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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 presented 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.

The Evangelical Student is published in October, January and April of each academic year. Every member of the League is entitled to a copy of each issue. The subscription price to non-members and to institutions, in all countries in the Universal Postal Union, is \$1.00 a year.

Printed in the United States of America.

The EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

WILLIAM J. JONES, *Editor*

VOLUME VI.

Wheaton, Illinois, October, 1931.

NUMBER 1.

Editorial

THE League has laid increasing emphasis on the outgoing of the gospel in missionary service. In this issue we present two articles on foreign missions. They will contribute to the growing number of missionary recruits in the League ranks, we are sure.

In a day when Missions are derided by hosts, it would not seem right to pass judgment, no matter how light, nor how graciously given on any missionary enterprise. But because we believe that the gospel can triumph, only when it is clearly set forth by "manifestation of the truth" we are convinced that any effort which denies all that ever gave dynamic and vision and glory to historic missionary endeavor must be challenged.

With all due respect to the work done in the past by the familiar Student Volunteer Movement, we must say that its lowered emphasis on the basic and cardinal truths of Christianity is in no small way responsible for the woeful decline in volunteers, in its own ranks and throughout the student world in general.¹

The total number of sailed Volunteers claimed by the movement for last year (1930) is two hundred and thirty-three. Compare that figure with that of three years ago—six hundred and sixty-seven; and for further comparison look at the total ten years ago (1921), one thousand six hundred and twenty!

An astonishing array, indeed! And a closer scrutiny of the current figures shows that at the very least, one-fifth, or fifty recruits come from institutions where no Volunteer Band exists, or where the local group is totally out of harmony or sympathy with the trends of the official or national policies. Those actually volunteering because of the movement are thus reduced in number. Still further—at least half of the candidates came from schools whose predominant teaching is liberal. Arbitrary figures or conclusions are, of course, unfair—and we would not make them. However, viewed either way, the number of Volunteers is decreasing, and of those technically in line with the movement it is diminishing rapidly.

Of interest, too, is the fact that forty-four of the missionaries volunteered in Bible schools, forty-six in universities, one hundred and eight

¹*The Fifth General Council of the Student Volunteer Movement chose for the three major emphases for the current year: "a more realistic presentation of human needs; a more realistic study of world conditions; a campaign for more sacrificial giving." One would think that the need is evident enough, in face of present circumstances, and that a renewed emphasis should be laid on the "evangelization of the world in this generation" and how to meet that need.*

in colleges, and only four in theological seminaries. How important are the undergraduate years!

The pure stream of missionary effort is bound to diminish, is bound to become poisoned where erroneous views of the message of the missionary are maintained. God's Spirit is the Spirit of truth, and for Christians to tolerate anything but that which is faithful to the Word of God is to permit a lie. The consequences of belittling truth, the outcome of stifling convictions are bound to be manifest sooner or later. The effects on personal attitudes towards unbelievers in other lands is soon seen. When the uniqueness of the gospel is minimized a benumbing paralysis of all efforts to witness results, and a bland attitude arises which frowns at the enunciation of "theological" differences.

It is not solving the difficulty to say that the Student Volunteer Movement gatherings are improving. How long is the process of evolution thus run riot going to continue before the whole lump is purged? In the meantime, students are being robbed of a convicting message, their whole life is being engulfed by the eclectic character of modern missionary teaching, and millions of souls for whom Christ died are left to perish while the Movement continues to get better!

There are noble efforts being made to stem the tide, within and without. We thank God for them, and trust they will increase, but when a recent article on what can be believed about Christian Missions fails to mention Christ, or redemption, while it lauds social and economic efforts chiefly, we wonder what the end of Christian Missions will be! A glorified vagueness clutters the pages of much missionary writing. They bid fair to become nothing but treatises on anthropology or economics. And as if to give the whole a sort of pious and sanctifying smack, liberals will spin off with amazing ease a phrase which they think will lull us into silence—something like this—"fellowship with the living Lord", when in all probability they do not believe that the Lord Jesus ever died, or if He died that He rose from the dead, or if He rose that He is *now* interceding for us!

We plead and pray for a return to the full Word of the Cross! Only its glorious message of redeeming love can bring

"The promised time
That war shall be no more."

It alone can suffice for a world "dead in trespasses and sins". We pray for a return to the Word of the Cross. Yea! we pray for His return to His redeemed from every land.

"Saviour, sprinkle many nations;
Fruitful let Thy sorrows be;
By Thy pains and consolations
Draw the Gentiles unto Thee!

Of Thy cross the wondrous story,
Be it to the nations told;
Let them see Thee in Thy glory
And Thy mercy manifold."

There is a wholesome reaction in student circles to what is known as *liberalism*, or modernism. Amidst the confusion in thinking, the terrible maelstrom of persisting doubt, there are clarion voices from liberal ranks calling for light and trying to give light.

The confusion in belief, has led to confusion in morals, and some student reviewers and writers are not loath to admit moral breakdown. How can a student act aright, when he does not believe aright? How can he know *how* to act when he does not know *what* to believe?

This state of bewilderment or confusion leads invariably to a feeling of despair. *Confusion* and *despair*—they characterize student life in our country today. Has liberalism caused these conditions; is it alleviating them? Of this a writer in a liberal student magazine has something pungent to say in his article on "The Present Predicament of Religion".¹

After paying his respects to Puritanism (a movement with which he is out of sympathy, simply because he does not understand it) he writes:

"Today the word 'Puritan' has become a term of opprobrium. The old taboos are gone, swept angrily aside by a generation of youthful iconoclasts who had ceased to believe in self-sacrifice for any purpose or inhibitions of any sort and who saw in the solemn injunctions of their elders only a conspiracy to prevent a 'good time'. A religion of prohibitions is not a living option for the present generation; only a non-Puritanical religion, promising joy and self-realization, has appeal.

"At first glance, liberal Christianity seems well equipped to fill the abyss. It is as jocund and hopeful as Puritanism is gloomy and despondent . . . it has been and still is enormously popular in this country. . . . It is a gospel of sweetness and light, hope and cheer; a gospel of inevitable progress, 'onward and upward forever'; a gospel of self-reliance and self-expression, with no gloomy sense of sin to becloud one's self-complacency. Why should it not make a powerful appeal to the younger generation?"

The author then points out that our youth are against this idealistic and optimistic liberalism as much as they are against Puritanism, and that to expose them to the average liberal preacher would be to make them cynics. He continues his analysis: "If the revolt against Puritanism and the revolt against optimistic idealism had sprung from a positive conviction that something better was in sight, then one might view the collapse of institutional religion with equanimity, confident that the new religious spirit would create new and better religious institutions in due season. *But so far the new philosophies of life have proved pitifully inadequate as substitutes for the old religions.*"

After all, this is only an opinion. We are not so sure that the reaction to liberalism is universal among college students or that they would, as the author thinks, tell us that "liberal religion is 'wishful thinking' ". However, the judgment of this college professor and lecturer is worth considering, coming as it does from a liberal. And his conclusion is like a cry in the night of this world's darkness: "Perhaps if the present pre-

¹Walter M. Horton, in the *Intercollegian*, June, 1931.

dicament of religion could be felt with tragic intensity, it might lead, as often in the past, to a great religious revulsion and revival, that would give America a soul once more. Who knows?"

Ah, who but the Spirit of God knows? And who but He can bring with tremendous intensity that conviction of sin, that need of a Saviour, that revelation of the Redeemer which will alone quicken and revive? Let us pray that students will be the van in the revival when it comes!

Modern students are in grave danger of enslavement to college professors. They are just as likely to be subjugated by *professorcraft* as medievalists were by *priestcraft*.

Some reactionary college student gave us a book which treats of God and life. The very first chapter deals with what God is not, and the subhead reads, "He is Not the Creator and Ruler of Nature." The professor who made these chapel talks, for the book is really only a record of chapel addresses, claims the right to speak on the subject of God in these words: "I am not a preacher by profession, but at the same time I am not one of those who think that only priests and theologians have any right to have opinions about God and to express them."

The professor is right in his contention. But he escaped detection. If some guileless theologian had ventured to speak on what science is not, and had prefaced his innocent remarks by telling his hearers that he had a right to opinions on the subject, he would have been anathematized!

But students succumb to professors talking in the high and mighty fashion just illustrated. Of course, one has a right to opinions; but opinions are far from being facts, and decidedly different from reality. Indeed, opinions do not always conform to reality.

But the professor continues in his opening lecture to inveigh against the idea that catastrophes in nature are of God. He speaks with horror of the notion that God had anything to do with earthquakes or any other moving of nature. He makes the common mistake of overlooking the scores of anomalies in physical nature and human nature, which are charges quite as much against nature, as against God. The chapel orator hurls sarcasm at Cowper's hymn, "God Moves in a Mysterious Way", and then asks, "What is the use of thinking that God sends the sunshine and the rain?"

And well might he ask the question, for if God is not the Creator and the Ruler of nature, there is no God, and there is no use talking about Him. His conclusion is really pantheistic when he queries, "Is there *any* being who can arrest and change from their course the eternal laws of nature?—laws which, like that nature itself of which they are a part, were as incapable of being destroyed or changed as of having been created."

What a message for students, or for any of us, that nature is inexorable! It is a mercy that we have not been ground to atoms by such an unbending force! Thank God that to us who are believers, who are Christians, there is no fear or awe such as bald naturalism like that pro-

duces, but a calm trust in a merciful Father.

But the professor continues, not at all to the point of his lecture, but he continues, "This Bible is a human document, it is human lore, full of truth and error mixed. . . . These books of Hebrew literature were conceived and composed in the very same way as the dialogues of Plato, the Upanishads of India, the Divine Comedy of Dante, and the plays of Shakespeare and Ibsen; and if we were making a Bible today . . . we should leave out much that this book contains and add much that has been written both in ancient and modern times by men likewise filled with the spirit of God, but belonging to quite other races than the Hebrew." Quite frank, to say the least! Would that others in that institution and others like it who agreed with the professor were as candid in their statements! Students might then see the shifting sand of such philosophy and such morality. Yes, quite frank, professor—but if we mistake not this instructor of youth would not be able to write either Hebrew or Greek, much less read it, so he would have to content himself with a reconstructed document written in modern university jargon! Hebrew is rather difficult!

But that is not all—having done away, as he thinks, with God and the Bible, the professor remarks that Jesus' belief in God as Creator was unwarranted, that "either Jesus shared in this regard the ideas of his time, which is natural and likely, or else he was using metaphorical language, poetic imagery, to extol the gracious mercy of God." And the sum of the whole lecture of this modern sage is that "nature is essentially unfeeling and indifferent, and cannot therefore be an expression of the living God. . . . Therefore to the scientist as scientist he does not exist."

And—we repeat, the students succumb!

We can but pray that the Spirit of God will thoroughly enlighten the eyes of men and women in our schools, and cause them to see that the "invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead". To be without God, as this professor would leave students, is to be despairing, or in the words of the Apostle to have "no hope".

Let us make no mistake. Such men as this teacher are not Christian: they are not theists. Only when we realize the weight of their assumed authority, the implications of their position, and only as we sense the needs of students who hear them and read their works, can we take the first step towards a definite, intelligent Christian witness and apologetic to our student friends.

Facing the Facts Before God

J. GRESHAM MACHEN

IN the nineteenth chapter of the Second Book of Kings, we are told how Hezekiah, King of Judah, received a threatening letter from the Assyrian enemy. The letter contained unpalatable truth. It set forth the way in which the King of Assyria had conquered one nation after another—and could the feeble kingdom of Judah escape?

When Hezekiah received the letter, there were three things that he could do with it.

In the first place, he could obey its behest; he could go out and surrender his kingdom to the Assyrian enemy.

In the second place, he could refuse to read the letter; he could ignore its contents. Like another and worse king, with a far better communication than that, he could take out his king's penknife and cut it up and throw it bit by bit contemptuously into the fire.

As a matter of fact, Hezekiah did neither of these two things. He took the letter with all its unpalatable truth, and read it from beginning to end; he did not close his eyes to any of its threatening. But then he took the letter, with all the threatening that it contained, spread it open in the presence of Almighty God, and asked God to give the answer.

Now we too, believers in the Bible and in the blessed gospel that it contains, have received a threatening letter. It is not a letter signed by any one potentate, like the King of Assyria; but it is a collective letter signed by the men who are dominating the world of today and dominating to an increasing extent the visible Church. It is a letter breathing out threatenings of extinction to those who hold to the gospel of Jesus Christ as it is set forth in God's Word.

That letter is signed by the men who are dominating increasingly the political and social life of the world. That was not true fifty years ago, at least not in English-speaking countries. Then, to a considerable extent, in those countries at least, public opinion was in favor of the gospel of Christ. Today, almost all over the world, public opinion is increasingly against the gospel of Christ.

The letter of threatening against the gospel is signed also by the men who are dominating the literary and intellectual life of the world. To see that that is true, one needs only to read the popular magazines and the magazines that appeal to persons of literary and intellectual taste; or one needs only to read the books of the day or listen to what comes "over the air".

The threatening letter is also signed, alas, by the men who are in control of many of the larger branches of the Protestant Church. In the Presbyterian Church in the U. S. A., for example, to which the writer of this article belongs, four out of eight ministerial members of the Permanent Judicial Commission, which is practically the supreme guardian of the doctrine of the Church, are actually signers of a formal document

commonly called the "Auburn Affirmation" which declares to be non-essential even for the ministry the virgin birth of our Lord and four other great verities of the Christian faith; and very slight indeed is the representation of any clear-cut and outspoken evangelicalism in the boards and agencies of the Church. In many other ecclesiastical bodies, the situation, from the Christian point of view, is even worse than it is in ours.

But it is in the colleges and universities and theological seminaries that the threatening letter against the gospel of Christ has been most generally signed. In the faculties of some of our great universities today, you can count almost on the fingers of your two hands the men who believe in the gospel in any definite and outspoken way, and in the student bodies individual believers often seem to themselves to be standing nearly alone.

When we receive this threatening letter, there are three things that we may do with it.

In the first place, we may obey its behest; we may relinquish our belief in the truth of the Bible; we may simply drift with the current of the times. Very many students in colleges and universities and theological seminaries have made that choice. They came from Christian homes; they are the subject of the prayers of godly parents. But the threatenings and persuasions of the unbelieving world have apparently been too strong for them. They have been unwilling to adopt the unpopular course. And so they have made shipwreck of their faith.

In the second place, we may refuse to read the threatening letter; we may close our eyes to the unpalatable truth that the letter contains. We may say, as so many are saying today, that the Protestant churches of our own country and of the other countries of the world are "fundamentally sound"; we may cry "Peace, peace; when there is no peace"; we may dig our heads like ostriches in the sand; we may refuse to attend to the real situation in the Church and in the world.

I pray God that we may never adopt this method of dealing with the letter of threatening; for if there is one thing that is preventing true prayer today, it is this foolish optimism with regard to the state of the times, this refusal of Christian people to face the true seriousness of the situation in which we stand.

But there is a third choice that we may make when we receive the threatening letter against the gospel of Christ. We may take the letter and read it from beginning to end, not closing our eyes to the threatening that it contains, and then lay the letter, with all its threatenings, open in the presence of Almighty God.

It is to that third choice that the League of Evangelical Students, by its Constitution, is irrevocably committed. The Prologue to the Constitution reads as follows:

"Inasmuch as mutually exclusive conceptions of the nature of the Christian religion exist in the world today and particularly in theological seminaries and other institutions of higher learning; and since it is the duty of those who share and cherish the evangelical faith to witness to it

and to strive for its defense and propagation; and in view of the value for this end of common counsel, united effort and Christian fellowship:

"We, the undersigned representatives of Students' Associations in Theological Seminaries and Schools for the Training of Christian Workers, do hereby form a league organized upon the following principles. . . ."

There we have a clear facing of the situation as it actually is and a brave willingness, despite that situation, to stand for the defense and propagation of the gospel of Christ.

Certain objections are sometimes raised against this method of dealing with the letter of threatening that has come to us today from a hostile world.

In the first place, we are sometimes told, it will discourage the faith of timorous souls if we tell them thus plainly that the world of today is hostile to the gospel of Christ; it will offend Christ's little ones, men say, if we bid them open their eyes to the real strength of unbelief in the modern world.

But our Lord, at least, never used this method of raising false hopes in those whom He called to be His disciples. He told those who would follow Him to count the cost before they took that step, not to be like a man who starts to build a tower before he has funds to complete it or like a man who puts his hand to the plow and then draws back. He never made it easy, in that sense, to be a disciple of Him (though in another and higher sense His yoke was easy and His burden light); and any faith in the Lord Jesus Christ which is based upon the vain hope that a man can be a disciple of Christ and still have the favor of the world is a faith that is based on shifting sand. No, it is a poor religion which makes a man willing only to walk in golden slippers in the sunshine; and such a religion is bound to fail in the time of need.

In the second place, however, men say that if we face the real condition of the times, we shall be guilty of stirring up controversy in the Church.

No doubt the fact may be admitted. If we face the real situation in the Church and in the world, and decide, despite that situation, to stand firmly for the gospel of Christ, we shall be very likely indeed to find ourselves engaged in controversy. But if we are going to avoid controversy, we might as well close our Bibles; for the New Testament is a controversial book practically from beginning to end. The New Testament writers and our Lord Himself presented truth in sharp contrast with error, and indeed that is the only way in which truth can be presented in any clear and ringing way.

I do not know all the things that will happen when the great revival sweeps over the Church, the great revival for which we long. Certainly I do not know *when* that revival will come; its coming stands in the Spirit's power. But about one thing that will happen when that blessing comes I think we can be fairly sure. When a great and true revival comes in the Church, the present miserable, feeble talk about avoidance of controversy on the part of the servants of Jesus Christ will all be swept away as with

a mighty flood. A man who is really on fire with his message never talks in that feeble and compromising way, but proclaims the gospel plainly and boldly in the presence of every high thing that is lifted up against the gospel of Christ.

If we do adopt this method of dealing with the present situation in the Church and in the world, if we spread the threatening letter of the adversaries unreservedly before God, there are certain things that God tells us for our comfort. When Hezekiah adopted that method in his day, God sent him Isaiah the son of Amoz, greatest of the prophets, with a message of cheer. But He has His ways of speaking also to us.

In the first place, he tells us for our comfort that this is not the first time of discouragement in the history of the Church. Often the gospel has seemed to superficial observers to be forever forgotten, yet it has burst forth with new power and set the world aflame. Sometimes the darkest hour has just preceded the dawn. So it may be in our time.

In the second place, He tells us that even in this time of unbelief there are far more than seven thousand that have not bowed the knee to the gods of the hour. In these days of doubt and defection and hostility, there are those who love the gospel of Jesus Christ. And how sweet and precious is our fellowship with them in the presence of a hostile world!

It is to be God's instrument in giving that comfort that the League of Evangelical Students exists. It is founded to say to students on many a campus who are tempted to think that they are standing alone in holding to the gospel of Christ: "No, brethren, you are not alone; we too hold humbly to the truth of God's Word, and we hold to it not through a mere shallow emotionalism but because to hold to it is a thoroughly reasonable thing, of which a real student need not for one moment be ashamed."

In the third place, God tells us not to be too much impressed by the unbelieving age in which we are living now. Do you think that this is a happy or a blessed age? Oh, no, my friends. Amid all the pomp and glitter and noise and tumult of the age, there are hungry hearts. The law of God has been forgotten, and stark slavery is stalking through the earth—the decay of free institutions in the State and a deeper slavery still in the depths of the soul. High poetry is silent; and machinery, it almost seems, rules all. God has taken the fire of genius from the world. But something far more than genius is being lost—the blessing of a humble and virtuous life. There was a time, twenty-five years ago, when we might have thought that Christian living could be maintained after Christian doctrine was given up. But if we ever made that mistake, we must abandon it today. Where is the sweetness of the Christian home; where is the unswerving integrity of men and women whose lives were founded upon the Word of God? Increasingly these things are being lost. Even men of the world are coming to see with increasing clearness that mankind is standing over an abyss.

I tell you, my friends, it is not altogether an argument *against* the gospel that this age has given it up; it is rather an argument *for* the gospel. If *this* be the condition of the world without Christ, then we may

well turn back, while yet there is time, to that from which we have turned away.

That does not mean that we should despise the achievements of the age; it does not mean that we should adopt the "Touch not, taste not, handle not" attitude toward the good things or the wonders of God's world which Paul condemned in his day; it does not mean that we should consecrate to God an impoverished man, narrowed in interests, narrowed in outlook upon the marvellous universe that God has made. What it does mean is that we should pray God to make these modern achievements not the instruments of human slavery, as increasingly they are threatening to become, but the instruments of that true liberty which consists in the service of God.

But the deepest comfort which God gives us is not found even in considerations such as these: it is not found in reflections upon God's dealings during the past history of the Church; it is not found in our fellowship with those who love the gospel that we love; it is not found in observation of the defects of this unbelieving age. Valuable are all these considerations, and great is the assurance that they give to our souls. But there is one consideration that is more valuable, and one assurance that is greater still. It is found in the overwhelming glory of the gospel itself.

When we attend to that glory, all the pomp and glitter of an unbelieving age seems like the blackness of night. How wonderful is the divine revelation in God's Word! How simple, yet how majestic its presentation of the being of God; how dark its picture of the guilt of man; how bright against that background its promise of divine grace! And at the centre of all in this incomparable Book there stands the figure of One in whose presence all wisdom seems to be but folly and all goodness seems to be but filthy rags. If we have His favor, little shall we care henceforth for the favor of the world, and little shall we fear the opposition of an unbelieving age.

That favor is ours, brethren, without merit, without boasting, if we trust in Him. And in that favor we find the real source of our courage in these difficult days. Our deepest comfort is found not in the signs of the times but in the great and precious promises of God.

The Apostle Paul's Call to Foreign Missions, and Ours

HENRY M. WOODS

MANY noble-hearted young men and women of the League of Evangelical Students and in our colleges and universities have given themselves to the Lord Jesus Christ and desire to spend their lives in His service. They are asking as the great Apostle did, "Lord, what wilt thou have me to do?" Shall I work in the homeland, or go to the foreign field?"

What is the substance of Christ's call to us to preach the gospel among the heathen? This may be answered by asking, What was the Apostle Paul's call to preach the gospel to heathen Europe?

The Apostle states his call clearly in Acts 16:9—he saw the man of Macedonia, and heard his appealing cry, "Come over into Macedonia, and help us"! Paul had been itinerating through Asia Minor, and came to a little district of it on the shore of the Ægean Sea, made immortal by the Iliad of Homer describing the conquest of Troy by the Greeks. As he looked across the Sea toward the dark land of Europe, he heard the call for help, as of a drowning man, "Come! Help!"

He realized that the people of Macedonia and Europe, represented by this man, were perishing in sin; they were under condemnation, without God and without hope. They found no help or deliverance in their philosophy and culture, however brilliant, nor in their religious beliefs, which really led them farther away from God. Paul knew they had only one hope of salvation, and that was in the crucified and risen Saviour. Through Him, and Him alone, was there life and light, the forgiveness of sins, the new heart to serve God, and the glorious inheritance of the saints in light. The Apostle knew that God had put into his hands a mighty instrument to raise the spiritually dead and transform those sunk in trespasses and sins. He was not ashamed of the gospel of Christ, nay, he gloried in it, because he knew it was the power of God to save not only Macedonia, and guilty, vicious Rome, but also the whole world.

Paul saw where the darkness was blackest, the need the greatest, and felt sure that God would have him go there. *Europe's unspeakable need* was, under the guidance of the Holy Spirit, *the call*. And this is the call that comes from heathen lands to our young people today, "Come over and help us, *where the need is greatest!*"

In this age of saying smooth things, and of blinking at dark, unpleasant truths that ought to be faced, do we not need constantly to come to the Word of God as the only standard of truth, and realize the ruined, hopeless condition of the heathen world as it is, and that Christ alone can save it?

Does not an attractively-written, but superficial, book on Missions—perhaps the most widely read during the past twenty-five years—declare

in substance that the idea of multitudes of the heathen going down to eternal perdition is now no longer held? And does not the same author give much praise to ethnic beliefs, indicating certain ideas in heathenism which ought to be retained and combined with the gospel—as if the gospel of Christ did not already contain the grains of truth found in heathen religions, and infinitely more, and that in richer, fuller form?

Since these ideas of accredited missionary teachers directly oppose the teachings of God's Word, how necessary it is for evangelical Christians to hold fast the Truth, and know what the Word of God clearly teaches, that the heathen are lost, under condemnation for sin which they knew to be sin (Romans 1:20-32; 2:15; 3:10-23) and that while there are some beautiful sayings in the writings of heathen teachers, yet the heathen themselves confess these sayings are utterly without life and power, and that the only hope of the heathen world is in the gospel of the Son of God!

The substance of our call to the foreign field, then, is essentially the same as that of the Apostle Paul: the heathen are going down to eternal death in their sins; Christ has provided the only Remedy; and has commanded us to take this remedy to sin-sick souls throughout the world. Go to the heathen because the need is greatest there. Go to the heathen, because the glorious gospel alone can save them, and we hold it in trust for them. (I Thessalonians 2:4; I Timothy 1:11.)

Of course, there are other elements of the call to be considered.

Are we physically able—not disqualified by serious ill health? For the encouragement of those who are not in robust health, we may say that one often sees men and women physically frail on the foreign field who by proper care of their health are able to do years of efficient work and have outlived some who seemed to be much stronger physically.

As to mental and social qualifications, it may generally be said that those whose endowments would make them useful at home, can also be very useful on the foreign field. Consecrated diligence and perseverance, patience and a loving spirit, often do wonders, and make up what may be lacking in other respects. Some good workers are rather poor speakers of the language. Though they may not speak fluently nor pronounce accurately, they make themselves understood and "get their message across".

The great things for the missionary are, faith, prayer, studying God's Word, and hard work. The *greatest thing*, the *all-important thing*, with which hard work and distracting duties should never be allowed to interfere, is close daily fellowship with the unseen Saviour: the life hid with Christ in God, the missionary's eyes continually fixed on the faithful Lord Who is ever near to those who seek Him, Whose grace is sufficient for every trial, and Who abundantly supplies every need. Every missionary who has tried to do his duty, can endorse the words of Joshua in his parting address to Israel, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

As one takes a survey of the heathen world, there is much to encourage him. "Be of good cheer", is the watchword; for though the work requires patience, yet steady progress is being made.

The situation in China is more reassuring. In spite of famine, and floods, bandits and fighting, the Church is advancing.

So also in Japan, Korea, and Africa. The self-support of native churches, which should always keep step with native control, is steadily growing, even in poor congregations.

In India we can trust God's Providence to overrule perplexing political agitation to the good of His people.

While Moslem countries move slowly, yet here also progress is made. The fact that the Arabic language no longer holds the place it once held, cannot but weaken the iron chain of Islam and the Koran.

The outlook in so-called Papal lands—often papal only in name—as Mexico, Italy, Spain, and South America—is brightening. The movement for religious liberty is constantly gaining ground; and religious liberty means a blow to the false pretensions of a medieval hierarchy, and an open door to the true apostolic faith of the Bible.

Everywhere there is an insistent call, "Come over and help us!" Our risen and triumphant Redeemer says, "GO YE!" Our covenant-keeping Lord now commands as He commanded Gideon of old, "Go in this thy might (the almighty power of the Holy Spirit) and thou shalt save Israel. Have not I sent thee?"

May many gladly respond, saying as Paul did before Herod Agrippa, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision"!

The Vision of the heathen world going down in sin to eternal darkness; the Vision of the nail-pierced Hand outstretched in love, drawing all men to Himself; the Vision of your own great privilege of being, like Paul, a co-worker with Christ in saving the world!

*How to Make a Success of the Ministry**

T. ROLAND PHILIPS

IN the invitation that gives me this opportunity to speak to you tonight your president asked that I might give an informal talk to the ministerial students. I am glad that it is to be informal. I would like to sit down with you and talk out of my experience and out of my heart. I well remember twenty or more years ago when I stood where you stand and looked out upon a future that I hoped would be worth while. I presume you are all wanting to be useful to God and man, and what I say is said in the confident belief that that usefulness depends upon the way in which we look at and prosecute our work.

Mine is not a large experience but in some respects it is unique. The churches I have served, and especially the church I now serve, has been very greatly blessed of the Lord. This blessing gives me the only excuse for bringing to you this word.

In my judgment there are three essential elements that go to make up a successful ministry, the lack of any one of which greatly hinders and prevents the full blessing which God is anxious to give. The most important is:

THE MESSAGE

We are the messengers of God sent forth to proclaim and to herald the Good News. But what is the Good News? I fear that there is some confusion here and this confusion is creating, and will continue to create, chaos. My own experience convinces me that most of the present-day failure is due to uncertainty here.

What then is the message of the Christian witness? Primarily, Christianity is not an ethic, though what is not ethical is not Christian. Fundamentally, it is not morality, though it results in morality and what is not moral is not Christian. Primarily and fundamentally Christianity is a soteriology, a redemption, a salvation from sin. "The Son of Man came to seek and to save that which was lost", said the Lord.

And that salvation is wrought by remaking, recreating, regenerating the individual. The message of Christ is a message to sinners, to hopeless and helpless sinners. To those who have lost heart, it says, "Ye may be born again." To those who are unconcerned and indifferent it says, "Ye must be born again." The messenger of Christ is a witness to the possibility and the necessity of a rebirth.

And the power that makes possible that rebirth is revealed and released at the cross. Herein God commended His love towards us in that while we were yet sinners, Christ died for us. He Who "knew no sin" was made "sin for us". And since He did and because He did, we may be made "the righteousness of God in Him."

Now this is the message of the Christian witness. This is the Good

**An informal address delivered to the ministerial students of Lafayette College, Easton, Pennsylvania, January 8, 1931.*

News he is commanded to proclaim. And this message and this alone, is the power of God. That is why the Apostle Paul, possibly the greatest of all Christian witnesses, proclaimed only this gospel. In I Corinthians 2:1-3 he says this:

"And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling." (R. V.)

His message came not in the wisdom of words but in the word of wisdom. Undergirding all he said was the conviction that Christ died for the sin of the world. Why did he proclaim that with such power and passion? He tells us in Romans 1:14-16:

"*I am debtor* both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, *I am ready* to preach the gospel to you also that are in Rome. For *I am not ashamed* of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (R. V.)

I am debtor, I am ready, I am not ashamed. The Romans were saying that Paul's gospel was all right for the back-woods folks to whom he had been ministering but it would not do in Rome. Paul says, "I am ready to preach the gospel to you **ALSO** for the gospel is the power of God unto salvation to **EVERYONE** that believeth." That came out of Paul's experience. He had found that it was true. It has come out of my experience. I, too, know that it is true.

Next in importance is:

THE MAN

To be successful the man who handles the message must be a man who has experienced and is experiencing its power. The message to be effective must come out of his life. It is not what has been told to him but what has been done for him and in him that gives him authority. So we find Peter saying in I Peter 3:15, "But sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear". (R.V.) Please note, "sanctify in your hearts Christ as Lord", and then you will be ready to give answer. But not until Christ is sanctified as Lord can I ever have any authoritative answer to the need of man. No man can give a message until he has had an experience. He may preach a sermon but he cannot give a message. That is revealed to us in Paul's first letter to the Thessalonians in the first chapter.

The Thessalonian church was a most remarkable church for they "had sounded out the word of the Lord, not only in Macedonia and Achaia, but in every place their faith to God-ward had gone forth." What was the secret of this power? It is found in the ninth and tenth verses. They "turned to God from idols to serve a living and true God and to wait for his Son from heaven". (R. V.)

Note the word *a* living and true God, not *the*, as the Authorized Ver-

sion has it. These Thessalonians were evidently Gentiles, else they would not have been worshipping idols. No Jew ever worshipped idols after the Babylonian captivity. These Thessalonian Gentiles had evidently grown tired of their idols for Paul found them in the synagogue. They had turned to the synagogue to find God through Judaism. The synagogue had failed to satisfy them and finally they had settled down in the synagogue with Judaism and with idols.

Thus Paul finds them and proclaims to them the gospel of grace. For the first time they found *a living God* and when they turned to Him their idols left them. And, thrilled by this experience, they went out "to serve a living and true God".

And it is that experience which is so vital to every Christian witness. The world waits to know, not what we think, not what we guess, not what we suppose, but what we know of the saving grace we proclaim.

And last, and perhaps least in importance is:

THE METHOD

How shall we proclaim this message? Paul gives us this in II Timothy 3:14-16. He has been talking about the grievous times that shall come in the last days. He would prepare Timothy for those times. This is the equipment.

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture is inspired of God, and profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (R. V. margin.)

The man of God is only completely furnished unto every good work when he knows how to expound and unfold the sacred writings. Remember young men, that the minister of Christ is not a bureau of information. He is to be a centre of inspiration. The people to whom we minister have access to the libraries and the periodicals of the day, but what they long to know is the message that God has unfolded in His Word. I earnestly urge you to be students of the Scripture, to be expositors of the Word.

In my early days it was my custom to get out of a book some idea that I thought would be of interest. Then I would go to the Scripture and find a text supporting my own idea and I would preach my idea from that text. Now I go to the Book and get the Lord's message for my own soul, and having blessed me, I find it easy for God to use it to bless others.

May I congratulate you upon your chosen life work? Do believe that you have not chosen it but that God has chosen you for it. Seek first and foremost His will for your life, His place for your service, His program for your work, and you shall have the blessing of His joy and power and an experience that shall be a continual delight to you, and I believe, to Him.

Missions Viewed by a First-Termer

R. B. BUKER

IT would be presumptuous to claim that this article contains the wisdom of a grandfather in the missionary enterprises. On the other hand a first-termer on the mission field has one urge that forces him to make a very careful analysis of conditions. He has a life to invest. How and where he shall invest that life demands a situation that shall measure up, not to the value of the individual involved, but rather to the message and purpose of the life dedicated to missionary activity. Hence this article from youth to youth.

This subject will be divided into two parts, the Message and the Method.

THE MESSAGE

In the preparation for this work and in contacts made in the work I can testify to lofty, excellent, inspiring phases of Buddhism, Mohammedanism, Hinduism, and the religions of China. Comparing the life of civilized Europe and America with these elements in the religions mentioned above it is overwhelmingly evident that modern civilization falls far below the standards of these religions. (So does the civilization of the countries where the religions hold sway, and it falls farther than does our civilization).

Realizing this situation we must have a Message that is more lofty, more excellent, more inspiring than that of those to whom we have come to minister. I find it in Christianity in its original casting. Not because of its extensiveness as a great theory, but rather because of its simplicity which is all inclusive and all powerful. This is the gospel of salvation from sin by faith in Christ Jesus and His atonement on Calvary.

Jesus and His message stand the test of the various approaches made by all national minds as to deity, purity, and wisdom. Concerning deity, in all matters pertaining to the relation between Himself and God, and between man and God. Concerning purity, in all matters pertaining to social relationships. Concerning wisdom, in all matters pertaining to the mind.

When considering the presentation of the Message we do well to consider the type of mind or person that is to receive the Message. In recent years much ado has been made about the intellectual standard necessary in order to match oneself with the highly-trained indigenous folk. But granting that this is very, very important, it is not a primary requisite. Upon coming to the foreign field itself, two types of mind are discovered, the simple untrained mind, and the "new" mind. The former represents ninety per cent of the missionary constituency. The latter represents eight per cent, while two per cent is made of a "know everything" intellectual type that is next to impossible to persuade along any line of religion. This "new" mind bears a bit of explanation as to its definition. It is the person who faces Christianity in complete ignorance of its meaning. His training and thought-life have been in realms completely devoid

of all Christian influence and knowledge. He himself may have a good intellectual training, or at least a good social inheritance from his own environment. But Christianity is a new country, a new realm, a strange thing. The presentation of Christ and the Message should be much the same to these two types. It should be done simply and directly.

If I ask a man "What is an automobile?" and he replies, "An automobile is a thing made up of iron, steel, wood, copper, nickel and various other things put together so that the rubber, for rubber is used too, comes to the ground first, and that rubber, being filled with air—etc., etc.," about all I get is a lot of air from his definition. And yet this sort of fault is one discrepancy in our theological educational methods for training missionaries. Consider the subject "Salvation". I studied under thirty theological professors. I have read "umpteens" number of books on "Salvation", and yet, when I finished with my degree I had no clear definition of salvation, as given me in my training. "But", someone might argue, "you were supposed to know about salvation before you went to theological school." Yes, but who should teach me? Certainly I did not get it at college. (A definition of salvation as learned in a liberal arts college of New England,—it is to laugh). "Well, then your pre-college school, home and church should teach you about salvation." But the purpose of most colleges today is to readjust one's thinking from childhood days into lines of maturity, so we cannot look for knowledge concerning salvation of any permanence out of that. Thus we come to the conclusion that we who come fresh from training school arrive on the mission field with very hazy ideas as to salvation. And this is to a large extent true. If asked during our first week of residence in our new land, "What is salvation?" we reply, "Why, salvation is the process whereby a person in his or her mental, physical, moral or social realm achieves a change whereby the worse is substituted for something a little better, a sort of process of evolution as it were."

Is it any wonder that we don't have a miraculous number of converts? By the end of our first term some of us learn to say, "The Salvation I preach is deliverance from the penalty of sin by believing in Jesus Christ." This illustrates the point that the Message should be positive, direct, and simple. It should include all the salient points of our gospel, and of our own experience with Christ. This will be workable for the "simple" and the "new" mind. It enables each to have anchoring points from which they may branch out according to the limit of their intellectual possibilities.

THE METHOD

The simplest form of education concerns two persons, one teacher and one pupil. They work together. The teacher talks as he walks. The pupil learns by "catching" the life of the subject taught. As time goes on more pupils come. Time does not permit the work to continue two by two. Periods of teaching and demonstration are substituted for the "partnership method". Food for the group becomes a problem. Matters of discipline call for the attention of the teacher. Slowly but surely the

increase of pupils demands an increase in teachers. An administrative branch develops. An executive department is organised. Behold an institution. This is a necessity. Efficiency is obtained. The values of personality in relations between teacher and pupil slowly but surely disintegrate, giving place to more mechanical matters.

This, too, is the road of development that Missions in general have taken. The work started with a man who knew Christ and a man who did not know Christ. By word and deed the Message won its way into the heart of the latter. Time went on. More missionaries, more converts, more money is used, schools arise, hospitals are built. The work of Missions becomes institutionalised. This institutionalism is not limited to schools, and to hospitals. In mass movement areas where school work is not necessarily a major matter, the task of organising from fifty to two hundred workers, of continuing the spread of the gospel while the babes in Christ are built up in Him, and of balancing the needed work with the available funds, make an institution of the major character. This institutionalism, as we examine individual situations, is unavoidable. But the institution and Western efficiency are killing, choking, drowning, crowding out the personal approach, the basic and true method of winning souls to Christ, the Saviour from sin. Under this modern phase of Missions it is easy to talk about Christianity and its customs, it is hard to tell about the Redeemer, it is hard to impress the all-importance of faith.


With our efficiency and science we "marvel" folks to accept Christianity. Their bodies come, their souls are undeveloped. We need to "Luther" them. First their souls should be caught and dedicated to the realm of love and faith. Then their social, their mental, and their physical will adjust itself to the new era. We put the cart before the horse. We persuade their eyes and their senses, but their souls remain in darkness.

Hence the missionary of today needs to set aside the weights that beset him, the weights of the institution, of book-keeping, of overseeing, of setting of tables. We need to get down to the level or up to the level of the people where we work so that our religion can be caught as well as taught. We must free ourselves from the shackles of efficiency that keep us too busy to be a friend, a real missionary. We should sit at the feet of the Sadhus of India and learn how to have time to talk and walk. to breathe an atmosphere of the redeemed soul.

So I formulate a statement of an imminent missionary problem. What shall we do with our institutionalism as found in the Missionary enterprise? Can we modify it to permit the carrying on of actual "gospel-sent" work? Or shall we scrap the institution which for the most part is only a mirage in its seeming benefit in carrying out the task for which we are called? In all events it is better to do something than to sit still and do nothing.

Among the Chapters

Ashland College.

“UR League, with its gospel teams, has had great success this year. Forty souls have been won in evangelistic effort; regular meetings have been held every Monday night; dozens of orthodox books have been read; and lectures on Biblical themes have been presented. Regular Prayer Meetings have been held in connection with the every-week meetings.”

Bloomfield College and Theological Seminary.

One of the members of this new Chapter which has not done much organized work yet, writes:

“There are only three young men of our student body who are intensively interested in the extension of the Kingdom of God in them, through them, and among their fellow-students. But we trust that God will answer the petitions of these few and do mighty work of spiritual uplift in our institution that things may be changed and become new. We are praying and looking for a real revival which is needed greatly among us. For this reason we would be very much obliged if we could get some Spirit-filled speakers in our midst.”

John Brown College.

“Each Sunday calls about forty-five of our members to conduct Sunday Schools and church services near the College. Several serve Him with voice and musical instrument. The Chapter has led around thirty souls to confess Christ thus far in the school year (January 15, 1931). We have two missions and sixteen small churches.”

Gordon College of Theology and Missions.

“... We have undertaken to do a small portion of this great and worthy work (Scripture Distribution Society). We purpose to cover the University of Boston, with the Gospel of John. In this connection we have things well under way... with open-air work... and a church on wheels...”

“... We are expecting to have a Regional Conference here at Gordon in the Fall.”

University of Minnesota.

“The Minnesota Chapter being so young and not having had much time for work as such, we feel a statement concerning the beginning of our group, and then events leading up to our joining the League might be fitting.

“Sometime in 1928 one of our students, who is now out in India, began meeting with a small group of girls once a week in one of our classrooms. The first two years she gave Bible talks at the meetings, but after her graduation we began to take turns leading the discussion.

For a time we used an Outline Harmony of the Gospels as guide, and later we chose different topics for study and discussion. At one of our meetings we had a blessed time giving our personal testimonies.

"Last spring we decided there should be some change made if such meetings were not to die out entirely during the next school year, for most of the girls in the group were graduating and leaving the campus. After having learned about the Inter-Varsity Fellowship of Evangelical Unions in England, through its terminal magazine, we began a quest for information concerning such an organization in the United States. Finally one of our group read a little article about the League in the *Sunday School Times*. A letter asking for more information was immediately mailed, and then, after much deliberation and prayer we sent in an application for membership. After that we began a little advertising in an effort to get more students interested in the League, and that we might thereby have a little nucleus with which to start work as a new chapter in the Fall.

"At present we have only about ten we feel we can depend upon at the beginning of the fall quarter, but there are other prospects, and more are continually turning up.

"Won't you remember our chapter on the University of Minnesota campus in your prayers? We hope and pray that God may bless it and make it a real blessing."

Parsons College.

This is another of the newer Chapters. No definite report has come from them, but we are sure that the work begun there by our former National Secretary, Wilburn S. McLain, and others will be honored of God. The Lord's people are asked to pray much for this and other Chapters, such as that in prospect at Princeton University, which are in process of formation.

University of Pennsylvania.

"We decided to spend five weeks on Galatians next year and a longer period on Romans."

(This Chapter has already had one missionary recruit, who volunteered for foreign service this summer. Other Leaguers are offering themselves, too, and word of them will be published in later issues.)

Toronto Baptist Seminary.

"We cannot report any work this term outside of our regular work under the auspices of the Literary Society, but we are planning to enlarge our sphere of practical work next term and we shall no doubt be able to include in our program some of the work which you suggest for the Chapters and Branches of the League."

News and Notes

Summer Visitation.

This past Summer the General Secretary was able, through the financial aid of one of the faithful supporters of the League, to complete a rather extensive tour of Bible conferences and camps. The many contacts made both with older people, and younger people of high school and college rank have made openings for the furtherance of the work of the movement. Scores of interviews were held which resulted in a clearer understanding to others of the purpose and accomplishments of the League activities.

At the Student Conference of the Victorious Life Testimony in Keswick, New Jersey, there were several League rallies in which some of the Wilson College Chapter members were very prominent. At one of these gatherings testimonies relative to the blessing of the League in certain colleges were given by members of the Westminster Theological Seminary Branch. The General Secretary spoke briefly at these sessions, and also in a vesper service, when he gave his own Christian testimony and experience.

At Camp Pinnacle, in New York State, several devotional messages were given, one of them touching upon various phases of League work in the colleges.

The Evangelical Young People's Bible Conference of Montrose, Pennsylvania, led by Dr. Roy T. Brumbaugh, was also visited. It was here that Egbert W. Andrews, recent president of the University of Pennsylvania Chapter, and Maxwell D. Lathrop, Jr., of the Lafayette College Chapter were able to find many students who could form Chapters. Their work in acquainting young people with the League was of great value. The General Secretary enjoyed the week spent at Montrose and the renewal of fellowship with the Rev. Joseph A. Schofield, actively engaged in the formation of the League in its early days at Princeton, and the Rev. Craig Long, former National Treasurer.

The Erieside Bible Conference, near Cleveland, Ohio, concluded the extended trip of the General Secretary. Here, as at Montrose, he was able to give a brief talk about the spiritual needs in our schools, and the way in which God has enabled the League to meet those needs.

Throughout the Summer, short trips were made to the Evangelical Camp Meeting, Naperville, Illinois; the Reformed Church Conference at Pine Lodge, Holland, Michigan; the Central Baptist Church, Gary, Indiana; and the Moody Bible Institute Conference at Cedar Lake, Indiana, where in each instance, except the first, messages concerning the League were given, and as was the case in the whole vacation period hundreds of pieces of literature distributed.

Our readers are asked to join in prayer for the blessing of the Holy Spirit on these labors.

Regional Secretaries.

Official announcement will be forthcoming very shortly of the appointment of Regional Secretaries in the movement. At present, the Misses Margaret Hunt (Wilson, '31), and Margaret W. Haines are preparing for extended deputation work among the women's colleges in the East. There has been a long-felt need for further League effort among women, and earnest prayers are requested for the success of this venture.

The Rev. W. Harllee Bordeaux (Westminster, '31), and the Rev. Dirk Mellema (Calvin, '31), are contemplating work in New England and Texas areas, respectively.

Dr. Winfield Burggraaff of the Western Theological Seminary in Holland, Michigan, is considering similar work in the Central West. Definite announcement of this will be made later.

The League officers are particularly anxious that openings be secured in colleges, universities, theological seminaries; and also in church and Sunday Schools so that these Secretaries can assist in the establishing of Chapters, and also in the extension of the interests and knowledge of the League among Christians in our country. The League will appreciate the prayers of its constituency and coopera-

tion in making opportunities such as those stated. Correspondence concerning any part of this work may be carried on with the General Secretary who always welcomes the receipt of names of students interested in arranging for League speakers at their schools and in establishing League groups. He also desires to correspond with pastors who would care to have some League speaker present the work at any church service. Both Trustees and Secretaries are open for such appointments.

Seventh Annual Conference.

At present, no definite announcement of the time or place or program of the Conference can be made. President John P. Clelland desires all League members and friends to know that every effort is being extended to make the program one of prayerful activity. The League is more determined than ever that the Holy Spirit should work through its members in a greater witness than ever before. An evenly-balanced program of Scriptural instruction, missions, and evangelism is promised. Chapters cannot afford to miss the sessions—they should be looking forward to this important fellowship gathering which will take place during the month of February, of 1932.

For this annual meeting of the League the intercession of friends is asked.

With Other Student Movements.

CANADA—The Annual Conference of the Inter-Varsity Christian Fellowship of Canada was held recently in Toronto. An amazingly diversified and interesting program was prepared, and a definite missionary spirit was manifested in the addresses, as well as in the periods of intercession. Mr. John P. Clelland, President of the League, represented it at several of the Conference sessions. He reports a rich time of fellowship with the twenty-five delegates from these universities: McGill, Western Ontario, Manitoba, Toronto, and McMaster.

Mr. Noel Palmer, the General Secretary of the Inter-Varsity, feels that "there is, at least under the surface, a deep longing in many who apparently do not take any interest in things religious, and that this year should present unprecedented opportunities for soul winning."

May it be so!

Our fellow-worker, Mr. Palmer, sends cordial greetings and prayerful good wishes to the League on behalf of their movement.

GREAT BRITAIN—The Twelfth Annual Inter-Varsity Conference of the British Universities met March twenty-sixth to April second in High Leigh, Hoddesdon, Herts. Bishop and Mrs. Mowll were host and hostess.

Close to two hundred students crowded the Conference. Stirring missionary messages were given, making the Conference signally missionary. Two fraternal delegates were present from Germany, and a student from Russia whose article in the Terminal magazine of the English movement gives some important details of Russian students.

Dr. Howard Guinness was present and told of his visits to Australia and New Zealand.

From the individual reports of the work done at the universities during the year, one finds many worthwhile notes of blessing.

Aberdeen students are praising God for "a steady flow of keen men and women students in their first year."

Bristol students are enjoying Bible Study and a steady increase in membership.

Cambridge (C. I. C. C. U.) in its own little magazine the "Review" notes a deepening of the spiritual life of its members. It also rejoices in the encouraging results of its open air work, with numbers accepting Christ.

Dublin—Women's Union—reports a genuine and real interest in their meetings.

London has an interesting report of its meeting for international students. One hundred students were present to hear testimonies from their fellows from China, Persia, India, and Russia, each speaking on the words of our Lord, "I am the Way, the Truth, and the Life".

Reading counted thirty women and twelve men among those finding Christ during the year.

NEW ZEALAND—Dr. Howard Guinness in his tour of this land says, "The general ignorance shown by the younger generation of the Way of Salvation is simply ghastly." His work lay chiefly among the school boys and girls, but his visits to university centers were interesting. At Dunedin he was kept going until early morning with personal talks with inquiring students.

The Writers in This Issue

J. GRESHAM MACHEN, D. D., Litt. D., Professor of New Testament in Westminster Theological Seminary, is one of the well-known New Testament scholars of this country, and the English-speaking world. He is certainly an old friend of the EVANGELICAL STUDENT readers, and of the League itself, having been with it from its inception as a member of the Advisory Board and now its Trustees.

His books, *Christianity and Liberalism*, *What is Faith?*, *The Origin of Paul's Religion* and *The Virgin Birth* are monumental works and standards for students of evangelical theology and thinking. A strong, fervent article from his pen is presented to our student readers, and to our friends in this number.

HENRY M. WOODS, D. D., is known both in this country and in China, where for forty-two years he was a missionary under the Southern Presbyterian Mission. Dr. Woods was a member of the Mandarin Revision Committee of five for the whole of China, through whom a new translation of the Old and New Testaments was issued in the official dialect now in general use. He is the author of the *Christian Commentary on the Chinese Classics*, for use in Christian schools and colleges. This four-volume work comprises the "Four Books" (Sayings of Confucius, Great Learning, Constant Mean, Sayings of Mencius) and the "Five Classics" (Commentary on Book of History, and On the Odes, and so forth).

In addition to these, this veteran missionary was the editor of the Chinese Bible Encyclopedia, and author of many of the articles therein. This work is now in a new edition, six thousand copies of a previous printing having been exhausted.

Such experience warrants the opinion that the article in this issue by Dr. Woods comes from one able to speak with authority. Our author is known to Leaguers everywhere through the hospitality of himself and Mrs. Woods in their Atlantic City home and their genuine interest in every work of the League.

T. ROLAND PHILIPS, Th. B., the pastor of the Arlington Presbyterian Church of Baltimore, has contributed a worthy article of especial interest to ministerial students, and those contemplating preaching. His twelve years' ministry in the present charge has seen a growth in membership from two hundred and twenty-five to nine hundred and thirty-three. Winter and summer the morning congregations number four hundred or so, and the evening, two hundred and eighty or so.

With twenty-seven young people of his church studying for full-time Christian service, and writing from the fulness of his experiences, and the deep conviction of heart, Mr. Phillips commands the attention of our student readers. Besides being moderator of the Baltimore Presbytery, this busy minister is an active Trustee of Westminster Theological Seminary.

R. B. BUKER, Th. B., is an old and faithful supporter of the League. Because of his faithful service for the Lord on foreign fields, his article in this number is the more interesting.

Mr. Buker's present field is Loimwe, Kengtun State, the Southern Shan States, Burma. As a suggestion to foreign mission recruits, Mr. Buker writes that all such should become steeped in such literatures as are "sound in doctrine, and are the most modern approach to methods, their modernity going back to the New Testament."

Prior to his volunteering for service, Mr. Buker was No. 1 man in the U. S. A., 1500 metre event of the 1924 Olympics, and 2 years National Mile champion.

But of these records, Mr. Buker writes: "In college my twin and I were champions of our section (New England) in our respective distances. But those are things of the past. Our stakes, our courses, and our rewards are much higher now."

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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.

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