting.
Address, CHRISTIAN YOUTH'S GREATEST LIFE INVESTMENT TODAY, Dr. Robert H. Glover.
Four missionary testimonies from:
Rev. Albert Edwards, Persia,
Mrs. Albert Schlichter, China, and others.
7:00 P. M. Evening Worship—Christ Memorial Reformed Episcopal Church,
THE BAPTISM OF THE HOLY SPIRIT, Dr. James M. Gray, speaking.

NOTE: All friends of the League are heartily invited to attend sessions of the Convention. Regular delegates and visiting delegates from present or past Chapters and prospective Chapters are requested to make early reservations for accommodations. Entertainment for students will be provided without cost by the Philadelphia Hosts. Please send reservations to Mr. Gerard H. Snell, Chairman, Gladstone Hotel, 11th and Pine Streets, Philadelphia, Pennsylvania.

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