

The EVANGELICAL STUDENT

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EDITORIAL

EVANGELICALS, ARISE!

A few years ago there could have been no more timely subject for an editorial than "Evangelicals, Awake!" Christians were then unaware of the sweeping conquests that naturalism (unbelief) had made in America's denominational colleges and seminaries. God's people needed to be awakened to the fact that the Christian colleges and seminaries founded by evangelical Christians for the purpose of propagating the Christian Faith had come to be dominated and controlled, but for a few noble exceptions, by forces hostile to supernatural redemptive Christianity.

Today, informed evangelicals are fully aware that the average denominational institution—be it Methodist, Presbyterian, or Baptist—is promulgating theories which strike at the very heart of the Christian religion. The crying need of the hour is not for information; it is for action. Mere *words* will not suffice in the modern crisis. Christians must arise and *do* something and do it expeditiously! The student world is perishing today not because Christians are ignorant of conditions on the denominational campus. The student world is perishing because evangelicals have been content with talking about modernism in colleges and seminaries and have usually done nothing about it. "The Lord is a God of knowledge and by Him *actions* are weighed."

What is the duty of the Christian parent and the Christian student when confronted with the apostate condition of denominational institutions? The first duty of the Christian is to withhold his financial support from those denominational boards and agencies which contribute toward the maintenance of modernistic colleges and seminaries. The various denominational boards or agencies for the promotion of Christian education are pouring funds into denominational institutions and into the work of the student pastors in State Universities dominantly modernistic. To support these boards or agencies, however evangelical they may be in other respects, is to aid in the dissemination of anti-Christian teaching. A second duty is for Christian parents to refuse to send and for Christian students to refuse to attend any institution that does not stand four square for the Word of God. To attend a modernistic or indifferentist institution is to deprive the student of a Christian education, to clutter the mind with ever-changing theories, to have the spiritual life blighted, and to cast our financial support together with our influence on the side of modernism. A third duty is to seek in accordance with the appointed constitutional procedure of the particular denomination to reform these institutions and the agencies that support them, and in the event of probable failure—due to the dominance of modernism in the larger Protestant denominations—to prepare ourselves to found colleges and seminaries unswervingly loyal to the Word of God. Institutions thoroughly evangelical in their teachings are indispensable if we are to have an evangelical ministry and leadership for the Christian Church.

THE CERTAINTIES OF THE GOSPEL

By William Childs Robinson, Th.D., M.A., D.D., Zondervan Publishing House, Grand Rapids, Michigan, 1935. \$1.00.

Few books have been more timely than this one. The note of certainty has become a lost Chord in current Protestantism. Faith has come to be characterized simply as "a venture," "a betting one's life that there is a God."

What has caused this loss of certainty? The author of this book has rightly discerned that the cause of this loss of certainty is the progressive transference of the Gospel emphasis from God to man. It is the firm conviction of the author that this lost chord of certainty can be restored to Protestantism only by a new recognition of God's relationship to the Gospel and the Gospel way of salvation. Man is ephemeral, ever changing, transient, unreliable. God is eternal, changeless, true, and certain. There must be a return to God before certainty can be regained. Divine authority must supplant human authority.

The burden of the book is to present six stepping stones which the Apostle Paul has placed for us in the Scriptures. These stepping stones mark the way Protestantism must travel if she is to recover her lost sense of certainty. The six stones to certainty comprise six of the seven chapters of the book. Chapter I—"The Certainty That God Is the Author of the Gospel" based upon Galatians 1:11, 12 and I Thess. 2:13. Chapter II—"The Certainty of Jesus Christ the Substance of the Gospel" as derived from Galatians 1:16 and II Timothy 1:12. Chapter III—"The Certainty of the ABC's of the Gospel" by which is meant the death and resurrection of Christ for our salvation. Chapter IV—"The Certainty of Grace, the Fundamental Characteristic of the Gospel," Acts 20:24. Chapter V—"The Certainty of Justification by Faith, the Gospel Way of Salvation," Galatians 2:14-17. Chapter VI—"The Certainty of God's Love and Care," Romans 8:28, 38-9. The concluding Chapter ends in a glorious outburst of conviction and eloquence on "For the Gospel and Unashamed."

These Chapters—although presenting deep and rich thoughts—read like sermons preached from the pulpit with a fiery eloquence. The author's style and selection of words moves the reader along with most refreshing and invigorating delight. The deep conviction and unbounded fervor of the author moves the heart of the Christian greatly.

CALVIN K. CUMMINGS.

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STUDY YOUR BIBLE¹

By Edward J. Young, William Erdman Publishing Co. Grand Rapids, Michigan. Price \$.75.

"There is no need for me to say anything about the qualifications of Mr. Young. That the work is written in a scholarly and able manner must be apparent to any one who looks into it.

"Any individual or any group of individuals studying the Bible with the help of Mr. Young's work will naturally become convinced of the absolute truth of the Word of God. Underlying and permeating the book is the Reformed conception of Apologetics, which holds that we can without fear even in our day hold to an

¹ Acknowledgment is due to the "Forword" of this book for the total substance of the review herewith set forth.

absolute God, an absolute Christ, and an absolute Bible. There is no compromise or crouching fear. With full acquaintance with the work of negative criticism and modern philosophy, Mr. Young holds that unless we may take the Bible as true, human life is meaningless. Surely young people of Christian homes need the help of such a study.

"With a true conception of Apologetics goes a true conception of history, especially of sacred history. The truth of the creation story is maintained in opposition to the dogma of evolution. The fall of man not merely as "psychologically true," but as an historical event, is shown to be at the root of all the sin in this world. The far-reaching significance of the doctrine of total depravity as well as its Scriptural foundation is made clear.

"I wish I could give something like an adequate expression to the conception of sacred history that the book of Mr. Young leaves with us. It is, in short, the Reformed conception. Out of the race of sinful men the sovereign God forms for Himself a people. He speaks to them as to no other nation; the revelation to Israel is unique. The similarity of form of this revelation to other "revelations" does not detract from its uniqueness. Nowhere but in Scripture does an absolute God speak. Nowhere but in Scripture is redemption by pure grace alone. Nowhere but in Scripture is there a program of the destruction of all sin in evil. Nowhere but in Scripture is there the picture of absolute victory at last.

"Thus sacred history becomes terrible and beautiful. It grips one in the inmost depths of his existence. There is no epic so sweeping, no drama so dramatic as the story of sacred history when told after the Reformed conception of it as has been done by Mr. Young.

"Naturally Mr. Young does not tell the whole story. His books covers Genesis only. But the story of sacred history has its beginning in Genesis. To tell the story of Genesis well is to help us on the right track. In American history the revolutionary period is of basic importance. In sacred history the period of Genesis is of basic importance.

"The principle of God's sovereign grace is the constitutional principle of the people of God. Mr. Young has brought this out in admirable fashion. He helps us to read our Bibles aright. We see one people of God, with one constitution, governed by one King, namely Jesus Christ.

"There is careful attention to detail but never at the expense of insight into plan of the whole story. The division of the book into convenient lessons, with suggestions for further study in the Bible and the Catechism, with references to the best literature on each topic under discussion, make the book eminently useful for class-work as well as for private study.

"If Sunday School teachers and other teachers of the Bible would master the method of Bible study and the principle of sacred history as these appear in the short book of Mr. Young, I am persuaded that they would be better fitted to study and teach the Bible than they would be if they should read hundreds of pages of the ordinary material now available to them.

CORNELIUS VAN TIL, PH.D."

Errata

There was reference in the October issue to the *thirteenth* Convention of the Student Volunteers. It should have been the *twelfth* Convention.