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"By the word of truth, by the power of God."—II Corinthians 6:7.

The League of Evangelical Students is a continent-wide organization of students, founded in 1925 by a student group. Its aim is to exalt our Lord Jesus Christ—by setting forth the gospel of His grace as presened in the inerrant Word of God, by promoting the intellectual defense of the evangelical faith, by proclaiming the joy of Christian living through the indwelling power of the Spirit, by presenting the claims of the gospel ministry at home and abroad. By these means it desires to present a well-rounded witness, spiritual and intellectual, to the truths of historic, evangelical Christianity. It is an organization of, and for, students. It is set for the proclamation and defense of the gospel.

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WILLIAM J. JONES, *Editor*

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Editorial

“AND there was war in heaven”! What a meddling thought to intrude upon all this talk of peace! What a statement to repeat in the face of a million-throated Occidental student chorus loudly talking and voting for peace, proudly proclaiming an era of peace to be, while in the Orient the rat-a-tat-tat of machine guns even now spits hate and violence! But what will American students do but follow the leader, when their coryphæi with nymph-like motion glide in and out of student glades, sweetly prattling platitudes concerning the brotherhood of man about to be achieved through Christian good will!

American students have just used the ballot to rule the world from their various college campuses—they have voted for disarmament, and expect Geneva to heed! The victory is not so lightly won—but would that Geneva did heed! Yet—idealism is not sufficient to disarm men or nations. Every soul by nature is at war with God, and until peace with Him is made, there can be no permanent world peace. But something of the vague mysticism of the East has flavored everything ruling the religious student circles of the West, and has miserably idealized everything, daubing it with the convenient cover-all phrase “the teachings of Jesus”. There must be a halt to it all; a true philosophy of world peace and of disarmament must be considered by students, else collapse worse than that of pre-war period ideals will follow.

Why is it that students continue to believe that pacifism or world peace, call it what you will, is the sum and substance, the only goal of the teachings of Jesus? That there are a few warning voices in this country is refreshing, even though they be those of radicals such as Shirley Jackson Case. The new book of this writer was recently reported in a Chicago newspaper and a review quoted him as writing, “Pacifism, contrary to current teachings of its proponents, was not necessarily central to the Nazarene’s religion. . . . In fact, that emphasis . . . along with many other emphases that have appeared in Christian history, was a part of the attempt of men to adjust Jesus’ teachings to suit the thought of a particular group or time.” We may not agree with the implications of this latter statement, but the point is just this—here is a heroic soul who dares to say that pacifism is not central to what Jesus taught.

Why do students, and church people for that matter, unconsciously develop the idea that the golden age is within our reach that what is termed, but incorrectly so, a “world fellowship” will “destroy nationalism and lay the foundation of permanent peace upon solid rock”? Why will

the American student, for example, represented by this quotation from an American, insist on perilous flights of fantasy? His German brother keeps his feet on the ground; his idealism has been shattered by the War, and as a recent writer in the *Student World*, the First Quarter, 1932 number, writes, "The post-war period has not increased their [the German students'] faith in the natural goodness of humanity."

It is just there that most of this modern talk about world peace is at fault: it overlooks the spiritual element in the whole discussion. It completely ignores the present constitution of the universe, and the nature of man. William Godwin and his theories were rather harshly treated by the facts of life. And, by the way, we would recommend his *Political Justice* for collateral reading! Christian students will be sure to find the hopes of this philosopher fruitless, but will also be sure to see all for which he sought by way of ultimate good promised in God's way in God's own Word! But moderns will not and want not to believe in anything but the goodness of man, his perfectibility. The evolutionary hypothesis here finds its wildest and most excessive universal application. It is altogether too easy to change environment; it is not so easy to change man.

Still, the naive unreality of most contemporaneous student writers, their unbounded optimism, finds expression in deeds, as well as swelling words. If all the energy expended by the American students reported as touring the Middle West last summer in "disarmament caravans" were expended in gospel preaching under similar circumstances, what idiots such Christian students would be considered! These itinerant pacifists drove in their Ford from village to village distributing literature, "preaching disarmament in the streets and in the village churches", so it is said. Their zeal certainly shames us who believe mightily in the power of Jesus Christ to save, and in the power of the Word spoken in the Spirit! One cannot but admire the earnestness and intensity of purpose accompanying such effort! One finds it hard to believe that these students believe in peace simply because they are too cowardly to fight! And yet it takes more than glowing ardour to win men to Christ; it is comparatively easy to speak about human affairs, as such. May the League exhibit such devotion as their fellow-students just mentioned! American enthusiasm is our hope—not American sentimentality.

But the unreality of Americans writing about world peace is amazing! They reflect the pernicious wave of sentimentality that has seized our land. They seem to delight in playing peace! To read the writings of a Britisher or a German is refreshing because they, generally, are not in the clouds. This writer alone (a German), in the discussion mentioned in the *Student World*, seems to sense the need of warning in connection with world peace problems. He says, "The humanitarian ideology which surrounds disarmament also, is emphatically rejected by German Protestant students. They do not want to lament over the centuries of barbarism, when the world was still filled with wars and rumors of wars, and to regard February 2nd, 1932, as the beginning of an absolutely new

epoch in the history of mankind. The conceit of the civilized world; as if all the generations before us had been the blind pawns of fate, from whose dominion we are the first to break free in complete consciousness of our rational powers, as if our generation were to bring (if the great plan is to any extent successful) true humanity to mankind, shows clearly the great spiritual danger connected with the disarmament enterprise. From here is only a step to the religious fallacy: that the accomplishment of disarmament would be an advance in the direction of the 'new dispensation'". Words fitly spoken!

Religious idealism breaks down when one considers the utilitarian and utopian schemes to end war. A sublime disregard of the unregenerate state of man usually accompanies the philosophy of the pacifist. He labors to impress Christian standards of truth and of right and wrong upon non-Christian people and lands. But in order to do so he projects himself and these truths in such a way as to lose all historical perspective. The natural result of making the gospel acceptable to unbelievers is the disintegration of Christianity, a leveling of its precepts, and its issuance into a broad humanitarianism. The world thus gets the idea that it may have the essence of the gospel by grasping its effects, and peripheral effects at that.

There has been little or no definite advance in, no unique contribution to, the philosophy of world peace since *The Rights of Man* was published. Paine had his ideas about scrapping European navies and cutting down burdensome and unjust taxes, ideas which were as plausible as those advanced by writers today. But there is one major difference between him and pacifists of our day—he was not a Christian, and did not claim to be one, while many of the modern proponents of peace while claiming to be Christian, deny every historical tenet of the gospel. Were Thomas Paine alive today, because of his views on war, he would be called, no doubt, the greatest Christian or Christ-like character of our age (so much the less fulsome praise for Gandhi!), because Jesus was peace-loving.

How do our friends propose to give a sound basis for peace? What do they suggest will bring the era of world peace, granting that man's nature could be controlled so as to maintain peace, once it were secured? What will be done in a warless world? A warless world—such a world with man in a state of spiritual enmity, enmity to God—such a state would be tragic. That peace would be dearly bought, it would not be the peace which God gives through His Son's blood! How would peace be brought about? By man's own effort. Witness this portion of a printed prayer for students: "As man, by his inventions, has made the whole world into one neighborhood, grant that he may, by his coöperation, make the whole world into one brotherhood. Help us to break down all race prejudice; stay the greed of those who profit by war and the ambitions of those who seek an imperialistic conquest, drenched in blood." Aside from the fact that the prayer asks not in the name of Jesus, it is completely self-sufficient. What a sublime contrast is afforded in the simple formulæ of Scripture

for the attainment and perpetuation of universal peace: "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." (Psalm 46:9). "Of the increase of His government and peace there shall be no end, upon the throne of David. . . . The zeal of the lord of hosts will perform this." (Isaiah 9:7). It is God, Jehovah, He alone who will "speak peace unto the heathen", when the Prince of Peace comes.

These promises and others describe the goal of life, and of all human history. Should the march of human events, should the efforts of man for world peace be permitted by the Almighty to bear some fruition, we shall rejoice. But in peace discussions, very little reference is found to a consistent or orderly philosophy of future events, of eschatology, as the theologian would say. The Bible is passed over very lightly. The German view of peace is qualified says the writer previously cited, "German Christian students who are familiar with the gospel, have a glimmering apprehension of these final implications; but they know also that all the activities of human life stand more or less visibly under judgment, and that in this fallen world all social and national systems are marked by the double characteristics of good and evil. For this reason they are prepared to give a helping hand in the task of disarmament."

Men who are concerned more with international ethics and justice than personal ethics and justice dare not hope for their schemes to succeed. They may see clearly enough the injustice in the world, and yet not realize the injustice caused in the Church by their unscriptural belief.

But we shall be condemned, no matter what we say, for thwarting such a noble venture as world peace. No matter how much we plead concern and display desires for world peace, we shall be called disturbers of the peace. We will say it anyhow—we do not like war, it should be downed, and we would help down it. But we shan't be so surprised that the Bible proves to be right in its utterances concerning future wars. We shall ever look to the ultimate solution of war and sin; we can never content ourselves with a sham peace, a peace which would but hide the awful wickedness of man. We look for a Saviour; we wait for the coming of the Son of Man. Peace will come; we all desire it. Unbelievers will seek it from man; we seek it from God. The difference is *how* it will come. And all Christians, whatever their view of the order of events of the Lord Jesus' return, confess their belief in the Blessed Hope, and admit that by no human scheme or plan or observation will the Kingdom of God come, that peace on earth comes only with the return of the King Himself. "Even so, come, Lord Jesus." That is when peace will come, when He comes, comes to rule over the redeemed race, His own people. Till then, the Christian student will fight the good fight of faith, conscious, ever conscious of Him Who is his Peace!

Speaking of criticism, it is a matter of profound regret that almost universally one finds an irenic spirit gripping student movements.

At this juncture in the history of the Church to be oblivious of the

great blessings consequent to periods when error in the Church has been sharply condemned, is to hinder her true effectiveness in the world at large. No era of great spiritual advance has been possible without a contracted period of intense and severe self-examination by the Church. The passing of the critical spirit is to be lamented. We mean critical in the academic or literary sense, as well as the modified sense of opposition to error.

Criticism whether of the sources of the Biblical records or of the Church itself, criticism is not such a banal and pernicious evil. It would be well for those false prophets of Church peace to read the theory of criticism, even of literature, enunciated by such men as Matthew Arnold. Then they would see what a lofty place it is assigned. Instead of representing critical effort as worthless, Arnold insists that true inventive powers are impossible of display without adequate criticism. Indeed, he says that the critical power is one expression of the creative spirit. The *milieu*, so to speak, in which great creative effort can best be developed, whether spiritual or not, requires "power of the man and the power of the moment"—both of which are within the control of the creative power only.

The business of criticism; of the critical power is, according to Arnold, "in all branches of knowledge, theology, philosophy, history, art, science, to see the object as in itself it really is." Only by dispassion, and disinterestedness (the word is Arnold's) without regard for consequences, only "by keeping aloof from what is called 'the practical view of things'" (to quote Arnold again) can we lead succeeding generations of students to vital spiritual life. We need not neglect the so-called common man, indeed it is for his ultimate good—if we claim to be leaders of men—that we do this. "The mass of mankind will never have any ardent zeal for seeing things as they are; very inadequate ideas will always satisfy them. On these inadequate ideas reposes, and must repose the general practice of the world. . . . But it is only by remaining collected, and refusing to lend himself to the point of view of the practical man, that the critic can do the practical man any service; and it is only by the greatest sincerity in pursuing his own course, and by at last convincing even the practical man of his sincerity, that he can escape misunderstandings which perpetually threaten him."¹

If we are to be true spiritual critics we must refuse a hearing to false terms of peace; we must not heed the pragmatism of modern thinking. And if we are to see any future gospel blessing, any revival of true religion we dare not overlook the faults of the Church; and of heretics seeking to remain in her fold. Our love to her will demand this. Even Arnold remarks that criticism dare not take the practical point of view or applaud a liberal "New Road" religious movement for its utility's sake, but must be "perpetually dissatisfied with these works" so long as they fall short of a perfect and a lofty ideal.²

¹Matthew Arnold, *Essays in Criticism*, p. 25 (Macmillan and Company, London, 1925).

²*Op. cit.*, p. 33.

Leadership

GORDON H. CLARK

IN our university there are among other schools, a Medical School, a Law School, and an Engineering School. Many of the men who expect to enter these schools take the College course in logic during their freshman year. Strange mistakes do they make, but no stranger than those of the vast majority of people who have never entered a college. The persistent fallacies of the human mind constitute one of the best evidences I know for the doctrine of inherent depravity. Take any freshman in logic and ask him to determine the validity of this line of reasoning: If the electric bulb is functioning, the switch at the door has been turned or pushed to make the given contact; now, the given contact has been made, therefore the light is on. An engineering student who has heard of fuses before may well demur, but the Law or Medical group are more likely to let it pass. If the example were chosen from Law or Medicine, the Engineering students would just as often make the same mistake. And yet no extraneous knowledge is actually required to determine the validity of such an inference. For some reason, however (only a Christian would attribute it to the result of sin), man's mind is inclined to accept both the truth of premises and the validity of inferences whose conclusions it takes as true. To the typical politician any statement is true and any argument valid if the conclusion praises his party.

The Christian, since he is to some extent at least still in bondage to sin, is also liable to commit this fallacy of affirming the consequent. Conversion is not sanctification nor is it education, and if the latter are not so imperative as the first, they are, nevertheless, emphatically desirable. A Christian is more severely judged than others; the world takes pretty seriously Christ's principle, by their fruits ye shall know them. It has been reported, truthfully or otherwise, that Spurgeon, comparing Christianity with newspapers, said not everyone reads what is written, but nearly all look at the illustrations. And if the Christian talks about his Christianity, his talk is scrutinized more critically than it would have been had he or a non-Christian been discussing relativity.

Such criticism should spur us as much to accuracy and truthfulness in speech as to upright conduct in action. This leads to a puzzling problem in ethics. Knowing the human failings in logical matters, should a Christian take advantage of them in trying to win others to Christ? Should we, recognizing of course that only God or the Holy Spirit can regenerate, try to save our friend by means of an invalid argument or untrue statement? A man of ordinary intelligence and limited knowledge might with some ease be so persuaded. We recall to what lengths Paul was almost willing to go to save Israel. But is it right? At any rate, all can heartily agree that it would be better to save by means of valid argument.

And further, is it right, is it wise, to defend Evangelicalism by invalid argument or untrue statement? Actual contact with students of all shades

of religious and irreligious heritages forces one to assert the folly of such a procedure. In the rather recent past there was published by a prominent evangelical a book on ethics in which the superiority of Christian over non-Christian ideals was argued. To accomplish his aim the author made certain misstatements of fact, he called his opponents hazy without usually pointing out the exact source of the haze, and, to the present writer at least, seemed to misconstrue Calvinistic theology. Advertised as a welcome relief from the godless ethics of the universities, this book with its undoubtedly unintentional carelessness, makes a bad impression on students who know these other systems. If, then, such slips occur in a published book, students in the enthusiasm of personal discussion must take heed lest they be too easily carried away. On the whole, evangelical students, I believe, make fewer wild statements than their antagonists. But the faults of others are less our excuse than our opportunity, for to gain the reputation of being careful and truthful will in the long run be of greater advantage than the temporary victory over a misinformed and hence deceived opponent.

The thought may be summed up in an expression of one of the Hodges, "Search the Scriptures, prove all things; but see that your search be reverent and your proof sound." Now this, be very sure, requires constant care, downright hard work. Yet after all, it is not so terrible as being beaten with rods or stoned and left for dead. Why, then, won't some?

Well, some won't because they don't believe in argument at all. Religion for them is an emotion, they contrast the head and the heart and reject what they designate as cold intellectualism. Before me here is a Testament edited for Fishers of Men. Its advice to personal workers is, "Talk happiness. Don't argue." This attitude has taken possession of a large number of orthodox or fundamental Christians. They seem to fear the intellects of non-Christian philosophers and scientists, and perhaps rate the abilities of the modernists too highly. So they retreat within an intellectual emotionalism. Now we deplore an intellectualism which is really cold, if such there be; but intellectualism can be even more devoted and certainly more intelligently devoted than emotionalism. Recently a thoroughly evangelical speaker conducted a series of evangelistic meetings. He took instances from the life of Christ, showed well His winsomeness and appealed to his audiences to come to Jesus. But in the sermons this writer heard there was no argument to prove Christ's resurrection, no proof of Jesus' ability to save, no explanation of how Jesus does save. They were merely emotional appeals. Who is Jesus anyhow? Various preachers tell us various things and the evangelical is obligated to persuade his hearers that Jesus is God and saves us through His death and resurrection. But persuasion, if it be valid and not a tissue of falsehoods, is intellectual argument.

Have these our friends, mistaken though we regard them, considered the examples of apostolic preaching? There are at least three unmistakable examples of argument in the book of Acts. First, Stephen, in Acts

6:9, 10, disputed so well that "they were not able to resist the wisdom and the spirit by which he spake." Dare anyone reply that the result shows he was foolish? Must we reject the example of the first martyr? Those who on principle refuse to argue apparently say yes. Second, Paul not only argued with the Stoics and Epicureans on Mars Hill, he also disputed daily in the market place. Some have actually called his approach at Athens a mistake. But should he have used the Old Testament before those who were unfamiliar with it? Is it wrong to proceed from a point of agreement? Was it a mistake because he was laughed at or because he failed? But some promised to hear him again, and some were converted, notably Dionysius. And if Athens were a failure in results, we must judge our own success with considerable severity. Third, was Paul mistaken when he so "reasoned of righteousness, temperance, and judgment to come" that "Felix trembled"? If reasoning, disputing, arguing can make some tremble, it seems the Christian should despise neither these procedures nor, note well, the hard intellectual labor which must precede rational argument.

May we point out also that Peter's sermons are not cheap and emotional? He exegetes the Old Testament, he states the historic facts of Christ's death and resurrection. Certainly he made an appeal, but the appeal is based on sober historical occurrences. Moreover, large portions of the New Testament are thoroughly polemic. The great instance is the Epistle to the Galatians, another case is the First Epistle of John. These letters are arguments against heresies, they are not irrational emotionalism, they address themselves to the understanding. For the understanding is darkened by sin and it is a Christian duty to shed some intellectual light into the dark area. The basis of Christianity is no mystic incommunicable experience, it is something open to anyone's investigation, for "these things were not done in a corner" and we are required to have a reason for the faith that is in us.

To some, of course, these sentiments will be needless. But it is a fact that numbers of active Christians do not fully realize the seriousness of the situation in educated circles. We must reach those who never had any respect for Biblical authority. We must preach the gospel in Athens as well as in Berea. How would you approach this Jewish university student? Willing to admit the logical possibility of a hell, he was satisfied to take the chance there was none. For him all beliefs respecting the future and most respecting the past, are equally probable. How do you get a young man to admit the need of a Saviour? It is my unpleasant opinion, based on a limited though careful observation, that a large proportion of believers are as flip and superficial in dismissing anti-Christian, non-theistic, pagan theories, as some of our opponents are in relegating Paulinism to an antiquated realm of obscurantism and myth.

The League, then, if it wishes to be of real value in the present worldwide religious conflict, must achieve intellectual leadership. It may not be wise for this magazine to become purely a theological journal, essential as such publications are; but the League members, who eventually formu-

late the League's policy, cannot hope to recall the churches to their evangelical creeds without, among other things to be sure, showing precisely how humanism—the source of modernism—fails to meet intellectual requirements even in spheres loosely connected with religion. The spheres of theory and practice, life and doctrine, philosophy and religion are one. We do not need devotion less, but we do need more intellection.

The Writers in This Issue

GORDON H. CLARK, Ph. D., the Adviser of the University of Pennsylvania Chapter of the League, is one of the movement's most faithful supporters. It was largely through his efforts that the first State University Chapter was established and continued. He is a former contributor to the EVANGELICAL STUDENT, and students will find this issue's article from his pen most instructive, and informative as well.

Dr. Clark is at present teaching in the Philosophy Department of the University of Pennsylvania, and lecturing in the Reformed Episcopal Theological Seminary in Philadelphia.

MARGARET W. HAINES, Regional Secretary for Women's Colleges in the East, writes the missionary article for this issue. For a number of years she served as a missionary in Allahabad, India, with the Woman's Union Missionary Society of America. She is now on furlough, giving much of her time to visitation of schools not yet associated with the League. Her devotion to the work has been marked.

Her article speaks both from the Biblical and from the personal standpoint of the tremendous need for witnessing in other lands.

JOHN P. CLELLAND, B. A., is the retiring President of the League. Mr. Clelland is just completing his theological work at Westminster Theological Seminary in Philadelphia. During his office a number of advances have been made, as well as a number of difficulties met. His contribution to this issue will be found valuable because it comes from a student, and is written for students.

MAXWELL D. LATHROP, JR., is one of the members of the League Executive Committee. He is a busy man. His constant desire to be on the *qui vive* for the Lord and to seek an opening for Christian testimony make his message in this issue of the magazine one worth heeding and treasuring.

Mr. Lathrop is one of the missionary volunteers in the League. He is now in his senior year at Lafayette College.

CALVIN K. CUMMINGS, B. A., has just completed his undergraduate work and is in his first year in Westminster Theological Seminary. Mr. Cummings as much as any man in the whole history of the League has shown a persistent interest in the movement, and has left no opportunity ungrasped which might advance the work of the gospel among students. Mr. Cummings was one of the charter members of the Lafayette Chapter.

MARY B. HUNT is now a senior in Wilson College. She gives some important lessons and experiences in her article. Their worth is increased when one knows that she is the President of the Chapter first established in a women's college, and that she is the first woman officer of the League.

MARGARET HUNT, B. A., is the co-Secretary (Regional) of Women's Colleges in the East. She gives an account of the work which she and Miss Haines have been doing in their recent tour of Eastern schools.

Miss Hunt is editor of the "Prayer Bulletin" of the League, and as such would appreciate receiving requests for prayer for League work.

Wanted! Those Who Will Obey!

MARGARET W. HAINES

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

A STUDENT said to me, when discussing the question of volunteering for the mission field, that he felt our Lord's command to go is sufficient reason without the presentation of the need out there for anyone who feels called to go as a missionary. In spite of that we hear many excuses given as to why Christian workers should stay at home.

One quite common remark made to missionaries is, "Why disturb the people of the Orient and make them dissatisfied with their own religions? There is a great deal of good and beautiful teaching in their religions and if a man lives up to the light he has whether it be Mohammedanism, Buddhism, Hinduism, or some other religion, God will not condemn him. Most of the religions of the East were in the world long before the time of Christ anyway and Christianity sprang up after they did." And so on!

The very fact that many of the religions of the Orient were in existence before the time of Christ does not by any means prove that they are equal to Christianity, but rather shows their utter failure to meet the needs of mankind. If they had been adequate to save men it would not have been necessary for Jesus Christ to come into the world and give His life for us but because of their complete failure God sent His only begotten Son that "whosoever believeth in Him should not perish but have everlasting life."

Hundreds of years before the time of Christ, God commanded the Israelites through Moses that they should worship Him only, and He warned them against the false religions and the gods of the other nations around them. The blood sacrifices which they were commanded to observe pointed forward in symbol to the time when the blood of Christ was shed on the cross in atonement for sin.

The non-Christian religions give no hope of salvation for the sinner nor assurance of heaven. The Bible clearly teaches that men are condemned because they are sinners and that the only way of salvation is through faith in the Lord Jesus Christ who bore our sins on the cross and suffered in our stead. "For all have sinned, and come short of the glory of God" (Romans 3:23). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23). "For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) (see also Colossians 1:14, I John 2:2). Jesus Himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me", also, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 14:6 and John 3:36).

The Apostle writes, "Whosoever believeth on Him shall not be ashamed. . . . For whosoever shall call upon the name of the Lord shall

be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God." (Romans 10:11, 13-17).

Another type of excuse that is given to missionary volunteers to keep them home is—"Why go so far away and bury your talents in a heathen land when the training you have had and your influence could count for so much here at home? You can use your influence here to interest others in going to the foreign field and we need your leadership." To what purpose has God given us talents but to use in obedience to His command to go to the place where He calls? "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24). Yes, we missionaries may be buried from what worldly and narrow-minded Americans hold great, but in reality there is far wider scope on the mission field to use one's talents and plenty of room for expansion without stepping on the toes of other Christian workers. It means death to self and professional ambition when one has very little equipment with which to work, but if the influence of a Christian worker is counting for Christ here at home, that influence will be greatly multiplied and more far-reaching on the mission field.

A doctor in America said to a missionary doctor home on furlough, "There must be some compensation in treating patients in India for if a few die it doesn't matter so much." The missionary doctor indignantly replied, "A soul in India is just as precious in God's sight as a soul in America." Our feelings may recoil from the heartlessness of such a remark as the former and yet I wonder how many unconsciously have that same attitude? Though they believe Christ died for the whole world, yet after all, they think, the people in the homeland are just a little better and therefore more worth saving. Let us face the issue squarely and pull the "beam" out of our own eye.

Another reason advanced to keep Christian workers at home is the need here in America. People tell us that we had better stay at home and seek to stem the tide of destructive teaching in our own land before going to foreign lands. The fact of appalling need here, cannot be denied but if it is great here it is far greater out there. Here one seldom meets a person who has never heard of Jesus Christ, while in Asia and Africa there are millions who have never heard of Him. If the Church in America and Europe had been more faithful and obedient in proclaiming the gospel in non-Christian lands instead of settling down to worldliness and indifference, there would not have been room for the destructive teaching that is undermining the faith of many. Is it then going to help the situation any for us to stay home when Christ gave the command to go? He did not tell the Apostles to stay in Jerusalem or even in Judæa though there were very few believers at that time in Jerusalem, but He said, "Go ye therefore, and teach **all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe

all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28:19, 20). They were merely to wait in Jerusalem until "endued with power from on high" and then were told to preach the gospel beginning at Jerusalem but not remaining there. He knew far better than they the need right at home but His plan was for them to be His witnesses unto the "uttermost part of the earth." When, after Pentecost, the believers remained in Jerusalem instead of going forth, God allowed persecution to come upon them until they were scattered abroad and "went every where preaching the word." Soon after this the Church was founded at Antioch and from Antioch Paul and the other missionaries carried the gospel across to Asia Minor and up into Europe and, according to tradition, Thomas went to India.

During the early centuries after the conversion of the Emperor Constantine, missionaries went North across Europe from Rome and over to the British Isles. Suppose the missionaries had all gone East instead of coming to Europe! We might still be waiting for messengers to come across the ocean and bring the Good News to us, but by the Providence of God and because of the faithfulness of those who were obedient to His command, we have heard the gospel and have reaped the benefits of a civilization influenced by centuries of its proclamation. This is not because of any worthiness of ours but because of His great love to us. All the more then is our responsibility increased. "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Luke 12:48).

Shall we, whose souls are lighted
 With wisdom from on high—
 Shall we, to men benighted,
 The lamp of life deny?
 Salvation, oh, salvation
 The joyful sound proclaim
 Till earth's remotest nation
 Has learned Messiah's name.

The question then arises, "Does that mean that every one should go to the foreign field? There are many who for various reasons cannot go but who are doing all they can to further the cause of missions and are faithfully proclaiming the gospel in the places where God has put them. They are holding the ropes at home through prayer and giving of their means, so everyone can have a share in getting the gospel out to other lands. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." (Matthew 9:37, 38). There are far more in the homeland who should be on the mission field than those out on the field who should be at home.

At the close of a missionary message given in a young people's society one time an elderly woman said to me, "When I was eighteen, God called

me to the mission field and I did not go. He has been punishing me since and now I am too old to go." What a life-long regret was hers!

Many may say, "I am willing to go but have never felt a call." Are you really within calling distance? There was a time in my own life when the conviction gradually grew that I should like to do some form of Christian service, but it was more a case of I myself trying to decide what I should do instead of yielding my will to Christ and letting Him choose for me and guide me by His Spirit. I was a strong believer in foreign missions and had met missionaries from various countries whom I admired, but that work was their business and it was all very well to help the cause along, but I was young and enjoying life and it did not seem to me that such a life was for me. When I prayed for workers to be sent to the foreign field the thought came, "If I expect others to go, why should I not go myself?" If unwilling to go, how could I pray that prayer without being a hypocrite? Then came a day when I yielded all to Christ and told Him I was willing to go wherever He would have me go. A wonderful feeling of peace came over me when I realized that it was all in His hands and I could go forward trusting Him step by step. Then life seemed much richer and more worthwhile than ever before. He showed me after more waiting upon Him in prayer that the place where He was calling was India, and I shall never regret the few years spent thus far in His service in that needy land. He has chosen human instruments through whom to work out His purposes and what a privilege it is to have a share in His great plan of proclaiming the gospel to those who have never heard!

There is a very real problem that missionary volunteers have to face these days and that is the question of retrenchment on the part of some of the Mission Boards. Some Missions are not able to send out new missionaries for lack of funds, and in some cases stations are being closed and missionaries on furlough are not being returned. This brings discouragement to those who would like to go and gives others a good excuse to say it is useless to offer themselves.

God will open up a way for those who will go in obedience to His call unto the uttermost parts of the earth, who are willing to follow His will no matter what seems to be the cost, and who will persist in prayer. The Devil will always try to put up barriers of one kind or another to hinder the carrying out of Christ's commands. Shall we sit down and say that because of the problems involved, we shall have to give up the call to the mission field? What of the missionary pioneers, William Carey, Adoniram Judson, David Livingstone, Hudson Taylor and others who by God's strength overcame obstacles that were humanly impossible and brought the Light to millions in darkness? Oh, that we might have a world vision and more of their spirit. Yet the Spirit Who guided them and enabled them to overcome was the Holy Spirit Whom God has promised to us.

Service on the mission field is not for those who are looking for a soft job. It means sharing in the "fellowship of His sufferings" for those who are true witnesses of the Lord Jesus Christ. It is the challenge of a hard task but a glorious one.

The doors are open to the gospel now in Asia and Africa as never before. A great deal of the old prejudice against Christian teaching is breaking down and missionaries are writing from India saying that they have never known a time when so many enquirers are coming, wanting to know of Christ. Along with this is increasing Bolshevistic and anti-Christian propaganda in connection with the political upheavals. Are we going to take Christ to those who are waiting, or let the destructive teaching that is spreading, poison the minds and close the hearts of the people to the gospel message?

There are territories yet unentered. In March, 1930, I paid a visit to an Indian village on the border of Afghanistan in company with a Danish nurse who is working in that district. At one time there was a Mission Hospital in the village, but a few years ago wild frontier tribesmen murdered the Indian doctor and burnt the hospital and since then no Mission has reestablished work there. As we walked through the streets and stopped to look at the wares on display in front of the native shops, curious Afghan traders thronged around us eager to get a good look at two white women and to see what we were doing. We went to the outskirts of the town and stood on the end of a bridge crossing a little stream. To cross the bridge was forbidden because on the other side was a closed state where no missionaries are allowed to enter. Bordering this state across the rolling hills was Afghanistan where no missionary has yet been able to preach the gospel, though some have traveled through. Around us was tribal territory where there are unevangelized tribes neither under the direct authority of the British government nor under the Afghan government, but independent and fanatical Mohammedans. The thought came to me as it has come a number of times, "Do Christians at home really care?" Why are there so many at home in Christian work and so few in India and other lands without the gospel and none in places like this where the need is the greatest? In many outposts there are women working, little groups here and there where men should be, but where are the men?

The call still goes forth, "Whom shall I send and who will go for us?" Will *you* answer "Lord here am I, send me"?

Oh, for a passionate passion for souls,
 Oh, for the pity that yearns
 Oh, for the love that loves unto death
 Oh, for the fire that burns.

Oh, for the pure prayer power that prevails
 That pours itself out for the lost
 Victorious prayer in the Conqueror's name
 Oh! for a Pentecost.

—Amy Wilson Carmichael

The Evangelical Student and the Apostle Paul

JOHN P. CLELLAND

IT is easy for the evangelical student of today to sympathize with Elijah of old in his cry, "I, even I only, am left". We read of the mediæval universities in which theology was the main department and all students were members of the Church. We read how the colleges in this country were founded by pious men to train ministers and Christian leaders. But today the situation has changed. Colleges founded to promote evangelical Christianity are promoting all that is contrary to true religion while on all hands we have state universities, city colleges, technical and commercial schools which instruct only in the matters of the kingdoms of this world, disregarding the weightier matters of the Kingdom of God.

As a result, we believing students are tempted to despair. We are so few in number and so weak in influence. We are engulfed by the appalling unbelief of the student world. In the natural and social sciences, in theology and philosophy we find the enemy in control and the supernatural ruled out. In such an atmosphere anything that we may say seems to fall on deaf ears. Surely students with intellectual doubts are the hardest group in America to reach with the gospel!

As Paul went from city to city in the Roman Empire he came to Athens. In his travels he had been in many cities and had dealt with many classes of society but here in Athens Paul was tackling a new proposition. Doubtless throughout the provinces he had come into contact with many men more or less conversant with Greek philosophy. But now he was in Athens, the seat of thought and culture, the university town where men "spent their time in nothing else, but either to tell, or to hear some new thing." In this environment Paul stood on Mars Hill and preached Jesus Christ, apparently without success. In a modern novel a picture is drawn of the Apostle, shame-faced and with hanging head, stumbling down from the hill. The wise men, the educated men of the world had rejected with scorn this tale of a Saviour Who had risen from the dead.

We, as Paul, know what it is to present, apparently in vain, to educated men the claims of Christ. We too have been laughed to scorn. Shall we conclude then that both we and Paul have failed and that the gospel cannot meet the learning of the world? Not at all, for in Acts 17:34 we read, "Howbeit certain men clave unto him, and believed". Even on Mars Hill there were some who believed, not many perhaps but some. The gospel was able to reach men versed in the great pagan philosophies of the ancient world. Paul had not failed after all. And we likewise have not failed, for when we faithfully present Christ as a supernatural Redeemer certain, even of skeptical college students, have believed. Our gospel is true and is still able to face the attacks of the best science and philosophy of the day. God grant that we students of the League may never be ashamed of this gospel but may give it with all boldness to our fellow students!

A Student Invests*

MAXWELL D. LATHROP, JR.

WHEN I first became acquainted with the League, I was happy to learn that there was a chapter of men who were interested in evangelical Christian living in the university up the river which was our traditional rival. This source of genuine Christian inter-collegiate fellowship has grown since then and has meant much to me in my undergraduate life.

Secondly, the League has been for me a foundation-head of rare spiritual inspiration. The magazine, *THE EVANGELICAL STUDENT*, the correspondence with various League members and the National Conventions have stimulated me more spiritually than any other factor or event in all my college activities.

The League has been a guide for a successful student career. Time and again, it has been a consolation to know that "our labor is not in vain in the Lord" and therefore all the work done with the League has been along the correct channels and will be rewarded not as "wood, hay and stubble". How easy it is to spend one's time in minor engagements and worthless activities in college! I am thankful for the guidance that the League work has provided. Constantly, there has been a nucleus for genuine fellowship not found in other college organizations. Moreover, it has been interesting to me to learn through the work how unpopular Christianity actually is, or rather, how vast is the indifference exhibited toward the Truth by students.

Fourthly, the League has been a means for the practical expression of the faith that I profess. In personal work, my conception of the Way of Life has had the fuzz of superficial thinking rubbed off, at the same time that the depth of my earnestness and profession has been tested. In disseminating literature, I have broadened my knowledge of evangelical writings and have learned to judge what is worthwhile and helpful. Thus, the League has been a training for similar work which will follow college. Invaluable also has been the experience of acting as a pioneer in the formation of a chapter.

Fifthly, the League has been an agency for meeting the foremost evangelical-minded leaders in student life. It has been a revelation to me to learn how much the students of the nation need the gospel. This last fact has been such a challenge to think more deeply upon the more vital issues of life that it has sensibly matured my Christian conduct.

Lastly, it has been a constant joy to me to know that the League is a movement—the extra-curricular activity—in which I could make an investment of my tithes and efforts with the surest certainty of the greatest income for my Lord.

**This article and the next two, relate the experiences of three leaders in League work; their testimony to the League. In the hope that their words will encourage other students, we are printing them in this number and hope to publish similar narratives in succeeding issues of the magazine.*

What the League Has Meant to Me

CALVIN K. CUMMINGS

THE average evangelical Christian student as he stands in the midst of a hostile campus feels paralyzed though he ardently wishes he could "do something". I was not above the average. Lonely of heart, the mind clouded by honest doubts, and the soul blighted by being exposed to an anti-Biblical, anti-theistic, anti-Christian "Christianity" I found myself powerless: "Having Christ and Christ alone; Christ and none beside".

"The League" by God's grace was the great power-house which supplied the strength, the vision, the opportunities so sorely needed.

When in loneliness of heart I longed for Christian fellowship where I might be refreshed and encouraged, the League suggested the plan and gave the loving Christian encouragement for organizing a prayer and Bible-study group. When I could vision little but obstacles and my own limitations, the sturdy faith of the Secretary of the League in God's Revelation gave me a vision of a God whose promises were sure and Who therefore would do what appeared to us as impossible. In proportion to a faith in His promises came a vision of the need for a corporate Christian witness on the campus and a vision of my responsibility as part of that witness. Reading-matter which the League has been instrumental in supplying such as Dr. Machen's book "What Is Faith?" has aided me greatly in answering the doubts and questionings of the mind. Through the strong intellectual presentation and defense of Christianity as presented at the National Convention of the League my faith was strengthened.

There are numerous ways in which this movement has been a source of blessing, but I shall close with just one example. Through contact with it I have caught the vision of what one little mediocre college student can do for Christ as he stands in the thick of the battle against sin and unbelief. I do pray I may not be disobedient to the heavenly vision. May God abundantly bless the League of Evangelical Students.

CAN YOU HELP?

You can! The League is in immediate need of a Multigraph machine. Many of our friends will know of an outfit which would lighten the League's increasing office printing burdens, and would be able to let us know of its availability. Others might wish to contribute for such a fund or for some of the other needed funds.

The General Secretary welcomes correspondence on this matter. Address him at Box 455, Wheaton, Illinois.

Kept by the Power of God

MARY B. HUNT

STANDING on the Atlantic City board-walk, watching a rough and stormy sea, the wind blowing so hard that we could hardly stand erect, I was reminded of the way God has kept our League Chapter at an Eastern women's college. Just as the railing literally kept us from being carried into the waves below, so God has protected us with His everlasting arms.

About three years ago, the then-President of the League visited our college and introduced to us the League of Evangelical Students. Following his visit a small group met regularly for prayer with the ultimate result that a League Chapter, consisting of twenty-nine charter members was formed. Even as the opposition to its organization was met by prayer, so also the objection raised against sending League members in addition to the delegates to the 1931 Convention, and later the threatening of its very existence, were carried to the throne of grace, and in each case the Lord gave us the victory. Thus the League is, in a sense, a school where I have learned many vital lessons regarding the Christian walk of faith. It is in connection with my League work that I have learned that adversities lead to blessing, that "prayer changes things", and that what is impossible with man is possible with God.

But aside from these "by-products", the League means to me an unique witness for our Lord. Because the platform of the League is uncompromising, and its purpose unmistakable, simply to claim membership in the League is to identify oneself with those who believe in the supernatural gospel, and who are not ashamed of this gospel, knowing it to be the "power of God unto salvation".

Moreover, the Christian fellowship found in a group where all have unity of purpose has made the League invaluable to me personally. The other day I received a letter from a Vassar girl in reply to a letter regarding the opening of a chapter there. In it she stated that as yet she knew of no other girl in college who believed as she did and added that she longed for Christian fellowship. Yes, I thank God for the Christian friends whom I have found through our League group. We have had blessed times together as we have served Him in the local churches, as we have together studied His Word, and as we have stood—a witness to His keeping power.

But I would not limit the blessing received to the Chapter alone, for especially during the past year, since we attended the Annual Convention, I have rejoiced in the fact that I belong to a National "student movement with a spiritual message." It is a source of real encouragement to know that in other institutions other groups have launched out "in the strength of God" and "to the praise of God".

And finally I would add that, to me, the League has been a stabilizing agency. I believe it was largely through the instrumentality of the League

that God held me and caused my faith to grow, under the same conditions which caused many to lose their faith or to have it greatly weakened. The more I work with the League the more I am convinced of the "effectual working of His power".

Book List

Here is a list of references which the *Cambridge Inter-Collegiate Christian Union Review* published in its Summer Term Issue, 1928. The compilation is the work of the Rev. R. Wright Hay, Secretary of the Bible League. It is reprinted, without change, for the value it may have for students who seek just such works as those listed, in their own study and in their efforts to deal with their fellow-students:

How to Study the English Bible, by Girdlestone.

The Superhuman Origin of the Bible, by Henry Rogers.

Theopneustia—the Plenary Inspiration of the Holy Scripture, by Gausssen.

The Bible and Modern Criticism, by Sir Robert Anderson.

The Bible or the Church? by Sir Robert Anderson.

The Epistle to the Romans, by H. C. G. Moule.

What is Faith? by Gresham Machen.

Christianity and Liberalism, by Gresham Machen.

The Origin of Paul's Religion, by Gresham Machen.

Studies in the Book of Daniel, by Dr. Dick Wilson.

The Visions and Prophecies of Zechariah, by David Baron.

Horæ Evangelicæ, by Canon Birks.

Modern Ideas of Evolution, by Sir J. W. Dawson.

Evolution at the Bar, by Philip Mauro.

The Bankruptcy of Evolution, by Harold Morton.

The Religion of a Man of Science, by Howard A. Kelly.

The Offerings Made Like Unto the Son of God, by W. S. Moule.

Monument Facts and Higher Critical Fancies by Sayce.

Many Infallible Proofs, by Pierson.

The Gospel and Its Ministry, by Sir Robert Anderson.

Doctor Doctorum, by Girdlestone.

Outlines of Christian Doctrine, by Moule.

The Divine Unity of the Scriptures, by Saphir.

The New Biblical Guide, by Urquhart.

Inspiration and Revelation. by Bargar.

Seventh Annual National Convention

THE announcement on the back cover of this issue conveys a hearty invitation to all students, whether in the League or not, to attend the sessions of the coming Convention. The gathering is to be in Pittsburgh, February the twelfth to the fourteenth. Attention is called to the two sessions devoted entirely to the devotional and witnessing aspect of the League's activities. At the Friday evening session reports from the various Chapters will be heard. An unique feature of this meeting will be the place given to a message on Christian missions to the Jews.

This is a new departure in student conference work, we believe, and the League is fortunate in its choice of speaker for that occasion.

Characteristic of the missionary spirit of the movement, the Conference will weave in its program the challenge of our Lord's command to preach the gospel. The opening address is to be missionary-devotional in character. Students have a rich store of good things at this Conference, from the very outset. Friends of the League who can possibly visit Pittsburgh will do well to adjust their work so as to attend some of the sessions. The first message of the Conference is no exception to the high character of the program. A veteran missionary from China is the messenger.

Besides these missionary addresses the whole Sunday afternoon program is devoted to Missions, and missionaries will be heard throughout the Convention. Further announcement will be made in that connection, but most of the speakers are already indicated in the program printed in this issue.

There are to be splendid opportunities for fellowship. The unique plan of the entertaining Chapter, the Reformed Presbyterian Theological Seminary group, is to have Psalm singing at some of the sessions. The spirit of the Covenanters will be there! The call for unflinching Christian service will rouse the League and its student friends, we are sure.

Among other speakers, will be one of the most noted New Testament scholars in this country, a master preacher of our land, a noted archaeologist, and others of great spiritual leadership.

The Saturday morning prayer service is the focal point of the Convention. It will be directed by a man of deep spiritual intuition and insight who will also bring a brief message on evangelism.

We urge early reservations for this Convention. Late news brings word of delegates from distant points, indicating that the most representative and possibly the largest Conference of League history will be the coming Pittsburgh gathering.

Those desiring reservations may write the Convention Officer, Mr. Herbert Hays, 7418 Penn Avenue, Pittsburgh, Pennsylvania.

For further information address either Mr. Hays, or Mr. Sam Boyle, Chairman of Convention Committee at the same address.

“Who Will Go?”

The EVANGELICAL STUDENT wishes to serve the growing missionary interests and the world-wide cause of the gospel among the members of the League. Accordingly, it has written a number of the Missionary Societies asking for definite listings of the present need for workers in their respective fields.

The response was not encouraging, for one reason and another, chiefly because retrenchment has been the policy. Later on we believe other boards will see the advantage and blessing of stating their candidate needs to the League constituency. We can then issue a more complete list than that here given, and in the meantime trust that our readers, more particularly students looking forward to immediate service in foreign lands, will consult a list such as the excellent one compiled by the Student Volunteer Movement, and published in their magazine *Far Horizons*.^{*} A splendid index and directory appear in the January, 1932, issue of that periodical.

CHINA INLAND MISSION

237 West School Lane, Germantown, Philadelphia, Pennsylvania.

Rev. Robert H. Glover, Home Director for North America.

The China Inland Mission has its Headquarters not in this country, but in Shanghai. Actual calls are not decided by the American branch.

The China Council draws attention, however, to the great need for reinforcements in all provinces in China worked by the Mission, and special opportunities for Forward Work both amongst Chinese and Mohammedans in Kansu and Sinkiang, and also amongst Chinese and Tribes in South-western China.

There is also an urgent call for more doctors and nurses and for Bible teachers. Along the line of the unreached Tribes, there are languages and dialects to be learned and the Word of God to be translated into the speech of these long neglected Aborigines.

PRESBYTERIAN IN THE U. S. A.

The Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Rev. Lindsay S. B. Hadley, Mrs. Charles H. Corbett, Candidate Secretaries, 156 Fifth Avenue, New York City.

Fields—Africa: Cameroun. Asia: China, Chosen, India, Japan, Mesopotamia, Persia, Philippine Islands, Siam, Syria. Latin America: Brazil, Chile, Colombia, Guatemala, Mexico, Venezuela.

The calls of this church for workers in Alaska, Cuba and Porto Rico will be found under the lists of the Board of National Missions.

Before going to Africa, new recruits may reside in France for a few months' study of French.

This year this Board hopes to appoint 60 new missionaries, though the askings of the Missions on their minimum force lists total 179.

Vocational List

GENERAL (Ordained, Evangelistic)—Men:

One—Africa.

Three—China: Hwaiyuan, Nanking, Hainan.

One—Central Brazil.

One—Guatemala, Quezaltenango.

One—Persia, Resht.

One—Philippines, Leyte.

^{*}*It is the purpose of the EVANGELICAL STUDENT to list openings, as far as possible with only those boards and agencies whose policies are definitely evangelical and who would welcome evangelical volunteers.*

Among the Chapters

Gordon College of Theology and Missions

"IT WAS rather late in the year that Gordon went into the ranks of the League of Evangelical Students, but once aligning herself with the movement she has gone on with a determined zeal to resound the note of evangelical Christianity throughout New England, especially to the student life that is so sadly unitarianized and de-Christianized by the subtle influences of modernism. Immediately upon getting our organization perfected and into action a meeting was held at which the matter of taking up the Scripture distribution work was discussed. This was agreed upon heartily as being a work well worth while, and so within a very few weeks Gospels were procured and Bates College at Lewiston, Maine, was gospelized. The coming of the summer months put an end to our work for last spring. During the spring term we had the opportunity to go into the streets of Boston and preach the gospel. This came through the medium of a chapel car owned by a minister in Boston who allowed our group to have a certain number of meetings of the League. Soon after organizing, the question of a Regional Conference came up. This was thoroughly discussed and voted upon by the society as being feasible and excellent for the surrounding colleges. The whole matter was left in the hands of the executive committee who went ahead through the summer with plans for a conference to be held some time in November. November 13th, 14th and 15th were decided upon and many men of prominence were invited to be with us, among whom were Drs. Machen, Buswell, Glover, and Conrad, all of whom are known to our League Chapters. Others were with us who added materially and spiritually to our program. A more detailed account of this conference will be found in another section of this issue. Following the conference we had our annual business meeting. Reports were brought in by various committees, appointed several weeks previous to the annual meeting, upon the advisability of taking up an intense work in the missions, jails and hospitals in Boston. The reports brought in were favorable and it is expected that five missions will be in charge of the League Students. The officers elected for the ensuing year are as follows: President, Mr. George Ladd; Vice-President, Miss Mary Brown; Treasurer, Mr. Abner Langley; Recording Secretary, Miss Thelma Damon; Corresponding Secretary, Mr. Kenneth Pike. When Mr. Ladd assumed the chair plans were made for an immediate and vigorous work in the distribution of the Gospels among the students of New England [Bowdoin College has already been circularized].

"We feel that God has blessed us and we cannot but praise Him for having led us so marvelously. We extend our heartiest greeting to all other Chapters and pray with them for a great harvest of students into the Kingdom of God this coming year."

Lafayette College

"Meetings for prayer and devotion have been held from time to time with the Lord's evident blessing. The over-organized complexity of the campus tends to limit the increased attendance of the number of guests.

"An effort has been made to reach the Freshmen resulting in the obtaining of some good men.

"Faithful witnessing to the eternal verities of the Word of God has been stressed to counteract the local destructive teaching and general skepticism of the college.

"A Wednesday evening Bible class has been formed which promises to assist much in the general work of the Chapter."

University of Minnesota

This Chapter has done very active work in the League. They invited Dr. J. Gresham Machen of the League Trustees to address them, and at a public student gathering about one hundred and fifty were present, among them being two faculty members. One of these professors engaged Dr. Machen in conversation, in which some of the questions of the gospel and its claims were discussed in the presence of philosophy students.

The Minnesota Chapter is alive to the possibilities of making the work of the League known, and its membership shows the results of its careful advertising. From fifteen students at the first Fall meeting to twenty-eight students at a recent meeting is its record.

Here is a bit of choice news from this Chapter: "We do praise God for the wonders He is doing!.....At our first regular meeting one of our members spoke on 'Intellectual Integrity in a Christian', giving the others a chance for discussion afterwards, and at the next meeting 'Internal Evidences of the Bible' (in defense of our faith) was the topic of discussion. 'External Evidences' will be discussed next, but then begins a regular study of the Pauline Epistles, as outlined by our program committee.

"The Rev. [Evan] Welsh [a former active League man] spoke to us at our last meeting. We enjoyed his talk so much. There were twenty-eight present, and it happened to be right before 'finals' so we're thankful that the interest has kept up as it has."

Muskingum College

"A Bible study hour is conducted each week under the leadership of Dr. H. A. Kelsey. The splendid attendance at this meeting testifies to the interest in this study. The Spirit-filled life as set forth in the Book of Acts has been and will continue to be for some time the subject of our study.

"During the week of special evangelistic meetings, a number of the League members were active in personal work."

Princeton University

(Affiliate only)

"A group of five Princeton undergraduates, who know the Lord Jesus as the eternal Son of God, their Saviour and Master, was organized with definite purposes. They felt that mutual strengthening through fellowship would be an incalculable aid in their work of preparation. They felt a great need of learning more about their Lord—a desire to draw nearer Him each day and the need of united prayer that they might be given the knowledge and courage to direct their dearest friends to that old rugged cross where they might be justified and reborn of God. This need was increasing day by day, largely because the University Chapel is not in sympathy with their belief, for they find that 'saying the same thing in a different way' has not strengthened the cause of their dear Lord on this campus. They are especially anxious about their fellow students, particularly since this preaching, which they fear is but a subtle type of modernism, has 'satisfied' too many of them. Satisfied for time, perhaps, but for eternity, never! For this reason they are very much in earnest about leading some of these men to their Lord. Pray that He will use them well as faithful ambassadors for His eternal honor and glory.

"The Lord has provided a large room in Murray-Dodge Hall in which they meet every Friday evening at seven. They are studying the Gospel of John consecutively, with the aim of completing it by the close of the year.

"In the matter of speakers, the group has been greatly blessed. Among those whom the Lord has sent are Mr. John Alrich, Mr. Alfred A. Kunz, and Dr. Frank P. Ekins, class of 1899, whose prayer for many years for just such an opportunity to revisit his Alma Mater in the name of Christ has thus been answered. As a result, the Friday night meetings have become a place of spiritual rejuvenation for them all.

"Mr. Jones and Mr. Donald Fullerton have also visited them and have been a great inspiration to those of the group with whom they came in contact.

"The League has been a great help to these men in the matter of literature and inspiration. If the Lord leads them to become an actual chapter they will surely join. Nevertheless they realize that, whether or not formally members of the League, they are certainly members in spirit, and as such, fellow-members of an eternal Union, the body and Church of Christ.

"Whatever these men accomplish will of course be only for the honor and glory of their Lord. They seek your earnest prayer for help and guidance in this undertaking with which the Lord has entrusted them, and they likewise are remembering united Christians in other institutions."

Reformed Episcopal Theological Seminary

"The work that the Chapter is doing this year is about the same as it did last year. Members of the Chapter as individuals have been active in rescue mission work here the past few months, and many have come to the Lord Jesus Christ through their ministry. Four of the students now in Seminary are looking forward to serving Him in the foreign field when they are graduated. The graduating class this year is larger than it has been for many years. It comprises almost half the body of students. Every student is seeking a revival in his own heart that the Lord may use him to witness to the saving power of Christ. Brethren, pray for us."

America's Greatest Need*

Economic and financial problems of maintaining profitable trade relations with Germany and still being able to collect private and public debts from her, dwindle into insignificance compared with the problem America must solve if she does not intend to follow the example of the Old Roman Empire. Throughout history almost every ruling power that could not be defeated by an outsider, defeated itself through degeneracy and physical and moral ideals, which once occupied a prominent place in the mind of the nation, but later were rejected because of sin in the individual.

Is it known that today eighty per cent of our criminals are between the ages of thirteen and twenty-two? And is it known that the Juvenile Court, organized exclusively for the purpose of hearing the cases of adolescents, last year reviewed the cases of more than two hundred thousand delinquent boys and girls? In other words, the strife within our nation is caused by those who need to be taught that which will make them socialized beings of a society that wants harmony and peace to be the prevailing factor.

The Federal Bureau of Education report for 1920 states that of the twenty-two million children enrolled in the public schools, sixteen million of that number were in the first six grades. Now, what does this mean to us? It means that these twenty-two million children are in need of something the public school does not teach them. We mean a religious experience that will teach them the way of life here and hereafter. We believe this can be done through an institution which today has revised its methods and procedure, and is building bulwarks where fences once stood. This institution is the Sunday School, which has played such an important part in the building up of true character and love for God and man.

But how do we know that the Sunday School can greatly help to remedy present difficulties? Today there are twenty-seven million boys and girls, according to Chapman and Counts, in America, who know nothing about the Sunday School. If the Sunday School is not teaching them to be upright and true somebody is teaching them to be otherwise. Anyone who knows how many questions a small boy can ask in two minutes realizes that he is bound to learn something every conscious minute, whether it be for good or for bad. Present conditions and the part that adolescents take in making those conditions, seem to justify the assumption that the Sunday School, if given the opportunity, can redirect the interests and desires of misled millions from the wrong to the right channels of living.

Just how do we know that this is a possible solution to the need for training our young people to realize their responsibility to God and their fellowmen? Because of the results that we, as a Chapter of the League of Evangelical Students have achieved in our work in Du Page County, Illinois, just twenty-five miles west of Chicago.

Here in a small way is an outline of our plan of procedure for establishing a

*Being the report of the Wheaton College Chapter containing important suggestions for League activity. The Chapter President, Mr. Ray J. Salchli is the author of this sketch.

Sunday School in every needy district of Du Page County. The chairman of administration, responsible for opening districts and securing a canvass, when interviewing the school district trustees, asks them to sign the following statement, "We, the trustees of District number — agree to allow a complete canvass to be taken of every family in District number — and if such canvass shows a need for a Sunday School in District number —, we agree to allow a competent staff of teachers to organize a Sunday School, at no expense to ourselves, and to hold such Sunday school in the schoolhouse of District number —"

In actual practice, a leader of the canvassing group is responsible for securing a canvass of each district, thereby giving the chairman of administration more time for advance work in other districts.

After the canvass is completed, the material is correlated, and the work soon takes form. Our Sunday Schools bar no one from attending, for they are interdenominational, and affiliated with no particular church. The teaching of the Bible is the predominant factor of all the schools.

It is a standing policy to pick the Superintendents of the Sunday Schools from the canvassing group; since the one who is chosen has previously canvassed the district, he knows more about conditions in that particular community than any outsider. The Superintendent, with the assistance of the Rev. Clarence Benson, a writer and teacher of Sunday School organization and administration, selects the teachers from a group who have had competent teacher training. In most localities it is difficult to find competent teachers, but Wheaton College furnishes training for graduates of Moody Bible Institute who do excellent work.

Our greatest difficulty in carrying on our work is financial aid to pay for transportation and coal in the various schoolhouses. The friends of the College have cooperated splendidly as far as they can in meeting our need, but as the work grows we need more help. For example we have at the present writing two more districts open for Sunday Schools, and three places for evening services, but we have no present means of financing our work, so that others may be able to attend Sunday School. Each district that now has a Sunday School is well attended and the adults and children alike are coming because the Bible is presented to them in an interesting manner.

If you are interested in knowing more about our work, or if you wish to have a financial part in sharing our work, write Ray J. Salchli, Wheaton College, Wheaton, Illinois.

NOTICE TO SUBSCRIBERS

Back copies of THE EVANGELICAL STUDENT are desired, in order to complete office files and volumes.

All that our office require are the following:

- Volume I, Number 1, April, 1926.
- Volume I, Number 2, October, 1926.
- Volume I, Number 3, January, 1927.
- Volume I, Number 4, April, 1927.
- Volume II, Number 1, October, 1927.

Our supply is adequate beyond the last-named issue. We feel sure that a cordial response will be made to this appeal. Those who hold extra copies of any of these early numbers are requested to send them to the Editor, EVANGELICAL STUDENT, BOX 455, Wheaton, Illinois, U. S. A.

News and Notes

Trips of Regional Secretaries

"Great is thy faithfulness."*

—Lamentations 3:23.

DURING the past Fall the Regional Secretaries, who have been working for the most part among the women's colleges of the East, have been able to make a few visits to different institutions. Although the lasting results are yet unknown, we may thank God for His amazing faithfulness in opening the way, and lift our hearts to Him in earnest prayer that He may work out His perfect will where that seed has been sown, and that fruit, a hundredfold, might be brought forth.

The Secretaries were very conscious of the fact that "He goeth before". They were always received cordially and often with enthusiasm. Many students expressed their longing for the fellowship in Christ which characterizes the League.

The first college visited was Beaver College, Jenkintown, Pennsylvania. On November fifth the Secretaries met with a group of girls at a meeting arranged by a Freshman who was very anxious that such an organization as the League might take its needed place on the campus. They were fortunate in having with them Miss McAllister, secretary to one of the pastors in Jenkintown, who is interested in the spiritual welfare of the students. With her assistance the formation of a chapter seemed quite hopeful. However, the latest word from them says that permission to organize has been flatly refused. Pray much for them that they may continue to witness for Him in spite of the difficulties.

A visit to Mount Holyoke College, South Hadley, Massachusetts, resulted in a group formed to meet together for prayer, Bible study, and discussion, every Sunday. A few of the girls who met with the Secretary are keenly alive to the need of a true witness, but the majority are not aware of the subtle falsehoods which undermine a student's faith. Pray that the Holy Spirit may lead them into all truth.

In Baltimore several institutions were visited. Through the thoughtful assistance of several of the ministers of the city, the Secretaries were able to secure the names of students, faculty members, and friends through whom they could get in touch with interested groups of students. A most promising visit was made at Goucher College. A group was able to meet in one of the class rooms, and it was evident that the students realized the problems they were facing, recognized the untruths which were being exalted in the class rooms and were earnest in their desire to make Christ known on their campus. Their problems are great since all the students with whom the Secretaries were able to have contact, are day students and as a result are not in the campus activities as much as they would like to be, but the Lord is faithful and able. Pray much for these students that those who are seeking Christian fellowship may be brought together, and especially that some resident students may become interested in the work.

Through one of the ministers, Rev. Roscoe Porter, the Secretaries got in touch with a graduate of the Nurses Training School of the University of Maryland, Miss Alice Smarr. Her sympathy with the League and willingness to cooperate was a great encouragement and a real help. She introduced them to the Superintendent of Nurses who favored the organizing of such a group, and who arranged to have them meet a student whom she felt would be the most interested. Miss Smarr also offered to assist the group in any way possible,—to meet with them, and work together with them. We praise the Lord for such people who count it a privilege to work with students for Jesus Christ's sake. There is no Christian organization among the Nurses at the University of Maryland, hence it would mean much to have a definite witness for Christ through a League group. Pray that the one student may find others who are willing to openly confess the Saviour, and who desire to bring others to Him.

*Miss Margaret Hunt, one of the Regional Secretaries for Women's Colleges, sketches, under this interesting caption, results of her work and that of Miss Margaret W. Haines in various visitations.

A visit was made to the University of Baltimore where there was interest manifested. However, they felt that since the university at present was almost entirely composed of day students, it would be wiser to wait a few years until there were more resident students, who did not have their own homes and their own churches, and who would feel the need of such an organization before introducing it. Pray that this decision may be in the Lord's will, and if it is not, that He might overrule and open the way to organize.

Opportunities also came to the Secretaries for meeting with groups other than students. Rev. John McComb of the Forest Park Presbyterian Church invited them to speak for a few minutes at the Prayer Meeting. They also had the privilege of setting before the Business Men's Council of the Pocket Testament League, the purpose, plans, and efforts, of the League of Evangelical Students. The prayer support gained by these opportunities we hold invaluable.

The Regional Secretaries are also glad to report a visit to "The Meadows", conference grounds which are being opened on Dr. Tom Lambie's farm, at Owings Mills, Maryland, for *student* conferences. Certainly all who are seeking for the dissemination of the truth among students should pray earnestly for this work of faith. The plans, though indefinite as yet, include conferences throughout the summer, and arrangements for week-end conferences and accommodations for conventions during the school year. Mr. and Mrs. Keisewetter are in charge of this work. Pray mightily for them, as much must be done, in the line of building, remodelling, and planning, before it will be possible to hold conferences there. Practical assistance can be given by students living near by, who like to scrape walls, splash on the paint, sew curtains, dabble at interior decorating, chop trees, roll stones, etc. It is rumored that a group of Wilson College students, who are League members, are planning to go down for a lively week-end to help to establish their own conference grounds. This is not a work connected especially with the League, but it is established for the same work in which we are interested, a living witness for Christ among students.

The Secretaries are grateful for those who have coöperated by sending to them the names of outstanding Christian students who are in colleges where there is no League chapter. Through such help, Christian students have been brought together on a large campus where each had thought she was standing alone. Will those who know such students be sure to send the needed information to the Regional Secretaries? The names of sympathetic faculty members and administrators would also be most helpful.

Although as yet no chapters have been formed as the result of the trips, we should praise God for the openings and pray that witnessing groups may be established to the eternal salvation of souls.

Report of Trip to Kentucky and Tennessee*

A visit was paid to Louisville, Kentucky, in November, where through the help of Christian friends with whom I stayed and who are very much interested in the League, I was able to get in touch with a student who is studying at the University of Louisville and who was a member of a prayer group of students there last year. Opportunities also came to meet and talk with several students at the Baptist Seminary who are glad to know of the League, and with a group of nurses at the City Hospital.

Two ladies' prayer groups which have been meeting regularly each week in two of the churches have become greatly interested and have agreed to pray regularly for the League.

From Louisville I went to Scarritt College, Nashville, Tennessee, where through the kindness of a friend on the staff I was received with warm hospitality and an informal meeting was arranged for me with the students.

From Scarritt I went to Maryville, Tennessee, and had a time of real fellowship with an earnest group of students who are eager to organize and meet for prayer and do personal work. One girl who had not known of the League previous to my

*Miss Margaret W. Haines here presents the story of her first trip as Regional Secretary of the League.

visit remarked that she had been wishing a group could get together for prayer. Two other girls whom I had met at Keswick last summer had a placard on the outside of the door of their room in the dormitory building giving their witness with the following words, "This business is under new management, Galatians 2:20."

Chattanooga, Tennessee, was the next place visited where again through the hospitality and kindness of friends a number became interested and are praying for the work. An informal and hasty meeting was arranged with five students at the University of Chattanooga who expect to meet together for prayer regularly and witness in a quiet way amongst their fellow students.

Everywhere I went I was shown great kindness and hospitality, and though the doors remained closed to some places I had hoped to visit other doors opened in most unexpected ways and the Lord wonderfully guided in answer to prayer. The closed doors can be prayed open and the groups visited need prayer that they may have the courage and the vision to keep on until they receive recognition by the college authorities. God is able to do exceeding abundantly above all we ask or think if we only trust Him and continue in prayer.

Eastern Trip of General Secretary

The General Secretary made an Eastern trip visiting the First New England Regional Conference and a number of schools late last November.

A study of the schools visited reveals the fact that three of the schools visited formed Chapters during the Secretary's visitation, and another became affiliated. This makes the Chapter roster of the League total thirty-nine, with one affiliate member. The membership of the League students now totals, by a conservative estimate, thirteen hundred.

The schools visited by the General Secretary in the order of visitation were: Gordon College of Theology and Missions, New England School of Theology, Boston University School of Theology, Massachusetts Institute of Technology, Boston University Graduate School, Newton Theological Institute, Eastern Nazarene College, Harvard Theological School, Princeton Theological Seminary, Princeton University, Westminster Theological Seminary, Lafayette College, Wilson College, University of Pennsylvania, Bloomfield College and Theological Seminary, Upsala College, Yale University, Hartford School of Missions, Amherst College, Massachusetts State College, Union College, Rensselaer Polytechnic Institute, Toronto Baptist Seminary. There were thus eleven schools with regular League Chapters, and twelve schools with no Chapter, included in this tour. Of the entire number visited, the distribution is as follows:

	League	Non-League	Totals
Theological Seminaries	5	5	10
College and Universities.....	6	7	13
	<u>11</u>	<u>12</u>	<u>23</u>

The trip was very much blessed of God in spite of many discouraging features.

First New England Regional Conference*

For the first time since the formation of the League of Evangelical Students, New England came into direct and vital contact with it at the recent conference held in Gordon college and the Park Street Church of Boston, on November 13th, 14th and 15th. Preparations for the conference were made late in the spring, and through the summer months were completed. A great program, with many of the nation's outstanding evangelical leaders was arranged with the definite guidance of the Holy Spirit. The program opened on Friday night, November 13th. Mr. William Whittemore, President of the Gordon Chapter, was in the chair. The meeting was opened with devotions by Professor Merrill Tenney of Gordon College. Following the

**This account was prepared for the EVANGELICAL STUDENT by Mr. William Whittemore, retiring President of the Gordon College Chapter.*

devotional period, President Wood of Gordon gave a word of welcome to the League and to its constituency. At the conclusion of his address, Mr. Harlee Bordeaux of Greenwich, Connecticut, and a former treasurer of the League, now a Regional Secretary of it, spoke to us as the official representative of the League. His words were illuminating and inspiring and gave us an insight into the spirit of the League. The main address of the evening was given to us by Dr. Robert Glover of the China Inland Mission. He spoke on "What Is Your Missionary Creed?" His message was one of the most powerful missionary messages that has ever been given at this college. The Holy Spirit used this message to drive home to our hearts the tremendous responsibility that is ours and the need of these sin-cursed lands that are dying without the Lord Jesus. It was a forceful, logical, eloquent presentation of the challenge of the foreign field.

Saturday afternoon, November 14th, at 3:30 P. M. we had an hour devoted to prayer and testimony, led by Professor Tenney. At the conclusion of that period Miss Margaret Hunt of Wilson College and now a Regional Secretary for the League spoke to us of her work at Wilson College when she had come into contact with the League as a student. Following Miss Hunt's message we had an hour for discussion. This included the various questions regarding the work of the League, its program and other such questions that might have arisen in the minds of those not acquainted with its policies. This was led by our Mr. Jones who had come from Wheaton to be with us at the remainder of the Conference. We were glad to have him here at this time for his extensive knowledge of the work and his keen analysis of situations which questions always bring. At six o'clock a banquet was held in the Gordon Dining Hall and it is estimated that about 140 sat down to dinner. Mr. Tenney was the toastmaster of the evening and as soon as the dinner was over he introduced President Wood and later Mr. Jones. Greetings were brought from the various schools present by either the heads of the schools or teachers or official delegates. The evening meeting at which representatives of eleven schools were present, opened with devotions led by Professor Drew of Gordon College. He was followed by President Buswell of Wheaton College who gave a splendid consecration message on the subject, "Fill the Hand". His message was full of that winsomeness and power that has attracted many young people to him in the course of his short ministry. Mr. Jones who unexpectedly attended the convention spoke for just a few minutes on the work of the League. The last speaker of the evening was Dr. J. Gresham Machen of Westminster Theological Seminary. Dr. Machen spoke on "The League of Evangelical Students; Its Purpose and Work". This was a very pertinent message and one that expressed the views of those carrying on the great work of winning students to Christ.

On Sunday evening, November 16th, we held our last meeting at Park Street Church, of which Dr. A. Z. Conrad is the pastor.

Mr. Jones was again given the opportunity to speak for the work of the League and he did so with great emphasis upon the need of carrying the gospel to the students of the world. Dr. Conrad gave the message of the evening. "The Cost of a Draught from the Well of Bethlehem" was the topic of his address and it was given with power and in true Conradian style. It was a dynamic and eloquent message to the spiritual needs of the student of the world. As the meetings closed we were conscious of something very definite being done in the way of getting interest among students of various schools in and around Boston. We are not sure just what is the result but we do know that God has mightily blessed us and has given us a greater grip upon the truth that the student needs Jesus Christ more than almost any individual in the world because of his proximity to the deeper and more subtle aspects of truth. We praise God for a conference, attended by the Holy Spirit from first to last and expressed through the many men of power presented on the platform.

With Other Student Movements

HOLLAND—The *International Student Paper* is a new student periodical whose first number is in our hands. We are delighted with this little magazine, the

October, 1931, issue of which contains so much promise of blessing through the instrumentality of the Reformed Students Movement which sponsors it.

The first issue contains a short account of the Fourteenth Calvinist Student Congress, held September 7-12, 1931, at Lunteren in the Netherlands. The report of one address concludes with this stirring quotation: "Then the Church brings with it the duty for the Christian to fight in and with it till it will be glorified by its King in the day of Jesus Christ. It is a *Church militant* which not only fights against sin in holiness, but also as a salvation army fights outwardly in Mission and Evangelization and in all kind of organization of the Church outside the institute."

We commend to our readers this student movement. Those wishing to get in touch with it and its literature may do so by writing Mr. H. van den Brink, van Stolberglaan 10, Zeist, Holland.

GREAT BRITAIN—Some very worthwhile testimonies to the influence and work of the Inter-Varsity Fellowship of Evangelical Unions appear in the Michaelmas Term number of that movement's terminal magazine. We desire to share these declarations with our student and lay readers.

"At the Varsity I was immediately brought into touch with the Evangelical Union, and to this Union, under God, I owe absolutely everything in my spiritual life. Out of sheer curiosity, I went to one of the Daily Prayer Meetings one day, and there got the shock of my life. Never had my wildest dreams pictured a scene such as I saw there. It had never entered my head before that 70 or so perfectly normal University men would think of praying—much less praying together and aloud. And when they did pray—it was as if Christ were there standing visibly before them. I went out of that prayer-meeting determined to know Christ like that, and to get what these other men had.

"During my first term, Christ became *real* to me as I had never known before; and one evening stands out in my memory, when, having laid all at His feet, the joy was so great that I walked round and round the town looking for someone to share it with: I ended up by approaching an innocent beggar by the roadside—but it was worth it!"

Another member of the Inter-Varsity Fellowship endeavors to suggest to first year students the difficulties and problems which will confront them, recommending the Fellowship as "a refuge and a warning, and . . . a guarantee of right thinking . . . for almost every student in these islands."

This student continues: "But the Evangelical Union has meant to us much more than the provision of guidance, and the formation of those unpopular but essential possessions, Christian prejudice and Christian sentiment. It has been a constant encouragement in the devotional life. In the pressure of college life with its multitude of demands upon the best that is in us, it is so very difficult to keep the best for God—and less we may not offer Him. . . .

"Then there is the inexpressibly precious gift of Christian fellowship in the Union. What that has meant to us in influence, example, and definite teaching, we cannot tell: it has doubtless been far more than we realize. For a man, who in some way has come to feel the value and reality of spiritual things, to come out of the rather elusive atmosphere of public school life into the unshaded glare of the university, where the prevailing influence is openly antagonistic to *true* Christianity, is a bewildering experience. He may not know a single person who attends any of his classes, but he can feel the pull all the same, deadening conscience, and shutting out God. The immediate and simple solution to this disconcerting feeling we found in the Evangelical Union; and we can testify that there we have met friends who will remain so for life. There is no friendship like that which springs from oneness in Christ Jesus. The world does its best to imitate it by all forms of social enterprise, but it comes very far short. We thank God for what the Union has brought in this way."

One of the British groups issues its own magazine, the *Cambridge Inter-Collegiate Christian Union Review*. Besides interesting notes on the work of the Union, and its local activities, there are helpful articles. That in the Michaelmas issue, 1931, has an extremely instructive and illuminating treatment of

the Lord's Return, by Dr. B. F. C. Atkinson. It is worth reading. Sample copies may be secured from the Honorable Treasurer of the magazine, at College House, Grange Road, Cambridge, England.

CANADA—We earnestly solicit the prayers of our friends for the work of the Inter-Varsity Christian Fellowship of Canada, and for the guidance of its earnest Secretary. The League General Secretary had a most gracious time of fellowship with Mr. and Mrs. Palmer during his recent Eastern trip.

INTERNATIONAL—The organ of the World's Student Christian Federation is the *Student World*, published at 13 Rue Calvin, Geneva, Switzerland, Dr. W. A. Visser't Hooft, Editor. While the tone and tenor of the magazine are liberal and expressive of the current trends of the Y. M. C. A. movement in general, there are many stimulating articles on its pages.

One finds, frequently, expressions of a definitely evangelical nature, although not always consistently or clearly so. For knowledge of the thought life of students in other lands, and for an understanding of the liberal view of spiritual matters, there is no better journal.

The current issue of this periodical (First Quarter, 1932) contains a number of interesting articles to which allusions have been made in our editorials this number.

Books Received

The following books have been received at the office of the EVANGELICAL STUDENT. Personal editorial comment will be forthcoming in some future issue of the magazine. Simple acknowledgment and notice are all that can be given now.

COLUMBIA THEOLOGICAL SEMINARY AND THE SOUTHERN PRESBYTERIAN CHURCH, A Study in Church History, Presbyterian Polity, Missionary Enterprise, and Religious Thought, by William Childs Robinson, Professor of Church History and Polity in Columbia Theological Seminary, Decatur, Georgia. Private publication and circulation, 1931.

THE PROGRESS OF WORLD-WIDE MISSIONS, by Robert Hall Glover. Richard R. Smith, Inc., New York.

This is the revised edition of this splendid, well-known reference work on Missions. The author needs no introduction; his missionary lectures both in conference and school being known to students throughout this country and the foreign field.

YOU MUST GO RIGHT ON, by A. Z. Conrad. Fleming H. Revell, 1931.

The book is a series of various public messages given by this noted Boston pastor. The occasion of the book and its title are told in the touching introduction which pays high tribute to the memory of the wife of the author.

THE REFORMED DOCTRINE OF PREDESTINATION, by Loraine Boettner. William B. Eerdmans Publishing Company, 1931.

This volume, as the title indicates, treats of a difficult subject. The work is a compilation of teaching arranged in an original fashion. The publishers' notice says of it, "A fine piece of work, complete in scope and incorporating quite well everything that has been thought and said by the most eminent Calvinists of the past and the present."

IMMANUEL HYMNAL, with Scripture responses for use by minister and people in public worship. The Macmillan Co., 1929.

"Immanuel Hymnal is the work of a small group of theologians and musicians who have felt that hymn-book making has fallen into stereotyped ruts and that there is need of fresh and interesting material both text and music. Every fifth hymn-tune is new. Yet practically everything of value of the older and familiar hymn-tunes has been retained."

There are nearly six hundred hymns, all of which are commended as evangelically sound.

LIFE ON THE HIGHEST PLANE, by Ruth Paxson. Fleming H. Revell, 1928. A Study of the Spiritual Needs and Nature of Man, by one, a missionary in China for seventeen years. Three volumes.

This book was recommended by the late Dr. R. A. Torrey as "A remarkable book—one of the most satisfying I have ever read. It deals pretty much with all the fundamentals of the Christian faith . . . in a Scriptural way and a thorough way and rings true every time."

A KING'S PENKNIFE, by I. M. Haldeman, D. D. Francis Emory Fitch, Inc., 1930.

This is a small volume, written in the terse, succinct, epigrammatic style of Dr. Haldeman. It is a book well worth study by the student who is interested in knowing the implications of the liberal or modernist position.

THE VIRGIN BIRTH, by J. Gresham Machen. The Macmillan Co., 1930.

The masterliness of the work, and its worth are beyond question. To properly appraise the monograph is beyond the power of this magazine. We can but refer to those better able to do it justice. The name of the author, apart from the book itself, would invite the thoughtful student of Christianity to place a high value on the discussion.

CHAPTER DIRECTORY of the LEAGUE of EVANGELICAL STUDENTS

ASHLAND COLLEGE, Ashland, Ohio.	LAFAYETTE COLLEGE, Easton, Pennsylvania.
AUSTIN THEOLOGICAL SEMINARY, Austin, Texas.	MARION COLLEGE, Marion, Indiana.
BALTIMORE BIBLE INSTITUTE, Baltimore, Maryland.	UNIVERSITY OF MICHIGAN, Ann Arbor, Michigan.
BLOOMFIELD COLLEGE AND THEOLOGICAL SEMINARY, Bloomfield, New Jersey.	UNIVERSITY OF MINNESOTA, Minneapolis, Minnesota.
BOSTON UNIVERSITY, Boston, Massachusetts.	MOODY BIBLE INSTITUTE, Chicago, Illinois.
UNIVERSITY OF BRITISH COLUMBIA, Vancouver, British Columbia.	MUSKINGUM COLLEGE, New Concord, Ohio.
JOHN BROWN SCHOOLS, Siloam Springs, Arkansas.	NATIONAL BIBLE INSTITUTE, New York, New York.
BUCKNELL UNIVERSITY, Lewisburg, Pennsylvania.	NEW ENGLAND SCHOOL OF THEOLOGY, Boston, Massachusetts.
CALVIN COLLEGE, Grand Rapids, Michigan.	PARSONS COLLEGE, Fairfield, Iowa.
CALVIN THEOLOGICAL SEMINARY, Grand Rapids, Michigan.	UNIVERSITY OF PENNSYLVANIA, Philadelphia, Pennsylvania.
CENTRAL COLLEGE, Pella, Iowa.	REFORMED EPISCOPAL THEOLOGICAL SEMINARY, Philadelphia, Pennsylvania.
CLEVELAND BIBLE INSTITUTE, Cleveland, Ohio.	REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY, Pittsburgh, Pennsylvania.
COLUMBIA BIBLE COLLEGE, Columbia, South Carolina.	TORONTO BAPTIST SEMINARY, Toronto, Ontario.
EASTERN BAPTIST THEOLOGICAL SEMINARY Philadelphia, Pennsylvania.	UNION COLLEGE, Schenectady, New York.
EASTERN NAZARENE COLLEGE, Wollaston, Massachusetts.	UNIVERSITY OF WASHINGTON, Seattle, Washington.
EASTERN UNIVERSITY, Philadelphia, Pennsylvania.	WESTERN BAPTIST THEOLOGICAL SEMINARY, Portland, Oregon.
EVANGELICAL THEOLOGICAL COLLEGE, Dallas, Texas.	WESTERN THEOLOGICAL SEMINARY, Holland, Michigan.
GORDON COLLEGE OF THEOLOGY AND MISSIONS, Boston, Massachusetts.	WESTMINSTER THEOLOGICAL SEMINARY, Philadelphia, Pennsylvania.
HARVARD SCHOOL OF BUSINESS ADMINISTRATION, Cambridge, Massachusetts.	WHEATON COLLEGE, Wheaton, Illinois.
	WILSON COLLEGE, Chambersburg, Pennsylvania.

A student group in any higher educational institution may become affiliated with the League. Its membership may range in size from three to the total number of students in the institution. The procedure is exceedingly simple, and is explained in the following extract from the Constitution:

"Any student association, society, or club of any theological seminary, school for the training of Christian workers, college, or other institution of higher learning may apply for membership in the League upon the ratification and adoption of this constitution by a three-fourths vote of its members. Otherwise, a local chapter of the League may be formed, consisting of not less than three members, such a chapter to have the same standing—in proportion to the number of its members—as an entire student body or association that constitutes a branch of the League.

"Application for membership shall be sent to the Secretary or General Secretary of the League." (Article III, Sections 3 and 5.)

The League welcomes correspondence with individuals or groups contemplating affiliation. Send for literature on organization, activities, and purpose of the movement. Address the General Secretary, William J. Jones, at Box 455, Wheaton, Illinois.

Announcing the
SEVENTH ANNUAL CONVENTION
OF THE
League of Evangelical Students

Meeting in Pittsburgh
FEBRUARY the Twelfth, Thirteenth and Fourteenth

The PROGRAM
(Subject to Change)

FRIDAY, February 12th—

- 2:00 P. M. Registration of Delegates, Point Breeze Presbyterian Church, Fifth and Penn Avenues, Pittsburgh.
- 3:00 P. M. Opening Session.
Address of Welcome on behalf of entertaining Church, The Rev. Harold J. Ockenga.
Devotional and Welcome on behalf of entertaining Chapter, Dr. R. J. McKnight.
Missionary address (subject to be announced), Dr. Charles Ernest Scott, of China.
Business Session.
- 7:30 P. M. Missionary-devotional address, TO THE JEW FIRST, the Rev. Thomas M. Chalmers.
Annual League Praise Service—
Reports of Chapters.
Discussion of League progress.
Business Session.

SATURDAY, February 13th—

- 9:00 A. M. Prayer Service for delegates, in charge of Dr. Lewis Sperry Chafer.
Devotional, Rev. William B. Hunt, of Korea.
Address on prayer and evangelism, Dr. Lewis Sperry Chafer.
Business Session.
- 10:30 A. M. Business Session.
- 2:30 P. M. Devotional, Dr. Howard A. Banks.
Address, THE POWER AND REASONABLENESS OF CHRISTIAN FAITH, Dr. Leander S. Keyser.
- 6:00 P. M. Annual Banquet in dining hall of Point Breeze Presbyterian Church, Dr. Clarence Edward Macartney speaking.
- 8:00 P. M. Devotional, and address, THE HOLY LAND'S WITNESS TO THE TRUTH OF THE NEW TESTAMENT GOSPELS, Dr. W. Waldo Weller.
Address (subject to be announced), Dr. J. Gresham Machen.
Closing Business Session.

SUNDAY, February 14th—

- Morning worship in churches of delegates' choice.
- 3:00 P. M. MISSIONARY MEETING, Dr. Albertus Pieters, in charge.
Missionary testimonies from
Dr. Albertus Pieters, late of Japan.
The Rev. Thomas M. Chalmers, of New York City.
Address, IF THE FOUNDATIONS BE DESTROYED, WHAT CAN THE RIGHTEOUS DO? Dr. Melvin Grove Kyle.
- 8:00 P. M. Evening Worship. League delegates to be guests of the First Presbyterian Church, of Pittsburgh.
Dr. Clarence E. Macartney will preach on The Doubter's Dialogue—THE BIBLE.

(The friends of the League are free to attend all non-business sessions.)

STUDENTS EVERYWHERE ARE INVITED TO THE CONVENTION

Provision has been made for your entertainment. Come! Register at once by writing Mr. Herbert Hays, 7418 Penn Avenue, Pittsburgh, Pennsylvania. Address him care of the Reformed Presbyterian Theological Seminary, the entertaining Chapter. There are no registration fees.