

GOING
"FORWARD WITH CHRIST"

in the



calls for

NEW thankfulness for the Unspeakable Gift of Christ, and all other gifts with Him

NEW repentance for all Disloyalties to Christ, including any wrong attitudes toward the Covenanter Crusade

NEW faith in Christ's Promised Power whereby His Gospel is to live and grow

NEW receptiveness toward the Comforter as the Indwelling Christ today

"Behold, I make all things New"

(Revelation 21:5)

The Grinnell Affirmation

The undersigned members of our recent Synod, of the Women's Synodical, and of the Young People's Conference, are glad to testify of having received so many great and rich blessings from God in our joint-meetings at Grinnell, Iowa, in the days of July 21-31, 1950.

Especially memorable were those heart-moving moments in the last Sabbath morning service when many of our Young People indicated their having made decisions which should mean so much both to themselves and to the Church. As their watchword, "*Forward with Christ*," expresses the deepest need and desires of us all; we affirm our belief that any such spiritual advance can be made only under the guidance and power of the Holy Spirit; and that as an indispensable aid to even *standing* with Christ throughout these fateful days, the whole Covenanter Church would be permanently helped in agreeing to have our thoughts and prayers center around such vitally important subjects as these:

I

New Thankfulness for the Unspeakable Gift of Christ, and All Other Gifts with Him

Knowing that we all began this life as lost sinners, and that our only hope of Eternal Life is in the Atoning blood of our Savior, Jesus Christ—Eternity itself will be too short in which to tell all of our reasons for gratitude for this "Unspeakable Gift." And since God has given us Christ, and Christ has given Himself; and since He has ascended On High to bestow upon us His resurrection gifts; we feel that next after His Gift of the Holy Spirit, the Bible, and our own personal salvation are these great benefits:

1. Allowing us to have membership in the Covenanter Church, whose historic banner, "*For Christ's Crown and Covenant*," we are given to display because of the truth of those great Reformation Principles in whose defense it was first unfurled—truth that in the past saved Christianity and the Bible itself from being destroyed; and which both now and in the future is the only hope whereby the personal and organized life of men everywhere can be saved. Under the ideals of this Banner we are all indeed grateful to go "Forward with Christ."

2. We are grateful that from time to time, Christ has given to our Church successive visions which have inspired us to enter new fields of service; as in the Cause of Missions, of Reform, of Education, of Benevolences, and other undertakings. These were not begun as things we had thought up for ourselves. We began them after having had inspiring visions which Christ Himself gave us; which did not all come simultaneously, but progressively. Sometimes they were not at once understood, nor were they always immediately followed. But Christ has been patient with us, and forgiving even when we were slow or reluctant; and in all such work we have found it good to go "Forward with Christ" as He leads and blesses us in such work.

3. We are also grateful that here at Grinnell a few years ago, Christ gave to our Church the new vision of a "*Covenanter Crusade*," whose reward might be the addition of 5000 recruits to our Membership within the next five years. This was the first time in our history that such a program had ever been considered. The plan involved many serious difficulties—not only because we were inexperienced in working for this goal; but it called for a new standard of effi-

ciency, and the necessity of applying ourselves to a kind of work which many of us had hitherto been too willing to avoid. However, the Covenanter Crusade was sincerely welcomed by many who knew the preciousness of their own salvation, who felt the priceless importance of those principles for which we witness as a Church, and who had some understanding of this as another vision being given to us by Christ. By such it was seen to be fundamental and basic to the welfare of our whole Denomination; that its success would further the welfare of every other department of our Church's work; and that it proposed a remedy for the annual leakage from our numerical power, which has too long invited pessimism and discouragement. For congregations and Pastors who know they have unsaved and unchurched persons in their neighborhoods, it sounds a rally-call to battle, and has in it the hope of a Church-wide revival.

4. As a clock tells the hour to which we have come by the position of its two hands; so God gives us two guides in knowing what men call "The Hours of Destiny." By the teachings of His Word, and by Providential events we may have practical certainty about what is our duty. If we believe that these two factors of Inspiration and Providence are operating from the one living center of God's Will—how can we fail to hear their united testimony proclaiming the arrival of God's hour for the Covenanter Crusade?

The watchword of the Crusades of history was *DEUS VULT*, meaning "God wills it"; and surely we have a much greater and better cause today. For what the hope of the Promised Land was to the Israelites when still in Egypt, our hope of a better and larger Church is not something that is visionary or beyond the will of Christ. We

believe it is co-ordinate with, and as truly a Heavenly Vision as was the one preceding the founding of Geneva College, or those that came before the opening of new Mission Fields, or the one that led to our support of the Christian Amendment. And we unequivocally believe that if we now go "Forward with Christ" in the Covenanter Crusade we will have His blessing, as we follow the "Cloud" of the Holy Spirit's leading; and will have blessing in no other way.

II

New Repentance for all Disloyalties to Christ, including any Wrong Attitudes toward the Covenanter Crusade

It is an alarming thought that the gift of any vision carries with it the possibility of committing another sin—that of disobedience thereunto, and so sinning against light. The great tragedy of so many of the Israelites who came out of Egypt was that, having had the hope of the Promised Land, they were discouraged because of the way, shrank from the cost of the Conquest, ignored the presence of God in the Cloud; and at Kadesh Barnea gave up the program they had hitherto followed, earning for themselves the punishment of the forty years of wandering. In all humility we affirm our belief that the years of our Crusade period already past have demonstrated some facts whose meaning we should seek to understand and take to heart.

1. It seems clear that the attitude of indifference, lukewarmness, halfheartedness, or self-complacency, is not the atmosphere in which any movement can prosper or even live. Secular projects, such as the going of a Nation into War, conducting a Political Campaign, or the spirit in which two rival schools meet for an

athletic contest—in all such situations an essential element of success is the enthusiasm and drive with which such things are carried on. Nor will our Covenanter Crusade ever attain the success it deserves, so long as the hearts of its supporters need to be defrosted, and filled with a zeal for Christ that burns.

2. No movement of any kind can succeed by the solitary faith and efforts of one man or a few prominent leaders, no matter how able and consecrated they may be. The Crusades of history had more Crusaders than Peter Waldo, Saint Bernard, or King Arthur and the Knights who followed him. Without the general enlistment of the multitudes that followed such leaders, the Crusades could never have come into existence. Christianity succeeded after Pentecost, not alone by the preaching of the Apostles, but with the co-operative witnessing of believers of every class and ability. Modern revivals have power, not alone by the work of some great Evangelist; but through the combined efforts, faith and prayers of whole congregations and communities. And on what ground can we expect the Covenanter Crusade to come to its best unless—and until—all of our Ministers, Church Officers, and Members everywhere become Crusade-minded, and are as universally co-operative as God means them to be?

3. These past few years have been enough to teach us that any elements of power upon which we are accustomed to rely, and in which we have felt some pride—such as our noble Ancestry, our sound Orthodoxy, our Scriptural forms of Government and Worship, our Intellectual and Educational standards, our good Preaching, our Church Buildings, our many organizations well officered; the faithfulness of our

people in attending regular services, observing the Sacraments, giving liberally to every good cause—even with all these virtues in us and abounding, including an endowment, are we not finding that these things in themselves are insufficient to create and continue the momentum and movement needed to go “Forward with Christ” in a real crusade for souls? Without something added we are simply like a locomotive, standing on the tracks, with everything needed to make it go, except steam.

4. These recent years have emphasized in trumpet tones some things we should have heard and known long ago: (a) that merely being a Christian, or having Church membership, does not automatically make us active witnesses for Christ; (b) nor does having enough faith on which to go to Heaven ourselves represent the kind of Christianity needed to establish the Kingdom of Heaven upon earth, or keep our congregations from dying.

Perhaps in every Christian group are some who never try to do any witnessing for Christ, and in justifying themselves will say: “Yes, I am a church member. I read the Bible, I pray, I give to Foreign Missions, and I preach by my example. Everyone knows where I stand. What I say by my life has an influence, and that is my testimony.”

Surely our experience teaches the bitter lesson that when a congregation is made up of that kind of Christians, it may exist for a longer or shorter time; but is eventually disorganized and the property sold—not because the last members to give up were not Christians. But for many years no one in that group had ever said to his unsaved neighbor: “Come thou with us.” Or, “Hear, and I will tell what He hath done for my soul.” Or,

“We beseech you in Christ’s stead.” For we repeat that the faith upon which we may be going to Heaven ourselves exclusively, is not the kind of Christianity needed to establish God’s Kingdom here, or save our congregations from evaporating. Nor can the Covenanter Crusade ever deserve the name it carries, without our repentance for that kind of faith wherever it exists.

III

New Faith in Christ’s Promised Power Whereby His Gospel Is to Live and Grow

In dealing with the problems of our non-witnessing members, our diminishing congregations, our disappointed and disappointing Ministers, and our reproach in being called a non-evangelistic Church—we will accomplish nothing unless we have a new faith in (a) what Christ has done for us, once and for all, by the shedding of His Blood on the Cross; (b) and what He is still seeking to do in us day by day, through the operation of the Holy Spirit in our hearts.

1. Because we were born wholly sinful, and have been saved at the cost of Calvary; our life as Christians is not due to the reformation or improvement of our natural life, but by the implanting and communicating to us of an entirely new and different life through regeneration. “If any man be in Christ, he is a new creature” (2 Cor.5:17). When Christ said, “I give unto them eternal life” (John 10:28), he did not mean that our original life was to be prolonged endlessly. “Because the carnal mind is enmity against God” (Rom.8:7), the only way to deal with our depraved and sinful nature is to have it put to death (Eph.4:22; Gal.2:20).

2. Because regeneration does not eradicate our sinful nature, but the tares of evil keep growing along with the good seed; believers are in the position of a bankrupt whose debts have been paid by his friends, but who still has his old spendthrift weaknesses. We are like citizens of a country into which a new king has come, and our loyalties are not yet wholly given to the new order. Actually we are now refugees from the authority of Satan, the "God of this world" (Acts 26:18), who is still doing everything within his power to hold our allegiance. So, because of Satan's power and our human weakness, the Bible speaks sorrowfully of some Christians who are "Carnal," and "Babes," when they should be "Spiritual" and "Fully developed" (1 Cor. 3:1-4). We read of some believers who are "Dull of hearing," "Unskilful in the Word," "Needing instruction" (Heb.5:11-14). Others are called "Blind," and having "Forgotten" from what they were once pursued (2.Pet.1:9).

3. How boundless should be our rejoicing that for the treatment of imperfect believers we all have access to what some one calls "God's Rescue Mission for Christians." Its first service was held at Pentecost, with an attendance of 120. All who came to that meeting were already true believers—not now seeking salvation, but to claim and receive an answer to their prayers about Christ's promises of power through the Holy Spirit. Their epoch-making experience was too great to be described in one single word but, like salvation itself, is set forth in manifold terms. Here is a partial list: "The Gift of the Holy Ghost" (Acts 10:45); "Baptised with the Holy Spirit" (John 1:33, Acts 1:5); "Filled with the Holy Spirit" (Acts 2:4, 13:9); "Sealed with the Holy Spirit" (Eph 1:13, 4:30); "Earnest of the Spirit"

(2 Cor. 1:22, Eph. 1:14); "First fruits of the Spirit" (Rom.8:23); "Witness of the Spirit" (Rom.8:16); "Unction from the Holy One" (1 Jno.2:20); "The Anointing" (1 Jno.2:27); "Renewing of the Holy Ghost" (Titus 3:5) "The Promise of the Father" (Luke 24:49).

In these and other Bible passages we see what seems to us incontestable proof that in God's dealing with us as redeemed sinners, there is a distinction between the Spirit's first ministry in conviction and regeneration, and that which He also gives us in His sealing and endowment with power. We humbly declare our conviction that any rejection or ignoring of this distinction, which the Scriptures so clearly recognize, is at the bottom of any arrested development, half-heartedness, and consequent weakness of those called nominal Christians today.

4. We are by God's grace fully persuaded of the Divine power of the Holy Spirit to change nominal Christians and half-hearted Covenanters into flaming witnesses for Christ, as this power is illustrated in the experience of those who attended the First Pentecost meeting. For note these saving transformations: (a) Their new knowledge that the Invisible Christ is still alive, *and still here*, working among His followers at this very moment (Acts 2:33). (b) Their vivid assurance of their own salvation and calling to be His witnesses (Acts 2:14). (c) Their new sense of unity and spiritual brotherhood as a group (Acts 2:44-47). (d) Their new desire, and irrepressible impulse, to give a public witness for Christ (Acts 2:6-9). (e) Their undaunted courage and fearlessness before opposition and danger (Acts 4:19-23). (f) Their undefeated and undefeatable optimism, that enabled them to sing when suffering in dark prisons (Acts 16:25).

(g) Their contagious and *persuasive influence* upon unbelievers, making theirs a "Going, Growing, Glowing" church (Acts 2:46-47). (h) Their awareness of, and vigilant watchfulness against Satan (Acts 5:3; 13:10; 26:18).

If the above elements of power were in every Covenanter today, would any department of our Church lack our support, or the future of the Covenanter Crusade be in doubt?

5. The best thing about this First Pentecost revival is that it was not the last, nor does God intend there shall ever be a "last" so long as the world lasts. For, granting that in the Upper Room the Spirit was poured out once and for all upon the collective body of believers, so that in very truth the Comforter is already here, and we do not need to pray for Him to come down, yet we are to remember that the *presence* of the Spirit is one thing, and the *fulness and power* of the Spirit is another—just as the coming of morning can bring light only to those who will open their eyes; and believers are full of the Holy Spirit in proportion to their emptying of SELF. Let us therefore look at these proofs of God's will that believers everywhere have Pentecost Revivals continually.

(a) The grammatical proof in Peter's words when, in speaking of the evidences of the Spirit's presence in the Upper Room, he said: "*This is that* which was spoken by the Prophet Joel" (Acts 2:16). Why did he not say, "Now is fulfilled that which was spoken"? Such was the phrase so often used with reference to things that could be done only once. But not so here, for this was only the beginning of revivals that were to follow. The Inspired Scriptures are always marked by an exactness in the use of words, and never more so than here. As some

one has said, the First Pentecost was not merely an *occasion*, but the beginning of a *procession*.

(b) The historical proof that modern Pentecosts should be expected and prayed for, is impressive when we read of them having come one after another in the early days of Christianity in this order. After the First Persecution (Acts 4:37). Following Philip's preaching in Samaria (Acts 8:15). With the conversion of Saul of Tarsus (Acts 9:17). In the household of Cornelius in Caesarea (Acts 10:44). Among the twelve disciples of John the Baptist at Ephesus (Acts 19:1-6). How happy we should be that the First Pentecost had no formal adjournment, and that the Book of Acts does not end with "Amen." These omissions seem intended to teach that the history of Pentecost is an unfinished story, and that every revival through the Centuries might be considered unwritten Chapters of the Book sometimes called "The Acts of the Holy Spirit."

(c) The rational, philosophical and Gospel proof that the Covenanter Church should have faith in the possibility, and should seek the power of, another Pentecost may be found everywhere. Primarily, if we think this is not true, we are having faith in some other Christ than the One who is revealed in the New Testament, and in whom John the Baptist believed—the two hemispheres of whose Theology were these: "Behold the Lamb of God who beareth away the sin of the world" (John 1:29); and "He shall baptise you with the Holy Ghost" (Matt. 3:11, Luke 3:16). Neither can we be having faith in that part of Peter's Pentecost sermon where he said that one of the blessed fruits of repentance will be "Times of refreshing from the presence of the Lord" (Acts 3:19).

(d) In God's Providence we are brought face to face with our need of power with which to go "Forward with Christ" in the Covenanter Crusade. John Owen once said that the test of a living or a dying Church in this Dispensation is our attitude toward the Holy Spirit. And Arthur T. Pierson has affirmed that any body of believers who may hold tenaciously to the unity of God, believe in the Trinity, and accept the Lord Jesus Christ as Savior and King; may yet in God's eyes be apostate, because practically denying and rejecting the Holy Spirit in His divine Offices and Fellowship. For if blasphemy against the Holy Spirit is the worst sin of which an unbeliever can be guilty (Matt. 12:31,32); does not a believer's ignoring and minimizing the Spirit's place in Christian living amount to "Resisting" (Acts 7:51), "Grieving" (Eph. 4:30), and tend to "Quenching" the Holy Spirit (1 Thess. 5:19)?

IV

New Receptiveness toward the Comforter as the Indwelling Christ Today

Those who are using Television are getting a new understanding of the word "Reception," and the vital necessity of having their instrument equipped with every device that will increase its receptiveness to that marvelous scientific force whereby we may hear and see things with which we have no visible connection. Would to God that all believers were as energetic and tireless in their efforts to make themselves capable of hearing and seeing the invisible things of God, which can enter our souls only as we are receptive to the Holy Spirit.

1. Of all the progressive steps toward partaking of the manifold "Fruit of the Spirit," the

logical order seems to be (a) *Faith*, as in Gal. 3:2. (b) *Repentance* as in Acts 2:38. (c) *Obedience*, as in Acts 5:32. (d) *Surrender*, as in Acts 9:6. (e) *Asking*, as in Luke 11:13. (f) *Receiving*, as in John 20:22. And a re-reading of those references is instructive.

As giving and receiving are reciprocal acts, and as receiving is the final step toward possessing; our willingness to actually take what God offers in the gift of the Holy Spirit is the goal of which many of us may be, to our own loss, coming short. Nor will we ever come to the end of needing to *take*. For the fruitful branch that is now full of life, can continue its own life and fruitfulness only as it is continually receptive. Therefore, what right have we to say we have faith in the promises about the Holy Spirit's power, unless we actually appropriate continually what is offered?

2. It is sadly true that the Disciples who heard Christ's promises about "The Comforter" (John 14-16), were dull and slow of heart about acting on anything He had said on this subject. This unreceptiveness appears in three situations:

(a) When applying one of His Parables Christ said: "If ye then, being evil, know how to give good gifts unto your children; how much more will your Heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13)—to which they made no recorded response whatever. When He had spoken about the Bread from Heaven they prayed: "Lord, evermore give us this Bread" (John 6:34). When He had spoken of the power of a mustard-seed faith, they answered: "Lord, increase our faith" (Luke 17:5). After they had heard Him praying in a certain place they said: "Lord, teach us to pray" (Luke 11:1). But to-

ward that amazing three fold promise about the Holy Spirit, they seemed unresponsive.

(b) When Christ manifested Himself to the Eleven in the Upper Room on the first evening after His resurrection, and said to them, "Receive ye the Holy Ghost" (John 20:22), do they seem to have understood His words? About this no one can be dogmatic. But since their hearts had been so full of grief (Mark 16:10), His coming was so unexpected, and their minds were so confused with joy and wonder (John 20:20), that even his symbolic act of breathing upon them, seems to have meant more to Him than it did to them. Also, their unchanged course of life through the days between that time and Pentecost, seems to be conclusive proof that even if we should hear His spoken words, accompanied with His physical breath, as He says, "Receive Ye The Holy Ghost"—even those words and that act would make no lasting impression, if in us is no expectancy, or attitude of receptiveness.

(c) The obtuseness of the Disciples toward Christ's promises about the Comforter's power, appeared finally as they accompanied Him to the Ascension Mount. Their question, "Lord, wilt thou at this time restore again the Kingdom to Israel?" (Acts 1:6); indicated the blinding of their minds to the Spirit's leadership in this Dispensation, and which still holds so many believers in bondage to the weak and beggarly elements of Judaism. If the Holy Spirit is not able to establish the Kingdom of God in the Social and Political affairs of men, He is not able to do it anywhere (Matt. 28:18). Happy are all who will go "Forward with Christ" in advocating a Gospel whose twofold objective is a *Redeemed Manhood*, and a *Redeemed Social Order*; in both of which spheres of His Kingdom

the Holy Spirit is equally dynamic—just so long, and wherever, hearts are full of the Holy Spirit, and who know that Christ is now keeping His promises about this hope.

3. Would the Covenanter Crusade be more successful if we could have the Visible Presence of Christ to lead in our work of Evangelism at home and abroad, to vitalize the Christian Amendment Movement, to teach in our Institutions of Education, to dominate in our work of Reform, to personally care for all our Domestic problems, to make our Testimony more popular with others, to inspire more Loyalty to our Church Covenant, and give us a fuller Assurance of our own salvation?

(a) To all such questionings Christ has given the answer in His teachings about the Comforter. Here is a luminous passage: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (John 14:16-18).

These are words which every believer should know by heart, should repeat as frequently and gratefully as the 23rd Psalm, treasure in our hearts more trustfully than the hope of finest gold. For in those five words, "I will come to you," is the ground on which Paul could truthfully say, "Christ liveth in me" (Gal. 2:20). Here is that Apostle's reason for praying in behalf of some of his friends, "That Christ may dwell in your hearts by faith" (Eph. 3:17). On this ground he said to another group, "Jesus Christ is in you, unless you are reprobate" (2 Cor. 13:5). And here is the ground on which

we affectionately appeal to our fellow-Covenanters to personally and unitedly, immediately and continually, seek and receive into our hearts the full indwelling of Christ by the Holy Spirit—as our all-essential equipment for going “Forward with Christ” in supporting the Covenanter Crusade.

(b) We make this appeal humbly and in no spirit of self-righteousness, but boldly and without apology—because every living thing must obey the laws of life, or else die. The fruitful branch can live and be fruitful, only as it offers its emptiness unceasingly to the vine for that unceasing supply without which its fruit could not ripen. The fingers of our hand could not perform their function or be in perfect health, unless the heart hears them saying “Oh, send in to us the stream of blood more and more, without which we cannot live.” Our lungs may now be full of pure air, yet they call for a fresh supply every moment. And if Christ said to all believers concerning the Comforter, “He dwelleth with you, and shall be in you”; then we as Covenanter believers should take Him at His word as meaning what He says, and thank Him anew for His primary work of regeneration having been already done, once and for all. And when in this immediate connection He also says: “*I will come to you*”—why not in those five words see the hope of the Spirit’s additional, and equally essential work of sealing, or of empowering, or of any other gift He may bring according to His own will (1 Cor. 12:11)? And why not now be as hospitable toward Christ in the Comforter, and receive Him with the same welcome as was always shown by His friends at Bethany, or by “The Goodman of the House” (Luke 22:11,12)?

4. The alternative to this confident and strengthening faith in the Indwelling Christ through the Comforter, are the weakening effects of two dangerous fallacies:

(a) The fallacy of our now having nothing but an “Absentee Christ.” Are not Christians who hold that view in the position of a needy man sitting in a darkened room, lacking companionship—unaware that in the same room, standing by his side, is the most gracious and powerful Friend in the universe, about whom he has not learned to say, “He is at my right hand, I shall not be moved” (Psalm 16:8)? Only the illumination of the Holy Spirit can give this faith. And with such faith it will be impossible for any group of believers to feel that they are as sheep without a shepherd, or a hard-pressed army whose Commander-in-Chief is off the field.

(b) The fallacy in feeling that this is Satan’s world, that he is to continue triumphant until our Lord’s return, and that for establishing Christ’s Kingdom on earth there are no adequate means now available to us. Against these false teachings we need to place these words of Christ Himself: “Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will convince the world of sin, and of righteousness, and of judgment. Of sin because they believe not on Me (as Prophet); of righteousness because I go unto my Father, and ye see Me no more (as Priest); and of judgment because the Prince of this world (Christ’s rival as King), hath been judged” (John 16:7-11).

Granting that Satan is still at large as the usurp-

ing Prince of this world, and in many ways seems to be winning against Christ; let us never forget that by His death on Calvary, Christ overcame the world (John 16:33), and defeated Satan (Col. 2:15; Heb. 2:14). Though the victory on Calvary was complete when Christ said, "It is finished" (Jno. 19:30); the Victor allows the issue to still be open, in order that we might know Him both in "The power of His resurrection, and fellowship of His sufferings" (Phil. 3:10)—sufferings in which one who had tasted them said that we should rejoice (1 Pet. 4:12, 13).

5. We again humbly affirm our convictions that to go "forward with Christ" in our Covenanter Crusade as following a Heavenly Vision, we must recapture new faith in the old truths whose dynamic never gripped the First Disciples until they had received their baptism with the Holy Spirit, and who if welcomed by all our Ministers, other Officers and Members will bring the power that we need. This experience, which differs from regeneration, is promised to all believers (Acts 2:39). Both Scripture and Christian Biography teach that this endowment with power may in some cases closely attend regeneration, as in the conversion of Paul; yet in Peter's experience, and those of others, it was sought and received at another time. The attending circumstances are not essential, while the faith that *Christ answers is*.

And the promises upon which our faith rests are unchanging and sure when He says: "If I depart, I will send Him unto you" (John 16:7). "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness"

(John 15:26,37). "As the Father hath sent me, even so send I you" (John 20:21). "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). "And, lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

V

As Grinnell Delegates, we thus indicate our support of the four great essential aspects of the Gospel emphasized in this Affirmation.

Names	Names
Blackwood, Mrs. M.	Marshall, Robert H.
Boyd, Mildred	Marshall, Louise
Boyle, Mrs. T. B.	Mathews, Mrs. J. C.
Carson, David M.	Mathews, Paul
Carson, James	McBurney, Ruth
Carson, Ruth	McBurney, W. J.
Chestnut, Martin	McConaughy, Robert
Chestnut, Mrs. Martin	McConaughy, Mrs. R.
Davies, Mrs. E. P.	McCraken, Paul D.
Davies, Barbara	McCraken, Mrs. Paul D.
Davies, Ennena	McCraken, Mary
Davies, Herb	McCraken, Ray
Davies, Pearl	McCready, Kay
Davies, Ruth	McElroy, Robert
Davies, Virginia	McElroy, Roberta
Dodds, Anna M.	McElroy, Sanders J.
Drennon, Doris	McElroy, Sara M.
George, Richard C.	McElroy, William
Gross, Robert	McElroy, W. A.
Henning, Robert A.	McFarland, Emma M.
Hill, Margery	Oelke, Bruce
Hutchinson, C. Harold	Oelke, Minnie
Hutchinson, T. R.	Oelke, Jimmie
Johnson, Betty	Patten, Elda A.
Keys, Wilbur J.	Piper, Irene
Keys, Margaret	Piper, Kathryn
Lamont, Joseph Jr.	Piper, Wilmer
Lathom, Ellen	Robb, A. D.
Latimer, Mabel	Robb, Mrs. A. D.

Names

Robb, Karen Sue
 Robb, Remo I.
 Rodgers, Ruth V.
 Slater, Anna H.
 Slater, T. M.
 Smith, R. E.

Vos, Catherine

Names

Smith, Mrs. R. E.
 Smith, Ruth H.
 Taggart, D. R.
 Taggart, Mrs. D. R.
 Wilcox, D. Ray
 Willcox, Ray D.

VI

Covenanters not attending Grinnell who support the fourfold emphasis of this Affirmation

Names

Drendon, Mrs. Charles
 Duguid, Jannette E.
 Fee, Donald C.
 Gibeson, Paul
 Gibeson, Mrs. Paul
 Graham, E. E.
 Graham, Mrs. E. E.
 Huebner, Fred
 Huebner, Mrs. F. V.
 Johnson, Patricia
 Johnston, Walter
 Johnston, Mrs. Walter
 Lathom, Mrs. Jane
 Lyons, Mrs. R. G.
 Lyons, Mary
 Martin, W. O.
 Martin, Mrs. W. O.

Taggart, Martha

Names

McAllister, Richard
 McElroy, J. S.
 McElroy, Mrs. J. S.
 McElroy, Lloyd
 McElroy, Mrs. Lloyd
 McElroy, Mary
 McFarland, Mary F.
 McMahan, I. O.
 Nusbaum, Mrs. E. H.
 Nusbaum, Ned
 Nusbaum, Helen
 Quigley, Kathleen
 Rocereto, V. L.
 Rocereto, Mrs. V. L.
 Scott, Mrs. Robert
 Swain, Dixie
 Stegall, Hilda

VII

THE COVENANTER CRUSADE

Promoted by
 SYNOD'S COMMITTEE ON EVANGELISM
 of the
 REFORMED PRESBYTERIAN CHURCH
 OF NORTH AMERICA

MOTTO—GOD'S GLORY OUR CHIEF END!

AIM—EVERY CHURCH MEMBER
 AN ACTIVE EVANGELIST!

GOAL—SUBMISSIVE TO GOD'S WILL,
 AT LEAST FIVE THOUSAND
 NEW MEMBERS BY 1952.

☆ ☆ ☆

*Other Covenanters who will pray God for a blessed Church-wide Revival, so that through the promised power of the Com-
 forter we shall be able to keep these
 vows (and as soon as possible notify the
 Evangelistic Committee):*

"Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed."

(Quoted from our Covenant)