

*Announcing the*  
**THIRTEENTH ANNUAL CONVENTION**  
of the  
**League of Evangelical Students**

AT  
**GRAND RAPIDS, MICHIGAN**  
(CALVIN COLLEGE AND SEMINARY)  
February 18th Through 20th

---

**PROGRAM**

FRIDAY, FEBRUARY 18TH

- 2:00 P. M.—Registration of Delegates.  
3:00 P. M.—Word of Welcome—DR. R. STOB, President, Calvin College.  
Devotional Message—DR. C. BOUMA, Calvin Seminary.  
4:30 P. M.—*Opening Business Session.*  
8:00 P. M.—Address—DR. GORDON CLARK, Wheaton College.

*Second Business Session*

SATURDAY, FEBRUARY 19TH

- 8:30 A. M.—Prayer Meeting—Field Secretary.  
9:00 A. M.—Devotional Message—THOMAS WELLMERS, M.A., Hope College.  
Address—DR. P. B. FITZWATER, Moody Bible Institute.

*Chapter Reports and Business Session*

- 2:00 P. M.—Address—DR. LEWIS S. CHAFER, President, Dallas Theological Seminary.  
Address—LOUIS BERKHOF, B.D., President, Calvin Seminary.  
6:00 P. M.—Banquet—Toastmaster—MR. LAWRENCE VELTKAMP, Calvin Seminary.  
Message—DR. HENRY SCHULTZE, Calvin Seminary.  
8:00 P. M.—Address—MELVIN A. STUCKEY, TH.M., Ashland Theological Seminary.

*Final Business Session*

SUNDAY, FEBRUARY 20TH

- 1:30 P. M.—Song Service.  
2:00 P. M.—Address—DR. J. OLIVER BUSWELL, President, Wheaton College.  
Missionary Address—REV. CHARLES J. WOODBRIDGE, First Presbyterian Church, Salisbury, N. C.  
7:00 P. M.—Address—R. B. KUIPER, M.A., B.D., Westminster Seminary.

---

*Send all registrations, requests for lodging, and reservations for banquet to Miss Grace Bouma, 644 Worden Street, Grand Rapids, Michigan, at least ten days before the Convention. Lodging will be supplied free. Price of banquet—sixty cents.*

# *The* EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

REV. ARTHUR O. OLSON, *Editor*

---

Vol. XIII

Philadelphia, Pennsylvania, January, 1938

No. 1

---

## EDITORIALS

### DR. LEANDER S. KEYSER AND THE LEAGUE OF EVANGELICAL STUDENTS

On October 18, 1937, God called unto Himself the Reverend Leander S. Keyser, D. D., Professor Emeritus of Systematic Theology in Hamma Divinity School and a Trustee of the League of Evangelical Students. In the passing of this man of God the Christian Church has lost a truly great defender of the Faith. The interest which Dr. Keyser had in the defense of Christianity made him sympathetic for the students who were compelled to stand in places where Christ was not honored and the Bible not revered. His keen desire to help students stand firmly for Evangelical Christianity was manifested in his faithfulness to the League of Evangelical Students. When our organization was first formed Dr. Keyser became a member of the Board, and in this capacity he continued to serve until his departure to be with the Lord.

In 1925 when the League was born there were many so-called Evangelicals who were indifferent toward it and some were even hostile to it. But Dr. Keyser stood firmly against such attitudes of compromise. Even though this great Christian apologete was at the time nearing seventy, he says in accepting the offer to serve on the Board, "I shall be glad to accept a place on the Advisory Board and will assure you that I feel so keenly the need of such an organization as the League that I will not be merely a nominal member." Thus this Christian leader identified himself with a student movement which believes in the exclusiveness of Christianity.

As one reviews the events of the League during the past twelve years, it is saddening to observe that some men who were willing at the beginning to identify themselves with the League in its "defense and propagation of the Gospel in the student world" have now become indifferent to such a stand. This was not the case with Dr. Keyser. To the encouragement of those engaged in the work, he remained loyal in his support until the end. About two years ago when nearing eighty he wrote to the Field Secretary, "I am just as firm a friend as ever of the League."

During the years he was with us, he spoke several times at our conventions. Frequently he furnished articles for *The Evangelical Student*. Not only did he work for the League, but he also gave that the movement might go forward for Christ. He kept his promise to be an active supporter.

Though Dr. Keyser is no longer with us in the League of Evangelical Students, we have no need to be discouraged for the God in whom he trusted is ever with us. Therefore as we remember the life and work of Dr. Keyser let us "thank God and take courage" to press on in our great task.

### THE PREACHING MISSION FOR COLLEGES

A few weeks ago there appeared in the religious press an announcement concerning a Preaching Mission for Colleges to begin in January, 1938. It is to be promoted by the Federal Council of Churches, the Intercollegiate Student Volunteer Movement, the Council of Church Boards of Education, and the Student Volunteer Movement. Dr. John Mackay will be general chairman of the Mission and the following will be among his co-workers: Dr. Ernest Fremont Title, Dr. T. Z. Koo, Dr. Henry Pitt Van Deusen, Dr. Douglas Horton, Dr. George Buttrick, Charles P. Taft, II, Dr. Edwin McNeill Poteat, Jr., and Dr. Howard Thurman. As this issue of *The Evangelical Student* is being distributed, the Mission will be beginning. Therefore it is well to ask what our attitude shall be toward it. Before we answer this question, let us make a few observations.

In the first place it is to be noted that the Federal Council of Churches is among the agencies promoting the Mission. This Council each Sunday sponsors a program over the radio of which Dr. Harry Emerson Fosdick is the speaker. When it is remembered that this clergyman has preached on "The Peril of Worshiping Jesus", one does not have a great deal of hope that this proposed Mission among our colleges will proclaim historic Christianity.

In the second place certain things should be noted in regard to the men who are listed above as cooperating in this Mission. Two of the clergymen named are referred to in Elizabeth Dilling's "The Red Network" as "having contributed in some measure to one or more phases of the Red movement in the United States." One of the gentlemen mentioned is a Professor in Union Theological Seminary of New York which is generally recognized as the outstanding liberal Seminary in this country. Several of those included above cooperated with the National Preaching Mission last year. The leading spokesman of this mission was Dr. Stanley Jones who said, "We have tried to transcend the controversy between Fundamentalists and Modernists. We have had both conservative and radical in our group . . ." <sup>1</sup> In a certain book one of the ministers mentioned above speaks of the Bible as having real contradictions. <sup>2</sup> He refers to the literal infallibility of the Scriptures as being impossible to defend and concludes that we must disavow this belief.

With these facts before us, we can readily decide what our attitude shall be in view of our position as members of the League. In our constitution it is clearly stated that we believe in historic Christianity. In general, we may be called a Fundamentalist organization. It is reasonable then that we cannot cooperate with those who deny the fundamental truths of Christianity. We stand for the Christianity of the Bible which is exclusive. Hence, we cannot support a mission which is inclusive—that is, including those who reject clear teachings of Scripture. Our foundation is the Bible as the infallible Word of God. It is inconceivable therefore that we should be willing to support a movement in which there are those who oppose the doctrine of the infallibility of the Scriptures. Our conclusion then is that as evangelical Christians we cannot support this proposed Preaching Mission for Colleges.

This Preaching Mission, however, should remind us again of our task of witnessing for Christ in the student world. We should go forth with greater zeal than ever before when we are confronted with the facts of this Mission. Upon

---

<sup>1</sup> *The Presbyterian Banner*, January 7, 1937.

<sup>2</sup> *The Christian Fact and Modern Doubt*, George A. Buttrick, pp. 161-62.

our knees we ought to fall and pray that God may send us men of sound faith and evangelistic fervor to go forth into the student world and preach the TRUTH as found in the Bible. This would be a preaching mission which we could heartily support.

### WORSHIPERS OF JESUS

While traveling in the South the Field Secretary attended a state convention of a denominational student organization. One of the main speakers was a professor of religion in a denominational university. In his message he said something like this, "In the history of the Church we have had too many worshipers of Jesus and not enough followers. Jesus never commanded his disciples to worship Him." Since this expression by the southern professor is typical of many in the religious world today, we may find it profitable to examine it.

There can be no question but that by the term "worshippers of Jesus" the speaker was referring to those who believe in Jesus as their divine Saviour from sin and who show reverence and adoration to Him as God. We will readily admit that Jesus never used the words "worship Me" when speaking to His disciples. But it is clear beyond a shadow of a doubt that the teachings and life of Jesus clearly proclaim the truth summarized in these two words. The Gospel records contain many instances in which Jesus accepted worship. For example, the leper worshiped Jesus that he might be cleansed (Matt. 8:2); the man born blind in gratitude for receiving his sight (John 9:38); and the Syro-phenician woman for the healing of her daughter (Matt. 15:25). The testimony of the Gospels shows clearly that Jesus claimed to be the Son of God. (John 10:30, 37, 38; 14:10). This implies that worship of Him was required. Again it must be observed that Jesus places Himself at the center of His Gospel. The words of Jesus in Matt. 7:21-23 reveal clearly that the eternal destinies of men rest upon their relation to Him. Since belief is an act of worship, the well known words of John 14:1 also clearly teach that Jesus asked worship of His disciples. "Let not your heart be troubled, ye believe in God, believe also in Me." Instead of having had too many worshipers of Jesus, we have had entirely too few.

The statement referred to implies that one can be a follower of Christ without being a worshiper. What the speaker meant by a "follower of Christ" was clear from his address. To him following Christ meant following Jesus' example in the sense of realizing the presence of God in the individual life and doing good to others. Such a position is directly opposed to the teachings of the Scripture that man is "dead in trespasses and sins", that he is totally depraved, and hence needs to be saved through faith in Jesus Christ before he can live a Christian life. The Bible teaches us that a follower of Christ's example must be a worshiper of Christ, yea, he must *first* be a worshiper before he can be a follower. Our view of the matter is that in the history of the Church there have not been enough worshipping followers of Jesus.

There is contained in the words of this professor a warning to us as evangelical Christians. Even though we have become worshipers of Jesus by faith, we often become careless in our following of Him. If we believe in Christ as our divine Saviour, we should strive diligently to follow Him because this is the privilege and duty of every worshiper of Christ. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

## ARCHAEOLOGY AND THE OLD TESTAMENT

EDWARD J. YOUNG

Within recent years the interest of Christian people in archaeology has greatly increased and rightly so. The daily press constantly brings fascinating accounts of new discoveries, and many are the books, which profess to describe the latest results of archaeological science. New light, we are told, is being thrown upon the Scriptures as the ancient civilizations are being studied. It is to be expected that Christians should take a great interest in this intriguing subject and such is, indeed, the case.

It is the purpose of this paper to discuss briefly the relationship between archaeology and the Bible and to consider some of the results of the excavations. Conflicting reports are sometimes presented to the Christian world as to the importance of the excavations. On the one hand we know that there are archaeologists who do not believe in the doctrine of the plenary or verbal inspiration of the Scriptures. This class is by no means small. In fact, if we are to be perfectly frank, we must admit that the great majority of competent excavators belong to this class. On the other hand, we hear Christians very often, we confess to our sorrow, men of insufficient learning, who boldly proclaim that archaeology proves the Bible to be the Word of God and that it has demolished once and for all the claims of the "critics." It is this apparent anomaly which demands a somewhat careful, albeit brief, consideration of the relation between archaeology and Scripture.

At the outset we desire to state frankly that we approach the problem with a prejudice. We do believe in the doctrine of the plenary and verbal inspiration of the Scripture. Lessing's talk about freedom from a paper Pope does not disturb us, for we are profoundly convinced that only in subjection to the written Word is true freedom to be found. Illusory indeed is that freedom which men profess to find in a rejection of the Bible either in whole or in part. What a burden such rejection places upon the "freed" human mind! How narrow, how binding, how dulling is rationalism, of whatsoever kind. How weak, indeed, is the mind, when depending upon its own authority alone. From the "beggarly elements" of this phantom freedom we ever turn with renewed gladness and lightness of heart to the liberty giving bonds of God's Holy Word.

There are those who tell us that the findings of archaeological science prove the Bible to be God's Word. The argument probably would run somewhat as follows: The Bible claims to be God's Word, but how are we to know that this claim is justified? What evidence have we wherewith to substantiate the claim? It is here that the excavations come to our aide. At point after point they corroborate the statements of the Scriptures and since such corroboration is too unique to be the work of mere chance, the Bible must therefore be the Word of God. Such reasoning may not always be thus bluntly stated, but very often it appears that Christians do reason in some such manner. Hence they say that here is proof that the Bible is God's Word and that the claims of destructive criticism have been silenced.

In the first place it should be apparent that if in reality the claims of the destructive criticism have been silenced by the excavations, no archaeologist would hold to these claims. As a matter of fact, however, many archaeologists do hold to them. The truth is that there are many points at which archaeology does not touch upon the literary analyses proposed by the destructive criticism. These

analyses, we think, are best refuted by an expose<sup>1</sup> of their intrinsic weaknesses. We frankly believe that there are far more difficulties involved in acceptance of the prevalent critical view of the Old Testament than in acceptance of the traditional view.<sup>1</sup>

It is of course true that the results of archaeology do not contradict the Old Testament. The findings of these excavators are facts, and the facts declare the glory of God and proclaim His existence as do all other facts. But in itself this does not convince us that the Bible is the Word of God. The ultimate basis of our belief that the Scriptures are Divine is "from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts."<sup>2</sup> This is the meaning of Calvin when he says, "Therefore, being illuminated by him (i. e. the Holy Spirit) we now believe the Divine original of the Scripture, not from our own judgment or that of others, but we esteem the certainty, that we have received it from God's own mouth by the ministry of men, to be superior to that of any human judgment, and equal to that of an intuitive perception of God Himself in it."<sup>3</sup> Rightly also does Calvin tell us that the Scripture "ought not to be made the subject of demonstration and arguments from reason; but it obtains the credit which it deserves with us by the testimony of the Spirit."<sup>3</sup> Here is our certainty that the Bible is God's Word, and without this certainty we shall not be convinced by archaeology. "Those persons betray great folly who wish it to be demonstrated to infidels that the Scripture is the Word of God, which cannot be known without faith."<sup>4</sup>

If such be indeed the case we may be tempted to ask what use there is in a study of archaeology. If, to use a popular phrase, archaeology does "not prove the Bible" why should we bother with it? Such a question however, really betrays an ignorance on our part, an ignorance of the proper function of what Calvin calls the "rational proofs." These arguments (such as the resurrection of Christ, the evidence of archaeology, the fulfillment of prophecy, etc.,) do indeed have their proper place, and in their proper place are most important. It is our purpose to discover what that proper place is.

The proper place of these arguments is, we believe, to help maintain in our minds the authority of the Bible by illustrating and explaining it to us and by confirming its authority. They may also be used in common discussion with unbelievers. Very often they are used to bring home to unbelievers the hollowness of life apart from God. Great indeed is their value, a value not to be despised by Christians. But, it must be remembered, that in themselves they are not sufficient to convince us that the Bible is the Word of God. The "first and principal proof" as Calvin observes, is the inward testimony of the Holy Spirit. Based upon that foundation stone, these "secondary aids" have their rightful place.

We shall thus consider archaeology as illustrative and explanatory of the Bible. As Christians, we may observe that wherever it touches upon Scripture, it has corroborated the statements of Scripture. Certainly there is no instance where the results of excavation have proven the Bible to be false in its statements. A study of the Old Testament in the light of archaeology will indeed be beneficial to us. Such a study however, must necessarily be short. Indeed, we shall

<sup>1</sup> As a cogent refutation of the Wellhausen hypothesis we recommend Wilhelm Moller, *Are the Critics Right?*

<sup>2</sup> Westminster Confession, I:5.

<sup>3</sup> John Calvin, *Institutes of the Christian Religion*, VII:5.

<sup>4</sup> Op. cit. VIII:13.

confine ourselves to five instances of the relationship between Scripture and the excavator's spade. As Christians, we should be encouraged and strengthened by such a study in our belief that the Bible is the Word of God. There are some, however, who will fully recognize the fact that recent discoveries have indeed substantiated individual statements of the Scriptures, and yet will not accept the Bible as the Word of God. It is not through superior wisdom or insight of our own that we believe the Bible to be God's Word and other men do not so believe. Rather, it is a matter of sovereign grace, the work of the Holy Spirit. May our study of the Old Testament in the light of archaeology cause us to give thanks to Almighty God as we realize that this Book is not merely a body of accurate historical literature, but in very truth the Word of the Living God.

#### THE CODE OF HAMMURABI

One of the most interesting of recent discoveries is the famous Code of Hammurabi, king of Babylon. This code, now in the Louvre at Paris, was discovered in 1901 at Susa, the ancient capital of Persia. The laws are inscribed on black diorite (an igneous rock) in Babylonian cuneiform. About three hundred laws are set forth in columns of narrow width. At the head of the columns Hammurabi is represented as receiving the laws from the sun god, Shamash.

Hammurabi was king of Babylon at about the time of Abraham which may be dated at about 2000 B. C. He was great and powerful, and in the composition of the code has embodied laws which had long been in existence. Thus, the code was by no means original with Hammurabi; in it are to be found laws far antedating his time. Of what value is this code for the student of the Scriptures? This question we shall seek briefly to discuss.

For one thing, we have here evidence that writing was known long before the time of Moses. Even today the statement is sometimes heard (naturally not from the lips of competent scholars) that Moses could not have written the Pentateuch because the art of writing was not then known. Those who may have been troubled by such a thought should consider the code of Hammurabi, which is far earlier than the time of Moses.

In this system of law certain resemblances are to be found to the statements and laws of the Pentateuch, but many differences are also to be noted. Chief among these is the fact that, whereas the Pentateuch is intensely religious, the laws of Hammurabi are purely civil. Far milder, too, are the laws of Moses, and above all must be noted the fact that whereas Hammurabi appears to take credit for the laws, Moses appears as a servant, who has received his laws from the Lord. Let us notice more in detail Hammurabi's code and its relation to the laws of Moses.

Some striking parallels immediately appear, for example: No. 250 (of the code) "If a mad bull has rushed upon a man and gored him and killed him; that case has no remedy." Cf. Exodus 21:28, "If an ox gore a man or a woman that they die, the ox shall be surely stoned,—but the owner of the ox shall be quit."

No. 251. "If a man's ox is known to be addicted to goring, and he has not blunted his horns, nor fastened his ox; then, if his ox hath gored a freeman and killed him, he shall pay half a mina of silver." Cf. Exodus 21:29.

No. 196. "If a man hath destroyed the eye of a freeman, his own eye shall be destroyed." No. 200. "If a man hath knocked out the teeth of a man of the same rank, his own teeth shall be knocked out." Cf. Exodus 21:23. Nos. 144-6. "If a man has married a wife, and that wife has given to her husband a female slave who has children by him . . . he shall not marry that concubine. If a man marries a

wife, and she has not presented him with children . . . if that man marries his concubine and brings her into his house, then that concubine shall not be equal with his wife." We remember that Abraham did just this, when his wife, Sarah, bare him no children. Cf. Genesis 16. Apparently, however, Hagar took advantage of her position and so Sarah "dealt hardly" with her. Genesis 16:21. Her treatment of Hagar is interesting in the light of the provisions of Hammurabi's code, for we read, "If a man has married a wife, and she has given her husband a female slave who bears him children; and afterwards that slave ranks herself with her mistress, because she has borne children, her mistress shall not sell her for silver."

No. 1. "If a man brings an accusation against a man, that he has laid a death spell upon him, and has not proved it, the one who accuses shall be put to death." Cf. Exodus 22:18.<sup>5</sup>

No. 240. "If a boat that is floating downstream strikes a boat that is being towed and sinks it, the owner of the boat that was sunk shall declare in the presence of a god everything that was in that boat, and (the owner) of the boat floating downstream, which sunk the boat that was being towed, shall replace the boat and whatever was lost."

No. 282. "If a slave shall say to his owner: 'Thou art not my owner,' they shall make him submit as his slave, and shall cut off his ear." Cf. Exodus 21:6.

Sufficient quotations have been given to enable the reader to obtain a general idea of Hammurabi's code. We desire, however, to insist that Moses did not merely copy his laws from Hammurabi. No doubt some of the laws of the Babylonian code are reflections of the law written upon men's hearts, but the laws of Moses were given by Divine revelation. As providing a background to enable us to understand certain passages of Scripture, this code has its place. But we do wrong if we think that it was the source from which Moses derived his laws. In his interesting little book, the "Bible and Spade," page 92, Stephen Caiger gives a quotation from Jeremias, "In the Babylonian there is no control of lust; no limitation of selfishness through altruism; nowhere the postulate of charity; and nowhere the religious motif which recognizes sin as the destruction of the people, because it is in opposition to the fear of the Lord."

#### PALESTINE IN THE PATRIARCHAL AGE

The appearance of Wellhausen's reconstruction of Israel's history brought with it a doubt as to the actual existence of the great patriarchs, Abraham, Isaac, and Jacob. According to Wellhausen the Genesis account of the patriarchs gives a faithful picture of Israelite life at the time when the account was written, which, according to Wellhausen, was about the eighth century B. C. This view was held by many competent scholars. Genesis, according to these scholars, gives us no historical information about the patriarchs. What we read in Genesis is a description of the eighth and ninth centuries B. C., which have been projected back into antiquity. The nomad touch, so noticeable in Genesis, was simply borrowed or derived from the life of Arab or Judean nomads of the time. Such a view is startling, to say the least, and it was to be expected that this theory would be subjected to searching criticism.

<sup>5</sup> For this and the following translations we acknowledge indebtedness to the useful book of George A. Barton, *Archaeology and the Bible*, Philadelphia, 1927.



Naturalistic scholars of the present day are beginning to believe in the historical existence of the patriarchs. It is particularly interesting to note in this connection the statements of Dr. W. F. Albright, one of the greatest of Palestinian archaeologists.<sup>9</sup> After calling attention to the Biblical representation of the patriarchs, that they wander about the hill country of Palestine, and never in the desert or the coastal plains, Dr. Albright says that it would be extremely difficult to account for such a representation if it were a fabrication of the time to which the Wellhausen critics assign it. In other words, the picture which Genesis presents of the patriarchal wanderings, is not applicable to the eighth and ninth centuries B. C., but it is applicable to the time in which Abraham actually did live.

Although archaeology does not speak to us directly about the personalities of the patriarchs, it does enable us to understand more clearly the background of their lives. For example, most of the cities mentioned in the Genesis narratives are shown by archaeology to have existed in the time of Abraham. Light has been thrown upon the religion of the Canaanites, those who inhabited the land when Abraham entered it. The deep seated idolatry of which the Bible speaks is brought before us by the excavator's spade. We are perfectly safe in saying that archaeology has demolished some of the doubts raised by Wellhausen and has in great measure confirmed the Biblical picture of the patriarchal age.

#### THE DOWNFALL OF JERICO

Among the most interesting of the Palestine excavations are those conducted at the site of Jericho. At about the time of Joshua (c. 1400 B. C.) there were two parallel brick walls resting on rather insecure foundations and from thirty to forty feet in height. Between the walls was an intervening space over which wooden cross beams were laid, and upon which dwellings were built. This immediately makes clear to us the description of the Scripture that Rahab the harlot, "dwelt upon the wall (Joshua 2:15)."

Excavation shows that at about this time an extraordinary catastrophe occurred. The outer wall collapsed, falling down the slope upon which the city was built and taking with it also the inner wall. The result was a great fire. The city was utterly destroyed, and was not rebuilt until Hiel the Bethelite rebuilt it (I Kings 16:34). Naturalistic archaeologists would assign this collapse of the walls to an earthquake and bring to our attention the fact that earthquakes are not entirely strange phenomena in this region. We agree that the city was perhaps destroyed by an earthquake—but it was not by chance that an earthquake occurred at this time. When Joshua blew his trumpet, the Almighty God, using an earthquake as His instrument, destroyed the walls of the city. It was a miracle that occurred when Jericho was destroyed.

#### THE TELL EL-AMARNA TABLETS

On the upper Nile, about two hundred miles south of Cairo is Tell El-Amarna, where in 1887 an Egyptian peasant woman is said to have found some clay tablets in the soil and, according to one story, to have sold her rights in the discovery for about fifty cents. Little did she think, apparently, that her discovery would be epoch making, but such was in reality the case. For the clay

<sup>9</sup> Wm. Foxwell Albright, *The Archaeology of Palestine and the Bible*, pp. 129ff, New York, 1932.

tablets to which this peasant woman had drawn attention were letters written to the kings of Egypt (c. 1380-1360 B. C.) by vassal rulers, some of whom were kings in Palestine. Thus, here were letters, many written in Palestine, some of them by the very king of Jerusalem. Interesting was the fact that they were written in the Babylonian cuneiform.

The letters reveal the fact that Palestine was then in a tumultuous condition and constitute appeals to the Egyptian Pharaoh for help. Thus, the king of Jerusalem (about 350 years before David conquered the city) Abed-Hepa pleads his loyalty to Pharaoh and says that a people called the Habiri (believed by some to be the Hebrews) were plundering the land. If mercenaries are not sent, the king's lands will be lost. These appeals are repeated, but apparently in vain, for the Egyptian Pharaoh Amenophis IV, was more interested in religious reformation than in the condition of his provinces. Probably Abed-Hepa was overthrown. Egyptian authority in Canaan was disintegrating, and the invading Habiri were devastating the land. Thus, the Tell El-Amarna tablets throw abundant light upon the situation in Palestine at the time of the Hebrew invasion of the land.

#### THE MOABITE STONE

In 1868 a German clergyman, the Rev. F. A. Klein, first saw this important monument, which dates from about 850 B. C. Due to the eager interest which Europeans took in the stone, the Arabs became suspicious, built a fire underneath and, when it became heated, threw cold water over the stone, thus breaking it to pieces. Fortunately, however, impressions had been taken previous to this unfortunate incident, and by the help of these, the fragments were once more pieced together, and the stone now stands in the Louvre at Paris. Inscribed in Phoenician script, the Moabite stone stands about three and one half feet in height by two feet in width.

The inscription refers to a Moabite victory in which Judah and Israel were forced to return to their own land (II Kings 3:27). It was written by Mesha who describes himself as "son of Chemosh-Khan, King of Moab, the Dibonite (line one)." During this time "Omri was king of Israel, and he afflicted Moab many days, for Chemosh was angry with Moab (line five). And his son (Ahab) succeeded him, and he also said, 'I will afflict Moab.' In my days he said it (line six) . . . And I took from thence the vessels of Jehovah and brought them before Chemosh (line eighteen)." The close relationship of this inscription to the Biblical narrative becomes immediately clear. Particularly noteworthy is the fact that on the Moabite stone occurs the first extra Biblical mention of the name Jehovah.

#### CONCLUSION

In this brief article we have merely sought to indicate some of the more prominent archaeological discoveries that illuminate the statements of Scripture. As Christians, we should follow with interest the results of the excavations, for the spade is constantly shedding new light upon the Bible. In the ultimate sense, however, we can only interpret these results correctly, if we interpret them from the Christian standpoint. In other words, rightly to understand the facts of archaeology, we must approach them with a belief in the One Living and True God. Thus approaching them, we may derive much help in our study of God's Holy Word.

## THE DEVELOPMENT OF SPIRITUALITY IN SEMINARY STUDENTS

L. BERKHOF

The question is often asked in our day, what can be done to promote real spirituality? Serious-minded church members raise it from time to time, and the spiritual leaders of the people often dwell on the subject in their sermons and public addresses. The fact that this question ever and anon forces itself upon the attention of Christian men and women does not testify to the spiritual-mindedness of the present generation, but rather gives evidence of the conscious lack of spirituality. They who enjoy vigorous health do not, as a rule, seek information as to special exercises to promote their physical well-being. But when a feeling of lassitude creeps over them, when their natural vigour abates, and when their general health seems to decline,—then they begin to show particular interest in special restorative measures.

At the same time it is an encouraging sign to find Christian people seriously asking, how they can improve their spiritual health and promote their spiritual growth. The person who is unconscious of the fact that his health is failing, and who is for that very reason indifferent as to restorative measures, is in a sadder plight than he who is deeply conscious of it and therefore seeks medical advice. When Christian people ask what may be done to improve their spiritual life, they are clearly conscious of the fact that their present condition is not ideal and manifest a desire for spiritual growth. They feel that they have not yet reached the ideal, that their sanctification is far from complete, and that their Christian life ought to move on to higher levels. And this is encouraging, since it is a necessary prerequisite for further spiritual advancement. It is a true cause for rejoicing to find theological students frequently raising the question as to how they may improve their spirituality.

\* \* \* \* \*

In any attempt to give an answer to this question it is of the greatest importance to determine the nature of true spirituality, especially since there is considerable difference of opinion on this point.

Pantheistic idealism bases its conception of spirituality on the immanence of God and conceives of it pantheistically. The divine in man is struggling to gain the mastery over his lower propensities; and the man who allows the higher elements of his nature to control his life, is the truly spiritual man. Man is spiritual in the measure in which he feels himself one with God in the depths of his being. Spinoza, the God-intoxicated man, may be held up as an ideal. Shelley and Tennyson were eminently spiritual. "The spiritual life," says president Hyde of Bowdoin College, "is the universal life; the life determined by reason." And according to Gerald Birney Smith, late professor of systematic theology at the Divinity School of Chicago "the essence of spirituality consists in a direct, personal, and inner relation to God . . . As to content it is grounded in a good will and cannot be distinguished from a truly moral life."

Humanism has a conception of spirituality based on its view of the inherent goodness of man. All genuine human values, such as science, art, literature, and philosophy, bearing on human, especially social, relationships, are spiritual. Says Roy Wood Sellars of the University of Michigan: "Wherever there are genuine values, there is the spiritual. Is not loyalty to these spiritual values of

human life coming to be the sole meaning of religion?" The spiritual man is the man who unreservedly devotes himself to the welfare of his neighbors and of humanity, and who labours for the social reconstruction of human society.

In Mysticism and mystical sects we meet with quite a different conception of spirituality. It is characteristically mystical to lay claim to spiritual independence of the Word of God and to a special enlightenment by the Holy Spirit. Mystics sometimes speak of being submerged in the infinite ocean of God. According to them it is exactly their independence of the letter which killeth, their special insight into the things of God, and their mystical oneness with God, that constitutes their spirituality. Evangelical sects of the present day occasionally manifest a tendency to move in the same direction. They sometimes deery the intellectual element in religion, speak of a special spiritual light which they enjoy, and boast of a high, if not unique, degree of spirituality.

There is a related view, very common in some Evangelical circles today, which is based on the idea that religion has its seat in the feelings, or in the heart *conceived as the seat of the emotions*. They use the term "spirituality" to describe the warmer religious emotions. The preacher who speaks with special unction and a great deal of feeling, and the books that stir the religious emotions, are regarded as pre-eminently spiritual. The man who is deeply moved by the operations of the Holy Spirit in his heart and delights to speak of the mercies of God, is looked upon as a deeply spiritual man. Now this view certainly calls attention to a real element of spirituality, but it is one-sided and narrows the conception of spirituality unduly. In fact, such emotional utterances may not be rooted in the deeper life of the soul at all. Sad to say, some professing Christians, whose speech gives evidence of this kind of spirituality, lead wicked lives and do very unspiritual things. And yet it is to be feared that this is exactly the kind of spirituality which many regard as ideal in the present day. The underlying assumption is that there can be no spirituality at all apart from emotional effusions. Men who are by nature rather unemotional are suspected of being unspiritual. This is doing them a great injustice. Such men may be more truly spiritual than those who are all warmth and emotion.

\* \* \* \* \*

We ought to learn from Scripture just who the spiritual man is. Paul speaks repeatedly of believers as *pneumatikoi* (spiritual men). He places the pneumatic man over against the psychic man as one who possesses a life derived from the special operation of the Holy Spirit and under the control of that Spirit, as contrasted with the life of the natural man, who is a stranger to the special operations of the Holy Spirit. The spiritual man is the man who is in possession of the Holy Spirit, and therefore of a heaven-born life, who is controlled in his moral and religious life by the Spirit of God, and who adapts his life to the realities of the spiritual world into which he was introduced by the work of regeneration.

Since the Holy Spirit dwells in the heart of man, He naturally exercises a correspondingly extensive influence. In the present day, as was said, many are inclined to think that Scriptural psychology represents the heart exclusively as the seat of the emotions, and therefore look upon spirituality as a sort of emotionality. The man whose emotions are stirred by the Holy Spirit is the really spiritual man. But the Scriptural conception of the heart is much broader. According to the Bible the heart is the center and focus of the entire conscious life of man, the organ of all possible states of consciousness, of all thinking, feel-

ing, and willing. Out of the heart are all the issues of life. Among the Hebrews a brainy man was called "a man of heart." Men understand with their hearts, Matt. 13:15; they have purposes of heart, Acts 11:23; and are troubled in their hearts, John 14:1. The heart is the workshop of the soul in all its activities. It is in the heart that the human spirit responds to the divine Spirit. The spiritual man is the man who thinks the thoughts of the Spirit, who grieves on account of all opposition to the Spirit, whether in his own life or in that of others, who rejoices in the fruits of the Spirit, who delights to speak of the Spirit and his marvelous works, and who is deeply concerned about doing the works of the Spirit.

There is a sense in which every child of God is *pneumatikos* (spiritual), but there is also a sense in which this appellation applies to only a part of them. All Christians are *pneumatikoi* (spiritual) as distinguished from *psuchikoi* (soulish or natural); but in the manifestation of their life some of them are *somatikoi* (carnal) rather than *pneumatikoi* (spiritual). Paul writes to the Corinthians: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ." This clearly implies that there are degrees of spirituality in the manifestation of the life of believers. While they are all essentially spiritual, they do not all reflect the life of the Spirit of God as they should in their daily life.

The guidance of the Holy Spirit, to which the spiritual man gladly submits, is a guidance which is connected with and operates through the Word of God. At this point we differ very decidedly with all mystical sects, which have little use for the Word of God and glory in the inner light and in the *immediate* operation of the Holy Spirit. It is very dangerous to divorce the guidance of the Spirit from the Word of God. There are indeed immediate operations of the Holy Spirit, but these should always be submitted to the test of Scripture. It is not always easy to distinguish the voice of the Holy Spirit from that of the human spirit, and sometimes even from that of the spirit of the abyss. History testifies to it that Mystics often committed the grossest sins in the name of the Holy Spirit. Think of the extravagances and immoralities of Jan van Leiden and his followers. Spirituality can only be developed by ever increasing sanctification, and this is impossible apart from the Word of God.

\* \* \* \* \*

There can be no doubt about the importance of developing true spirituality. Every believer should be very much concerned about this. Worldliness should make way for heavenly-mindedness. This holds particularly in the case of those who are preparing for the work of the ministry. They should be pre-eminently spiritual, seeing that they aspire to spiritual leadership. They should seek intellectual development, but while doing this should not neglect the nurture of their spiritual life. If they do, their scientific training may make them increasingly unfit for the work of the ministry. We may well seek an answer, therefore, to the question, how the theologian should go in search of spiritual culture.

Let it be said first of all that for the development of real spiritual life the responsibility rests primarily with the individual concerned. The Spirit of God gives spiritual growth through the means of grace, but not apart from the faithful and persistent efforts of the spiritual man. Such growth depends on the exercise of a living faith in Jesus Christ. Paul exhorts the Romans to walk, not after the flesh, but after the Spirit. He who does not mind the things of the

Spirit, but prefers to follow the lusts of the flesh, will never grow spiritually. He does not obey the law of the Spirit of life in Christ Jesus, the very condition of growth, and thus stunts the development of his spiritual life. Such a person may be inclined to shift the responsibility and to blame his lack of spirituality to others: to his parents, his minister, his teachers, or his professors, but the fact remains that he is to blame first of all. He seems to think that the various extraneous influences to which he is subject should make him spiritual in spite of himself; but this is an utter impossibility.

In the second place it may not be unnecessary to stress the fact, sometimes overlooked, that the student should never place his spiritual training in juxtaposition to his regular school work. When Phillips Brooks entered the Seminary, he once attended a prayer meeting of the students and was deeply impressed by their devotion and prayers. But the next day he found that they did not know their lessons, and realized that there was something wrong with their spirituality. Students for the ministry cannot develop their spiritual life by neglecting the very work for which they attend school, or by any show of devotion which does not affect the roots of their conduct and make them more consecrated and painstaking in their regular work. A glow that does not issue from living fire is apt to be very evanescent. True spirituality will make the student regard his work as a God-given task, as a religious duty, and prompt him to perform it as in the presence of God. It will give his work a higher sanction.

All this does not mean, however, that there are no means which may minister to the spiritual growth of those who are studying for the ministry. There are, and students should be diligent in the use of these means. At the same time they should remember that the effectiveness of the means will largely depend on the use which they make of them. The Bible clearly reveals this. There are some who hear the Word of God, but do not respond to it; there are those who pray but pray amiss. In general it may be said that the means which the student has at his disposal are no other than those employed by Christians in general. Permit me to call attention to some of the most important.

The first great means which God has placed at our disposal is the public ministry of the Word of the Sacraments. Students who really desire to develop their spiritual life should be diligent in church attendance. Moreover, they ought to go to church with the right purpose: to commune with God in His house, Ps. 42, and 84. They should listen to the Word, not with a critical ear, but in a receptive mood, seeking for themselves spiritual edification. Right at this point students, and especially theological students, are often exposed to a particular danger. Pope once said: "A little learning is a dangerous thing." That truth applies here also. Students are often a minister's most critical hearers. They have a little theological learning, and have just been put in possession of certain exegetical and homiletical standards, which enable them, as they think, to take the preacher's exact measure. With their newly acquired measuring rod they pass judgment on all the sermons heard. And in the measure in which they listen with a critical ear, they fail to catch the spiritual import of the message that is brought to them. They should fix their minds prayerfully on those elements in the sermon that edify and elevate the soul. This will make them more appreciative and yield greater spiritual returns.

Next I would point to private devotion, including Bible reading, meditation, and prayer. Students should make it a point to set aside a small portion of their time for daily devotional Bible reading. In the Seminary they are engaged

from day to day in scientific and often critical Bible study. And if they are not careful, this may cause them to lose sight of the sacredness of Scripture and of its spiritual significance. It is after all the greatest of the means of grace and should be read for its spiritual messages. In connection with such Bible reading a practical commentary, such as that of Matthew Henry, may be of great value. There should also be seasons of quiet meditation on the truths of Scripture and on the ways of God. This tends to focus the attention on God and spiritual things, and frequently brings home to us lessons that would have escaped us in the hustle and bustle of life. Did you ever notice how often the book of Psalms speaks of the meditation of the Old Testament saints? Private prayer is another important means for cultivating spiritual life. In it we seek contact with Him who is the source of all spiritual strength. We are not always sufficiently conscious of the tremendous significance of prayer. Luther used to say: "If I have prayed well, my work is half done."

The question may be raised, whether the Seminary itself can contribute something to the spiritual growth of its students. And the answer is affirmative. If professors and students are diligent in cultivating spiritual graces (not to be confused with mere emotionalism), the atmosphere of the Seminary itself will be conducive to the development of spirituality. But let the students constantly bear in mind that they largely determine the atmosphere of the Seminary.

The regular devotional exercises can certainly contribute to the spiritual growth of the students. They will help them to enter into the presence of God, and bring them messages from the Word, which are messages of the Spirit. A great deal will of course depend on the way in which the student participates in these exercises. He should not for a moment allow himself to think that they cannot be helpful, unless they are of an emotional nature. A stirring of the emotions certainly has its legitimate place in religion, and is often very pleasing, but is not absolutely essential to spiritual growth.

Dr. Warfield says in his lecture on "Spiritual Culture in the Theological Seminary", that the entire work of the Seminary deserves to be classed in the category of means of grace. What we are dealing with in the Seminary is primarily the study of God's Word and of His dealings with His people. The matter presented is real spiritual nutriment. The work done may be a powerful means of grace, if prosecuted in the right spirit and with due regard for its spiritual or religious value. If theological students pursue their work in the right spirit, everything will serve to lift the soul to God and to lead them on to ever greater heights of spirituality. May our students so labor during the years of their Seminary training that their very increase in knowledge may be for them a source of rich spiritual blessings, and that they may attain ever increasingly to "the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

#### CHRISTIAN BIOLOGISTS!

Mr. Arthur P. Kelley, the Secretary of the Creationist Society of America, desires to get in touch with Biologists who believe in the Scriptural doctrine of Creation. If you are an anti-evolutionary biologist or if you know of such, please communicate with—

MR. ARTHUR P. KELLEY  
Landenberg, Penna.

## THE CHRISTIAN DOCTRINE OF REGENERATION

WICK BROOMALL

Much is being said and written in our modern age about the fruits of Christianity. The so-called social gospel of bankrupt Modernism is nothing less than a vain attempt to get the fruits of Christianity without the one essential root that alone can produce the desired fruits. The root that we are referring to is what the Bible calls a new birth or regeneration. The sterility and barrenness of present-day Modernism is to be found in the fact that Modernists have largely denied that man as he is needs a radical change in his nature. They have said so many nice things about our sinful Adamic nature, and have dressed it up with so many refinements and cultural embellishments, that they have completely covered up the fact that man's nature is essentially evil and is absolutely incapable of producing the desired fruits.

One does not need to hear or read many sermons in order to be convinced that the doctrine of regeneration as taught in the Word of God is both denied and ignored today. Various causes have contributed to bring about the present deplorable situation. It shall be our purpose, however, in this article to deal constructively with the Christian doctrine of regeneration, treating our subject as comprehensively and as practically as the limits of space will permit.

### I. SCRIPTURAL TERMS USED TO DESCRIBE REGENERATION

The Word of God is very full in its use of terms by which it describes to us this great act of regeneration. Practically all of these expressions bring vividly to our attention the fact that regeneration is a divine act by which sinful man is resurrected or translated out of a state of deadness, blindness, slavery, and impotency into a state of life, light, freedom, and power. Let us note each one of the following terms carefully:

(1) "Regeneration." This word is found only twice in the New Testament writings (Mt. 19:28; Tit. 3:5). In the first reference it seems to refer to the catastrophic change or rebirth of the material creation that is to take place in the events associated with the second coming of Christ. In the Titus passage, regeneration is paralleled to the "renewing of the Holy Spirit." Regeneration, as used in this passage and as the original Greek implies, is a second birth, fully explained in Christ's conversation to Nicodemus in the third chapter of John's Gospel.

(2) "Birth." Numerous passages in the Word of God describe regeneration as a birth. The Greek words meaning "to beget, to beget again, to bear" are used in a spiritual sense to designate the new birth (Jn. 1:13; 3:3, 4, 5, 6, 7, 8; I Jn. 2:29; 3:9; 4:7; 5:1, 4, 18). This birth, in contrast to man's first birth, comes from God through the Holy Spirit. When we are "born of God" we immediately become "newborn babes" (I Pet. 2:2). At that very point of time we should begin to grow in the grace and knowledge of Christ (II Pet. 3:18). But many regenerate people fail to grow spiritually; they remain in their spiritual babyhood for many years. Such a condition is drastically condemned in the Word of God (Heb. 5:11-14; I Cor. 3:1).

(3) "Creation." The new birth is also set forth in God's Word as a creation. The Old Testament plainly foresaw the time when God would give His people a



new heart (Jer. 31:31; Ezek. 11:19-21; 18:31, 32). David prayed, "Create in me a clean heart, O God" (Ps. 51:10). Paul tells us that the person who is in Christ is a "new creature" (II Cor. 5:17; Gal. 6:15). Indeed, believers are "created in Christ Jesus" (Eph. 2:10). This new creation is spoken of as "the new man" (Eph. 4:24; Col. 3:9, 10). Unless a man is a new creation in Christ he is not saved. It is of vital concern to every professing Christian that he should ascertain whether or not he is a new man in Christ.

(4) "Resurrection." There is a twofold resurrection of believers. There is, as all admit, a literal and physical resurrection of the bodies of believers at the time of our Lord's second advent (I Thes. 4:14-18). There is also a present spiritual resurrection out of spiritual death. In his unregenerate state man is spiritually dead (Eph. 2:1, 2; Col. 2:13); but regeneration is the divine operation of almighty power by which the spiritually dead are raised out of their state of deadness (Eph. 1:19, 20; Rom. 6:4-13). The fact of such a resurrection is appealed to by Paul as a motive for heavenly-mindedness on the part of the believer (Col. 3:1-3).

(5) "Translation." Regeneration is further described in the New Testament as a translation from one state to another. The regenerated soul has passed from death into life (Jn. 5:24), from darkness to light (Acts 26:18), from Satan's power into the kingdom of God (Col. 1:13). What a wonderful transformation this is! No longer is the regenerated soul subject to Satan's dark dominion! The redeemed man is now in a state of light and life and love. The reality of this translation should be daily manifested in the lives of those who have experienced this transforming change (Rom. 12:1, 2).

(6) "Partakers." A final term by which the act of regeneration is set forth in the Scriptures is the one now under consideration. The believer, having been born of God's seed (I Jn. 3:9), becomes a partaker of the divine nature and likeness (II Pet. 1:4; Eph. 4:13, 24). Instead of being children of Satan, as we were by nature (Jn. 8:44; I Jn. 2:10), we are now God's own children, adopted into His family by grace. In this new state we partake of the divine nature and should, on our part, be more and more conformed to the divine likeness.

## II. THE NECESSITY OF REGENERATION

Much of our present-day religious thought is based on the old Pelagian error that man by nature is not so very bad after all. We hear statements that either imply or dogmatically assert that man is essentially good. Man needs only to be told what is right and he will do it, so we are informed by the trend of modern thought. The doctrine of regeneration, as taught in the Word of God, is said to be out of date and unacceptable to the "modern mind." It is even asserted by some religionists that culture, refinement, education, a moral code of ethics are sufficient in themselves for all the transformation that man may need in his constant progress upwards.

In absolute contrast to the picture of human nature just referred to, the Bible sets forth an entirely different picture. The regeneration of man's sinful nature is described as imperative and necessary. The necessity of regeneration can be Scripturally proved on the basis of the following clearly revealed facts:

(1) Man has come into this world in a state of spiritual deadness, slavery to sin, powerlessness and blindness (Ps. 51:5; Eph. 2:1; I Cor. 2:14). The

tragedy of this condition is found in the fact that man brought it upon himself by his own deliberate act; but, to make the matter much worse, man is powerless to get himself out of this state by any self-determination on his part. The power of sin far surpasses any supposed power to overcome sin that the natural man might think himself in possession of. Thus the absolute necessity of regeneration is strongly entrenched in the revealed facts concerning man's utter helplessness and hopelessness by nature.

(2) The necessity of a rebirth is based, furthermore, on the direct command of God. To the self-righteous Nicodemus Christ issued the divine imperative, "Ye must be born anew" (Jn. 3:7). No claim to high ecclesiastical position, no assertion of racial superiority, no assumption of aristocracy of birth can empty this necessity of its meaning for all men. No amount of culture, refinement or religious training can make an exception to this "must."

(3) Regeneration is necessary, moreover, because no one can possibly enter God's spiritual kingdom here or His eternal kingdom hereafter unless he has been born again by God's Spirit. If we are to go to the new Jerusalem, we must be new creatures. The citizens of God's eternal city have experienced the new birth. The only way to heaven on our part is by the way of new birth. Unregenerate people would be entirely out of place in heaven; their natures could not endure the holiness of that place. If one wants to be assured of heaven, he should immediately examine his spiritual experience in the light of the new birth (II Cor. 13:5). The personal, decisive question is, "Have I been born again by the Holy Spirit?"

### III. THE CAUSE OF REGENERATION

This brings us to an aspect of our subject upon which different views have been held by theologians. According to one group, the human will of the unregenerate man is the cause of regeneration. This will, considered to be all-powerful in moral choices, may be influenced by external factors, such as the truth itself, or it may exercise itself sovereignly and independently. This view of the human will has been held by advocates of the Pelagian system in ancient and modern times. Present-day Modernism in religion offers to us, in its high claims for man, this old, unscriptural view of the ability of the unaided human will to bring about any transformation that may be felt.

On the other hand, we still find today those who teach and preach that man is not the author of his regeneration. They rightly affirm that man cannot give himself a second birth; he cannot resurrect himself out of spiritual death; he cannot make himself over into a new creature; he cannot translate himself out of Satan's power. He is too much under the dominion of sin to do any of these acts himself. He is in a most hopeless condition indeed as far as changing his moral nature!

Moreover, the natural man is not even able to cooperate with God in the matter of his regeneration. God works alone in this great act. Man is passive, unable to offer the faintest effort toward his own regeneration.

It follows as a logical conclusion that the author or cause of man's regeneration is not in man but in God. And this conclusion is abundantly confirmed by the Word of God, in which the act of regeneration is ascribed to the agency of the Holy Spirit (Jn. 3:5-8; 6:63; Rom. 8:11; Tit. 3:5). It is God who works in us the willing and the doing of His own purpose (Phil. 2:13). It is none

other than the Spirit of God who works sovereignly in giving spiritual life to men who are spiritually dead. He is the One who quickens their will, enlightens their intellect, warms the affections toward God. Not until He operates does man respond by turning in faith to the Lord Jesus Christ as Man's Redeemer. What a glorious salvation this is!

#### IV. SOME CONCLUSIONS

We are now prepared to consider some of the implications of the doctrine of regeneration. Our desire is to make this truth as practical as it is possible to make it. Let us, therefore, consider carefully the following facts:

(1) Regeneration is a radical change. It makes one a "new creature." Regeneration, therefore, is not to be confused with mere reformation of manners or conduct. Judas, for example, was reformed for a while; but Peter and Paul were radically changed. There are undoubtedly many professing Christians in our churches today who know nothing of a radical, internal change in their lives. Many of these have been deluded by Satan and Satan's messengers. Many are depending upon their church membership, their baptism, their Christian heritage, or something else of an external character. But not one of these can be substituted for the change of one's nature that is brought about only by the new birth.

One does not change the nature of a swine by washing it and tying a nice colored ribbon around its neck. The swine, though it be brought into the parlor, will naturally return to its wallowing in the mire when the first opportunity comes (II Pet. 2:22). Right here is to be found the real weakness in the so-called social gospel of Modernism. The betterment of man's external surroundings can never by itself better the internal state of man. The fruits of Christianity are not to be found in places where the internal working of the Holy Spirit in regeneration is denied or ignored. The individual must be regenerated first. The larger the number of regenerate men in any given group or locality, the better the condition should be externally.

(2) Regeneration, unlike sanctification, is a once-for-all act on the part of the Holy Spirit. It never needs to be repeated in the same individual a second time. Nothing can undo or unmake it. When one becomes a child of God by the new birth he eternally and unchangeably remains a child of God. Now it should be noted again that regeneration, contrary to much false teaching of our day, is not a growth or something that one naturally grows into under the proper conditions. One does not begin to grow until the divine life has been imparted in the new birth. Regeneration initiates and introduces the growth in spiritual likeness to God that we call sanctification. Regeneration is instantaneous and complete; sanctification, on the other hand, is progressive but never entirely complete in this life. In the act of regeneration man becomes spiritually alive and should begin to manifest the signs of spiritual life by hungering and thirsting after the things of God.

(3) Regeneration is the fact in the inner life of man that can be ascertained by the one regenerated. God, of course, is the only One who knows absolutely those who have been born again. But the Bible also teaches that it is within the range of our knowledge to ascertain whether or not we have been begotten of God. Right here we must touch briefly on the subject of assurance of salvation. Must I wait until the final day to know whether I have experienced the new

birth? We answer the question negatively. We can know now the fact that we have passed out of death into life, out of darkness into light, out of Satan's control into God's kingdom. Note how often John uses the expression, "We know," in this connection (I Jn. 3:14; 4:13; 5:4). That knowledge about which he speaks is just as obtainable today as it was when John lived. Our assurance of regeneration is based on the fact that we have accepted God's promises of salvation, we have the testimony of the Spirit in us bearing witness to our adoption, and our lives outwardly have been changed.

Common experience in dealing with professing Christians leads one to believe that there are very few who name the name of Christ who really know whether this great change of regeneration has taken place in their lives. One is constantly saddened by this deplorable fact that so obviously exists in the Church today. But it is the privilege of every reborn child of God to know where he stands spiritually. Would that more professing Christians were concerned about this all-important matter!

(4) Regeneration is something that affects the whole nature of man. It is not limited to one part of man's being. The regenerated person becomes a new creature throughout. The mind is spiritually illuminated (I Cor. 2:14), the will is made to conform to God's will (Phil. 2:13), the emotions are directed toward the things of God (Mt. 5:4; I Pet. 1:8). We do not mean to say that the regenerate man immediately begins to flower out into a full-grown Christian. The graces of the Christian life, though due to regeneration, are most often manifested as one grows spiritually in likeness after the image of the One who gave him spiritual birth.

Thus we have come to the close of our discussion of regeneration. Just a word or two more. The great need of modern preaching is right here on this subject of the new birth. It is, of course, not very popular to preach that man is a sinner and needs to be born again. The modern mind, with its spirit of rebellion and defiance, refuses to accept this Biblical truth. But those of us who really know that we are God's children by the new birth will hold tenaciously to this great and fundamental truth of our faith.

## NEW SUBSCRIBERS WANTED

### *You Can Help*

1. Subscribe to *The Evangelical Student* for a friend by sending us one dollar.
2. Send us the names of Christian friends to whom we can profitably send a sample copy of *The Evangelical Student*.

## THE SEPARATED LIFE

ALEXANDER DAVISON

Some trees are green in Spring and Summer, but during the Winter they lie dormant. Other trees are evergreen. Some subjects in the Bible have had, in their day, a full foliage of debate. Those subjects are now settled in the Christian Church, but there are other matters in the Bible around which discussion never wanes. Such a subject is the one I have chosen—"The Separated Life".

The topic is an important one. It concerns the whole fabric of our Christian life and conduct. It has to do with the most vital relationships of human society.

The subject is an immense one. It concerns matters that are involved in the Christian doctrine of Sanctification. Indeed the 'sanctified' life is the 'separated' life and the 'separated' life is the 'sanctified' life. In spite, however, of the vast scope of our subject we shall, under necessity, confine ourselves to the important features of the 'separated life'. Much as we would love to explore the bypaths in this matter we must keep to the main highways, if we would arrive at our goal in the allotted space.

In dealing with the matter we shall first recognize in the world two opposing spiritual interests; then secondly, we shall note the subjects of the separated life; thirdly, we shall inquire into the reasonableness of the separated life; fourthly, we shall see the measure of the separated life; fifthly, we shall seek to discover the necessity for the separated life; and lastly, we shall ask what is involved in the separated life?—

I. My first remark, then, is that we must recognize in the world two opposing spiritual interests. This observation is basic to all I have to say on the matter of the 'separated' life. These two opposing spiritual interests cannot exist together. They are mutually exclusive. They cannot share the same habitation. Water is intolerant of the burning fagot cast upon the river. Fire and water do not agree. Hydrogen does not dwell at peace with the electric spark passing through the dirigible but explodes with deafening roar and sickening calamity. So it ever has been, so it now is, and so it ever shall be in this world with the two opposing spiritual systems that dominate the lives of men and nations.

Righteousness stands over against lawlessness. Righteousness knows no comity with lawlessness. Lawlessness is the sworn foe of righteousness. These do not abide together. It is not both righteousness and lawlessness sharing alike in the triumph but it is one or the other.

Light and darkness do not agree together. The light hates the darkness and the darkness hates the light. There can be no darkness where the sun prevails nor can there be light where darkness reigns. Light and darkness are not content to share the same abode; they are intolerant the one of the other. It is not both light and darkness; it is light or darkness.

In this world we have truth and falsehood but these cannot agree together. The true abhors what is false and what is false hates what is true. That which is true cannot be false and that which is false cannot be true. If truth be on the throne, then, like Haman, falseness hangs from the gallows; but if the false reign, then truth stands upon the scaffold. It is not truth and falsehood abiding side by side but truth versus falsehood, and that eternally.

But in this great world conflict we see belief pitted against unbelief, in mortal combat. What harmony can there be between belief and unbelief? By their very

natures they are mutually exclusive. The believer cannot be an unbeliever, nor the unbeliever, a believer. A person is either a believer or an unbeliever.

But further, what agreement can there be between the temple of God and idols? We are either erecting our edifice to God or mammon. We cannot build both to God and to idols; for the temple of God has no fellowship with idols.

To crystallize the whole matter, the two opposing spiritual forces, operative in the world today, find their sources in two beings. One is Christ; the other is Belial or Satan. The Apostle asks, 'What concord hath Christ with Belial?' The answer to his question is 'None, none whatever.' In Christ dwells righteousness unalloyed, in Belial is the supreme expression of lawlessness. Christ is the Light of the World; Belial is the prince of darkness. Christ is the truth; Satan is the father of lies. Christ is the center of belief; Belial the incitor to unbelief. Christ is the Temple of God; Belial the great idolator. Christ and Belial cannot dwell together. Christ is invariably intolerant of Satan and Satan is the sworn foe of Christ. It is not a question of serving Christ and Belial, for our Lord said that was impossible. It is either Christ or Satan.

II. In the second place we make inquiry as to the *subjects* of the 'separated' life. All of the commands in the Scriptures that have to do with separation have to do with the people of the Lord. Again and again the children of Israel and their priests were commanded to separate themselves from idols and uncleanness, and the judgment of the Lord descended upon unholy alliances. In the New Testament the same principle holds good for the Lord's people. They were to separate themselves from idols and unbelievers and heretics. They were not to make common cause with the unfruitful works of darkness and the enemies of the Cross of Christ. God's clear command to His people was 'Come out from among them and be ye separate and touch not the unclean thing.'

The subjects of separation are the people of the Lord, those who have professed faith in Him as their Saviour. Everyone that names Christ's name must depart from iniquity. Are you a believer in the Lord Jesus Christ? Will you not look to Christ, unregenerate one? One look will suffice. But if you are a believer in the Lord Jesus then the 'separated' life is for you; it is for you ministers, you office bearers, you Bible School teachers; it is for all believers.

III. In the third place let us look at the *reasonableness* of the 'separated' life. This life is not the abnormal state for the child of God; it is the normal life that ought to characterize the life of every believer. Indeed, I think that a better title for this life would be the 'normal' Christian life rather than the 'separated' life. In writing to the Roman Christians the Apostle commands them not to be conformed to this world but to be transformed by the renewing of their minds. Where is there anything out of the normal in the 'separated' life? As water is the normal element for fish, so the normal Christian lives and moves in the sphere of the 'separated' life.

The worldling ridicules. He charges the 'separated' believer with eccentricity and queerness. The loose Christian heaps opprobrium upon the earnest and devout Christian who will not say 'Yes' to the allurements and attractions of the world. How many times have we heard the catch phrase epithet 'holier-than-thou' applied to us personally, who try to keep our garments unspotted from the world and the flesh. I confess, my friends, that I do not take it very much to heart for I realize that the bearing of this stigma is part of the price the believer has to pay for a separated walk and character. Let us not be deluded into thinking that the 'separated' life, the truly normal Christian life, is unreasonable.

IV. And now the *measure* of the 'separated' life. This is an important matter. Without an understanding of this the 'separated' life has no meaning. What is the standard, the norm, the criterion of the 'separated' life? What is that rule by which I may know, beyond all peradventure, if I am striving for a life of true separation?

Is the 'separated' life to be estimated by the changing standards of life so that what may be regarded as the 'separated' life today may not be so regarded tomorrow? Surely not. This is but a poor compass for the guiding of our conduct.

Is the 'separated' life to be judged by the opinions of modern Christian thought? Assuredly not. We appeal to no Church Council; we appeal to no Conference or Convention or Christian group in such a matter that concerns the warp and woof of our Christian life. There are some that set themselves up as judges of the 'separated' life, what it is and what it is not. But we eschew these. To what do we appeal for our viewpoint on the 'separated' life?

Our appeal is to that final and completed and infallible revelation, the Word of God and especially to the Moral Law. Any 'separated' life that does not square with the Moral Law of God, however pious and sanctimonious it may appear to be, is not the true 'separated' life. To be more specific, what I mean is just this. It is possible to be very 'pious' and yet not be living a 'separated' life. The person who breaks the Sabbath, who dishonors his parents, who is not on the level in his business, who has hatred in his heart, or unclean passions in his soul, who bears false witness to his neighbor's hurt, and covets what others have, I care not how sanctimonious he may appear externally, or what claims he may make to the assembled universe, is living, not a 'separated' life but a very sinful life.

V. And now, fifthly, why is the 'separated' life necessary? I could give many reasons in support of this necessity but I shall confine myself to four vital reasons.

The 'separated' life is necessary to our meetness for Heaven. In Heaven there is no sin. If here we cherish sin and yearn after the flesh pots of the world, how can we expect to be at home in Heaven where these things are not found? It is true that our Lord has gone to prepare us a place in Heaven; but it is just as true that we must be prepared for the place.

In the next place the 'separated' life is necessary to the fulfillment of God's glory. Nothing causes God to be blasphemed more, in the eyes of unregenerate men, than the sinful lives of His people. Nathan told David that his sins had given the enemies of God cause to blaspheme. The greatest hinderances to the progress of Christ's Kingdom come not from persecution and ridicule but from the sins of the Lord's people. Let the Christian fall into immorality, or love the world, or lose his temper, or be foul of speech or cheat in business, or bear false witness, or become intemperate, and he has done more injury to the cause of Christ than the burning fagots of the Romish persecutions. If God is to be glorified, our lives must shine with radiant holiness in this present evil generation.

But a third necessity for the 'separated' life is to be found in Scripture declarations. What the Scriptures enjoin, the believer is bound to obey; and there is nothing so clear in the Word of God as this; namely, that we should separate ourselves from sin in all expressions and forms. To quote passages would be needless for the teaching of the 'separation' of God's children is in solution in the Scriptures as salt is in the waters of the sea.

Fourthly, our separation is necessitated by the holiness of the Triune God. This is the most absolute necessity of all. By regeneration we have become

united to God. But God is Holy and how therefore, can we be unholy? God is pure and how then can we be impure? He is the Vine and we are the branches. How then can we live and not partake of the holy character of the Vine? He is Light and how, then, can we dwell in darkness? He hates sin and how can we cherish what He hates? He is truth and how, then, can we fondle falsehood?

VI. And now in the sixth and last place we come to ask ourselves the question—what is involved in the 'separated' life?

The term 'separated' must be used in a relative sense. The true separated life is the life completely severed from all sin. This no mortal man has ever attained in the body. The truth is that some lives are more 'separated' than others. In proportion as we are cut off from sin around and within us, in that proportion are we 'separated'. We must strive daily, by the help of the indwelling Spirit to be done more and more with sin and to live more and more unto righteousness.

But how may I know if I am, in a measure, living the 'separated' life? Is withdrawal from the world a mark of the 'separated' life? By no means. For centuries, men and women, with sincere leanings after holiness, have fled the world to monastery and convent only to find that they could not escape from themselves. Simeon, the Stylite, climbed to the top of a sixty foot pillar at Alexandria to get away from the world but that was not the 'separated' life. Jerome fled away into solitude to get away from the pleasures of Rome, only to find himself longing after those very pleasures. That was not the 'separated' life. Luther, the monk in the monastery, performed fasts and penances. He found it was terribly possible to live in the sanctuary and yet to have in his bosom a man of sin. The 'separated' life is not characterized by withdrawal from the world. We not only may live in the world; we must live in the world but we should not be of it.

But someone asks—does not the 'separated' life consist in the not doing of certain things deemed questionable to the Christian? By no manner of means. The 'separated' life, without a doubt, may involve that, but that is not all that the 'separated' life means. You and I are aware of the fact that there are tens of thousands of unregenerate men and women who do not indulge in these questionable practices and yet they are not living the 'separated' life for the very obvious fact that they have never been born again.

What then is really involved in the 'separated' life? The answer is—the 'separated' life is the life that seeks to sever itself from sin in all its contacts and with all its ramifications. That sin from which we must separate ourselves is particularly expressed along three lines:

1. We should separate ourselves from the sins of worldiness. If any man love the world, the love of the Father is not in him. The world with all its seductions and charms and temptations will crowd in upon us but we must separate ourselves from these and say 'No'. Would to God we had more such believers.

2. The 'separated' life involves separation from unbelieving fellowship. What fellowship can belief have with unbelief? What concord can truth have with error? What agreement can Christianity have with modernism? This is the kind of separation that costs. Separation from the world and its tinsel may cost but little, but separation from unbelieving fellowship lays one open to fierce criticism and biting invective from the professing Christian Church and from the world.



3. But separation from worldliness and separation from unbelieving fellowship are neither the main nor only aspects of the 'separated' life. These deal with the 'separated' life only at its periphery. There is a third aspect of the 'separated' life that goes right to the heart of the whole matter. The 'separated' life involves separation from our own sinful, depraved and polluted hearts. Without this, separation from the world and separation from an unbelieving fellowship are pious fraud and shallow mockery. A truly 'separated' life is one where the heart is separated from sin, where a man's soul, with all its faculties, are at war with sin within.

Our natural intellect is blind; our natural affections lust as fire burns; our natural will is away from God. But in regeneration our 'old man' has received a mortal wound and we must be careful never to allow that wound opportunity to heal. To our sinful nature there must be no quarter given. To crucify it will be painful, like the plucking out of an eye or the amputation of a foot. But if we would be truly 'separated' that must be done. This is the meaning of the 'separated' life—this and nothing less than this. May we strive for it in Christ's name.

---

### A PERSONAL TESTIMONY BY A GREAT SURGEON

HOWARD A. KELLY, M.D.

How well do I recall my boyhood days some sixty-five years ago, and the strong impression I had that while the world might be changing, it would certainly take several centuries to make it very different. But what vital changes have taken place in the spiritual and the material worlds, one might say almost over night. What astonishes me most is that so many men and women accept them as quite natural and only temporary. One sees vast differences everywhere in a marked deterioration, with men busily seeking mere material betterment in social adjustments—a plethora of cures, none of which holds out any tangible promise of restoration.

Yet, may I make bold to suggest a cure, certain to be efficacious, not yet tried—a remedy, as ancient as civilization, found in God's Word in his great messages of love and of salvation.

As a college student, I studied the philosophies of the world under Professor Krauth of the University of Pennsylvania, interesting dialectics in which you pay your money and take your choice but never really get anywhere; all of them are ineffectual as life guides. I would like, however, to borrow for a moment the name of one philosophy called Pragmatism, the thing that works, applying it to the Bible which alone does work and transform the lives of all who accept it. Considering it as it were a spiritual clinic and applying what acumen I have gathered from my profession, I have never known it to fail in any honest test. Why not, then, accept it, and try God's Word! I have known many of the world's leading scientists, but I have never met one who gave it a fair test and rejected it because it failed to work.

The Bible is unlike any other book in the world in that it appeals primarily and directly to the heart and differs from all world systems in that it comes directly from God.

It can be had without money and without price.  
It is for men of all nations and is world-wide in scope.  
It transforms all, even the very worst who accept it,  
causing them one and all to be born again with  
new affections and new powers.  
It puts new life into the Pharisee, the criminal, and  
the self-centered.  
It is endless in its spiritual growth.  
It ever brings joy and peace into the heart.

Jesus Christ, the Son of God, is the sole agent who as our representative head has met and conquered death, and now, while in Heaven as our Advocate at the right hand of the Father, pours out his Holy Spirit upon the earth to dwell in our hearts as the Spirit of love, of prayer, and of power, concerning whose advent Christ said, "It is expedient for you that I go away, for if I go not away the Advocate will not come, but if I depart I will send him unto you."

The treasury of the Bible is a storehouse of inexhaustible wisdom and wealth, becoming to the seeker a vast field of discovery extending all through life and on into the ages to come. One does not have to be a scholar to appreciate and appropriate its wealth; in fact, an ordinary poor man who lays hold of its riches is truly better off and wealthier than the richest man in the world without its guidance. It only demands faithful persistence and an honest trial. To this end, commence reading it at the very beginning—no, not at the Genesis creation chapter, but with the Gospel of John where our Lord Christ appears at once eternal and uncreated, himself Creator. For the first time read it through and then read it again underscoring all the "believes"; I do this with a blue pencil to make the words stand out. As you go on, apply the test by believing and praying, asking for the light referred to in the fourth and fifth verses of the first chapter. Note at once the promise connected with believing in verses 11 and 12 and note most carefully the "believe" of chapter 3, verse 16. Also turn to chapter 20, verses 30 and 31. Even though the Gospel is read through many times, it always has fresh revelations for the believer.

(I will send a pocket copy of the gospel, in good large print, to any one who writes requesting it; it will make the study easier.)

As you read, remember that God always honors his Word; in the 55th chapter of Isaiah he declares, "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth from my mouth: it shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

PLAN TO ATTEND  
THE THIRTEENTH ANNUAL  
CONVENTION  
of the League at  
GRAND RAPIDS, MICHIGAN

## “NO CONDEMNATION”—A MEDITATION

R. LAIRD HARRIS

“There is now therefore no condemnation to them which are in Christ Jesus”.  
Romans 8:1.

Today if ever, men are coming to the conclusion that certainty, if there be such a thing, cannot be had by mortal man. Science has not said the last word, philosophers are as much at sea as ever, and if one goes to church he can hear almost nine kinds of gospel by going to nine churches within a radius of a few blocks. It is the more refreshing to turn back to the Word of God and find the sure word of the Apostle proclaiming complete freedom from sin to them which are in Christ Jesus. One religion requires implicit faith in the power of mother Church to forgive sin. Modernism says that there is no need for forgiveness because sin is just a maladjustment of the mind. He who would seek relief from the yoke of sin which sometime or other is bound to gall, must come back to the Word of God which declares that to them which are in Christ Jesus there is no condemnation. Would that all who read these words should recognize the guilt of sin and follow on to learn the only method of relief from sin and its wages of death!

Paul makes plain the fact that there is a condemnation. He never minces words in dealing with the fact of sin. In the first chapter of this epistle he has told how heathen religions are idolatry; heathen practices are but wickedness. The awful sins of Greece and Rome are mentioned, but even they are exceeded by the sins portrayed in the headlines of the modern tabloid sheet. Sin is not just a disarrangement, in the eyes of Paul, but an offense of the first magnitude in the eyes of the Almighty and Universal God who has appointed a day when He “shall judge the secrets of men by Jesus Christ according to my Gospel”. (Rom. 2:16) As the sin is great, so is the penalty. For God is, above all things, absolutely just. The wages of sin of this enormity is nothing less than death as the oft-repeated verse in Rom. 6:23 avers. Notice, here, that whereas in this verse eternal life is first in view, so in the second half the subject is a death that is eternal—the accursed penalty of the reprobate soul.

Our text, taking the other side, speaks of “no condemnation” to the believer. “No condemnation” in this context is the same as the great theme of the earlier chapters,—justification. We are justified; none can condemn. In chapter three against the drab background of the world’s crime Paul has outlined a brighter scene of righteousness which is had by some. “But now the righteousness of God . . . is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe”. (Rom. 3:21, 22). The universal ruin has been stayed in the hearts of some and if we are in Christ Jesus, this righteousness is ours. It is a common attack of modern psychology that religion makes one too introspective and tends to make one act as if he were “touched in the head.” We will readily grant that there are thousands of so-called Christians looking morosely within themselves and wondering if they are good enough for heaven. But true Christians have no excuse to be looking within themselves and remembering their sin. Paul constantly is pointing us to God and God’s righteousness which becomes ours by faith in Jesus Christ. We are able to have perfect confidence and real assurance because our confidence is not in ourselves, but in another. This confidence rests upon the fact that by the death of Christ all our sins are washed away. “Jesus paid it *all*” is a comfort-

ing hymn to the Christian soul because it teaches a complete salvation as does our present text. In Romans 3:25 the "remission of sins that are past" is expressly promised to the believer and he need have no further care about them. Catholicism is said to satisfy because it leads men to trust in the priest. Modernism boasts that it can integrate the personality by giving the soul a new self-reliance through worship. The heathen religions could just as well boast that they can set the soul at rest by idol sacrifice. The glory of the true Christian faith, however, is that it does not just alleviate the soul's disease nor extend a vain hope to the sinner. Christ actually has died to put away our sins once for all; none of our past offenses can rise to plague us. We are by the death of Jesus reconciled so that we have that "peace with God" which Paul sets forth in Rom. 5:1. What more blessed thing could be declared to the mad civilization of today! Peace with God would be a novel thing to the thousands who have no peace at home, no peace at work, no peace in their own hearts. But the love of Jesus brings us peace within because it shows that above all things God is for us, let the rest of the world do as it will.

The message of historic Christianity is far superior to the modern experiential religion and also the coming Barthianism because it proclaims an objective soteriology. The modernist salves his conscience by a kind of spiritual autosuggestion. Emulating Professor Coue he tells himself that "day by day in every way my soul is getting better and better". True Christianity, on the other hand, cuts the cancer out and cures the patient for time and for eternity. Paul insists that there is a judgment day. The awful character of divine judgment in that day when the earth will shake and the heavens totter is clearly shown in Hebrews, chapter twelve. In Romans the great emphasis is on salvation. But that the salvation referred to is a real averting of divine wrath is perfectly plain. Paul accuses the unbelieving Jews of treasuring up their sin against the "day of wrath" and of the "righteous judgment of God" (Rom. 2:5). "No condemnation" in the apostolic sense means that our sins are objectively dealt with,—not just curtained off by a mask of beautiful ritual,—and that they are put behind God's back as far as the East is from the West. "No condemnation" means no judgment day for us, for Christ has taken the judgment upon Himself and by His stripes we are healed.

The great matter of comfort in this true Christian doctrine of justification by faith is in the certainty of it. And it is certain not because a priest promises it or because our minds are lulled into a forgetfulness of it, but because the righteous God, the only Judge, is the author of it. We are perfectly sure that it is well with our souls because the Lord God Himself is the source of our justification.

The author of our justification is more especially referred to in the latter part of this eighth chapter, verses 33 and 34. If we look closely at those verses, I think we shall gain a different sense from what the English would at first give. After declaring that God is for us and therefore none can be against us, Paul begins on an exalted declaration of the believer's status as one of the elect of God. "Who shall accuse God's elect?", is the first rhetorical question. The logical answer is, of course, no one. As a matter of fact, "God is the justifying one" and therefore none can accuse. A Nestle's Greek Testament calls attention to the fact that this clause and the following rhetorical question are quoted from Isaiah 50:8 being quoted loosely from the Septuagint, but accurately reflecting the Hebrew original. "Behold the Lord God will help me, who is he that shall condemn me?" continues Isaiah, "They shall all wax old as doth a

garment." The next rhetorical question of Paul in Romans 8:34 "Who is he that condemneth?" like its counterpart in Isaiah requires no answer at all. Certainly the answer is not that Christ is the one that condemns! When the chapter opens with "no condemnation" and ends with the eternal certitude of the love of God in Christ Jesus our Lord, we should not expect the middle to point to Christ as the accuser of God's own! Rather the true translation is "Who shall accuse God's elect? God is the one who justifies. Who is he that condemneth? Christ is the one who died, yea rather who was raised, who is on the right hand of God, who also intercedes for us." The thought is clearly that none can accuse the elect of God for He Himself is their justifier, He Himself is their substitutionary sacrifice, He Himself daily intercedes for us. Against that background, no thought of condemnation can enter in.

The Russellites or Jehovah's Witnesses of today, for all their zeal make a fatal mistake in their view that Jehovah God and Jesus Christ are not one and the same. According to their picture the "Jehovah God" of the Old Testament is our accuser and Jesus Christ, a mere man, is able, in some unexplained way, to avert that just and divine condemnation. To many Christians unwittingly fall into a similar error and regard the Father as angry and the Son as loving. But the strength of the apostolic teaching is that, although the Triune God will judge all sin and bring the sinners into everlasting condemnation, yet for those who believe in Jesus Christ there is no danger, but an all-enfolding love. God is our justifier; Christ is our sacrifice. No wonder the Apostle can launch out into one of the most beloved passages of Scripture grounding all his hope in the love of Christ. Not death, nor life, nor the legions of Hell shall be able to accuse us or bring us into judgment because of the love of God which is in Christ Jesus our Lord.

---

#### WRITERS IN THIS ISSUE

EDWARD J. YOUNG, A.B., is Instructor of Old Testament in Westminster Theological Seminary.

L. BERKHOF, B.D., is Professor of Dogmatic Theology in Calvin Theological Seminary.

WICK BROOMALL, M.A., M.TH., is Instructor at Columbia Bible College.

ALEXANDER DAVISON, A.B., is Pastor of the Covenant Presbyterian Church, Vineland, N. J.

HOWARD A. KELLY, M.D., is one of the world's greatest surgeons and gynecologists. He is Professor Emeritus of Johns Hopkins Medical School.

R. LAIRD HARRIS, B.S., is instructor of Old Testament in Faith Theological Seminary.

## CURRENT EVANGELICAL BOOKS—REVIEWED

## OUR LORD—AN AFFIRMATION OF THE DEITY OF CHRIST

Wm. Childs Robinson, A.M., Th.D., D.D.,

*Eerdmans Publishing Company, Grand Rapids, 1937, pp. 239.*

In this book the author has succeeded in giving an orderly and often highly effective presentation of those considerations which have enabled him to think through his own faith that the Jesus of history is truly the Lord of all, of heaven and earth. Because of this personal factor one finds here a desirable combination of learning in the Bible and the literature relevant to the questions concerning Jesus, with a genuine, earnest faith in this Jesus who is the Christ.

The somewhat small pagination of the book is not a true index to the compass of the work. Professor Robinson covers a good bit of ground in this work. In the first place the work presents a very fine introduction to the questions which have been brought up in the theological and critical literature about Jesus. Although one gets an impression of sketchiness at times, yet he who is uninitiated in the critical questions concerning the Jesus of history will find this volume exceedingly useful. The first five of the eight chapters are taken up by a study of these matters. In the final three chapters we find a discussion of the worship of Jesus, whom criticism has not disrobed of His eternal heavenly vestments; of missions, which are to be carried out at the command of Jesus who is God, and which today are in a precarious position because of a denial of the Lordship of Christ; and of the trinitarian implications of the Lordship of Christ.

By an appeal to the effects which Christ has wrought the author declares, in the words of Warfield, that the supernatural Jesus is needed to explain the supernatural Christianity which obviously is founded on the historical Jesus. This the critic cannot explain on his presuppositions. Further appeal is made to the monuments, of which the foremost is the Lord's Supper; to the fact of the Christian Church, based as it was from the very beginning on the unqualified conviction of the true Lordship of this Jesus of the recent past; to the documents, among which we find those of Suetonius, Tacitus, Pliny the Younger, and of course, the gospels and the epistles. Professor Robinson lays down the challenge to the critics: they cannot "successfully produce more primitive documents representing a Jesus essentially different from the Synoptic Gospels' picture." (p. 39) This challenge he bolsters by showing that those portions of the gospels which critics have thought might be original contain insurmountable evidence of the high and lofty place that Christ took to himself. The Sermon on the Mount is fairly bristling with asseverations of the fullest Lordship of Christ. The "liberal Jesus" cannot stand; Christ *did* place Himself at the center of His message as the true object of worship.

Neither can the critical reconstruction of Bousset withstand the Christian attack. In one of the best chapters of the book—*Kyrios Christos*—the position of Bousset is lucidly delineated and effectively combated. As Machen has shown, Bousset uses fourth century documents to prove something in the first century—to prove that when Christianity came to Paul, it underwent its third transformation in less than a decade. By his use of the fourth century documents Bousset assumes that the pagan religions by which Paul is to have been influenced remained constant through three centuries!

Perhaps the most desirable feature of the book is that it has a theology. The historical problem must be rooted in God. History is not left to drift in the chill

ether of relativism or chance; it is anchored in the plan of God. If Christ is what the New Testament undeniably says He is, then it follows that our true appreciation of Him will be dependent on our theology, our conception of God. For Christ is God. That the New Testament uses the word *Theos* ten times with respect to Christ is significant, but its true significance comes in the fact that hereby Christ is identified with the Jehovah-Adonay of the Old Testament with all His mighty prerogatives and attributes.

There is one disconcerting feature of the work and that is the uncritical manner in which Professor Robinson quotes from certain sources or thinkers. His long quotations from Barth (p. 199f) is the clearest instance of this. Here Barth is quoted as maintaining the Reformed principle of the sole authority and sufficiency of Scripture. Certainly Barth's general conception of "revelation" does not allow this, with its depreciation, if not denial, of a complete once-for-all saving revelation of God and its highly subjectivistic concept of "contemporaneity."

The chapter on missions—*A Solitary Throne*—abounds in interesting and illuminating references. Among them the author states that we cannot expect a true mission enterprise when we find the home church encumbered with naturalistic things such as the Auburn Affirmation. But never does the author lose the central thread of Christ as truly Lord of all.

EDWARD HEEREMA.

---

*WHY THE CROSS?, H. E. Guillebaud, M.A.*

*The Intersociety Fellowship of Evangelical Unions, London, 1937, pp. 208.*

Recently the Intersociety Fellowship of Evangelical Unions of England have published several worthwhile books on various subjects. Among these is the book by Mr. Guillebaud entitled "Why the Cross?" It deals with the teachings of the Bible in regard to "The Substitutionary Atonement." The work is in two parts each of which is an answer to a question. The two questions are, "Is a Substitutionary Atonement Christian?" and "Is Substitution Immoral or Incredible?"

One of the great objections against the Scriptural doctrine of the Atonement is that it is not consistent with the nature of God. But as the author reveals, this is due to a misunderstanding in regard to the nature of God. The Bible presents God as a God of Love but also as a God of Justice. Abundant evidence of this truth is presented and it is conclusively shown that the teaching in regard to the death of Christ is consistent with this picture of God. The teaching of the Lord Jesus Christ is also shown to be in harmony with this conception.

The second section of the book contains a statement of the doctrine of Atonement as well as an answer to the charge that substitution is immoral and incredible. The statement is a presentation of the position of evangelical Christianity though there are some points stated upon which there are differences of opinion among evangelicals. This section of the book closes with a chapter on "The Glory of the Cross" in which the author emphasizes that GOD saves men through the cross of Christ.

In these days when there is so much written against the truth of the Vicarious Atonement, it is refreshing to read a book which defends it. The book is worthwhile reading for it strengthens one's faith in the Substitute who "died for our sins."

A. O. O.

## NEWS OF THE LEAGUE

**NEW CHAPTERS.** Since the last issue of *The Evangelical Student* was published three groups have applied for membership in the League. A group of seven students of the State Teachers' College, West Chester, Pa., is doing a good work on that campus. The Field Secretary spoke to them one evening and there were nearly twenty present at the meeting. The second group to apply is the students of the newly founded Faith Theological Seminary, Wilmington, Del. The third group consists of four students of the Pembroke College in Brown University, Providence, R. I.

**FOUR REGIONAL CONFERENCES WITHIN FIFTEEN DAYS.** Between November 20th and December 4th four regional conferences were held in various parts of the country. In Philadelphia a one-day regional was conducted at the Eastern Baptist Seminary. Nine chapters were represented with Beaver College leading in the percentage of members present. The Spirit of the Lord was present to strengthen us in the Faith and to urge us on to greater service for Him. From November 25th to the 28th the fourth midwest regional conference of the League was held in the First Presbyterian Church of Minneapolis. Many schools were represented, and the blessing of the Lord was manifested. During the same weekend another regional was in progress in Dallas, Texas, at the Dallas Theological Seminary. The theme of the conference was "Ye shall be witnesses unto Me." Several chapters had representatives in attendance. The conference was felt to be of great benefit to the students who were able to be present. On December 3rd and 4th a regional was held in the Chapel of Gordon College of Theology and Missions. It was well attended and in many ways a successful conference. Many spiritual blessings were received from the messages of the various speakers. It is hoped that those who attended these regionals may go forth and proclaim as never before the Gospel of the crucified Saviour.

**FIELD SECRETARY VISITS COLLEGES IN THE SOUTH AND IN NEW ENGLAND.** During parts of October and November the Field Secretary visited thirty-eight colleges and seminaries in the South. Many good contacts were made and new chapters are expected to be organized. The chapters visited showed encouraging progress. The first part of December he attended the regional in Boston and visited a few colleges. During the week spent on the trip nine colleges were visited and several speaking engagements kept. At least one chapter has been formed as a result of this trip. Let us earnestly pray that the contacts made in the South and New England will be blessed of the Lord to the enlargement of our testimony for Christ.

**SCRIPTURE DISTRIBUTION.** Before the Christmas holidays, the Temple University Chapter set up a table in one of the University buildings where Gospels of Luke were distributed to the students by members of the group. The Columbia University Chapter is planning to give out copies of the Gospel of John to many of the students of the University through cooperation with the Scripture Distribution Society of Wheaton. Many other chapters may desire to do the same. The Field Secretary will be more than willing to give suggestions regarding the distribution of Gospel portions.

**PROGRAM OF STUDY.** Due to the lack of funds we have not been able to publish the second volume of *Christian Truth Today*. Therefore the Chapters



are using other books as a basis for their Bible study. Some chapters are using the first volume of *Christian Truth Today* this year. Other chapters are studying the book of Genesis with the help of *A Commentary on Genesis* by E. J. Young. At least one chapter is studying parts of *The Basis of Christian Faith* by Floyd E. Hamilton. It cannot be stressed strongly enough that Bible study is the most important activity in which we should be engaged in our chapter meetings. Only as we study God's Word are we equipped to use the "sword of the Spirit" effectively in witnessing.

---

### THE INTERNATIONAL CONFERENCE OF THE EVANGELICAL STUDENTS

In September, 1937, the third International Conference of Evangelical Students was held in Budapest. There were one hundred and twenty delegates present. Sixty delegates were from Hungary while the others were from Norway, Denmark, Sweden, Holland, Germany, Roumania, Switzerland, England, Australia, Canada, South Africa, and the United States. The delegate from the United States was Mr. Harvey McArthur, last year's president of the League of Evangelical Students. He is studying in Germany this year and found it possible to go to the conference. Though he was not an officially appointed delegate of the League, he was recognized by the conference as an official delegate.

The International Conference of Evangelical Students is a loose organization of national Evangelical student movements with a doctrinal position similar to that of our own. This year the general theme of the conference was "The Lordship of Christ and Christian Discipleship". The various speakers delivered messages which were definitely related to the general theme. Mr. McArthur writes that he was very much pleased with the addresses delivered at the conference. In his remarks about it he says, "Throughout the conference there was the most clearcut unity on the side of supernatural Christianity as over against modernism in all its insidious forms."

It is encouraging to learn of the stand of this International Conference for historic Christianity. Let us pray that its testimony may be used of the Lord to bring a revival of true religion among the students of the world.

---

### ON TO GRAND RAPIDS!

---

#### YOU CAN HELP EXTEND OUR TESTIMONY

Please send names and addresses of Christian College students to headquarters.

It is through these contacts that we are able to establish new chapters.

# The League of Evangelical Students

## HEADQUARTERS

Philadelphia — Pennsylvania

Address—Reformed Episcopal Seminary, 25 S. 43rd Street

The League of Evangelical Students of China—Affiliated.

## EXECUTIVE COMMITTEE

*President*, WILLIAM YOUNG, Columbia University  
New York, N. Y.

*Vice-President*, NORTON STERRETT, Dallas Seminary  
Dallas, Texas.

*Secretary*, EVELYN MARSHAL, Gordon College  
Boston, Mass.

OLIVER BREEN, Calvin Seminary  
Grand Rapids, Mich.

HARRY MCKNIGHT, Wheaton College  
Wheaton, Ill.

*Field Secretary*, REV. ARTHUR O. OLSON

## BOARD OF TRUSTEES

R. B. KUIPER, M.A., B.D., <i>President</i> , Philadelphia, Pennsylvania.	LEANDER S. KEYSER, M.A., D.D., Springfield, Ohio.
LEWIS S. CHAFER, D.D., <i>Vice-President</i> , Dallas, Texas.	LINFORD MARQUART, M.A., Wollaston, Massachusetts.
MELVIN A. STUCKEY, Th.M., <i>Secretary</i> , Ashland, Ohio.	WILLIAM C. ROBINSON, Th.D., D.D., Decatur, Georgia.
R. K. RUDOLPH, A.B., B.D., <i>Treasurer</i> , Philadelphia, Pennsylvania.	CORNELIUS VAN TIL, Th.M., Ph.D., Philadelphia, Pennsylvania.
CLARENCE BOUMA, Th.D., Grand Rapids, Michigan.	THOMAS WELLMERS, M.A., Holland, Michigan.
J. OLIVER BUSWELL, M.A., D.D., Wheaton, Illinois.	HARVEY MCARTHUR, Ph.B., Philadelphia, Pennsylvania.
P. B. FITZWATER, D.D., Chicago, Illinois.	HENRY STOB, S.T.M., Grand Rapids, Michigan.
JAMES M. DEFRIEND, Dallas, Texas.	

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

*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.

# CHAPTER DIRECTORY of the LEAGUE of EVANGELICAL STUDENTS

---

- |  |   |
|--|---|
| <p>ALBANY COLLEGE,<br/>Albany, Oregon.</p> <p>ALLEGHENY COLLEGE,<br/>Meadville, Pennsylvania.</p> <p>ASHLAND COLLEGE,<br/>Ashland, Ohio.</p> <p>BEAVER COLLEGE,<br/>Jenkintown, Pennsylvania.</p> <p>BLOOMFIELD COLLEGE AND THEOLOGICAL<br/>SEMINARY,<br/>Bloomfield, New Jersey.</p> <p>JOHN BROWN UNIVERSITY,<br/>Siloam Springs, Arkansas.</p> <p>BUCKNELL UNIVERSITY,<br/>Lewisburg, Pa.</p> <p>CALVIN COLLEGE,<br/>Grand Rapids, Michigan.</p> <p>COLUMBIA BIBLE COLLEGE,<br/>Columbia, South Carolina.</p> <p>COLUMBIA UNIVERSITY,<br/>New York, New York.</p> <p>CONVERSE COLLEGE,<br/>Spartansburg, South Carolina.</p> <p>CORNELL UNIVERSITY,<br/>Ithaca, New York.</p> <p>CORTLAND NORMAL SCHOOL,<br/>Cortland, N. Y.</p> <p>DALLAS THEOLOGICAL SEMINARY,<br/>Dallas, Texas.</p> <p>UNIVERSITY OF DELAWARE,<br/>Newark, Delaware.</p> <p>EASTERN BAPTIST THEOLOGICAL SEMINARY,<br/>Philadelphia, Pennsylvania.</p> <p>EASTERN NAZARENE COLLEGE,<br/>Wollaston, Massachusetts.</p> <p>FAITH THEOLOGICAL SEMINARY,<br/>Wilmington, Del.</p> <p>FARMVILLE STATE TEACHERS' COLLEGE,<br/>Farmville, Virginia.</p> <p>GENEVA COLLEGE,<br/>Beaver Falls, Pennsylvania.</p> <p>UNIVERSITY OF GEORGIA,<br/>Athens, Georgia.</p> <p>GORDON COLLEGE OF THEOLOGY AND MIS-<br/>SIONS,<br/>Boston, Massachusetts.</p> <p>HAMPDEN-SYDNEY COLLEGE,<br/>Hampden-Sydney, Va.</p> <p>HARVARD UNIVERSITY,<br/>Cambridge, Massachusetts.</p> <p>HASTINGS COLLEGE,<br/>Hastings, Nebraska.</p> <p>HAVERFORD COLLEGE,<br/>Haverford, Pennsylvania.</p> <p>HIBBING JUNIOR COLLEGE,<br/>Hibbing, Minnesota.</p> <p>IOWA STATE COLLEGE,<br/>Ames, Iowa.</p> <p>KANSAS STATE TEACHERS COLLEGE,<br/>Pittsburgh, Kansas.</p> <p>LAFAYETTE COLLEGE,<br/>Easton, Pennsylvania.</p> <p>LEHIGH UNIVERSITY,<br/>Bethlehem, Pa.</p> <p>MASSACHUSETTS INSTITUTE OF TECHNOLOGY,<br/>Cambridge, Massachusetts.</p> | <p>MEMPHIS STATE TEACHERS COLLEGE,<br/>Memphis, Tennessee.</p> <p>MICHIGAN STATE COLLEGE,<br/>East Lansing, Michigan.</p> <p>MIDDLEBURY COLLEGE,<br/>Middlebury, Vermont.</p> <p>UNIVERSITY OF MINNESOTA,<br/>Minneapolis, Minnesota.</p> <p>MOODY BIBLE INSTITUTE,<br/>Chicago, Illinois.</p> <p>MACPHAIL SCHOOL OF MUSIC AND DRAMA-<br/>TIC ART,<br/>Minneapolis, Minnesota.</p> <p>NATIONAL BIBLE INSTITUTE,<br/>New York, New York.</p> <p>UNIVERSITY OF NEBRASKA,<br/>Lincoln, Nebraska.</p> <p>OBERLIN COLLEGE,<br/>Oberlin, Ohio.</p> <p>UNIVERSITY OF OKLAHOMA,<br/>Norman, Oklahoma.</p> <p>OSHKOSH STATE TEACHERS COLLEGE,<br/>Oshkosh, Wisconsin.</p> <p>UNIVERSITY OF PENNSYLVANIA,<br/>Philadelphia, Pennsylvania.</p> <p>PEMBROKE COLLEGE IN BROWN UNIVERSITY,<br/>Providence, R. I.</p> <p>PHILADELPHIA COLLEGE OF PHARMACY AND<br/>SCIENCE,<br/>Philadelphia, Pennsylvania.</p> <p>PRINCETON UNIVERSITY,<br/>Princeton, New Jersey.</p> <p>PUGET SOUND COLLEGE,<br/>Tacoma, Washington.</p> <p>QUEENS-CHICORA COLLEGE,<br/>Charlotte, North Carolina.</p> <p>REFORMED EPISCOPAL THEOLOGICAL SEM-<br/>INARY,<br/>Philadelphia, Pennsylvania.</p> <p>REFORMED PRESBYTERIAN THEOLOGICAL<br/>SEMINARY,<br/>Pittsburgh, Pennsylvania.</p> <p>RUTGERS UNIVERSITY,<br/>New Brunswick, N. J.</p> <p>SHIPPENSBURG STATE TEACHERS COLLEGE,<br/>Shippensburg, Pennsylvania.</p> <p>TEMPLE UNIVERSITY,<br/>Philadelphia, Pennsylvania.</p> <p>UNIVERSITY OF TEXAS,<br/>Austin, Texas.</p> <p>UNIVERSITY OF TENNESSEE,<br/>Knoxville, Tennessee.</p> <p>VASSAR COLLEGE,<br/>Poughkeepsie, New York.</p> <p>WEST CHESTER STATE TEACHERS' COLLEGE,<br/>West Chester, Pa.</p> <p>WESTMINSTER THEOLOGICAL SEMINARY,<br/>Philadelphia, Pennsylvania.</p> <p>WHEATON COLLEGE,<br/>Wheaton, Illinois.</p> <p>WILSON COLLEGE,<br/>Chambersburg, Pennsylvania.</p> <p>WOOSTER COLLEGE,<br/>Wooster, Ohio.</p> |
|--|---|

*Affiliated*—The League of Evangelical Students of China.