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OF

The League of Evangelical Students

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FROM OUR PRESIDENT'S PEN

Pagan lands beckon the Christian witness. Their Macedonian cry is spoken of in another page of this issue. Agreed are we that they need our help. Some of us will labor in them before many years. All of us will make them our concern throughout life.

In our once Christian land once Christian and never Christian colleges and universities beckon the Christian student. No, they do not want our help. But by their deep cries of want and woe our help they seek. One thousand colleges and more than one million students present a mission field white unto harvest, a field scarcely touched. There young men and women continue in an accustomed attitude of unbelief. There a host have turned from a reverence to a ridicule of the Christ of the Scriptures. There many will be confirmed in unbelief to their eternal damnation. There but a few find the Christ. In them are Christian students few who feel like Elijah—they only are left and men seek their souls. In them are hosts with no belief in the Almighty Creator. To no one are they responsible. For no God do they live. Most sad is their plight. So slight is their consciousness of this. And most sad will be their future. Most of us are aware of this need. In the midst of it some of us are all too aware. But here in this field have we gone to labor? Sad, but all too few of us have made it our concern!

But there must we labor and its need must become our concern. To them we are debtors! Would that ours might be Paul's confession: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." Evangelical Students, we are solemnly obligated to give the gospel of salvation to unsaved students. Who else is there to do it? Others are out of touch with their needs. Others are not equipped for work among them. Few have the intimate associations which we have to give them opportunity. Ours must be the work. We are debtors!

Surely a student world lost is our responsibility. Members of the League of Evangelical Students, it is supremely our responsibility. Practically alone do we stand, for other once great student organizations have denied the Christ and his gospel. The message for this lost host to us has been committed. Nor fruitless will be our work, for ours is a Word most quick and a Spirit most active. The more then are we debtors. Would God that as Paul we might assert: "I am ready to preach the gospel." Let us witness for the Christ and have no shame, for his gospel is God's power to the soul's salvation.

This message comes to members of scattered League chapters. In many places groups are very small. We stand so all alone in a student world so large and hostile. Perhaps we ought to go slowly. But we may not, for ours is a great responsibility. Our dear departed friend, Dr. J. Gresham Machen, preached a never-to-be-forgotten sermon at the '35 Convention. Powerfully he reminded us: "There is no restraint to Jehovah to save by many or by few." Recalling it we must go forth. We must multiply our efforts. We are debtors!

Members of the League, let us work to make this a telling year. Many things indicate a year of great activity. Regional conferences and the national convention promise to be above the ordinary. Our support of these will do much for ourselves and the League. Our earnest study together is necessary if we are to succeed. Let there be great prayer for a student-world awakening. May our work be to see it. We must, for we are debtors!

THE MACEDONIAN CRY OF MODERN MISSIONS

CHARLES J. WOODBRIDGE

In the ninth verse of the sixteenth chapter of the Acts of the Apostles, we have what is known as "The Macedonian Cry". A vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us." In the tenth verse of the same chapter we read of the immediate response. There is something rugged, virile, dynamic, in this verse. Paul and his companions were no mere visionaries. The vision was at once translated into action. The words "immediately", "assuredly", catch the eye. There is a note of urgency here that will brook no delay; a note of conviction that will brook no opposition.

The first Macedonian Cry met with a ready response in the hearts of Paul, Silas, Timothy, and Luke.

Down through the ages since there has always been a Macedonian Cry, insistent, compelling, urgent. It is an age-long cry, a piteous entreaty. It is a call from those who are seated in darkness and in the shadow of death to those who have found Him who is the Light of the world. It is a call from those who are living in sin to those whose faith is in the Lamb of God which taketh away the sin of the world. It is a call from those who are hungry to those whose spiritual food is the Bread sent down from Heaven; from those who are comfortless to those who know the voice of the Good Shepherd; from those who are in bondage to ignorance and superstition and fear to those who stand fast in the liberty wherewith Christ hath made them free.

But our theme is "The Macedonian Cry of *Modern* Missions". The emphasis is upon the word "Modern". In our day, what aspects are there of the Macedonian Cry which differentiate it, to some degree at least, from the heart-rending wail of the centuries? And what must be our modern response to the modern cry?

Before we answer these questions, let us view the world missionary picture of our day. There are multitudes living today who have never yet heard the blessed name of Christ. Of course that has always been true. But even in our advanced age, when transportation facilities and means of communication are so steadily improving, it has been estimated that *between seven and eight hundred millions of souls have never heard the glorious evangel of the grace of God*. There are the multiplied millions of China who have never heard, the twenty-five millions in South America, the more than thirty millions in Central Asia, the hosts among the unreached tribes of Africa, and the countless others whose hands are outreached imploringly as their cry goes up, "Come over and help us".

But among the peoples, tongues, and nations who have heard the gospel, among those into whose countries the first gleams of light have penetrated, what are some of the modern aspects of the Macedonian Cry?

First, we note a strange combination of decay and revival of the so-called ethnic religions.

When our fathers crossed the seas for the sake of the gospel, they went prepared to enter unafraid the strongholds of the religions of mankind. So today in many of the mission fields there are clear and distinct systems of religion which must be understood and confronted with the challenge, "For there is none other name under heaven given among men, whereby we must be saved". But there is also among certain of the indigenous religions a marked tendency toward decay. This tendency is particularly noticeable in modern Hinduism. For years there has been observable in Hinduism a breaking down of the clearcut lines of definition and demarcation. Hinduism, in many parts of India today, is an atmosphere rather than a religious system. That is one reason for the recent avowed readiness of some sixty million Hindus to renounce their religion in the search for something better. What a challenge this presents to the missionary of the cross of Jesus Christ!

In China, too, among the masses of the people this tendency toward religious decay is pronounced. It is all very well for the new missionary to China to study Confucianism, Taoism, and Buddhism. It is important to understand the Chinese apperceptive religious background. But when he reaches the Middle Flowery Kingdom, the missionary will discover that the average non-Christian Chinese is not exclusively an adherent of any one of these religious systems. He is steeped in the ethics of Confucius. He believes and practices much of the Taoist superstition. But he invites the Buddhist priest to preside at his weddings and funerals. Into the midst of this confusion the missionary steps with his ringing message of universal sin and an ever-loving Saviour.

But while it is true that certain of the world religions are losing their sharp outlines, it is also true that a revival is taking place among other religions. Usually these revivals are for nationalistic purposes. That is the case today in Japan, where Shintoism has recently come into great prominence. We cannot enter into detail here. Suffice it to say that this revival of Shintoism has necessitated in Korea the closing of many Christian Schools in the interests of an uncompromisingly evangelical testimony.

A second aspect of the modern Macedonian Cry is the fact that, along with this remarkable combination of decay and revival, on the mission field today many a man has cast off completely all religion, and has taken refuge in the very "isms" that are the curse of the occidental world. He has watched the results of Western "religion", and as the result he has turned from it in despair and found escape in religious agnosticism. He has watched the advance of Western "civilization", and has gone with the current of godless materialism. He has experienced the vices of Western "culture" and has entered the host of those who believe in moral relativism. To him the missionary comes, not with simply a Western "religion", but with the gospel of Christ which is "the power of God unto salvation to everyone that believeth".

A third aspect of the modern Macedonian Cry is the presence and power on the mission field today of Modernism. What is Modernism? It is any denial of the Word of God. It should not be called "Modernism". It should be called "Ancientism". For it is as old as the question of the serpent-tempter, "Hath God said?" It is in vain for our home secretaries to deny the existence of Modernism on the field. It is a cruel, stark reality.

When our fathers fifty years ago sailed for lands beyond the sea, they took with them the whole Bible. They believed that Bible to be the changeless Word

of God. They believed that theirs was the one true faith. They believed that men were lost without Christ. But today by no means all the missionaries share those convictions. Here is the statement of a professor of New Testament at a large university in North China, a university largely supported by the funds of self-denying Christians in America. The professor writes:

"There were three urges which drove our fathers to go beyond instruction and living of the Christian life to leading their students personally into the Christian life. These three urges do not have much weight with us and unless there are other urges than these we may rest content without going further.

"The first urge grew out of an honest belief that our religion was the true religion from God. Other religions were from the devil and were false . . . But we do not accept that premise. We believe that religions are good and better but not good and bad.

"A second urge grew out of the first one—it was an honest belief that followers of these false religions were sinners, doomed to eternal punishment. They were dying, so many a minute, and were in dire need of being saved. Again, granted that premise, any friendly teacher would be an evangelist to his students. But we do not accept that premise."

"A third finer urge grew out of the honest belief that we are all sinners by nature, doomed to eternal punishment. But, if we had been saved by the grace of Christ then we did have a profound urge to get out, in gratitude, to save others and to bring to our Saviour the joy he deserved in the salvation of his own. It was a good urge. But this generation never having sinned nor having been saved by grace, has no debt of gratitude to pay and there is no urge there."

That is sheer, unadulterated, shameless Modernism. Practically unchallenged, it stalks certain sections of the mission field. And woe betide the minister in the homeland who dares to oppose it!

A fourth aspect of the modern Macedonian Cry is the fact that in many mission fields today there is a growing spirit of earnestness. In lands where the gospel is soundly preached revivals are breaking out here and there, as the Holy Spirit pours forth His blessing. Souls are being gathered in in great numbers in many a field where faithful heralds of the King are proclaiming the Word. The confusion and chaos of modern political and social life are forcing many to seek in the Christian faith the secret of abiding happiness and peace.

As this modern Macedonian Cry sounds forth, what shall be our response?

Our first response should be a New Passion for the Word of God, the inerrant, infallible Book. For that will mean a new passion for the Son of God, the Word of God incarnate. And that, in turn, will mean a new passion for the souls of men. For there in God's Word we are clearly taught the need of the nations for a Saviour. We are taught the awful fact of sin, its nature and its consequences, inexorable judgment and death. We are taught the absolute sufficiency of Christ our Saviour. We are taught the infinite value, in the eyes of God, of the soul of a man. In passion our hearts cry out, "Woe is unto us if we preach not the Gospel to the lost."

Call it a new passion for theology if you will. Theology is not something static. It is dynamic. It is life.

Our beloved Dr. Machen understood this truth. He was, in very deed, an exponent of this truth. Shortly after his death some of his personal library was distributed among certain of us who had been among his students and friends. One of the books which was given to me was entitled *Woodrow Wilson*. On the inside of the back cover of the book Dr. Machen had made notes as he

read it. The author was no friend of theology. She did not hesitate to write rather contemptuously of it. The notes which Dr. Machen jotted down seemed to get more and more emphatic. Finally, in connection with a passage of the book which in his opinion simply went beyond the pale he wrote, "Does the author never realize that if a man is really orthodox—is really a Christian—that which the writer calls theology is the sweetest, dearest thing to his heart."

Yes, let us call it a passion for theology.

A second response to the modern Macedonian Cry should be a New Policy in the conduct of the missionary enterprise. It has been well said that there have been four periods in the history of the Christian missionary movement. In the early years of the Christian era the entire church was a missionary society, aflame with zeal for the proclamation of the gospel. Then came the period of the great individual missionary pioneers. Then the period when governments took an active interest in missions. And lastly there is the modern period of mission boards, agencies, and societies. It is clear that in our day these agencies are necessary. But what we need is to recapture the enthusiasm of the early church. We must learn that every member of the church is a responsible agent in the work of foreign missions. We must seek to enlist the entire church membership in this all important crusade.

A third response to the modern Macedonian Cry should be New Power from on high as we endeavor to meet the needs of a lost and dying world. Possibly we should say "Fresh Power", instead of New Power. For it is the same Power as that which constrained and compelled the early disciples to go forth relentlessly and with a holy boldness to storm the citadels of sin in the name of Christ the Saviour. It is the Power of the Holy Ghost. "Ye shall receive power, after that the Holy Ghost is come upon you". Without that power our efforts are in vain. With that power we shall be strong. When the Spirit of God fills the ambassadors of Christ, then neither ethnic religions, nor materialism, nor Modernism can permanently hinder his testimony. May God grant us, in this our generation, a host of young men and women who, unmindful of self and filled with the Spirit's power, will gladly respond to the Macedonian Cry.

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GOLDEN OPPORTUNITIES IN FOREIGN MISSIONS

J. G. Vos

No one should enter upon foreign missionary service for the romance of traveling in distant countries and studying a strange civilization. There is an element of romance in the foreign travel and residence of the missionary, but the person who becomes a missionary for such reasons is certain to be sadly disillusioned after the first glamour of a new country has worn off. The new missionary will find the almost unmitigated filth of many mission fields oppressive, and may soon find himself overwhelmed with homesickness for his native country. The places usually seen by tourists are very different from the scenes of the life and work of most missionaries. Continental Asia has innumerable villages of little one-story houses built of sun-dried mud bricks. Outside of a few large cities, sanitation is unknown. The lack of personal cleanliness of the people in some fields fills an American with disgust. Added to these physical conditions is the extremely disconcerting fact that no matter how many years a missionary works in an Oriental mission field, he will be misjudged by most of the natives to the end of his days. A missionary neither can nor ought to live and raise a family on the same income as that received by a native pastor in China, for example. Fifteen American dollars a month is an average salary for a Chinese pastor, and will support him and his family in comfort. For a missionary, this would mean extreme privation. The missionary's native co-workers have never seen America and are entirely unable to form an adequate conception of American living conditions. The missionary's salary is not a large one, judged by American standards, but being six or seven times as large as that of the native worker, it is regarded by the latter as princely wealth. The missionary has made sacrifices to serve Christ in a foreign country. Very likely he cannot afford to purchase some of the books which he needs for his work, or to subscribe to some of the magazines which would keep him in touch with life in the home land. Careful budgeting and bookkeeping may be necessary to make the missionary salary sufficient for the needs of an American family and the ever recurring calls for charity and contributions. But in spite of all of this many natives will think the missionary is in the work for the money he gets out of it. Even consecrated Christian workers cannot understand why a missionary must live in a larger house and have a larger salary than a native worker. So the missionary is very likely to be in the position of making sacrifices for the cause, and instead of this being appreciated, it is likely to be entirely misunderstood. People will not only not believe that he is making any sacrifices, but will say that he is positively selfish. When we realize that in China, for example, it is not uncommon for two families to share a single room as their sole living quarters, and that this is not regarded as a special hardship, but has been going on from time immemorial, it is apparent that the missionary cannot possibly even approach the natives of many mission fields in simplicity of standard of living. But the missionary who thinks he is going to convince his native constituency that he has made sacrifices for the cause of the Gospel, is certain to fail in most cases. He must simply make up his mind to have his mode of life misunderstood, and to face this perpetual misunderstanding and go on with his work through the years in spite of it. It is one of the differences between East and West for which there is no present remedy. If a missionary buys a pair of shoes, at a cost of six American dollars plus postage and duty,

he is providing himself with a necessity and is not guilty of extravagance. But many Chinese Christians may ask how much those shoes cost, and on learning that they cost as much as a Chinese laborer would earn in six weeks, will conclude that the missionary is a man of unlimited resources and that America is a land where gold coin is used instead of copper. Chinese shoes are made of cloth and paper, and cost about thirty cents a pair.

The foregoing are merely examples of situations faced by foreign missionaries, cited to "debunk" the notion that the missionary has an easy life or a particularly congenial task. They should not discourage anyone who is really in earnest about devoting his life to the service of the Lord Jesus Christ on the foreign field. Foreign mission work presents many truly golden opportunities for real Christian service today. Needless to say these opportunities are not to be found in pseudo-Christian, modernistic institutional or educational work. The primary work of Missions is and always will be evangelism. Along with evangelism there is need for medical and educational work of the right kind and on the right basis. The present article, however, deals principally with evangelism, or the religious part of mission work in the strict sense.

THE OPPORTUNITY TO PREACH TO THOSE WHO HAVE NEVER HEARD

The Apostle Paul tells us that he made it his aim to preach the Gospel, not where Christ was already named, that he might not build upon another man's foundation (Rom. 15:20). Many a missionary today has the privilege of preaching Christ in a town or village where the Gospel has never been heard before. Of course not every missionary can do pioneer work; some must devote themselves to building up and instructing those who have already professed faith in Christ. Nearly every missionary who is engaged in evangelistic work, however, has the opportunity to proclaim Christ in places where there has never before been any Christian witness whatever. And every missionary in every foreign mission field, even though located in a station where Christianity has been established for many years, is sure to have the opportunity to proclaim the Gospel message to multitudes of lost souls who have never heard it before. Missionary work in the great mission fields has really scarcely been begun. There are in Asia, for example, many thousands of towns and villages, peopled with many millions of souls, which are still totally unreached. Even though it is quite true that America is a land of many churches and little Gospel, still the desperate need of the Gospel and inadequate supply of it in a country like China, is beyond all comparison with the situation in America. China alone has triple the population of America, and the vast majority of China's millions know nothing of Christianity and are in the most intense spiritual darkness, enslaved by sin and by Satan, and without God and without hope in the world. The foreign missionary has practically unlimited opportunities to proclaim the Gospel to multitudes of lost souls, and to deliver to them, in the name of the King of Kings and Lord of Lords, a direct appeal and command to repent and believe the Gospel, to turn from idols to serve the living God and to wait for his Son from heaven. The only serious limitations are lack of time and strength to meet the needs. The problem is not, as so often in America, to get an audience, but to be able to enter the doors that are open without overtaxing one's strength. Of course the fact that multitudes are willing to listen to the Gospel does not mean that multitudes are ready to embrace it. When the real nature of Christianity, as the system of salvation by free and sovereign grace entirely apart from works of human merit, is made clear, many immediately lose interest and fall away. But wherever the real Gospel is

faithfully proclaimed there are always those who believe, and often in a surprisingly short time a Christian Church with thirty or forty earnest members is established in a place where, two or three years before, all was pagan darkness and sin and despair.

THE OPPORTUNITY TO ESTABLISH NEW CHURCHES

In some mission fields there exists a type of missionary who is interested only in evangelism and tends to minimize the importance of the Church; the aim of such is simply to preach the Gospel to as many souls as possible in order that as many persons as possible will be saved, with but little regard to the spiritual nurture of the converts and still less for a Scriptural form of Church organization and manner of worship. That this tendency is utterly unbiblical and wrong, will appear from even a casual reading of Paul's Epistles. The tendency referred to is the result of the false assumption that the highest object of missions is the salvation of men. While it is of course true that the *first* concern of missions is the salvation of the lost, still the *highest* object of missions is not the salvation of men but the glory of God, and this demands that evangelism be followed by a Scriptural program of Church organization and activity. To be so exclusively concerned with the salvation of men, that we neglect those matters of Church organization and worship which God has appointed in his Word, is not only very unsatisfactory from the standpoint of permanent results, but is dishonoring to God and therefore sinful.

Scriptural practice demands, then, that evangelism be followed by the establishment of Churches, and this is another opportunity placed before the missionary. When an infant Church is established in any place, it means that Christianity has obtained a permanent foothold in what was before that a **totally pagan** environment. The public worship of God is conducted each Lord's Day. A community of people has been gathered out of paganism, a community which is a part of the Body of Christ and which is bound together by spiritual bonds entirely unknown in heathenism. The Communion of Saints is a feature of Christianity which has no counterpart in any non-Christian religion. People go to heathen shrines and temples to perform acts of worship, and come away after these have been performed; they have no sense of fellowship with, or love for, their fellow-religionists. Very different is the situation in the little Christian Churches which spring up where the Gospel is preached in mission lands. Christians assemble not only to worship God, but for fellowship with one another. There may be no Church building at all, or it may be a simple structure of mud and cornstalks; it is not the building that counts, but the nature of the group that assembles. Such little Churches, imperfect as they are, are often like little samples of heaven surrounded by all the sin and sordidness and sorrow of heathenism.

Many a missionary has the privilege, over and over again, of setting in order the organization of the Church and the worship of God in places where never, since the dawn of history, have people gathered together for the purpose of worshipping the God that made heaven and earth. The first establishment of the Christian Church in a locality is undoubtedly the most important event that can ever take place in that locality; it means that a definite breach has been made in the ramparts of Satan, so that his dominion is openly disputed where it was unchallenged before, and that a new outpost of the kingdom of God has been carved from the empire of the prince of darkness.

THE OPPORTUNITY TO INSTRUCT NEW CHRISTIANS

Native converts on the mission fields are usually strong in faith but they may be very weak in knowledge. The fact that the convert to Christianity usually has to face persecution in some form, and often in a very severe form, means that those who reach the point of public profession and baptism are usually firm believers and not easily shaken from their allegiance to Christ. In point of knowledge, however, they are babes in Christ, for they have come directly out of paganism, and the sum total of their knowledge of the Bible and Christian doctrine is simply what they have acquired from hearing a few sermons, attending a few Bible classes, and reading some tracts and Scripture portions. The whole field of the Bible and of Christian doctrine lies before them. A new convert may ask a missionary whether Saul who persecuted David and Saul who persecuted the Church were the same individual, or whether Moses lived before or after Jesus Christ! Even the text of Scripture, with its many proper names transliterated from a strange language, is confusing to the new believer. Every convert must be patiently and carefully instructed in the Bible and in Christian truth; his questions must be answered and his difficulties explained as far as possible. While much of this work can be done by native evangelists and pastors better than by a missionary, there remains a tremendous amount of this kind of work that can be done only by the foreign missionary. The missionary's knowledge of Church History enables him to help the new convert to avoid many an anciently refuted error and doctrinal pitfall. Heretical tendencies appear continually in new Churches on the mission fields, and the missionary is the one best able to help the native Church recognize error when it appears and steer safely around it. Here it is in order to state that the oft-repeated assertion that Oriental Churches do not want Occidental creeds is modernistic to the core, utterly pernicious, and ought to be rejected by all real Christians. If the great creeds and confessions of the Christian Church are not true, they ought to be abandoned in the Occident as well as in the Orient. On the other hand, if they are true in the Occident, they are just as true in the Orient, and therefore are not really "western" creeds at all, but the property of the Christian Church apart from all distinctions of race or geography. To say that the great creeds of the Church are not suited to Oriental Christians involves us in a dilemma: either the creeds are not true, in which case the whole history of Christian doctrine has been a tremendous mistake, or else we must deny the unity of the human race and of truth itself and hold that a proposition can be true for an American and false for a Chinese, true in New York and false in Shanghai. The missionary who intends to propagate a form of *non-doctrinal* Christianity on the foreign field had better stay at home, or return home as soon as possible, for he is devoting his life to the propagation of a contradiction in terms. If his message is non-doctrinal, then it is not Christianity; and if it is Christianity, then it must be doctrinal.

Then, too, the missionary has access to a vast body of literature which has never been translated into the languages of the mission fields. Although great progress has been made in recent years, still sound Christian literature in such languages as Chinese remains pitifully inadequate. And it ought to be stated that unfortunately liberal missionaries have caused the translation and publication in Oriental languages of a great deal of modernistic literature, such as the writings of Harry Emerson Fosdick. There remains a great lack of conservative Christian literature. The missionary possesses commentaries, theological and

other works in English, to which the native worker seldom has access. Through the foreign missionary much of this treasury of knowledge becomes available to the native Churches.

THE OPPORTUNITY TO SHARE THE REPROACH OF CHRIST

The Laymen's Foreign Missions Inquiry severely criticized missionaries in the Far Eastern fields for not fraternizing more with the American and European business men found in large Oriental cities. Of course among these representatives of Occidental commerce who live in the Orient, there are to be found men of genuine Christian faith, and others who while not professing Christians, still realize that missionaries are normal human beings who are doing a good work under difficult conditions. But apart from these, Occidental commerce in the Orient includes not a few persons who regard missionaries as half-crazed fanatics, to be scorned or pitied but not ordinarily to be associated with. Foreign business men of this type are often men of low character, frequently immoral and dissipated, and nearly always have an attitude toward the natives of the country where they live that makes it impossible for the missionary to associate with them. Every true missionary of Christ will regard it as an honor to be reproached by foreign business men who spend their leisure time in saloons, dance halls and at the race tracks.

As conquering armies sweep onward across eastern Asia they are setting up a form of totalitarian government in their rear. This means that the missionary is called upon to bear the reproach of Christ in another form. The missionary must stand opposed to the blasphemous claim of civil and military powers to exercise control over the preaching of the Gospel and the government of the Church. In some places the claims of human power confront the missionary with a choice between loyalty to Christ and obedience to human authority. This is the case, for example, when attendance at heathen shrine worship is demanded of mission schools. A demand of this kind brings the conflict to an acute stage. Compromise is unthinkable. It is a clear choice between God and Caesar. To render the things of God to Caesar would be sin. The missionary must plainly tell the representatives of Caesar that he will obey God rather than men. This causes the missionary and his native constituency to face real persecution. They must bear the reproach of Christ. But the missionary of Christ is the ambassador of a King, not of a beggar, and must conduct himself accordingly. He must not deviate one iota from his instructions, and must be fully assured that the great Judge of the nations will hold human governments strictly accountable for their treatment of Christ's Church. It is not an easy thing to bear witness for Christ before earthly rulers, but it is sometimes the missionary's privilege, and when he is treated with scorn and contempt for his loyalty to Christ, he can rejoice in the reproach of Christ.

Sometimes reports of missionary work convey a false impression. People are led to think that the missionary enterprise is more successful than it really is. Sometimes reports list the converts but not the backsliders. Sometimes the words "crisis" and "challenge" ring out and people are led to think that now, of all history, is the decisive moment when the world is about to be won for Christ. All such over-emphasis is extremely unfortunate. Yet it is still true that there are golden opportunities in foreign missions. The life of the foreign missionary still has many difficulties and reproaches, but it has many rewards. The faithful proclamation of the Gospel of Jesus Christ is always honored by God, and often honored far more than we would have any right to expect.

THE INCARNATION AND ITS IMPLICATIONS

P. B. FITZWATER

By the incarnation is meant that in the person of Jesus Christ, the eternal God embodied Himself and tabernacled among men—the divine and human natures interpenetrating, thereby becoming one. It was not the divine nature filling the human, as an empty vessel is filled, but the divine person taking up within Himself the human nature, thus becoming the God-man. “God was in Christ reconciling the world unto himself” (II Cor. 5:19).

The universe is Christo-centric. All the plans and purposes of God as to men, angels, and the entire creation converged in Jesus Christ. Departure from this center has wrought all kinds of confusion in the thought and life of the world. Those who grasp the stupendous truth of the incarnation of God in Christ will be consistent in their thinking both in the realm of science and theology. The hope of the world, spiritually and materially, is its unification in Christ. Universal peace can only come through universal harmony of thought and purpose. This in turn can only come as the mind and heart of the race gathers around and centers in the personality of Jesus Christ, the Word of God made flesh.

I. THE ETERNAL PURPOSE OF GOD.

Anti-dating creation was the eternal purpose of God, conditioning all things which were to be as to their origin and end (Eph. 3:9-11). The incarnation was not an afterthought of God, not something grafted on creation because of the appearance of sin in the world. It was included in the original plan of the universe. Ordinarily, the incarnation of Christ is thought of as God's resourceful response to the exigency of sin, but the clear implications of Scripture are to the effect that creation and redemption are integral parts of a grand whole. Incarnation is absolutely essential to the redemption of the race from sin, but it extends in its implications and effects to the widest regions of the universe.

The Son of God incarnate is the connecting link binding together God and creation. We thus see that the incarnation is the pivot on which everything in creation is made to turn. Christ was the Lamb slain from the foundation of the world (Rev. 13:8). Creation was made on lines of redemption. All things in the universe will ultimately be gathered together in Christ as Head (Eph. 1:10). There are no contingencies in God's plan. Christ's relationship to the universe is vital and organic. His incarnation was in order that He might die as the world's Redeemer (Heb. 2:14). But it is much more. It is the medium through which the whole universe is carried forward to its goal. Not only redeemed humanity, but all things in heaven and earth are ultimately to be gathered together in Christ as Head. He was the creative agent and the final cause of the universe (Col. 1:16). A being less than God could not have done this, and a real humanity was the required connection.

This eternal purpose was foretold in the Old Testament. In pronouncing sentence upon the serpent, the Lord God said, “I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel”. The coming Deliverer is here spoken of as the seed of the woman. The crushing of the serpent's head is to be done by the seed of the woman. If the seed of the woman here meant an ordinary descendant of the first parents, it would have seemed proper to refer to the seed of Adam as

the representative head. In Genesis 12:1-3, the blessing which should come to all the families of the earth was to be in Abraham's seed. In Genesis 49:10, the promise is narrowed down to the tribe of Judah. In II Samuel 7:8-16, the expectation takes the form of a covenant which fixes the Deliverer to be David's Son. A perpetual dynasty is thus established which shall become universal, bringing peace and blessing to the world. The Messianic kingdom looms up quite large in the Psalms. The crowning sign is set forth in Isaiah 7:14. This Deliverer was to be called Immanuel, while at the same time He was to be the Son of a virgin. In Isaiah 9:6, 7, the same birth is evidently set forth. In this case, the child which was to be born was to occupy David's throne. The one thus occupying David's throne was to bear these marvelous titles—"Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace". Uniting these ideas we find that the one whose kingdom was to be universal in extent was to be both human and divine. The eternal purpose is thus set forth to be fulfilled through the coming One, who would be both divine and human.

II. THE INCARNATION IN TIME OR THE VIRGIN BIRTH OF CHRIST (Matt. 1:18-24).

By the virgin birth is meant the historic fulfillment of a prophetic prediction concerning the advent of the divine-human Redeemer. It concerns the identification of the Son of God as the Deliverer of the human race through His incorporation with it. In Luke 1:25-56 and 2:4-7 is given the testimony of Mary, the virgin who was to be the vehicle through which the Saviour was to come. In Matthew 1:18-25 we have the testimony of the angel of the Lord to Joseph to whom Mary was betrothed. Their united testimony is to the effect that the birth of Jesus in Bethlehem was the fulfillment of the virgin prediction of Isaiah 7:14. The respective genealogies of Matthew and Luke agree with their testimony. The apparent discrepancy between the two genealogies disappears when we consider that Luke is tracing Christ's genealogy through Mary, while Matthew is tracing it through Joseph. In Luke the genealogy is traced back to Adam, the head of the race, showing Christ to be the redeemer of the human race, while in Matthew the genealogy is traced back to David and Abraham showing Christ's legal right to occupy the throne of David as a descendant of Abraham. Since Matthew was concerned with the lawful King, his right to rule must be shown to rest upon His Davidic lineage through Joseph his legal father.

These facts were likely communicated to Jesus by His mother. Humanly speaking, this may account for His divine consciousness when He called the Temple His Father's house and declared that He must be about His Father's business. The apostle John must have known this because He declares that the Word was made flesh (John 1:14). By this term "flesh" he meant that the eternal personality designated "the Word" had united Himself to humanity. Paul clearly had knowledge of a virgin birth for in Romans 1:3 the Saviour is presented as the seed of David, and in Galatians 4:4, He is declared to be the Son of God sent forth by God, made of a woman, made under the law. This is evidently a fulfillment of Isaiah 7:14 and Genesis 3:15. It is because of this divine-human origin that Christ is called the Son of God. In the consideration of the incorporation of the Saviour with the race, let us observe

1. The Act of the Incarnation (Luke 1:35).

It should be constantly borne in mind that the virgin birth of Christ was not the origin of His personality but the entrance of His personality into the con-

ditions of human life. The divine person became human, and yet was none the less divine. We should note again that the only One in all history who could choose His mother, chose one in the middle stratum of society, making Him near to the rich as well as near to the poor. The manner of Christ's entrance into the world is a matter of great importance. No thoughtful person will be indifferent to this subject. Those who have faith in the integrity of Christ's person are greatly interested in the manner of His coming into the world.

a. The human nature of Christ was created by the Holy Spirit (Matt. 1:18-20). Gabriel declared unto Mary, "The Holy Ghost shall come upon thee". Jesus Christ was not the child of Joseph and Mary as we are children of our parents. Jesus had no human father. His human nature originated miraculously in the humanity of His virgin mother by the creative power of the Holy Spirit. This fact explains why Jesus was without sin. He was a real man because He was born of a woman, and yet He was sinless because He was conceived of the Holy Ghost. His incarnation was the beginning of a new humanity. Adam had no human father. He was created by God. Adam was the first man or the head of the race. So Jesus had no human father. His humanity was created. Jesus Christ as the second man is the head of a new race, even the last Adam. Just as all the race was in Adam, its head, so all of the redeemed, the members of the new race, are in Christ. This was included in the eternal purpose of God in creation.

b. The eternal Son of God united Himself with the human nature created by the Holy Spirit (Luke 1:35). The declaration, "The power of the highest shall overshadow thee", does not refer to the creative act of the Holy Spirit but refers to the act of the eternal Son who was overshadowing Mary while the Holy Spirit was creating the humanity which was taken upon Him in vital union with Himself. It was because of this union that Jesus was to be called the Son of God. He was not the Son of God because He was born of Mary, for she was not the mother of God as some falsely teach, but He was called the Son of God after humanity had become united to Him, because He was God's eternal Son.

2. The Fact of the Incarnation (John 1:14; cf. I Tim. 1:15).

The Son of God was made flesh. Observe also that He "came into the world". His coming into the world shows that He did not originate here. He came in His own energy. He had a pre-existence. He came down from heaven (John 6:38). He came forth from the Father. He came into the world (John 16:28). Since He came to be with men, He therefore became a man.

a. "The Word was made flesh". The Word which was made flesh was the eternal Son of God, co-existent with the Father, a personal Being who enjoyed fellowship with God. It was not Jesus or Christ who was made flesh, but the eternal Word, the Son.

b. He was made flesh, therefore, He possessed a human nature. Just as He in His pre-existent state was God, in due time He became human. Because of the reality of His humanity, He became physically, mentally, morally, and emotionally Immanuel, God with us.

c. He became so perfectly man that He forever retains His two natures, divine and human. Just as He did not cease to be God when there was created for Him a human nature, so He will never cease to be what He at that time

became. He did not put on humanity as a garment to be taken off again. His humanity became an integral part of Himself. He is now and forever the God-man. Jesus Christ possesses two natures, but He has one personality. There is no admixture of elements, both natures retain their essential attributes. There was no formation of a third element differing from both. The union of the eternal Word with humanity brought together eternity and time. Upon this transcendent fact rests the philosophy of the incarnation.

3. The Purpose of the Incarnation (Heb. 2:14).

a. To reveal God (John 1:18). The incarnation was God's point of contact with the race. Human nature was essential to reveal God to humans. We can only know God as He reveals Himself in terms of our own being. Those who ignore and reject Christ are absolutely destitute of any knowledge concerning God the Father. The Unitarian who professes to know God and worship God while ignoring and rejecting the Son of God manifest in the flesh, is self-deceived. The representations in the Old Testament of God in terms of humanity, only vaguely convey impressions to the human mind. The so-called anthropomorphisms of Scripture should be considered as pre-intimations of the incarnation.

b. To bridge the chasm between God and man (Gen. 3:8). The rebellion of Adam's will against God was sin. This sin created a chasm between God and Adam. Human history from Adam's time to the present bears witness to the reality of this chasm. "All have sinned and come short of the glory of God" (Rom. 3:23). "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2). Paul describes the heathen as feeling after God (Acts 17:27). Job realized his disadvantage, causing him to exclaim, "Oh that I knew where I might find him! that I might come even to his seat!" (Job 23:3). He further argues his case by declaring, "He is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:32, 33). That need which Job realized has been supplied through the incarnation. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). The incarnation is the bridge which the eternal God threw across the chasm which sin had created between Himself and man and over which man might pass into the arms of a righteous and yet forgiving Father. Furthermore, the incarnation is in harmony with the universal instincts of man. It necessarily lies in human consciousness. Max Mueller says, "There is no form of religion known to man in which there is no incarnation". Jesus Christ the incarnate Word meets this universal human desire. All human philosophy and religion express the vain efforts of man to bridge the chasm between himself and God. All idolatry is but the effort of man to bring God in the reach of his senses. The genius of pagan philosophy is to bridge this chasm by various kinds of intermediaries. It is said that in the philosophies of the people of India there are 300,000,000 incarnations! The incarnations thus conceived by the natural man are not only puerile but are vulgar and positively wicked. The incarnation of God in Christ not only meets the needs of man, but is God's last word which establishes a new and true philosophy in contrast with the despairing philosophy of the heathen. The apostle John seized the "word" of Greek philosophers and declared that it no longer stood for an idea only, but for the divine expression of that idea in the God-man—"The Word was made flesh".

c. To lay hold upon man and save him (Luke 19:10). In order that the Saviour might lay hold upon man, it was necessary for him to be made in man's likeness. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:14, 16). The incarnation is thus described as taking hold of the race. The force of this word "took" is pictorially represented in Matthew 14:31, where Jesus Christ in response to the cry of sinking Peter, took hold of him and rescued him from death at the bottom of the sea. The incorporation of the Son of God with the race through the incarnation, was the reaching forth of the hand of the eternal God to rescue the race from death.

d. To rescue the whole creation (Rom. 8:19-22). "For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God. For the creature (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now". Sin brought judgment, not only upon the human race, but upon the whole creation which was placed under the dominion of the first man. Creation has been resting under the burden of that divine judgment ever since. Yea, it is groaning under that burden. On every hand are heard its moanings. The animate and inanimate creation sounds forth its burden in the strains of a minor key. The incarnation of the Son of God is the divine method of ultimately delivering the whole creation from its burdens. All things in heaven and on earth are to be gathered together in Christ (Eph. 1:10).

Thus we see that the incarnation has

1. A cosmic relation. "All things created by him in heaven and on earth, visible and invisible, thrones and dominions" (Col. 1:16). "He gathered together in one all things in Christ (Eph. 1:10). "By him all things consist" (Col. 1:17). Atoms and electrons are held together through the immanent God.

2. A soteriologic relation. The salvation of man is only possible because of the cosmic relation, and because of this relation the universe is preserved and life is imparted.

3. An eschatological relation. The plan of God comprehends a goal. Attainment of a goal demands a dynamic. The immanent God through the incarnation assures the accomplishment of an end. The end will surpass the dream of the most ardent evolutionist. God is moving forward to a fixed goal. His purpose cannot fail because He is vitally linked with it. The truths of God's revelation agree with right philosophy and true science. The God of the Bible is the God of nature.

LEAGUE NEWS

NEW CHAPTERS. Since our last national convention the Executive Committee has welcomed into our fellowship groups from Northern Illinois State Teachers' College, DeKalb, Illinois, and Albany College at Portland, Oregon.

FIELD SECRETARY'S VISITS. In March and April the Field Secretary visited thirty-eight institutions of higher learning in the States of Minnesota, Iowa, Wisconsin, Michigan, Illinois, Ohio, and Pennsylvania. Now that the school year has begun, it is hoped that many new Christian groups may be added to our movement through these contacts. During the present school year the Field Secretary expects to visit practically every chapter of the League. It is our aim also to make as many new contacts as possible in schools where we do not have chapters established. Therefore, we would appreciate receiving the names of Christian college students anywhere in the country.

REGIONAL CONFERENCES. The theme for our regional conferences this year is "The Lordship of Christ." On October 21 and 22 the Eastern chapters will meet at Temple University for their regional. Other sectional conferences are being planned. These conferences can be greatly used for the furtherance of the gospel if all will cooperate.

NATIONAL CONVENTION. Our **FOURTEENTH ANNUAL CONVENTION** will be held on February 17 to 19, 1939, at John Brown University, Siloam Springs, Arkansas. The theme will be "Saved for Service." Outstanding evangelical leaders will address us on subjects related to our theme. Students everywhere are invited to attend.

THE BIBLE AND WITNESSING

Occasionally we hear of groups of Christian students who use the hour of their meetings for studying *methods* of personal work. Such information is encouraging because it reveals that these students have overcome the prevalent spirit of indifference to personal evangelism and are earnestly trying to equip themselves for the task of being true evangelists of the King of Kings. But this information is at the same time discouraging because a great deal of emphasis is placed upon the method of Christian witnessing while very little stress is given to the weapon—the Book of Books.

In these days of spiritual lethargy it is hardly possible to emphasize too much our obligation to do personal evangelism, but we must also stress the importance of Bible study for this task. In battle it is futile for the soldier to know how to use a sword unless he has a sword in his hand. Thus it is ridiculous for us who face a hostile world to know the methods of personal work unless we also have in our possession a working knowledge of the Sword of the Spirit, God's Word.

The school year has just begun and before us are many opportunities to make a worthy confession for our King. In order that we may be effective witnesses unto Christ, it is essential that we as individuals and groups faithfully study the Scriptures, God's infallible Book. On the pages of this Book we find *the* message that will save lost students.

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The League of Evangelical Students is an inter-denominational and international student movement for the defense and propagation of the Gospel in the modern student-world. The League welcomes correspondence with individuals or groups contemplating affiliation.

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