

# THE LEAGUE OF EVANGELICAL STUDENTS

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## MEMBERSHIP

The League Constitution provides for the membership of student associations, or chapters of less than entire student bodies, in theological seminaries, Bible schools of recognized standing, colleges and universities. At present, League membership is held in thirty-two separate institutions, including two college or university chapters, fifteen Bible college or institute associations, and the following fifteen theological seminaries or schools of theology:

Austin Presbyterian Theological Seminary, Austin, Texas	Northern Baptist Theological Seminary, Chicago
Calvin Theological Seminary, Grand Rapids, Mich.	Princeton Theological Seminary, Princeton, N.J.*
Cincinnati Bible Seminary, Cincinnati	Reformed Presbyterian Theological Seminary, Pittsburgh, Pa.
Erskine Theological Seminary, Due West, S.C.	Susquehanna Theological Seminary, Selinsgrove, Pa.
Eugene Bible University, Eugene, Ore.	Union Theological Seminary, Richmond, Va.
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Juniata College, School of Theology, Huntingdon, Pa.	Xenia Theological Seminary, St. Louis, Mo.
Lincoln University, School of Theology, Chester Co., Pa.	

\* A chapter

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# *The* EVANGELICAL STUDENT

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## WHY THE LEAGUE?

A. A. MAC RAE

THE greatest need of the world today and of every individual in the world is the religion of Jesus Christ. More important than any social improvement, any economic advancement, any political or moral reform, is the extension of the kingdom of God, through the proclamation of the pure Gospel of Jesus Christ. Never did the world need this more than at the present time. Material conditions were never better, political and social advancements never greater, yet the world is not satisfied. Unrest and discontent abound. The only true satisfaction lies in the religion of Jesus Christ. The most real way to obey the second great commandment, "Thou shalt love thy neighbor as thyself," is through obeying the first commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength."

Strange as it might seem, in this time of all times when Christians should present a united front before the world, and proclaim their God-given Gospel with power and conviction, foes to that Gospel have arisen within the very confines of the Christian Church itself, and many are seeking to dilute it until it loses all that gives it its distinctive power. No wonder scoffers outside the church are saying that the church is dead, when men inside the church are denying or explaining away the foundation stones of the church's gospel.

The League of Evangelical Students is a student movement, originated by students, to declare before the world that there are in our educational institutions large bodies of students who believe thoroughly in the evangelical Gospel in all its richness. Radicalism and skepticism is noisy. It quickly makes its presence felt. It spreads rapidly, like the leaven described in Holy Scripture. Reading the accounts of student life in many current publications might lead one to believe that most seekers after learning had gone over to the ranks of Modernism and Infidelity. Attending some student conferences might lead one to a similar conclusion. It behooves the great body of students who accept the "Faith of our Fathers" to band together to witness to their conviction, and to record their opposition to the stealthy progress of religious unbelief.

The enemies of evangelical Christianity claim to represent intellectualism and scholarship. But truth is one, and the truths discovered by human re-

search cannot reasonably contradict the truths revealed by the Maker of the Universe. The highest scholarship cannot discover any facts which contradict the plain teachings of the Bible. As Dr. Keyser declared at the Grand Rapids Conference: "I maintain that the finest scholarship in the world, under the proper conditions, will lead just to the top of Mt. Calvary." In the face of the widespread assertions that modern scholarship has rendered conservative Christianity untenable, the members of the League are witnessing to their conviction that true education is possible only when the facts revealed in God's Word are recognized as authoritative.

It is with this spirit that the League has been organized. It desires to include within its membership all who wish to declare with it their adherence to Biblical, supernatural Christianity. The occasion for its formation is plainly stated in the preamble to its constitution. Section I of Article III gives the qualifications for membership:

Qualifications for membership in the League shall be faith in the Bible as the infallible Word of God, and acceptance of the fundamental truths of the Christian Religion, such as: the Trinity, the Virgin Birth of Christ, His Divine and Human Nature, His Substitutionary Atonement, His Resurrection from the Dead, and His Coming Again.

This statement was purposely made very brief and simple, as the League had no intention of promulgating a new creed. It takes its stand upon historic Christianity, the common heritage of all the Evangelical Churches. It is not a movement toward church unity, nor has it a desire in any way to minimize the distinctive doctrines of the various denominations. But it is a movement of students who believe in supernaturalistic Christianity, from all the denominations, joining together for the specific purposes outlined in the Constitution of the League. This is very clearly stated in the next section of the Constitution (Art. III, Sec. 2):

The above summary is not intended to be regarded as a complete statement, nor as an authoritative definition of the limits of Christian fellowship, but simply as an indication of the class of persons whom the League welcomes as members.

Mutually exclusive conceptions of the nature of the Christian Religion are current today. Every student who calls himself a Christian can easily determine which of these conceptions he holds. The League is a movement of those who hold one of these conceptions—that which regards the Christian Religion as a supernaturally revealed body of facts, showing how man can receive eternal life, through the great act of God who sent His only-begotten Son to die on Calvary's cross for the sins of the world.

## THE LEAGUE'S PROGRAM

N. B. STONEHOUSE

**Y**E shall be my witnesses." These words are fulfilled by the witness of the individual Christian to his Lord and personal Saviour and by the great corporate witness of the Christian Church to Christ, its Head. Besides the perennial necessity of these forms of witness bearing, in times of doubt

and unbelief and attack upon the Holy Scriptures, it becomes the right and obligation of Christians to band themselves together for the purpose of a united testimony to their common Faith.

The League of Evangelical Students is a witness-bearing organization. It is a movement among Christian students to bear witness to the Christian Religion in its Biblical, supernatural, historical interpretation. Such a witness necessarily includes a defense against the widespread attacks of present-day radicalism. That there is the need of a testimony before the world that there are thousands of students in institutions of higher learning who accept fully the fundamentals of the Christian Faith no one will deny.

One of the greatest fields of opportunity for the League is to present the claims of the true gospel ministry to college men. In too many educational institutions there is an idea that the purpose of the Christian ministry is simply the general uplift and improvement of mankind. This is important, but secondary. Over against this view, the League hopes to present the distinct calling of the Christian ministry to openly set forth Christ and Him crucified, the Saviour from sin and death through the atonement wrought by His shed blood.

The conference at Grand Rapids discussed and recommended the following as effectual means of carrying out the League's purposes:

1. Promotion of the formation of chapters of evangelical students in seminaries, Bible schools, colleges, and universities.
2. Holding of conferences for inspiration, fellowship and the discussion of common problems; annually of the whole League and sectional conferences more frequently.
3. Sending of deputations to present the evangelical point of view and the claims of the gospel ministry.
4. Establishment of a bureau of evangelical leaders who will be available for addresses, especially at colleges.
5. Preparation of suggested reading for students with religious problems.
6. The publication of an official organ.
7. Issue of literature on the factual bases of the gospel.

#### THE GRAND RAPIDS CONFERENCE

W. A. H. ZOERNER

**T**HE League of Evangelical Students was given the great impetus, which promises to make it a very real factor in the lives of American students, at its First Annual Conference held in Grand Rapids, Michigan, November 20-24, 1925. At this conference nineteen schools were represented, eleven theological seminaries and eight Bible schools, and these represented student bodies from Texas to Canada and from the Atlantic to the Pacific. Advocates of Christian Unity can take comfort in the fact that these schools represented at least eight of the prominent protestant denominations. One of the outstanding facts of the Conference was the splendid

spirit of harmony and Christian unity manifested. The true joy of Christian fellowship was an admitted blessing to every delegate.

The Conference was the guest of Calvin Theological Seminary whose generous hospitality and helpful cooperation added greatly to its successful issue.

Preparations for the Conference were made by the Conference Committee appointed at Pittsburgh in April 1925. The chairman was John L. Schaver (Calvin Seminary) and the secretary of the committee Walter Laetsch (Northern Baptist Seminary). Too much credit cannot be given to these men for the Conference preparations, especially Mr. Schaver who gave a great deal of time and energy in handling the details. Mr. Schaver was elected chairman of the Conference and Mr. Laetsch secretary.

The importance of the League in the estimation of prominent conservative Christian leaders is evidenced by the presence at the Conference of such a representative group as the following list discloses. These men came as delegates, or upon invitation, to lend their judgment and to give addresses. Their presence was a proof of the need and place of an evangelical witness among students today. Dr. J. Gresham Machen, Princeton Seminary, Presbyterian U.S.A., spoke on the theme, "The Church's Historic Fight against Modernism from Within." Dr. Leander S. Keyser, Hamma Divinity School, Lutheran, gave two addresses on "Christianity and Liberalism," and "The Origin of Man and Woman." Rev. Harold Paul Sloan, Haddonfield, N.J., spoke on "What Modernism denies." Dr. J. E. Kuizenga, Western Theological Seminary, Holland, Mich., Reformed A., spoke on the theme, "The Supernaturalness of Christianity." Rev. Joseph A. Schofield, Hobart, N.Y., gave a history of the movement. To these may be added the addresses of Dr. Melvin G. Kyle, Xenia Seminary, United Presbyterian, and Prof. S. Volbeda, Calvin Seminary, Christian Reformed, which are reported in other parts of this paper.

The Conference had also as visitors, Philip Mauro, Framingham, Mass., Prof. A. B. Winchester, Evangelical Theological College, Dallas, Tex., and J. E. Krebs, McCormick Seminary, Chicago, Ill.

The keynote of the Conference was unswerving loyalty to the Bible as the only authoritative rule of faith and practice.

About one hundred and fifty persons were elected *honorary* members of the League, including all the above-named speakers and such other representative names as:

G. M. Sleeth, Litt.D.  
 Jesse Johnson, D.D.  
 J. H. Webster, D.D.  
 R. M. Kerr, D.D.  
 G. B. McCreary, D.D., Ph.D.  
 E. C. Sanderson, B.S.T., D.D., LL.D.  
 M. J. Wyngaarden, B.D., Ph.D.  
 J. T. Reeve, D.D.  
 J. M. MacInnes, D.D.

J. M. Keese, M.D.  
 W. W. Chipman, M.A.  
 W. A. Gere  
 A. A. Wylie  
 J. W. Stephens  
 J. N. Woodcock  
 F. Z. Browne, Ph.B., A.M.  
 C. Bouma, Th.D.  
 H. Benton, B.S.L., B.D.

F. D. Whitesell, B.D., Th.M.	J. E. Brown
C. E. Macartney, M.A., D.D.	H. F. Lutz, Ph.D., B.D. (deceased)
W. O. Johnson, Jr., M.A., Th.B.	C. C. Ellis, Ph.D., D.D.
C. W. Hodge, Jr., Ph.D.	Philip Mauro
W. B. Greene, Jr., D.D.	H. A. Ironsides
R. D. Wilson, D.D., Ph.D., LL.D.	R. C. Wylie, D.D.
O. T. Allis, Ph.D.	W. C. Robinson, D.D.
G. Vos, Ph.D., D.D.	J. A. Schofield, Jr., Th.B.
W. P. Armstrong, A.M., D.D.	H. Colebrook, D.D.
F. D. Jenkins, A.M., B.D.	L. R. Starborough, D.D.
A. T. Robertson, D.D., LL.D., Litt.D.	G. W. McDaniel, D.D.
Lewis Sperry Chafer	W. B. Hinson, D.D.
G. W. Taft, D.D.	M. E. Dodd, D.D.
W. M. Anderson, Jr., D.D.	F. Y. Pressly, D.D.
A. H. Perpetuo, A.M., Th.M.	V. E. Hoven, M.A., D.D.
J. T. Spangler, A.M., D.D.	E. M. Patterson, B.D.
J. R. Gauss, D.D.	W. L. Myers, B.D.
T. T. Myers, Ph.D., D.D.	F. T. Allinson
A. B. Winchester	Franklin P. Manhart, A.M., D.D.
J. C. Masseur, D.D.	M. E. Becker, D.D.
G. E. Schibrede	J. S. Lowe, D.D., Ph.D.
W. B. Riley, D.D.	G. H. Cahiaras, M.A., B.D.
R. J. McKnight, D.D., Ph.D.	F. DeVona, A.M., Ph.D.
H. E. Anderson, Th.M.	B. L. Osborne
G. G. Johnson, D.D.	R. C. Wylie, D.D.
T. P. Stafford, D.D.	I. D. Vennard, D.D.
G. W. Truett, D.D.	E. Tink, A.B., B.D.
J. M. Dean, D.D.	Thos. W. Currie, M.A., D.D.
H. W. Virgin, D.D.	Walter W. Moore, M.A., D.D., LL.D.
J. T. Christian, D.D.	

## A CONTRIBUTION

E. VAN DEUSEN

Every worth-while movement or organization has a distinctive and constructive program, as well as a cause for its being and an objective for its aim.

The general program of The League of Evangelical Students is shown in a preceding article herein, where seven valuable lines of constructive work are indicated. Of these, we would emphasize the work of local student bodies or chapters and likewise that of publication.

The activities of student bodies or chapters in theological seminaries will naturally differ somewhat from the activities of college and university chapters. Many seminaries, however, are located in the same city or town or near a college or university. The seminary student association or chapter—aside from systematic efforts to lead unconverted college men to Christ—will try to interest Christian students in the claims of the ministry, to coöperate with the college "Y" or Student Volunteer group in securing evangelical or gospel speakers, and to stimulate interest in Bible study—supplying suggestions or leaders, if desired.

College or university chapters should be hearth-stones around which evangelical students of like mind may gather for fellowship and to learn more fully the firm foundations on which their faith rests. Reared generally

in homes where the Bible has been revered as God's word and Christ honored as Saviour and Lord, their faith is often largely an inheritance rather than the product of their own painstaking and observing walk around the gospel Zion to tell its towers, consider its palaces, and mark well its bulwarks. Honestly and logically considered on its evidences, evangelical faith is the only reasonable, logical, defensible faith. To a failure to apprehend this is apparently due some of the sad disaffections from the gospel of the cross of Christ.

Each college chapter should have, adapted to its circumstances, a definite program, the core of which should be systematic study of the Bible—rather than of books about the Bible. The different possible bases for such study are many, and can be chosen according to the wish of each chapter. An actual working chapter is a good illustration: as first launched by a consecrated instructor who used his conference hours to lead men to Christ, there was a moderator to guide affairs and a council of three of the most mature Christians to keep a kindly eye on the spiritual life and growth of the members, and to see that a different man is responsible for each week's meetings. On a week-day evening closed meetings are held for Bible study, and open meetings on Sunday afternoons for all interested. Their Platform is suggested by their choice of Rom. v:1—"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ"; their Purposes are—(a) That we may *know* Him (Phil. iii:10), (b) That we may *glorify* Him (I Cor. vi:20), (c) That we may *win men* for Him (Mk. xvi:15); their Means to these ends are—(a) To *know* His *Word* (II Tim. ii:15), (b) To *pray* fervently (Jas. v:16), and (c) By Christian *fellowship* (I Jno. i:1-7). New members are welcome to join this chapter when they have openly and orally expressed their assurance that the God-man Christ died in their stead for their personal sins, and that they have so personally accepted Him. Surely, the spirit and work of this group is that of the best in the annals of chivalrous young Christian souls in American college life.

Another vital service in the League's program is the issue through its periodical and in pamphlet or booklet form of literature, especially in the broad fields of Christian Evidences—natural, historical, philosophical, archaeological, etc. The average student—and layman—is largely or wholly unacquainted with the extremely important and valuable work that has been and is being done by evangelical scholars of the highest ability and standing. The detailed results of their patient technical work are not popular reading with either the classes or the masses, nor are they welcomed by those to whom the Cross of Christ is an "offense." Yet it is highly desirable that the fruits of evangelical scholarship be made available for students—and all honest truth seekers—in condensed, clear, readily-assimilated form. To this end *The Evangelical Student* aims to contribute its mite through printing brief articles by evangelical scholars on specific

matters of current religious moment, by concise synopses of important works by evangelical scholars and bearing on some phase of Christian evidences, by printing names of books and lists of readings to answer students' problems in these connections, and by issuing, in due time, a small series of pamphlets covering the basic matters of Christian Evidences.

The evangelical student's natural motto is—"To the Testimony!" Their faith rests ultimately on *objective historic facts, legally evidenced and logically interpreted*, their nature and significance being confirmed in many cases by subjective experiences. These evidential facts speak plainly to every unbiased mind acting according to the laws of rational, orderly thought; the facts cannot be rationally accounted for by any naturalistic explanation; they compel acknowledgement of the reality and operation of a supernatural intelligence or personality. Only a fair, full and intelligent weighing of the evidence is asked. Errors have resulted from changing or omitting more or less of the pertinent evidence and from unreasonable and illogical inductions from the partial evidence. Evangelical faith asks no special concessions from reason nor intelligence—only an open field and fair play.

Christian evidences do not generally get a fair hearing in court; the subject appears to have been quietly dropped from the curricula of many institutions of advanced study, though the evidences have never been disproved nor non-suited—nor can they be so long as the laws of rational thought remain as they have been from the beginning. So, only the *ex parte* testimony of opponents is heard. Accordingly, with no well-grounded and adequate intellectual convictions on the basic objective facts of evangelical faith, young men—and older—fall easy prey to superficially plausible notions cleverly advanced, but which will not stand the ultimate tests of truth. It is largely in the soil of such ignorance that both social and religious radicalism has flourished.

The League is primarily, then, not a polemic organization—save as upholding truth is construed as opposing error—but exists—(a) as a corporate witness to the truth and vitality of faith in the *evangel* or *the good news* of God's free gift of salvation to any who will truly take Christ as their personal Saviour; hence the title Evangelical (or Gospel) Students; (b) to provide a nucleus or standard to which all evangelically-minded students may resort for mutual encouragement, aid and edification; and (c) as a useful agency to disseminate evangelical truth and evidences in printed form.

Given equal surrender and devotion to our crucified, risen and ascended Saviour and Lord, the faith that rests on intelligent conviction will be the stronger, more aggressive and convincing. This the League seeks especially for students and all who shall be spiritual leaders of men.

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Remembering the reported recent *incorporation* in New York State of an *atheistic organization* alleged to plan the establishment in every American school for higher study—save one, where presumably it is not necessary—of chapters of atheists, the urgent and heart-aching need of the League's work is clear. "Now it is high time to awake out of sleep." "The King's business requires haste." "Not by might nor by power, but by my Spirit, saith the Lord." "Lord, take not thy Holy Spirit from us!"

### THE STORY OF ANCIENT SODOM IN THE LIGHT OF MODERN SCIENCE\*

MELVIN GROVE KYLE, D.D., LL.D.

Very important explorations and discoveries on the plain at the lower end of the Dead Sea have recently been made. The Xenia Seminary Expedition to the Cities of the Plain in cooperation with the American School of Oriental Research at Jerusalem, 1924, contributed the first scientific and thorough investigation of the location of Sodom and Gomorrah and examination of the record of the destruction of these cities. The researches of the expedition determined very exactly the following:

I. That the civilization which Biblical narrative represents to have been upon the plain in the days of Abraham and of Lot and the Cities of the Plain was actually there. This is conclusively shown by pottery from graves opened by the Arabs searching for treasure. The pottery was unmistakably of the Early Bronze Age; thus the Canaanite civilization of that age was actually on the plain at that time. Moreover a long careful search from one end of the plain to the other failed to reveal a trace of civilization of any kind on the plain from that time onward until Byzantine times, six hundred years after Christ. This is in exact accord with the silence of scripture concerning any history of the plain from the destruction of the cities to the end of Biblical history. The region was so destroyed that it took twenty-five hundred years of climatic influences to bring it again to a condition fit for inhabitancy.

II. The only correct description of the natural conditions of life on the plain ever given is that found in Genesis, "like the garden of the Lord before the Lord destroyed Sodom and Gomorrah." Notwithstanding the dubious accounts of conditions of life on the plain given by travellers we found most beautiful clear sweet water coming in from the red sandstone mountains of Moab. Better water I never drank. Three little rivers of such water came into the lower end of the sea. Much irrigating was done in Byzantine and Arabic and Crusader times; the remains of aqueducts and reservoirs are abundant. With proper irrigation ten thousand acres could be turned into a

\* Dr. Kyle has given us here a summary of an address which he delivered at the Grand Rapids Conference.

tropical garden in which five crops a year could be raised and this region would then be again a veritable "garden of the Lord."

III. It is now fully established also that the catastrophe did take place exactly as recorded in Genesis. This was determined by the geologists in the past quarter of a century, and now confirmed by observation of this expedition in 1924. The Biblical account draws aside the curtain that we may see what God was doing, it gives the miraculous events connected with the catastrophe; it does not tell us whence the material used in the destruction of the cities came. The geologists know only what was actually done in the region and the remains of the catastrophe now to be seen.

This is a burned out region of oil and asphalt. There is also a great stratum of rock salt underneath Jebel Usdum on the west shore of the sea. It is 150 feet thick and exposed for six miles; how much may be under the ground no one knows. This stratum of salt is overlaid with a stratum of marl through which is mingled free sulphur in a very pure state. At sometime the geologists say something kindled the gases which accumulate with oil and asphalt and there was an explosion; the salt and sulphur were carried up into the heavens red hot, whence it literally rained fire and brimstone and utterly destroyed the cities and the whole plain and everything that grew out of the ground. The incrustation of Lot's wife with salt when she turned back and was caught in the deluge shows that there was salt also mingled with the fire and brimstone. The great smoke like the smoke of a furnace which Abraham saw from far off Hebron is explained when we remember the asphalt that is found in this region. What makes a greater smoke than boiling asphalt! Thus the remains in this region show that the catastrophe did take place exactly as narrated in Genesis.

IV. The location of the cities, which are not now visible, is determined by several considerations.

1. The catastrophe took place where the ruins of the catastrophe now are; ruins do not move around. The ruins of the tragedy are around Jebel Usdum as we have already seen. The great High Place was discovered at Bab ed Draa on the mountainside within easy reach of the cities located round about the plain.

2. When Lot became afraid to remain in Zoar after the destruction of Sodom, he went up into the mountain; it was the mountain of Moab on the east side of the plain. Sodom and Gomorrah from which he fled must then have been on the western side of this narrow valley which again puts them immediately in front of Jebel Usdum.

3. The rivers also converge on a point immediately in front of this mountain. The confluence of rivers is the natural location of the metropolis; just here then we would expect to find the cities located.

4. The water of this part of the sea is very shallow, from a few inches to thirty-five feet, while the main body of the sea is 1200 feet deep.

There are submerged forests also on both the east side and the west side of this shallow part of the sea showing that the sea has risen much here within the last one hundred years. Many similar evidences all around the Dead Sea show that the waters have been rising. Personal observation for over thirty years has observed a rise of about fourteen feet. This rising of the sea causes it to overflow at the southern end and flood the plain and cover the ruins of the lost cities. There they lie hiding their shame in the mud at the bottom of the sea in front of Jebel Usdum.

V. The representation of the narrative in Genesis that Lot became the father of Moab, that is to say the progenitor of Moabite civilization, is also subject to testing by scientific evidence. We may inquire whether or not the civilization of Moab began after the destruction of Sodom and Gomorrah. We found a great Moabite temple, the only one thus far discovered; it lay on the mountains above the plain at the lower end of the Dead Sea. The pottery found at this old temple was of a transition period from the Early Bronze Age to the Middle Bronze Age, thus exactly agreeing with the claim made in Genesis that Lot was "the father of Moab."

Thus every point in the narrative concerning the Cities of the Plain has received scientific confirmation and the trustworthiness of this ancient portion of Scripture stands out clearly before us.

#### CHAPTER AT CORNELL UNIVERSITY

A consecrated group in Cornell University has organized as a chapter of the League. Besides meeting weekly for the study of the Bible, meetings are held on Sunday afternoons in an endeavor to reach other students in the University. That this group has an active missionary spirit is further evidenced by the fact that during February more than fifty dollars was raised for the cause of foreign missions. The next number of *The Evangelical Student* hopes to announce organization of similar groups in other universities and colleges.

#### NOVEMBER CONFERENCE IN ST. LOUIS

Upon invitation of Xenia Theological Seminary, it was decided to hold the Second Annual Conference at that school. Plans are under way for making this a great meeting of inspiration, fellowship, and discussion of common problems. Outstanding men in the world of Christian thought will be secured as speakers. Suggestions for the conference will be appreciated by the Executive Committee.