

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

AT  
**JOHN BROWN UNIVERSITY**

**Siloam Springs, Arkansas**  
**February 17th through 19th**  
**THEME—SAVED FOR SERVICE**

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**PROGRAM**

FRIDAY, FEBRUARY 17TH

- 2:00 P. M.—Registration of Delegates and Visitors.  
3:00 P. M.—Message of Welcome—DR. JOHN E. BROWN, President, John Brown University.  
Presidential Message—MR. ADRIAN DEYOUNG.

*First Business Session*

- 8:00 P. M.—Address—The Bible, Salvation's Book—DR. CLARENCE BOUMA, Calvin Seminary.

*Second Business Session*

SATURDAY, FEBRUARY 18TH

- 9:00 A. M.—Convention Prayer Period.  
9:30 A. M.—Message—Serving Christ As a Campus Witness—DR. LEWIS SPERRY CHAFER, Dallas Seminary.  
Forum and Chapter Reports.

*Third Business Session*

- 2:00 P. M.—Message—Serving Christ As a Foreign Missionary—REVEREND CHARLES J. WOODBRIDGE, First Presbyterian Church, Salisbury, N. C.  
Forum Period.  
3:15 P. M.—Message—"Whose I Am and Whom I Serve"—DR. CLARENCE BOUMA.  
5:30 P. M.—Banquet—Toastmaster—MR. VERNON GROUNDS, Faith Seminary.  
Stunts by Chapter Representatives.  
Message—REVEREND CHARLES J. WOODBRIDGE.  
8:00 P. M.—Address—The Christ, the Heaven-sent Savior—PROFESSOR R. B. KUIPER, Westminster Seminary.

SUNDAY, FEBRUARY 19TH

- 9:30 A. M.—Morning Worship—Speaker to be announced.  
2:30 P. M.—Address—The Cross, Salvation's Price—DR. LEWIS SPERRY CHAFER.  
Address—The Resurrection, Salvation's Surety—PROFESSOR R. B. KUIPER.  
7:00 P. M.—Address—The Faith That Saves—REVEREND CHARLES J. WOODBRIDGE.

STUDENTS AND FRIENDS EVERYWHERE INVITED

# The EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

REV. ARTHUR O. OLSON, *Editor*

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No. 1

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## THE LORDSHIP OF CHRIST AND THE CHRISTIAN LIFE

EVERETT F. HARRISON

No Christian can properly read without a thrill the words of the apostle Paul, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him" (I Cor. 8:5,6). The summons to the sinner is, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). The charge to the saint is, "Sanctify the Christ as Lord in your hearts" (I Pet. 3:15). There is no escaping the Lordship of Christ.

The writers of the Gospels represent Christ as permitting Himself to be addressed by this title. He used it Himself in advancing His claims. In saying, "The Son of man is Lord also of the Sabbath," He left more unsaid in the little word "also" than He asserted. What strikes one as particularly noteworthy is the manner in which Jesus laid hold of the designation, without any hesitation, without any appearance of playing a role. Deity, no matter how veiled, cannot deny itself.

While this is true, it becomes evident when we search the records that there is a more pervasive use of the title Lord, and with heightened significance, dating from the resurrection. On the day of Pentecost, at the conclusion of a message drenched in resurrection truth, Peter announced to his audience, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). The word Lord is Kurios, which meant far more to Peter's listeners than it could have meant to any group which lacked their background. They were devout men, accustomed to the reading of the Old Testament in the Greek language. They well knew that Kurios was the title used therein over and over again for Jehovah, the One God of Israel. Think how tremendous must have been the shock that came to them when they learned that the One whom they had crucified, whom God had raised from the dead, was capable of identification with the Holy One of Israel! No wonder they were pricked in their heart and cried out, "What shall we do?"

By virtue of His triumph in resurrection and ascension, Christ has become "Head over all *things* to the church" (Eph. 1:22). Such a statement is at once a comfort and a challenge. It assures us that there is no higher authority which might undo what He has done for us. He has absolute power to conserve and protect against all foes and forces. But there is also a reminder here of complete sovereignty. The same Person who dominates the universe controls the smaller sphere of the Church. His will must prevail. The Church belongs to Him. The Church exists for His glory and not its own.

The student of the New Testament is aware of the penetration of Christ's Lordship into every phase of Christian life and activity. The child of God must confront this fact at the very inception of the new life which is his in Christ

Jesus. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). On the basis of this passage, some are advocating the position today that a person cannot be saved at all apart from accepting the Lordship of Christ as well as His Saviorhood. But this misconstrues the intent of Scripture. What is true is that the Person whom we take to our hearts as Savior is also the preeminent Lord, so that we have Him in all His fulness if we have Him at all. Christ cannot be departmentalized. But the implication of the Lordship of Christ may dawn slowly upon the consciousness of the redeemed. The whole course of subsequent life is a school of adjustment to Him. The tenor of thought in the tenth chapter of Romans makes clear the meaning of the passage in question. The Lordship of Christ is inseparably connected with His resurrection, and His resurrection is an essential element of the gospel itself (cf. I Cor. 15:1, 4).

Theoretically, it is possible for one to yield completely to Christ the moment he believes upon Him for salvation; this is, in fact, the ideal procedure. Actual experience teaches, however, that most saints who are living a yielded life have come to that place of complete dedication at a time subsequent to their conversion. But whether it be earlier or later, this point of decision must be reached if Christian life is to be happy and useful. Like thunder comes the message, "Ye are not your own, for ye are bought with a price" (I Cor. 6:19, 20). Does this dictum mean the blighting of human personality, the paralyzing of initiative, the destruction of freedom? On the contrary, it means that only by the recognition of divine ownership and our full submission to it can God be set free to cultivate in us through our union with Christ the fullest spiritual development. The apostle Paul, by common consent the greatest Christian who has ever lived, delighted to call himself the bond-servant of Christ. In that relationship he was not cramped, but rather led forth under Christ's banner to a life of rare usefulness. Yielding to Christ as Lord is the only path to true freedom. Until that takes place, as Bishop Moule has said, "A man may be truly Christian and yet not fully Christian." Christ must be all in all. His reign over our lives must be as absolute as the dominion He will one day exercise over all the earth. It is not a matter of our conceding something to Him. It is purely a question of fact. Has He purchased us with His precious blood or not? If so, the case is closed. We are no longer in control. To Him belongs the right to command; to us belongs the duty to obey. When Peter was upon the housetop at Joppa, the heavenly voice bade him eat what he considered common and unclean. His reply, "Not so, Lord" (Acts 10:14), involves a direct contradiction. No Christian can say to One who is truly Lord, "Not so." Yet how often we are prone to go the way of Peter, though we lack his frankness.

There is a subtle danger to be guarded against when one yields to Christ. It is latent in the slogan heard with some frequency upon the lips of the Lord's people, "Let go, let God." Those who employ this catchword doubtless seek to emphasize what is necessary, the resignation of the self-life in favor of divine control. But the Christian is never bidden to let go. To do that is to enter a state of passivity wherein one is open to any sort of influence that comes along. Our wills are ours to make them His. There must be conscious and constant dependence upon Him. There must be an earnest, prayerful seeking to do the Lord's will from day to day. Yielding to the Lord in no way means the relaxing of purposeful effort. Romans 12:1, 2 will repay study in this connection. After the appeal to present our bodies a living sacrifice, on the basis of what God has done for us in salvation, which must be a once-for-all decision as the tense of

the verb indicates, there comes the two-fold secret of maintaining this decision. On the negative side, we are to refuse to be conformed to the world, and on the positive side are enjoined to be transformed *by the renewing of the mind*. There must be constant attention to the new life in Christ if we would prove what is that good and acceptable and perfect will of God. The passive type of consecration which pleads a willingness to do His will but never moves out into the realm of accomplishment is counterfeit.

When one has settled the main issue, that the Lord must rule in his life, the way is open to appropriate His mighty power for the solution of specific problems. Prominent among these is the struggle with indwelling sin. It is conceivable that the Lord could have put us completely beyond the possibility of sinning in this life, but if such a thing were to take place at conversion, the whole sphere of sanctification with its gracious display of divine enablement would be wiped out. He seeks glory in our daily lives by carrying His triumph over sin into the inner man. The starting point of victory is the cross of Christ and His subsequent resurrection. Sin exacted the full toll upon Christ our sin-bearer. It put Him to death. One who has died is thenceforth free from sin's control. This bears upon the believer's situation because faith unites him in a vital sense to Christ, so that in the sight of God whatever is true of Christ is true of the believer. We died to sin with Him when He died upon the cross. Consequently, sin has no rightful claim over us. The principle covers the positive aspect as well. Since Christ was raised from the dead, we who are His, a veritable part of Him, forming His mystical body, were raised with Him to walk in newness of life. This is the message of Romans 6:1-10. This is objective truth; it is the provision of God for us. But actual deliverance from sin's power depends upon our using this information. Therefore the apostle goes on to say, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Victory will not come by gritting the teeth and determining in our own strength to do better. It comes rather by a deliberate and continuous counting upon the truth of our position in Christ. This must be accompanied by a faithful presentation of ourselves and all our redeemed capacities to God (Rom. 6:13, 12:1). The more we are occupied with the things of the new creation in Christ (II Cor. 5:17), the less will sin be able to get in its damaging work. Our risen Lord has sent the Spirit of power and holiness to dwell in our hearts. The blessed assurance of the Word is, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). There can be no compromise in this grim struggle. Our former master was sin. Our present master is the Lord of righteousness. A sense of fair play, if nothing more, dictates that we should be as hearty in the carrying out of our new servitude as we were in the fulfilling of sin's mastery. Have we fully yielded to the domination of our new Master?

The Lordship of Christ determines also our witness for Him. When we think of the Great Commission, we naturally stress the note of command that rings through it, and comfort ourselves with the pledge of His presence that accompanies it. But we are apt to overlook the all-important background for command and promise alike. It is Christ's universal sovereignty, stated so majestically in Matthew 28:18, "All power is given unto me in heaven and in earth." It is that absolute authority which gives to the commission its solemn weight, and it is that authority which guarantees the reality of His pledge to be with us all the days. His sovereignty may be granted readily enough, but the facing of its implications is not so easy. If He has the right to appoint our witness

to Himself, He has the right to appoint the place where it shall be exercised, the circumstances under which it is carried on, and the duration of it. The reviewing of our service and its evaluation belong to Him also. One notes an alarming restlessness today among Christian workers, a dissatisfaction with their place of ministry. How much time is wasted and how much spiritual energy is sapped by mulling over this thing! If I were only in such and such a place, things would be different. My abilities do not have free play where I am. The field is impossible. So the reasonings multiply. But they are all extraneous. The only question that really counts is whether this is the Lord's place for me or not. If it is, that ends the matter. If I contest His decision, I am usurping the function of the Lord. I am seeking to take His prerogative. We are to expect a certain amount of suffering as the Lord's ambassadors. Men did not receive Him when He came; no more can we look for them to receive us. Prophets and apostles paid a heavy price for being the Lord's representatives, yet in their afflictions they found the power of God resting upon them. In the sweetness of His presence it is possible to endure all things. The knowledge that He has appointed our course gives poise and confidence. No power can overwhelm us as long as we are under marching orders. The lot which He prescribes to one is not necessarily the lot of the other. "If I will that he tarry till I come, what is *that* to thee? follow thou me" (Jn. 21:22). And then, when the day of toil is over, the time of reward will come. Then the Lord will judge His servants, apportioning due recompense to all His stewards. The prime requisite in a steward is that he be found faithful (I Cor. 4:2). It is sometimes argued that the Lord will reward according to faithfulness rather than according to actual results achieved in our service for Him. Yet merely retaining his master's goods in safekeeping rather than utilizing them for profitable ends, is a sign of unfaithfulness. A true steward brings the increase of his master's goods. When Paul found the Jews hostile to his message of salvation, he turned to the Gentiles. To him the course was plain enough. He was after results. Let us not be too sure that we are headed for reward merely because we are living a life which does not actually deny the Lord we profess. Can we, like Paul, point to men and women who are our letters of commendation, living epistles who are known and read of all men? If so, they will be our crown of rejoicing in the day of Christ.

There is yet another sphere into which the Lordship of Christ enters. It is the domain of doubtful things, that no man's land between what is clearly wrong and what is clearly right in Christian conduct. When one is driving a car on the highway, the most trying time for the eyes is the interval between daylight and dark. In the dusk of uncertainties, where the same things take on different appearances to different men, we most certainly need the light of our Lord to guide us. The Scripture warns against judging our brethren who disagree with us in our attitude toward things not legislated for in the Word of God. But it is highly instructive to notice on what basis this warning is given. It is not on the ground that each man is free, but on the ground that he is a *servant*, and to his own Master he stands approved or otherwise (Rom. 14:1-4). Christians may differ about this or that phase of conduct, but in one thing they cannot afford to differ: everyone must do that which he does *unto the Lord* (Rom. 14:5, 6). Paul goes on to say, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's" (Rom. 14:7, 8). We are responsible to the Lord to glorify Him in the life which we live and in the death which we die. Paul concludes the whole discussion with a vital prin-

ciple: "whatsoever is not of faith is sin" (Rom. 14:23). If we permit ourselves the indulgence of anything that is debatable when we lack the definite assurance (faith) of the Lord's approval, that allowance becomes sin to us.

Any picture of the Lordship of Christ is distorted which sets forth only obligation. As we serve Him, He abundantly satisfies us. He is no task-master. He not merely holds before us the prospect of future recompense; He Himself is our present recompense. Like Mary of Bethany, we cannot sit at His feet to learn without coming back to worship Him. As she anointed the feet of Jesus and wiped His feet with the hairs of her head, symbolic of her glory (I Cor. 11:15), so would we bring our most precious possessions, our most prized achievements, our very all to Him, and lay it at His feet, "that, according as it is written, He that glorifieth, let him glory in the Lord" (I Cor. 1:31).

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## A FRESH APPROACH TO STUDENT WITNESSING

VICTOR BUCCI

Universities, as we all know, confront Christian witnessing with peculiar problems. The League chapter on the large, cosmopolitan, liberal campus has a tremendous responsibility for making the Gospel known there, but this responsibility is not easily met.

The three or four of us who formed the Columbia University chapter two years ago had little hope then of extending our scope to evangelize the entire campus, or even of breaking these bounds to contact students in other colleges and in high schools, all within a few years. Rather, we concentrated during that time on studying the Word to deepen our faith. Under the able leadership of William Young, president of the National League in 1937, we tasted deeply of the Truth, plunging last year into a seminary course in Christian Evidences.

We felt, however, that our mission lay beyond our own small circle. Consequently, we held special meetings at which prominent Christians addressed us. Also, last year we began to organize chapters for the high school students of New York City.

Though our activity did not apparently produce direct, immediate, spectacular results, yet a firm groundwork was laid for further development, a groundwork constructed on the everlasting foundation of Jesus Christ Himself.

This year, with about twelve members, we determined to witness *fully* to the glorious faith which is ours.

As I have said above, there were many problems to be met. We had very limited resources with which to meet them, either of numbers, time, or money, and we had very little past experience to guide us over pitfalls and obstacles.

We are not in any substantially better position now. But the situation has radically changed: whereas a few months ago we hoped we could reach a few hundred, now we believe we can reach thousands; we doubted that the student body would take us seriously, now we know that most students are more interested in what we have to say than they are in the many panaceas that are offered in chapel or classroom.

We have found, with fervent rejoicing, that a Christian witness on the campus which seems at first to be weak and foolish in our sight is marvellously blessed by God in His Providence, when undertaken in faith believing.

What are these methods of Christian witnessing?

Open-air meetings, for one.

Yes, that method of preaching is the antithesis of worthwhile evangelization on the campus, runs the common idea. That is meant for uneducated, unchurched housewives, business men, and garage mechanics, not for university students and professors. It is true that street meetings, as they are commonly conducted, do limit themselves to just such an audience. And yet Paul addressed the most cultured Epicureans and Stoics of his day on Mar's Hill—in the open-air—and preached the Gospel to them.

So we have been speaking for two months in the open-air. What have been the results? First, attendance at our meetings has averaged about one hundred students and professors at any one time. Second, there has been no heckling, but rather sincere interest and unanimous approval. Third, the university officials, who were at first somewhat flabbergasted, soon invited us to move from the outskirts of the campus to the very center, thereby according us a privilege that is seldom granted, and they have promised us their full cooperation. Fourth, we have become in this short time one of the best-known and most-spoken-of societies on the campus. Fifth, several have been so interested as to come to subsequent meetings, indoors and out. Sixth, we have given out over 250 Gospels of John with letters inviting the recipients to our meetings. Seventh, and most important of all, over twenty hands have been raised to confess for the first time belief in Christ as Savior. One at least, that we knew of, a graduate of Lehigh University and now studying Education at Columbia, was genuinely converted to Christ, now loves Him as his Redeemer, and is going forth into Christian service. He has studied philosophy deeply, but could not find in Plato, Aristotle, or any other thinker what he found in Christ—the Way, the Truth, and the Life.

Our meetings, as the college paper has said, are "informal to the extreme," and yet they are dignified. We have two speakers, one a member of the League, the other the Reverend Luther Craig Long. (Mr. Long was National Treasurer of the League in '27 and is now a member of the Staff of National Bible Institute). We sing no hymns, present no diversions, but give a scholarly, direct presentation of the Gospel.

Just now we are concentrating on personal visitation of dormitory students. Our purpose is to make friends of them, invite them to our meetings, and pave the way for belief in Christ. We leave a Gospel of Luke with each student. This seems, at present, to be a gold mine of opportunity for winning souls to Christ and giving glory to God.

We have been busy organizing high school chapters of the League in different sections of the city. However, we have met with many difficulties here, for there is a city law forbidding the use of the school building for religious meetings, and this forces us to give up most of this work. Nevertheless we are now carrying the project over into the suburbs where, I am sure, we will find a rich, open field for service.

We hope, before long, to aid in the organization of chapters at New York University, Hunter College, National Bible Institute, and elsewhere.

We have tentatively scheduled a debate with the college Debate Council, on the authenticity of the Bible.

We have several other plans under way and in contemplation, some of them very ambitious, but which may be highly worth-while and far-reaching if carried out.

We hold three meetings a week; on Tuesday afternoon we study the Epistle of James under the guidance of Mr. Long, who has been a great help to us in every way; on Thursday at noon we meet for lunch; on Friday afternoon we

have a forum on Christian subjects. We are trying to work out a supper meeting each week, at which time we would have our Bible study. There are decided advantages to this, for dormitory students would feel free to come, studies would not be interfered with, and friends could be more conveniently invited.

There are many problems yet to be solved. Primarily, we feel the lack of organized prayer of our members, and so we are trying to arrange for regular prayer meetings.

Are we ambitious? No. "It is God which worketh in you both to will and to do of his good pleasure." We realize that anything we do cannot succeed, no matter how worthwhile it seems, unless it is in accordance with God's plan for service as set forth in the Bible, unless it is undertaken in all humility and faith, and unless it is accompanied by fervent prayer.

Altogether, we have discovered that our Lord can save and means to save university students and professors. We have discovered that He can do it and means to do it through our instrumentality.

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## THE NAME OF OUR LEAGUE

For almost fourteen years our organization has been known to the Christian public as the League of Evangelical Students. Occasionally during this period there have been objections raised against the name which is curs. Recently we have again heard such criticism.

The most common objection is that the word *evangelical* often leads the uninformed to think we are a denominational group. It is easy to understand why this criticism should be made because there are church bodies which use this word in their corporate names. But the term *Christian* which is practically the only other word we could use is no better on this score because there is also a church body which uses this name.

Our name is not perfect but after reflection upon the matter we will realize that it is as satisfactory as any other. We may even go farther and say it is a better name than the others which may conceivably be proposed. Why is this contention made? In the first place, this position is taken because at the inception of our movement this name was exceedingly appropriate. There was at that time a great deal of *Modernism* and *Liberalism* in the colleges and seminaries of our land and the League was born to propagate the opposite of these viewpoints—namely, *evangelical Christianity*, therefore no better word than *evangelical* could then have been found for use in our name. In the second place, the conditions in the colleges and seminaries have not changed for the better but rather for worse and the League *still* stands for the true Gospel of Christ and thus to truly describe our position there is at present no better word than *evangelical*.

We must always remember that the term *evangelical* refers to the theological position which accepts as true such propositions as the substitutionary atonement and the physical resurrection of Christ. As we keep this in mind it will cause us to rejoice in our name because we will have opportunity to present the *Gospel* to those who inquire about the meaning of our name in connection with our informing the same that our League is an interdenominational group of students who believe in historic Christianity.

May it be our prayer that we shall always remain true both in doctrine and in life to the description which our name gives to us. May God give us grace to diligently propagate *the* Gospel which is ours that sinners may be saved and Christians strengthened upon our campuses.

## PAUL'S GOSPEL

ROBERT STRONG

*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."*—Romans 5:1, 2.

The apostle to whom it was given to grasp most completely and competently the mind of Christ was he who called himself "one born out of due time." It was Paul who laboring more abundantly than they all, at the same time thought more deeply on the mysteries of the Gospel than did any other. To him was the grace given of defining and developing the doctrines of our holy Faith as the authoritative interpreter of his Lord's redemptive work. It was Paul who wrote the doctrinal foundation of Christianity. It was Paul who, as even the critics of our religion admit, represented the Christianity of the early church. As he is the greatest figure of the early church, so is he by all regarded as the best witness to its beliefs and practices. His major epistles are universally accepted as genuine, and they thus furnish us with perhaps the earliest testimony that has come down to us from the apostolic age. The key significance of Paul grows on the student of the New Testament. The more one studies his New Testament, and the deeper one goes in the understanding of Christian truth, the higher becomes his estimate and admiration of Paul.

Now there are those who say that what Paul did to Christianity is not what Jesus wanted to be done. These men try to make out Jesus and Paul as essentially at variance with each other. It is their claim that Paul changed Christianity radically, transforming it from a simple message of ethics and good will into a story of supernatural redemption. Nothing could be farther from the truth. Paul wrought no revolution in Christianity. He only carried out to their logical conclusion the plain declarations of his Lord as to the meaning of His life, death, and resurrection. Paul was a true apostle of Christ. Paul knew Christ in a personal way. He had met Him on the Damascus Road; there was never any doubt in his mind, there can never be any doubt in our minds who know the miraculous results that ensued, that Paul actually saw and was commissioned by the risen Lord Jesus Christ. Paul lived in constant touch with Christ. And the Jesus whom Paul preached is the very same Jesus who walks majestically through the Four Gospels. The Gospels present Christ as the Son of God come with power; Paul says that Jesus is the Lord of glory come to be the mighty Redeemer of them that believe. The Gospels present Christ as the One who claimed to be the only qualified Revealer of God; Paul tells us that Jesus is the image of the invisible God. The epistles of Paul are in complete harmony with the Gospel narratives. This is because of a fact we have already mentioned. Paul knew Christ, Christ risen and glorified, but the same Christ the Twelve had lived with and loved. And Paul came to know Him as well or even better than they knew Him. That is why Paul could make such claims as we find, for example, in Galatians 1. There he says, "The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Having such authority as that he could with perfect good reason condemn the preaching of any other message. "Though we, or an angel from heaven," he had said, "preach any other gospel unto you than that which we have preached unto you, let him be accursed." These are strong claims Paul makes and strong words of condemnation Paul uses. But

they are not too strong if Paul is right about Christ, not too strong in view of the fact that the eternal destiny of souls is at stake.

Now it is significant that in proportion as Paul's gospel has been proclaimed in and by the Church has the Church flourished. The glory of the apostolic age lay in the untrammelled preaching of the Pauline doctrines of grace. The rise of sacerdotalism and ritualism in the Church marked the periods of its decline. The revival of Christianity which we call the Reformation came because once again Paul's Gospel was proclaimed. The present dearth of spiritual life and power is the direct result of the modern church's failure to preach Paul's gospel. Revival will not and cannot come until there is a return to the gospel of the grace of God.

Surely there is an imperative need today for a tremendous re-emphasis upon the message of our text. Here in Romans 5:1, 2 Paul with marvelous succinctness summarizes his gospel; it is beyond question one of the greatest passages in Scripture. Let us note first of all what the text clearly presupposes as the background against which Paul's gospel is set forth:

#### I. THE STATE OF ENMITY BETWEEN GOD AND THE SINNER.

This is a subject upon which the Bible is indeed vocal.

Isaiah gave classic recognition to the fallen state of man when overpowered by the vision of the majesty and holiness of God he cried out, "Woe is me! For I am undone, for I am a man of unclean lips."

Paul himself taught the truth of God's indignation with the sinner again and again. In Ephesians he confesses that we are "by nature the children of wrath." In the first letter to the Thessalonians he speaks of the "wrath to come upon the sinner." In Romans he tells how the Law of God thunders at men "that every mouth may be stopped, and all the world may become guilty before God." James reminds us that the breaking of only one commandment of the Law renders a man as guilty of transgressing the commandments of the Lord as if he had broken them all. What must be the reaction of the awakened conscience aware at last of the judgment of an offended God is vividly set forth in the Book of Revelation where at the coming of the Lord to requite men for their sin and rebellion the mighty of earth as well as the bondmen are described as crying out to the mountains and rocks: "Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb."

These are glimpses of what sin does to the heart of man. It makes him feel when he sees sin as it really is that the very best he has to offer is only what Isaiah called filthy rags. Sin involves guilt. Guilt shows itself in a tortured, accused conscience quickened into writhing activity at the thought of God's holy and just enmity against the sinner. We have offended God, incurred His just displeasure and condemnation. The very best of us, if he is honest, will admit that in himself he has no claim on God.

How *can* a man be right with God? That is the absolutely fundamental question that we are constrained by our consciousness of need to ask. And if we can assume that there is a disposition in the heart of God to overcome the enmity between His holiness and us in our sinfulness, we must also ask: "How can God be just and still forgive and receive sinners?" Questions such as these coursed through the mind of Luther when his conscience was awakened to his sin. When he found the answer to them in the Word of God, the Protestant Reformation was born and Paul's gospel had entered upon another phase of triumphant activity. That answer he found in the great doctrine our text sets forth:

## II. THE DOCTRINE OF JUSTIFICATION BY FAITH.

A professor of mine on the West Coast made the assertion to one of his classes that nobody knew what the term "justification by faith" meant. Had he known his Bible better he'd not have said so rash a thing. The meaning of justification is made clear by the way in which Scripture uses the Greek word "dikaioo" and related forms from the same stem which we render by our English words "justify" and "justification." In many cases the word has the clear meaning of to show, to prove, to demonstrate righteous. In no case may we say that it means "to make righteous." Its use uniformly suggests something that is entirely objective and has nothing at all to do with a person's subjective condition. This is clear, for example, in Romans 3:4 which speaks of God's being justified in His words. Now obviously it would be impossible to make God righteous; He is perfect righteousness. The meaning here is that God is to be proved or demonstrated righteous in His words. The word also carries in certain uses the idea of declaring or accounting as righteous. In passages which speak of men as being justified before God it seems apparent that the declaration of their righteousness presupposes the constituting of that state which is declared to be, i. e., in the objective sense. Justification involves, Scripture makes plain, effecting a new relation between God and man as well as declaring it. The way in which Paul in Romans connects with justification the imputation of Christ's righteousness to the believer helps us to see this. Justification is not a mere decree of God. It is a forensic act in which God declares that the claims of the Law have been fully satisfied and the offender is declared not only free but possessed of a righteousness not his own which perfectly satisfies the Law and the Judge set to enforce that law. This is no more than what we see in everyday life when a man is brought into court for debt and another assumes his obligations paying them in full. The debtor is in that case pronounced absolutely guiltless; the Law is perfectly satisfied. This happens in the court of Heaven also.

In that court there is One who stands as a Friend of sinners. He is the Lord Jesus Christ. It is He who has by His life of victory over sin and His death in atonement for sin provided the basis for our justification. His active obedience through perfectly keeping the Law of God has caused to be placed at our disposal His own righteousness, which since He was the eternal Son of God is of infinite merit. His passive obedience in submitting to the death of the cross for our sakes renders full satisfaction for our sins. It is as Romans 5:9 tell us: "We are justified by his blood." All this is reckoned to our account, so that God can with perfect right absolve us from guilt and penalty, having declared us righteous for His dear Son's sake. This in brief is the representation of Scripture.

It is not easy to set forth the idea of justification in the Scriptural sense by a human similtude. But recently I read of an incident which at least to a degree pictures that of which we have been speaking. One day a certain judge saw brought before him for sentence for some misdemeanor a man whom he recognized as a boyhood friend. He could not pardon the man outright; the law must be upheld. He imposed sentence: "Fifty dollars, or fifteen days." The offender had nothing to pay; he said it must be the jail term. But the judge had another mind. He left his place at the bench, came down to the clerk's desk, and paid out of his own pocket the fine of fifty dollars. Then turning to his old friend he said, "Now John, you're coming home with me to dinner." That's a feeble picture of what the Lord does for the believing sinner.

Note that we said "the believing sinner." Justification is not for all. The righteousness of Christ is reckoned only to the account of them that believe. Faith, the apostle insists in our text and in many other places, is the instrument of justification. Justification is an act of God which comes on the event of faith. There is then not one single thing that we can do to win our salvation. Belief in, trust in the Lord Jesus Christ is the only way to that justifying grace which we must have. We are not justified, it is to be noticed, on account of our faith; there is no merit in faith that can recommend us to God. Faith is but the appointed instrument through which God acts. Faith is the act of receiving; it is distinctly not a work; it is the very opposite of work, as the Scriptures ever insist. Faith means that we rely on the Lord to do it all.

How zealous was Paul for this point. It was the heart of the matter. Any who sought in the least degree to make man responsible for earning salvation called down on themselves his severest condemnation. So long as salvation depended in the least upon us, we should never gain it. Because it depends entirely upon what Christ has done for us and God has accepted as perfectly satisfying the demands of all righteousness, we are safe, saved forever by the justifying grace of God.

Finally we must point out that which our text teaches us are:

### III. THE RESULTS OF JUSTIFICATION.

Paul says first of all that there results peace with God. This refers primarily to an outward relation. Where before there was enmity between God and the sinner now there is peace. "Righteousness and peace have kissed each other." Now God does not frown upon the sinner but gives him the light of His smile. Naturally this can but result in turn in the coming of peace into the sinner's heart. The realization of the outward relation of peace brings peace and assurance to the spirit within.

It is a glorious message this gospel of Paul's. Blessing is added to blessing. See how the apostle adds up our privileges. He tells us that being in Christ, having His righteousness we have access into the abounding grace of the Christian life. Fellowship with Him who has saved us. Strength for the conflict against sin. These and a thousand blessings flow from our justification. One of them Paul goes on specifically to name. He says that we who are justified rejoice in hope of the glory of God. Here is expressed the forward look of the Christian. Here is hinted at the promise that believers shall not merely recover the place of privilege which Adam once occupied but one day shall before all the universe be publicly acclaimed members of the family of God, heirs of God, joint heirs with Jesus Christ. Here is suggested the fulfillment of those words of intention which our Lord spoke in His High Priestly prayer: "Father, I will that those whom thou hast given me be with me where I am that they may behold my glory which thou hast given me." There is nothing higher than that.

Is not this comprehensive plan which God has worked out at such cost for us and has declared to us in Paul's gospel indeed most marvelous and gracious? Is it not a message which we who believe should ever jealously uphold and zealously proclaim? Is it not to the man who is yet in his sins truly a word of glad tidings that should lead him, like the publican of old, to cast himself only and wholly upon the mercy of God that he also may go down to his house justified?

## “WHY WAS I BORN? WHY AM I LIVING?”

VERNON GROUNDS

This was the burden of a melancholy song which a few years ago ran the gamut of popularity and then was dropped from the orchestral repertoire.

Now Tin Pan Alley is not a centre of philosophy, to be sure, but admittedly it articulates the mood of the Man-in-the-Street. And hence this plaintive query may be seized upon as setting forth a widely-prevalent viewpoint. “Why was I born?” is age-old of course, but never has that question been asked more pointedly and poignantly than it is today. For in spite of its amazing advances along all the fronts of knowledge, this enlightened age of ours is in complete bewilderment as regards the purpose of life *per se*.

To this truly searching query, the regnant philosophy gives a comfortless reply, saying in effect, “We thinkers who have plumbed the depths of reality yearn to offer you consolation, but, alas!, we cannot do so. Truth forbids us. And painful as is our thankless task, we must inform you that you were born for no good reason at all. Your life has no significance. There is no meaningfulness to be attached to your three score years and ten. You are not the offspring of God, but, quite to the contrary, you are a cosmic freak, interesting as such, but sardonically unimportant in this vast welter of whirling galaxies which is our dwelling-place. Your existence is really no more purposeful than that of the meanest microbe in the mire of a pond.”

Bertrand Russell, the high-priest of collegiate intellectualism, would doubtless quote with hearty approval the familiar lines,

“Man, proud man, dressed in a little brief authority.  
He struts and frets his hour upon the stage,  
And then is gone.”

“For,” sighs Mr. Russell, “We are comrades in a common doom.” All of which means that we are so many trapped rats, the unfortunate victims of fate. And consequently we must band ourselves together in a Society for Mutual Encouragement, whistling in chorus to keep up our courage, while inwardly hoping the darkness will soon settle down.

But unfortunately trapped rats have little sense of *camaraderie*. And men who consider themselves worthless are not likely to have a high regard for anyone else; so despite Mr. Russell’s noble emphasis on Stoic self-sacrifice for others, his followers are already beginning to imitate the beasts whose kin they are supposed to be. Thus Seeley wrote in his *Natural Religion*, “For a little while we comfort ourselves with the notion of self-sacrifice; we say, What matter if I pass, let me think of others. But the *other* has become contemptible no less than the self; all human griefs alike seem little worth assuaging, human happiness too paltry at the best to be worth increasing.”

Now some may contend that all which has preceded is only a caricature of modern life and thought; yet, granting variations in detail, the Christian will aver that the outline hastily sketched above is an accurate representation. When all atoning concessions have been made, it is still true that in reply to the question, “Why was I born?”, today’s philosophers, dyspeptically “realistic” and pessimistically “truthful”, say, “You are here to grind out a brief existence, which is extremely troubled and rather boring.” Aside from that, nothing more can be said.

If, as Joseph Fort Newton recently wrote in *The Atlantic Monthly*, most people find life a thing to be endured and not enjoyed; and if we actually did come out of the slime pits and must inescapably return to them, the Buddhists are right after all. The *summum bonum* is Nirvana; and the sooner we achieve oblivion, the more blessed we are. That is undeniably the one logical end of the modern outlook. But luckily few of us are so ruthlessly logical as that.

\* \* \* \* \*

Over against such a view, in sharpest antithesis, stands the dynamic teaching of Scripture. When man cries out, "Why was I born?", the Eternal Word responds, "To glorify God and enjoy Him forever." Such a reply would have satisfied even the inquisitive youngster who non-plussed his father with the simple question, "Why was anything at all?"

For the Bible reveals to us, on the one hand, that everything exists *for* the primary purpose of magnifying the Lord God; and on the other hand, it makes known to us that men were brought into being for the additional reason that the Everlasting Father might share His own blessedness and pour out His love on redeemed souls. That was why our Lord said, "This is life eternal, that they might know Thee and Jesus Christ Whom Thou hast sent." And again, as He thought of fellowship with the Lord at Whose right hand are pleasures forevermore, Jesus declared, "I am come that they might have life, and have it in superabundance."

How the Bible has been misrepresented! How its message has been distorted! Instead of preaching a Gospel which is meagre and gloom-enshrouded, Scripture holds forth the promise of Life, in contradistinction to mere existence; Life which has its source in God Himself; Life which is saturated with the divine radiance of Him Who said, "My joy shall be in you—and your joy shall be full." The Christian is commissioned to proclaim a Gospel of Life Here as well as Hereafter; and that Life means enjoying God Now as well as Forevermore.

And apart from this, true joy and abiding peace are unattainable. Our hearts, though time-bound and flesh-fettered, were created to hold infinity and to inhabit eternity. As Augustine put it with beautiful simplicity, "Thou has made us for Thyself, and our hearts are restless till they rest in Thee." Hence to attempt satisfying man's soul with temporalities is like trying to fill the Grand Canyon with a handful of pebbles. Not until the flood-tide of the fullness of God in Christ comes in can we be truly blessed. For our Lord, says Paul is "the happy God", from Whose love none can separate us, Whose peace no one can fully understand. And the joy He bestows cannot be affected by any circumstance. Strip the worlding of a few pleasures, and he is miserable, since his joy has its source from without. But deprive the Christian of everything: beat him, jail him, starve him, as was done to Paul and Silas, and still he can sing. For his joy wells up from within his heart where Christ dwells by faith.

Why, then, was I born? Scripture says, "To enjoy God." And that is the supreme and only blessedness.

\* \* \* \* \*

But there is more to be said. We were born, the Bible teaches, not alone to enjoy God but also to glorify Him. So Paul writes to the Corinthians, " whatsoever ye do, do all to the glory of God." And in our mechanized age with its admirable efficiency and deplorable monotony this point needs emphasis, perhaps

as never before. Otherwise life will lose any rationale, and men will regard themselves as so many horses on a treadmill.

I remember the ironically humorous remarks of J. Greshem Machen concerning a man whose energy was spent week in, week out, year after year, in putting left-rear fenders on Ford cars. What an existence! "The common round, the trivial task" do indeed possess such a maddening sameness, that any relief is welcome. In the light of such considerations, we begin to understand at least some of the psychological factors that have driven masses of men to take refuge in the mistaken ideals of Fascism and Communism. They have identified themselves with a tremendous Cause which wipes out the stigma of insignificance, and gives to life colour and meaningfulness.

The Biblical answer to the query, "Why was I born?" is terse and pungent. The Apostle to the Gentiles simply and magnificently affirms, "We are labourers together with God."

What a conception of life is thus briefly expressed! In the divine economy, far from being of no account, the individual is of cosmic importance. To the Christian is committed the ministry of reconciliation, a task which angels covet. The Christian lives for the end of linking souls with God. The Christian deals not with the perishable things of time, but with the stuff of everlastingness. The Christian is a labourer together with God!

How these words transform life, endowing it with eternal significance, as nothing else can! To be sure, men talk of immortal music and imperishable poetry, but they are utterly empty phrases. For if by the grace of God "all things continue as they were from the beginning of the creation", there will come a time when our towering and massive skyscrapers will be dust again. Forgotten will be the music that lifts up our souls. Gone from man's memory will be the high flights of imagination in song and story. Faded to hideous gray will be the brilliant canvasses that delight us. All things, without exception, will be eaten away by the acid of time.

To cite Mr. Russell again, paraphrasing one of his famous purple passages, there will inevitably dawn a day when the sun will burn out, and the earth will be a charred cinder floating in space, and all the dreams and heartbreak of humanity will have vanished in the cosmic flux. And if that be so, why bother with anything? For the inescapable inference is just this: Everything is futile.

But view life instead as an opportunity of working for God. What a difference that makes in a man's outlook! Our labour, then, is not vain; for the humble efforts of the weakest Christian will outlast time itself. Wrought in God and for Him, they will endure for the lifetime of our Lord, which is eternity.

What, then, if you are a bookkeeper, day after day reckoning up wearisome columns of figures? Still you can rejoice, "I am God's co-labourer."

What, then, if you are a teacher, day after day endeavoring to impress "amo, amas, amat" upon minds without plasticity? Still you can make this your boast, "I am God's partner."

What, then, if you are a machinist in a Ford assembly-line, day after day performing the same unvarying motions? Still you can exult, "I am God's fellow-worker."

Thus life for the Christian has cosmic significance and everlasting importance, all by God's grace. And with gratitude the redeemed soul sings, as this transcendent marvel breaks in upon him afresh, "I live to glorify God."

Nor is that all. One other point must be brought out. For the Bible squarely opposes the accepted notion that we were born merely to expire like dogs, and to be no more. The Scripture sets before us a destiny which stretches on illimitably beyond the farthest reaches of the mind, out past the bounds of time into the eternity of God. We are to be the means of revealing unendingly the glory of the Father. As the Ephesian Epistle says, we have been saved by grace, "that in the ages to come, he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." This, then, is our destiny. In us, with our corrupt hearts, vile bodies, and depraved minds, the Eternal God, Who dwelleth in light unapproachable, will in love eternally manifest His glory. And as vessels of mercy, we will be the supreme exhibition of redemptive grace, admired by all intelligences, both celestial and infernal, world without end.

And even that does not exhaust the marvels of divine love. We are to be conformed to the very likeness of Jesus Christ, Who is the Image of the Invisible God; and having been clothed upon with immortality, we are to be with our Saviour, serving Him forever. To fulfill that unspeakably exalted destiny, the very thought of which brings to the heart joy indescribable and inexpressible, I was born.

\* \* \* \* \*

Let me now assume the role of inquisitor and ask pointedly, "Is that your conception of life? Or are you vainly trying to seive a few coals of pleasure out of the ash-heaps of sin?" Oh, that instead of being fettered by an enervating, pessimistic, false view of your own self and the end of your existence, you might in simple faith accept Him Who is the Truth, and thus enter into the glorious liberty of the children of God. Oh, that you might now believe the testimony of God's Word, and find in Christ a life which is superabundant. For to as many as receive Him, He gives the power to become God's sons.

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## BOOK REVIEW

### THE INSPIRATION OF THE SCRIPTURES

LORAINÉ BOETTNER

*Eerdmans Publishing Company, Grand Rapids, Mich., 1937, pp. 88*

The author of this work is known for his important book on the doctrine of predestination which is now in its fourth edition. He is also the author of an English summary of the Gospels.

In the work under discussion, the inspiration of Scripture is the central theme. Professor Boettner commences by calling attention to the fact that the Inspired Word of God is ultimately the only standard for the Christian. By it all controversies must be decided, and upon it all Christian doctrines must be based. Yet in spite of this being the traditional Christian position, many have departed from it. But, if the words of the original documents were not inspired of God, how do we know that we have the ideas which God desired to have expressed? If we accept this doctrine, however, we can be sure, on the basis of the textual study of the documents, that for all intents and purposes we have the verbally inspired word of God

In the second chapter considerable space is devoted to showing that the writers of the Old Testament claimed divine inspiration. This claim was accepted and supported by both Christ and the New Testament writers. But they did even more. They placed their writings upon the same level of authority as those of the Old Testament. They claimed as much inspiration as the writers of the Old Testament.

The next subject for discussion is the nature of the inspiration. Professor Boettner points out that it was not mechanical. The writers were absolutely self-conscious even while under the control of the Spirit. In some places, viz. the historical books, the writer was simply kept from error, while in others, in the prophetic books, the inspiration was really dictation. Yet at all times the personality of the prophet was not destroyed, nor was he made infallible in all things. He spoke, only as he was moved by the Spirit, and in this speaking was without error.

Naturally such a doctrine of inspiration requires a defence against the accusation that the Scriptures contain error. Of course we are not able to explain everything that is in Scripture. Yet we can hold that "not so much as one single error has been definitely proved to exist anywhere in the Bible." However, in this connection, there is one misleading paragraph on page 52. The statement is made that even if there are real errors in Scripture, they are of comparatively little importance. Surely such an admission would give away the whole position, and it is hard to see what other interpretation could be put upon the author's statement.

Unlike many other books of this type, it is pleasing to see that Professor Boettner does not content himself with presenting factual evidence only. He feels that ultimately facts will never convince anyone of themselves. It is only as the Holy Spirit opens man's eyes to, and assures his mind of, the inspiration of the Scriptures, that man believes that the Bible is the Word of God. This is an important point which is omitted in many expositions of the doctrine of the inspiration of the Scriptures. Professor Boettner does not separate his facts from his theology.

Yet here again we find something which is a little hard to understand. Professor Boettner says that man believes as the result of experience. But the Testimony of the Spirit is not experience, but results in experience. In an attempt to popularize, it may be that Professor Boettner has over-simplified, to the detriment of this distinction between the Spirit's testimony and inner experience.

However, in spite of the two details noted, this work gives a very satisfactory view of the doctrine of inspiration. It is a readable presentation, and should be exceedingly useful and helpful for the Christian who desires to study this doctrine. Of course it does not go into great detail, but rather approaches the subject from a broad philosophical view-point.

W. S. REID.

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## LEAGUE NEWS

The news of the League will be omitted from this number of *The Evangelical Student* due to lack of space. A news letter will be mailed about January 23 to all the friends and supporters of the League whose names appear on the mailing list.

**ON TO SILOAM SPRINGS!**

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