

The EVANGELICAL STUDENT

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CALVIN KNOX CUMMINGS, *Editor*

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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.

YOUR FATHER WHO IS IN HEAVEN—A SCRIPTURAL MEDITATION

JOHN MURRAY, A.M., TH.M.

Our Lord taught His disciples to recognize and address God as Heavenly Father. He Himself also speaks of God the Father as His own Father. A very important distinction is to be observed, however, between the Fatherhood of God as it respects the disciples and the Fatherhood of God the Father as it respects Jesus Himself. "In this manner therefore pray we, Our Father who art in heaven, hallowed be Thy name." (Matt. 6:9). Jesus does not include Himself in that first person plural pronoun; He does not pray with His disciples and address God as common Father. It would even be blasphemous to think that He did. There is at least one petition in that prayer it would be impossible for Jesus to offer. He had no sins that needed to be forgiven.

The distinction is vital. The relation in both cases is that of Fatherhood and sonship but the distinction as to character must be jealously guarded. Jesus as the Son of God sustains to God the Father a unique and exclusive relation as the only begotten Son. There is a divine and eternal Fatherhood that is the distinguishing and exclusive property of God the Father and a divine and eternal Sonship that is the distinguishing and exclusive property of God the Son. In this intradivine sphere it is the first person of the Trinity above who is Father and the second person alone who is Son.

There is much here that transcends our understanding. It is high and one cannot comprehend it. But our reception of it with believing apprehension and adoration belongs to the essence of our faith in the one living and true God.

This Fatherhood of the Father in relation to the Son is unique and exclusive. But it is not the only kind of Fatherhood. Jesus does teach his disciples to say, "Our Father who art in heaven."

There are many who regard this relation as embracing all men. They find the essence of Jesus' teaching to be the gospel of the universal Fatherhood of God and brotherhood of man.

It must be allowed indeed that there is a sense in which men as men may be called the sons of God. Paul quotes with manifest approval the pagan poets who said "We are also His offspring" and draws from the truth of this saying the inference, "Forasmuch then as we are the offspring of God we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device." (Acts 17:29). There is a sense in which by virtue of creation in the divine image all men may be reckoned sons of God.

But when our Lord tells His disciples to pray to God as Father, it should be very apparent that it is not in this general indiscriminate sense that He meant it. For when we examine the New Testament we find that the Fatherhood of God that is all but universally taught is a very restricted and particularistic one. It is the Fatherhood God sustains not to all, but to those who have been redeemed, regenerated, and adopted. To be very specific it is the result of an adopting act of God. But a relation that is native and natural does not require a specific act of adoption to constitute it.

The Apostle John gives expression to all the elements of this doctrine when he says in his gospel, "But as many as received Him to them gave He authority to become sons of God, to those who believe on his name, who were born not of blood, nor of the will of the flesh, nor of the will of man but of God." (John 1:12, 13).

In this pregnant statement sonship is represented as something that comes to be; it is not taken for granted as something that naturally exists. It comes to be with reference to a particular class, the class described as those who believe on Jesus' name and who are the subjects of a supernatural birth—"born not of blood, nor of the will of the flesh, nor of the will of man but of God. Sonship then has as its presupposition regeneration and faith, and it is constituted by the bestowment of a certain right; authority to become sons of God.

This line of teaching in John is exactly parallel to that of Paul. He says, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. And because we are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4:4-6). The adoption of sons is something received; it is not something that inevitably issues from our natural relation to God. The adoption is mediated through the redemption that is in Christ Jesus; it is something that required the redemptive work of Christ in order to its realization. And finally it is a privilege that has always concomitant with it the indwelling of the Holy Spirit and a disposition in us of filial love and fear. All of these considerations combine to show that the Fatherhood spoken of is not a natural, all-embracing, Fatherhood.

Though not universal it is, nevertheless, real and precious. Its preciousness consists in the fact that it is the very acme of privilege. Those who believe in Jesus' name know God not simply as Regenerator, or Justifier, or King, but also as Father with all the intimacy and security that such a relation imparts.

(To be Continued)

WHAT TIME DO WE GIVE TO THE BIBLE?

"As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably; what are the interests, thoughts, aye, the books, which really command our attention? What do we read and leave unread? WHAT TIME DO WE GIVE TO THE BIBLE? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparations for the throne and the face of the Eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts or books or teachers—which belong only to the things of time!"—(Canon Liddon.)

RADIO BROADCAST FOR STUDENTS

Each Sunday afternoon from 4:00 to 4:30 one of the Trustees of the League of Evangelical Students—Dr. J. Gresham Machen—broadcasts doctrinal messages over station WIP in Philadelphia. League students in the East will surely want to tune in on this splendid series of broadcasts on "The Christian Faith in the Modern World."

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EDITORIAL

APOLOGETICS AND EVANGELISM

There is an ever recurring tendency among Christians to decry apologetics. It is persistently affirmed that what we need today is not apologetics but evangelism. It is urged that we never win anyone to Christ through argument; simply preach the Gospel. Explicit in this attitude are two erroneous ideas: the one—that apologetics and evangelism are mutually exclusive, the other—that apologetics is unnecessary if not positively harmful and un-Christian. It has become needful for Christians to realize that apologetics and evangelism, far from being mutually exclusive, are mutually inclusive and that apologetics, far from being unnecessary and un-Christian, is so indispensable and Biblical as to make it *un-Christian* *not* to engage in apologetics.

Apologetics and evangelism are mutually inclusive for two reasons. First, because there can be no true evangelism without some form of apologetics. Evangelism is the promulgation of the Gospel. The preaching of the Gospel involves the narration of certain facts in history and the interpretation of these facts. But the unregenerate person does not believe that those facts and interpretations are true. They seem unreasonable to him. Will the faithful evangelist abandon the unbeliever at this point? Not at all. He will do as Jesus did with the woman of Samaria and deal with the questionings of the mind. In the wisdom of God he can present the reasonableness of the truths of the Gospel and it may be that the Holy Spirit will use this testimony to enable that soul to see and accept the Gospel as true. It is emphatically true that reasoning alone will never save a single soul. There must be the mysterious working of the Holy Spirit in regeneration. But what the Holy Spirit does in regeneration is not to compel a man to accept what he believes to be false, but through the presentation of the evidences for the truth of the Gospel to convince the man that the Gospel is true and then enable him to accept it as true. The Holy Spirit convinces some men of the truth of the Gospel instantaneously with the preaching of the Gospel and apart from evidences. But there are Thomases who must behold the evidence. To withhold the evidence may be to abandon some soul to the darkness of unbelief forever. The Holy Spirit deals with men differently. The Bible and Church History are replete with proof that God has used some form of apologetics to bring men out of darkness into His marvelous light.

Apologetics and evangelism are mutually inclusive, also, because there can be no true apologetics without evangelism. Much of the modern antipathy toward apologetics is due perhaps to a failure to realize that apologetics is simply a method of evangelism. Apologetics is and never should be an end in itself. The reasoned defense of the Gospel is only to the end that men might be won to the Lord Jesus Christ as Saviour and Lord. It is quite possible that this all important purpose of apologetics is overlooked or minimized sometimes. This is a terrible sin. When this is done apologetics is no longer worthy of the name

earthly pilgrimage, he knows that the next step will plant his feet upon the golden street of the New Jerusalem.

For the evangelical believer as he approaches the end of his earthly journey, the holy truths of Biblical Christianity do not grow vapid and humdrum, but ever more engaging and luminous.

Springfield, Ohio.

YOUR FATHER WHO IS IN HEAVEN—A SCRIPTURAL MEDITATION

JOHN MURRAY, M.A., TH.M.

The Fatherhood of God the believer has in mind when he addresses God as the Father in heaven, the Fatherhood that is supremely precious to him as mediated through the redemption that is in Christ Jesus and as the result of a right graciously bestowed upon him as a believer, is not the universal, all-embracing relationship that God sustains to all men. But though not universal, it is none the less very real. And it is real, because it rests upon or is constituted by an act of God. It becomes particularly important to insist that the fact of sonship rests upon a distinct and specific act of God, as distinct and specific as any other of the saving acts such as regeneration, effectual calling and justification. It is true that all who have been regenerated have been also adopted; all who have been effectually called have been also adopted; and all who have been justified have been also adopted. These acts of God are all inseparably united. But neither regeneration, nor effectual calling, nor justification, is adoption. In regeneration and effectual calling God acts as sovereign Lord, in justification as righteous Judge, but in adoption He becomes in a high and transcendent sense *Father*. "Adoption," says the Shorter Catechism, "is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God." It is by this act and by this act alone that we are sons.

This doctrine is calculated to correct two extremes, the extreme on the one hand of the universal Fatherhood of God, which empties our sonship of everything that is saving and redemptive, and the extreme on the other hand of a false and God-dishonoring modesty to which the people of God are sometimes liable. While on the one hand we must not attenuate the divine Fatherhood so as to nullify its significance and indulge in that flippant familiarity that denies or forgets the awful holiness and majesty of the Almighty, on the other hand those who are heirs of God and joint-heirs with Jesus Christ must to the full appreciate the meaning of their adoption into the family of God. It is sonship through adoption that is the ground and guarantee of the highest blessings and privileges.

It is an unspeakable privilege that we should be the partakers of the regenerative and sanctifying operations of the sovereign Lord who calls the things that be not as though they were, and who works in His children to will and to do of His good pleasure. It is an unspeakable privilege to enjoy the vindication of God as righteous Judge and Justifier before the bar of every accuser just and unjust. It is an unspeakable privilege to enjoy the protection of God as King eternal, immortal, invisible, against the assault of every enemy within and without. But surely it is the acme of unspeakable privilege that we should be introduced as sons and as daughters into the family of the Lord God Almighty, and thus enjoy

the care and love of Him as Father. Believers are not simply subjects of His kingdom; they are members of the divine household. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1).

True believers will experience much in this world that will perplex and afflict. They must be tried and sanctified. Indeed they must be chastised. "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." (Heb. 12:8). These experiences are not joyous but grievous, and they sometimes cause them to reel and stagger. Clouds and darkness may surround God's dealings with them; the providence of God is wrapped in mystery. "How unsearchable are His judgments and His ways past finding out!" (Rom. 11:33).

In the stress and strain of mysterious pathways, what is to be the final consolation of the people of God? Is it to be a bearing of Stoical indifference or fatalism? By no means. It is to be the assurance that the God who is over all, of whom, and through whom, and to whom are all things, and of whose unerring plan all history is the unfolding, is their all-powerful and all-wise Father. He will withhold no good thing from His children. All things work together for their good. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11).

CURRENT EVANGELICAL BOOKS—REVIEWED

THE CHRISTIAN FAITH IN THE MODERN WORLD

J. Gresham Machen, D.D., Litt.D. The MacMillan Company, New York, 1936.
Pp. 258. \$2.00.

A book from the pen of Dr. J. Gresham Machen will quite properly command the attention of every thoughtful Christian and informed Modernist. Widely recognized as the ablest and most influential defender of orthodox Christianity in America, a publication from Dr. Machen may be hated or despised but cannot be ignored. In the writings of this great man of God, scholarship combines with clarity in such an unusual degree as to make one loathe to think of defending the views that he opposes.

The Christian Faith in the Modern World is a cogent presentation of supernatural Christianity as set forth in the Holy Scriptures. It is far from being just another presentation of the basic doctrines of the Christian Faith. There are at least four great advantages which this presentation of the Christian message has over the average treatment of the same doctrines.

First, there is the freshness and originality of approach to many of the old truths which makes old doctrines throb with new life. This is due to the fact that Dr. Machen presents historic Christianity on the background of twentieth century thought and life—its criticisms and needs. This is to be seen in part from the headings of the various chapters: I—The Present Emergency and How to Meet it, II—How May God Be Known?, III—Has God Spoken?, IV—Is the Bible the Word of God?, V—Do We Believe in Verbal Inspirations?, VI—Shall We Defend the Bible?, VII—The Bible Versus Human Authority, VIII—Life Founded Upon Truth, IX—God, the Creator, X—The Triune God, XI—What Is the Deity of Christ?, XII—Does the Bible Teach the Deity of Christ?, XIII—The Sermon on the Mount and the Deity of Christ, XIV—What Jesus Said about Him-