

The EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

REV. ARTHUR O. OLSON, *Editor*

Vol. XII Philadelphia, Pennsylvania, October, 1937

No. 3

EDITORIALS

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

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

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

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

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

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

CALVIN K. CUMMINGS.

THE GOSPEL WE ARE APPOINTED TO PREACH

LEWIS SPERRY CHAFER, D.D.

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

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

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

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

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

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

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

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

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

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

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

Dallas, Texas.

LEAGUERS FOR CHRIST

WILLIAM YOUNG

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