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"By the word of truth, by the power of God."—2 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 defence of the gospel.

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 extremely 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.)

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The EVANGELICAL STUDENT

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EDITORIAL

THE other morning one of the most brilliant of my college classmates stopped me with the remark, "I have just been talking to a teamster about his relationship to Christ. But the man seemed satisfied with his own good deeds and present condition." If those are not his exact words, they convey his thought. The teamster's condition was, indeed, one of true tragedy, but the particular thing worthy of note is that my classmate had caught God's point of view as to the value of a human soul. He was just as interested in talking to a teamster about his soul as to a fellow-student. Have we unconsciously allowed ourselves to be warped by social custom or habit out of the line of God's thinking? Let us check ourselves up *now*. "But if ye have respect of persons, ye commit sin." (James 2:9.)

Are your arsenals well stored with weapons? The most powerful weapon is, without question, "the sword of the Spirit, which is the word of God." (Ephesians 6:17.) A generous provision along this line in your mental arsenal will be blessed of God, if you permit it, toward bringing to pass in your life the glorious situation described in Philippians 4:7, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

But it is not for defense only that your weapons are to be kept polished and prepared. The Lord's imperative "Go ye" demands offense from every Christian, no matter what his situation and location. Next to the word of God itself, some of the most powerful weapons are books written by men of God. Have you on your shelves, ready to loan to inquiring student friends, a few of the classics of the present conflict for the faith? One such is Professor J. Gresham Machen's "Christianity and Liberalism." The present inexpensive edition (Macmillan, \$1) makes it possible for practically every one to have at least one copy at hand. Will you make it possible for someone to thank God for you by loaning to him or her a copy of this book which makes crystal clear the difference between the two chief faiths professed by the students of North America today, Christianity on the one hand, and Modernism (which is not Christianity at all) on the other?

Men are bound to judge any system of teaching or belief, to some extent at least, by its practical results. The question arises, "Is Modernism fruit-

ful?" Every man will answer that question on the basis of his own experience and knowledge, yet as we have looked about us on the student world of today, we see no results, in changed hearts and purposes, in lives consecrated to Christ's service, in an awakened burning passion for Him, comparable to those which the colleges and universities of America were privileged to see in the closing decade of the last century and the first few years of this present cycle. Much water has run under the bridge since then, and the world of 1928 is a different one from that of 1900, yet we wonder whether of all the factors which have operated to change conditions, the blame for the lack of spiritual fervor and Christian devotion is not primarily to be laid at the door of one, the growth of Modernism in power and influence. Two things are sure: God is the same today as He was then, and the blight of sin is the same. Where then shall we lay the blame but on those who have failed to proclaim the God-given remedy but are preaching another gospel?

The Dawn, of London, reports that more than 32 per cent of the Presbyterian, Northern Baptist, and Methodist Episcopal Churches in the United States failed to obtain a single convert last year. May God grant that no church with which a member of the League of Evangelical Students is connected shall ever help to swell such a figure for this, or any succeeding, year. The church exists to proclaim the gospel, it is not simply a society for the mutual uplift of those approaching the pearly gates.

The opportunity which comes to the young man in the United States and Canada to go to college is unequalled in any other country on the face of the globe. This is true in spite of the difficulties with which some of the members of the League have found themselves faced in completing their education. Yet the college attendance figures are not the only ones which are phenomenal. William T. Ellis is quoted in the *Boston Evening Transcript* as stating that, while there are 250,000 young men in college in the United States, there are 285,000 young men of college age behind prison bars. The remedy for this situation does not lie in reform schools and similar institutions. If we evangelical students of America will get on our knees before God and ask Him to work through us, the number of Christian college students who have truly experienced the work of God's redeeming grace will rapidly increase, and it will not be long before the same power will be manifest among the potential prison population. When the gospel is preached, its power knows no "fire lines."

In a welcome sentence in the *German Church Yearbook* for 1927, Wilhelm Richter says that we can conceive "the gospel only as a message concerning Christ and not alone as a message of Christ." This distinction

needs to be clear in the mind of every Christian student in this day, for the attempt of many modernists is continuously to emphasize the message of Christ, meaning His ethical teachings, but to discard, or to disregard, the message *concerning* Christ, the message of salvation through His redemptive work on the cross. Of course, Christ Himself looked forward to the latter when He said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," (Matthew 20:28. Cf. Mark 10:45), but this last clause is a very inconvenient one for Modernism. It brings the gospel *about* Christ, the gospel of redemption through His death, right down into the territory which has been preempted for the gospel *of* Christ, the purely ethical and social teaching. Let us not be deceived by the old cry, "Back to Jesus," but read the whole New Testament and remember that the gospel is God's "good news" to man and includes all the elements which God has revealed to man in the whole New Testament, in the very center of which stands the cross, bearing the dying Lamb whose "precious blood shall never lose its power."

Most of us who are students know that the fact that prayer is offered in school or college, or that courses in the Bible are given, means very little until the conception of prayer and the view of the Bible held by those in authority is further defined. Prayer is offered in some, at least, of the schools in Saxony, but in the one from which the following example, literally translated, is taken, the children would be spared a totally false impression if it were omitted. The original is in rhyme.

"The clock has struck. What does it say to us? Children get ready quickly. It's time for school. Take your books in hand, no one should come too late. Amen."

Prayers of this type are not confined to Saxony.

The evangelical Christians of France share with those of other countries of the world the longing for a revival. At the last convention of the association which is standing so boldly and loyally in France for the truths of the faith, L'Union des Chrétiens Évangéliques, held at Vauvert from June 1 to 3 of this year, a resolution was adopted whose closing paragraph expresses most concisely one of the principles in which the League of Evangelical Students thoroughly believes. We translate it here in order that its inspiration may not be confined to Europe alone but may bless America also:

"Convinced that faithfulness in doctrine is profoundly united with faithfulness in life, it (the Convention) believes that to contend against every tendency which diminishes the sovereign authority of the Scriptures, and to proclaim without any equivocation salvation through faith in Jesus Christ, is to work for Revival."

IS THE BIBLE RIGHT ABOUT JESUS?

I. WHAT THE BIBLE TEACHES ABOUT JESUS*

J. GRESHAM MACHEN

THE subject which I have been bold enough to propose for the three addresses which I shall have the privilege of attempting to deliver is this: "Is the Bible Right about Jesus?" And, after all, that is the real test of the authority of the Bible. If the Bible is really right about Jesus, the probability is that it is right about other things as well. But before we discuss that question it does seem to me to be important to discuss what the Bible teaches about Jesus. If you are going to determine whether the Bible is *right* in what it says, it does seem to be important that you should first ask yourself *what* it says. In other words, I am old-fashioned enough—I know it is quite out of date—to think that it is important to examine a thing before you begin to express an estimate or criticism of it. So it does seem to me that we should first ask ourselves what the Bible teaches about Jesus before we ask ourselves whether that which the Bible teaches is true or false.

In the prologue to the Third Gospel we have words which, literally translated, are approximately as follows: "Forasmuch as many have taken in hand to draw up a narration concerning those things which have been fulfilled among us, just as those who from the beginning were eye-witnesses and ministers of the word have delivered them over to us, it has seemed best to me also, having followed from the beginning all things accurately, to write to thee in order, most excellent Theophilus, in order that thou mightest know, concerning the things in which thou hast been instructed, the certainty."

It is a very wonderful sentence from the point of view of style; the sense is held in abeyance until the very end; it is like a wave gradually forming on the shore until it reaches its climax in those words "the certainty." The man who wrote that sentence was a man gifted from the point of view of style, especially when we observe in the passage that follows, where he was dealing with the delicate details of Palestinian life, that he did not there attempt a classical Greek style, but was possessed of taste enough to catch the wonderful spirit of those Semitic narratives which came to him upon Palestinian ground.

But more interesting than the style of the passage is its content. I do not know that there is any passage in the whole of the Scriptures which needs to be taken to heart more earnestly just now than these words. That Theophilus, to whom the Third Gospel and the Book of Acts are dedicated, was probably an immature Christian: one at least who needed intellectual

* This is the first of a series of three addresses, given in King's Hall, London, on June 10, 1927, under the auspices of The Bible League of Great Britain. It has been revised by the author for *The Evangelical Student*, and is printed by his kind permission and that of The Bible League. It is planned to publish the second and third addresses on this same general subject in the next succeeding issues.

guidance; in whose case intellectual difficulties needed attention. It is very interesting to learn how the author of a very large portion of the whole New Testament deals with the intellectual needs of such a man. In the first place, there is no evidence that the author treated of the doubts or difficulties that Theophilus may have had as being necessarily sinful. There, I think, he provides a lesson for us when we try to lead people today. But still more important is it to observe that he did not treat those intellectual questionings as though they were matter of no moment. He did not adopt the modern slogan that "it makes no difference"; that men can be equally close to Jesus no matter what they think of Jesus. But he plainly recognized what is recognized in the whole of the New Testament: that the Christian religion is founded squarely upon a body of facts. In other words, the method of this writer in dealing with intellectual difficulty is, first of all, to get the matter straight.

That is a method which has gone out of fashion at the present time. If there is one thing in the Church in America, and, if what I read is correct, also in the Church elsewhere in the world—if there is one thing that is characteristic of the Church of the present day, it is the alarming growth of plain stark ignorance. Suppose you are leading a Bible Class that is dealing with the Kingdoms of Judah and Israel. It may be well to begin with a little review. Suppose you say: "Now let us get this matter straight. Who was the first King of the united Israel?" There will perhaps be an eloquent silence for a little while, and then there will be various suggestions. Solomon, perhaps, will be a prominent candidate for the position. Finally, a grey-haired gentleman, the oldest member of the congregation, product of a better day in education, may suggest that it was Saul. You will say that that is correct, and that Saul did not exactly make a go of it. And then you will say that the next one was David, and the next Solomon, and then the kingdom was divided. Then you will go over it again: the first one was Saul, and then came David, and then Solomon, and then the kingdom was divided. When you get through, they will come up and say: "We never heard anything like it." Try that method in teaching a class. You may make a great hit! It is an entirely new notion to some people just to get the Bible straight.

Now I had it fairly straight when I was very young, not by attendance upon any sort of school, not by the operation of elaborate schemes of pedagogy, but by half-an-hour with my mother on Sunday afternoons at home. I could tell you the kings of Israel and Judah in order. The kings of Israel are easy, because they were all bad. But I could tell you just which ones of the kings of Judah were good and which bad, at a very tender age. But, it may be asked, what is the use of it? What is the use of learning all those mere details? There is a great deal of use of it, I think. For if you get the notion that there was a true progress of history in Old Testament times, then you come to have a certain conviction that is entirely absent from the minds of many persons who try to be good Christians at the present day—the conviction that when our Lord Jesus came into this

world for our salvation, He came at a definite point of time, and that if we had been living there we could have seen Him; that like the author of the Fourth Gospel we could have touched Him with our hands, seen Him with our eyes, and heard Him with our ears. In other words, you have formed the fundamental conviction that, unlike other religions, the Christian religion is founded squarely upon a body of historical fact. Very well, it is rather important, I think, for us to try to get straight in our minds what the Bible says about Jesus.

But it is quite impossible to understand what the Bible says about Jesus unless you know also some of the things that the Bible says about other matters as well; and so if you will begin to read your Bible, you will find at least two important things in the Old Testament. At the very beginning, of course, you find the doctrine of Creation, that doctrine that is so much despised today: "In the beginning God created the heavens and the earth." You have there a clear view of a personal God, the Creator and Ruler of the world. Unfortunately that view of a personal God is lost in large sections of the modern Church. Men say that the doctrine of creation is a matter of metaphysics without importance for the Christian. We cannot solve the problem, it is said, as to how the world came into being; those things do not belong to the sphere of religion at all. Our God, men say, is a God of love, and we are indifferent to the question whether there is a God of power. Well, of course, there are many objections to such a way of thinking. A God who is only a God of love and has no power to act is not a person; and a God who is not a person but merely an abstraction is not a God who can love us and whom we can love. But of course the Christian heart negates this lack of interest in the question of the Creator and Ruler of the world. As for us, we say still, as we contemplate the "woodlands robed in the blooming garb of spring," or dark mountains capped with dazzling white: "This is God's world; its majesty and its beauty came from Him."

One thing that is to be regretted in the religious life of the present day is the decline in natural religion. But as for me, I am bound to say that I will not yield to the pantheists in my sense of the friendliness of nature; and when I toil up upon one of our mountains in America—for there we have to pay for our view, we have not the bare mountains you have in Britain—when I toil up, and the trees, as I ascend, become smaller and smaller until the prospect bursts upon my view, as I am far away from the troubles of the valley below, sometimes I have a feeling of the friendliness of nature, the friendliness of nature as over against the hostility of man, which is somewhat in the spirit of the pantheists of all ages, except that in our case it is a far deeper thing; for as we come thus into contact with nature we can think of that holy and living Person who has provided its majesty and its beauty because of His love for us.

And then at the very beginning of the Bible you have also the other great presupposition of what the Bible tells us about Jesus—namely, the awful fact of sin. The consciousness of sin is deepened all through the

Old Testament; in the teachings of our Lord, too, and all through the New Testament. It is deepened by a proclamation of the law of God. The law is the schoolmaster to bring us to Christ; and unless by learning the lesson of the law we come to have the consciousness of sin, I fear we shall never come to Jesus as our Saviour.

On that point I desire not to be misunderstood. I do not mean for one moment that all Christian experience is alike. I do not mean that every one, when he comes to Christ, has to go through a prior period of agony of soul until he comes into the joy of acceptance of the gospel. I remember a very interesting meeting that I attended some years ago. It was a meeting of an evangelical type, an experience-meeting; and the persons who were there present were asked to say where they were born the first time, and when and where they were born the second time. One person said that he was born the first time in such and such a city, and that he was born the second time on a railway train at such and such a moment, of such and such an hour, and on such and such a day. It was a very interesting record of the truest Christian experience, and God forbid that we should say aught against it. But then one lady rose to her feet in a very modest way and said something to the effect that she was born the first time in such and such a place, and she could not tell when she was born the second time because she had grown up in a Christian home. I do not remember her exact words, but the notion was that as she had come to the consciousness of sin she had come also to the consciousness of Jesus as her Saviour. That was true Christian experience too, and we should never disparage it. My friends, do not misunderstand me. I do believe that there is a definite instant when the wonderful event occurs in the life of every one who becomes a Christian—the wonderful event when he or she is born again; but I do believe also that there are many who cannot tell when that instant was; it is known to God, but not to them. There are many Christians who cannot give the day and hour of their conversion, who do not pass through prior agonies of soul. Certainly such Christian experience is not at all inferior to the experience of those who could give the very day and hour of their conversion. Both kinds of Christian experience, it seems to me, are true forms of Christian experience; and God forbid that we should depreciate either one of them. But even in the case of those who grow up in Christian homes and are children of the Covenant from tender years, there is logically connected with their acceptance of Christ as Saviour, the consciousness of the fact that without Him they are lost in sin. So those are the two great presuppositions of the Christian message; the awful holiness, the awful transcendence of God, and the terrible separateness of sinful man from the Holy God.

Then, after the preparation for the coming of our Lord under the old dispensation, at last the fulness of the time had come. In what wondrous fashion the Saviour, according to the New Testament, came into this world! He who was so great did not despise the virgin's womb; He was content to be born as a man and to lie as a babe in a manger and to be subject to earthly parents. How wondrous the story is! How different

from anything that could have been expected, yet how full of a divine majesty!

In the New Testament there is the record of the life of our Lord upon this earth. And even in the days when He was on earth, He manifested His glory. The writers of the New Testament are conscious of the fact that even when our Lord was subject, in His human nature, for the most part to the petty limitations of human life, yet the glory of the incarnate Word shone forth. With what a trembling wonder the author of the Fourth Gospel says that "the Word became flesh . . . and *we beheld His glory*"!

At that point, of course—in our dependence upon the Bible for the facts with regard to Jesus—we meet the opposition of many modern men. A great many persons are telling us that we should emancipate ourselves from the slavish dependence upon a Book, and that our true authority is Christ alone. So they tell us that every race and every generation must interpret Christ for itself. We think, in this connection, for example, of that beautiful but harmful little book, *The Christ of the Indian Road*, by E. Stanley Jones, where truth is mixed with error in such a way as to lead many astray. The notion seems to be that every race may interpret Christ for itself.

If that meant simply that every race has its contribution to make to the rich store of our understanding of what God has told us in His Word, then we could no doubt agree. If it meant that the Indian race could understand some aspects of what the Bible says better than other races, in order that when that race had seized some aspects of the truth about Jesus it might share that newly discovered truth with us—if that were what is meant we might agree. But I fear that something very different is meant, or, if not consciously meant, at least logically involved in what is said; I fear that what is involved is that the interpretation of Christ which every race attains is an interpretation that is valid for that race alone—as when it is often said, in accordance with the pragmatist scepticism of the day, that "Western creeds" must not be forced upon the "Eastern mind." When you arrive at that point—when you hold that every race may interpret Christ for itself—you are in great danger of substituting just the imagination of your own heart for contact with the real person, Jesus of Nazareth, whom God has presented to all nations in the whole of His Word, not only in the four Gospels, but also, just as truly, in the Epistles of Paul.

I do believe, indeed, with all my heart that there is a direct contact of the risen Christ with the human soul. But I also believe that if that were all, the whole coming of our Lord upon this earth would have been in vain, and that it is for us when we come into contact with Jesus not to despise the plain record of what He said and did.

There is the first aspect, then, of what the Bible tells us about Jesus. The Bible tells us what manner of person Jesus was and is, and the part of the Bible that tells us that is contained particularly in the four Gospels. But if that were all that we knew about Jesus, we should be of all men most miserable? If we knew only what sort of person Jesus was and is, we

should look with hopeless envy upon those who, when He was on earth, pushed in through the crowd where He sat amidst scribes and Pharisees, and had the wonderful experience of looking upon His face. We should be conscious, as we read about that experience, of a wealth of glory from which we should be for ever shut out. No, there is something else that we need to know about Jesus. We need to know what sort of person Jesus was and is, but we need also to know how we of the twentieth century can come into contact with Him. And surely that is not such a very simple thing. We cannot observe Him as we go through our busy streets. We are separated from Him by nineteen centuries. How is the wonder to be accomplished that we who live in the twentieth century should have personal contact with One who lived so long ago?

If you will read the religious writers of the present day, you will constantly observe that they assume it as an axiom that we ought to return to the experience of those who came into contact with our Lord in Galilee. I do not believe for one moment that they are right. In book after book, in sermon after sermon, it seems to be assumed that we ought to take the first disciples in Galilee as our models today. "They did not know anything about the Nicene and Chalcedonian doctrine of the person of our Lord," it is said in effect; "and so therefore these things are matter of indifference to us." Such is the argument. But do you not see that if we are to have contact with One who lived in the first century we must know far more about Him than was known by those who came into direct contact with Him when He was on earth? We need to know, for one thing, that He has risen from the dead, and that He is still alive; and then we need also to know how if He is still alive we can come into His presence.

There is where the other great division of what the New Testament says about Jesus Christ comes in; and that other great division is found especially in the Epistles of Paul. The Gospels tell us what manner of person Jesus was and is; and the Epistles tell us—what it is equally important for us to know—how *we* can come into contact with Him. Do not misunderstand me. The division is not an absolute one. The Epistles tell us not only how we can come into contact with Jesus, but also what sort of person He was and is; the great Christological passages in the Epistles enrich greatly and clarify our knowledge of the person of our Lord. And the Gospels, on the other hand, tell us not only what sort of person Jesus was, but also, by way of prophecy, how future generations could come into contact with Him. But, after all, it is not surprising that the full explanation of our Lord's redeeming work should be made known only after the redeeming work was done; and so I have little sympathy with those who regard the words of our Lord when He was on earth as somehow more necessary for our needs than the words of the Holy Spirit that are found, for example, in the Epistles of Paul. You could summarize what we need to know about Jesus by saying that we need to have first, the record of Jesus' life in the Gospels to tell us what sort of person Jesus is, and then we need to have the eighth chapter of Romans and the rest of the Epistles of Paul to tell us how it is that He can become our Saviour today.

What is it that our Lord did, not merely for the men of long ago but for us today? The answer of the whole New Testament, of the whole Bible indeed, is abundantly plain. For us He did more than heal our bodily infirmities. For us He died upon the Cross. There is the point of contact between Jesus and our souls. I do not think that what the New Testament says about the Cross of Christ is particularly intricate. It is, indeed, profound, but it can be put in simple language. We deserved eternal death; the Lord Jesus, because He loved us, died in our stead upon the Cross. It is a mystery, but it is not intricate. What is really intricate and subtle is the manifold modern attempt to get rid of the simple doctrine of the Cross of Christ in the interests of human pride. Of course there are objections to the Cross of Christ, and men in the pulpits of the present day pour out upon that blessed doctrine the vials of their scorn; but when a man has come under the consciousness of sin, then as he comes into the presence of the Cross, he says, with tears of gratitude and joy: "He loved me and gave Himself for me."

Men have objections in plenty. The Christian doctrine of the Cross, as it is found in the Bible, is objected to, in the first place, because it depends upon history. But of course it must depend upon history if it is to be a gospel; for "gospel" means "good news"; and news means an account of something that has happened. With regard to the same objection, we might say also that though this way of salvation begins in history it proceeds to present experience. When we have read the blessed record, we can take it to our souls and come into contact now with our risen Lord. Men exalt "experience" at the present day, and set it in opposition to the Word of God; but why do they not attend to that Christian experience which testifies that the Word of God is true?

Then men say, in the second place, that it is absurd that one man should die for another man's sins. Of course, it is absurd. Certainly one *man* cannot die for another man's sins; and the human analogies that have been proposed for the atonement made by Christ usually just show how totally unable the natural man is to understand the doctrine of the Cross. When men appeal to the sacrifice of individuals at the present time as though that were in any full sense analogous to the gift of the Lord Jesus on the Cross, they show that they have never come into any real contact with the Cross of Christ; for when a man comes into contact with the Cross, he is impressed, not with the similarity between that act of self-sacrifice and other acts of self-sacrifice, no matter how noble they may be, but he is impressed with the profound difference; and so he says:

There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heaven, and let us in.

Because one mere man cannot suffer for another man's sins, it does not follow that the Lord Jesus could not suffer for our sins. And that is why

we cling, with all our souls, to the Christian doctrine of the deity of our Lord; for if He be not God, then He cannot be our substitute.

But men say: "What a low view it is of the love of God if you represent an angry God as though He were waiting coldly for a sacrifice to be made!" It is really astonishing to me how preachers of the present day, who are able to read, who have some sort of contact with the Christian literature of all the centuries, should so misrepresent the Christian doctrine of the Cross. Of course I need not point out to you where the error lies. The very point of the Christian view of the Cross is that God does not wait for someone else to pay the price of sin, but in His infinite love has Himself paid the price of sin for us—God Himself in the person of the Son, who loved us and gave Himself for us; God Himself in the person of the Father, who so loved the world that He gave His only-begotten Son.

It is a strange thing that when men talk about the love of God they show by every word that they utter that they have no conception at all of the depths of God's love. If you want to find an instance of true gratitude for the infinite grace of God, do not go to those who think of God's love as something that costs nothing, but go rather to those who in agony of soul have faced the awful fact of the guilt of sin, and then have come to know with a trembling wonder that the miracle of all miracles has been accomplished, and that the eternal Son has died in their stead.

Thus if we put what the Bible says about Jesus together, we can even now have contact with Him. I am bound to say that there was a time when I was greatly troubled in my faith by the defection of the modern world from Jesus of Nazareth as He is set forth in the Scriptures; but as I observe what is becoming of the world when the contact with Jesus is broken, my faith is no longer so much troubled by the argument from modern authority, and I have come to wonder whether, after wandering in devious ways, we shall not be forced to come again, as little children, to the Lord Jesus Christ as He is set forth in the Holy Scriptures and offered to us in the gospel.

Let us unite in a word of prayer:

Almighty God, our Heavenly Father, we give Thee thanks for the wonder of Thy grace in the gift of Christ our Lord and Saviour. How can we ever find words which shall not seem vain as we think of His love for us? How can we, without shame, try to give Thee thanks for that grace of Christ our Saviour who died for us, the Just for the unjust? And how can we think, without shame, of the ill way in which we have requited Thee for Thy love? But we rejoice in the knowledge that when by Thy Holy Spirit we have been united to Christ through faith we are His for ever. We pray Thee that thus we may be kept safe by One stronger than we are. And we pray with all our souls for those who have not found Christ as Saviour, that they may be led through the mists of error and doubt into the clear shining of the light of faith: that when they have sought other saviours and their souls are still restless, they may, through Christ, find their rest in Thee. And all that we ask is in the name of Christ Jesus, our Lord and Saviour. Amen.

INTERCESSION

HENRY W. FROST

THE word "intercession" is derived from a Latin verb which means to pass between. It is one of those pictorial words which presents to us two persons, and then a third person coming in between these two. Scripturally speaking, it means God on the one hand and man on the other hand, and between these two, the Lord Jesus Christ. Among these three, the centre one is the advocate, the intercessor. The purpose of intercession is either the bringing together of two who have been estranged, or the bringing closer together of two where an increase of fellowship is needed.

There is a deeper and larger thought than this, however, suggested by the word as it comes to us from the Greek. There it means to chance upon or to meet a person, and hence, to have an interview with that person. Thus it comes to signify, finally, to make and keep a formal appointment with a person for the sake of mutual conference. It is not so much now the thought of reconciliation—although this is implied—as the fuller thought of communion. Intercession brings us to the place where most important interviews with God take place, in which great transactions are undertaken and performed.

THE THREE INTERCESSORS

There are three intercessors spoken of in the Word of God. The first intercessor is Christ, who, according to Romans 8: 34 and Hebrews 7: 25, ever liveth to make intercession for us. "Christ, . . . who is even at the right hand of God, who also maketh intercession for us." "He is able also to save them to the uttermost . . . seeing He ever liveth to make intercession for them." In view of these words, we behold Christ raised from the dead and at the right hand of the majesty on high, our constant advocate with the Father. And if one wants to know what He is saying there, one has only to read the seventeenth chapter of the Gospel according to John, for in that prayer He anticipated the time when He should be in the glory, and recorded what He should then say.

The second intercessor is the Holy Spirit, who, according to Romans 8: 26, 27, unites His intercessions with those of Christ in our behalf. "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." . . . "He maketh intercession for the saints according to the will of God." As is evident, the case now is not so much a heavenly as an earthly intercession. Christ is in the heavenly places and is the heavenly intercessor. But the Spirit, though He is in heaven, is particularly in us, and, being in us, is the earthly intercessor. Christ intercedes before the Father. The Spirit intercedes not only for us, but also with us, helping our infirmities in our worship of God.

The third intercessor is the Christian, who, according to 1 Timothy 2: 1, 2, has it as his privilege to make intercession for all men. "That . . .

intercessions . . . be made for all men; for kings and for all that are in authority." It is evident in this case that we speak before God in behalf of the church and the world. It becomes thus our privilege to ask that God will more largely bless His people, and will more extensively save those who are not His people. In this act of intercession we are to listen through the Word for the voice of Christ and the Spirit, and to give expression to this voice before the throne of grace. Thus a true intercessor is one who seeks to be an echo, repeating what the divine voice has taught him to say.

THE THREE STAGES

In addition, there are three stages through which we are to pass as we grow up into the exercise of our privilege of intercession.

First, there is the stage of *amplification*. Simple prayer would be characterized, not by the word "amplification," but by the word "concentration." Did you ever listen to a child praying? If you have, you have noticed that his prayer is almost entirely about himself. He wants something to eat and something to wear; he wants a good night's rest, and he wants a fair day on the morrow. When he has gotten as far as this he has about completed his petitions. Therefore the prayer is, in the nature of the case, egotistical. Thank God that the child knows enough to pray for these things! For such prayer is acceptable to God, and it is likely to be the beginning of better things. Also, have you ever listened to the prayer of a person who is older than a child in years, but not in experience? If you have, you have noticed that his prayer is much like the prayer of the child. The words, instead of being those of one syllable, are those of two syllables, and the sentences, instead of being short, are long. But once more the prayer is concentrated upon the interests of the one who is praying, and again it is egotistical. Thank God if a man has gotten as far as this in the practice of praying, for this, too, is likely to be the beginning of better things.

However, note that all this is not intercession. The prayer that is intercession is something that is larger than this. Intercession is not egotistic, but altruistic. Intercession goes off from one's person, first to those who are nearest and dearest, and then to those who are farther away and less closely connected with the individual life. And intercession, in the full reach of it, never stops until it has covered the wide world, and taken in all lands and people. Hence, to the intercessor there is no such thing as geography or nationality. The intercessor is one who lives above the clouds, is equally near to all countries and peoples, and who thus claims all lands as his land and all persons as his spiritual or natural brethren.

I remember an address that the Rev. J. Hudson Taylor gave in which he spoke of his prayer life. He said in it that he once made a discovery which awakened and startled him. He had been interested in China, and he used to begin his praying for that land, and he would pray for it so long that he had little time to give to other countries. As a result he deter-

mined that he would reverse the process of praying, beginning with the forgotten lands and ending with China. On thinking the matter over he discovered that South America was the country most frequently left out of his praying, and from that time on he generally began his prayer by remembering that country. Then he added—and I well remember the smile which came upon his face as he spoke the words—“You may be sure that I never forgot China.” In other words, he had become a true intercessor in the sense of amplification. God had set him free, had given him a broad outlook, and had wrought into his soul a large sympathy.

Second, there is the stage of *specification*. Amplification is the reaching out in large measure to that which lies beyond the individual life, and it means, by necessity, a grouping of lands and peoples. Specification is making sure, as far as possible, that none of the particular parts is forgotten. It is setting the mind and heart to remember in detail special portions of vast countries and particular groups of persons among the nations. And, friends, let me say frankly that you will do well to think twice before you set your face toward this sort of intercession. For this kind of praying will take time. It will mean the giving up of prized pleasures and privileges, earlier rising, and often loss of sleep at night. It will mean, pressing the battle to the gates, until you are laying hold of Satan’s strongholds and wrestling with powers in heavenly places. Such praying becomes prolonged, and is necessarily intense.

Mr. Hoste, the present General Director of the China Inland Mission, once told me, in speaking of his prayer life, that he thought he could pray for nearly every member of the Mission by locality and name, which means, that he could visit in thought over two hundred stations and mention over one thousand persons. “Oh,” you say, “but he has a remarkable memory.” Yes, he has, but that is not the full explanation of the matter. He has prayed so often for these missionaries and for their work that all of the circumstances of the case have become familiar to him and those names lie upon his heart. And I would frankly add, that it is nothing short of a liberal education to bend the knee beside this man of God and to hear him pray, he goes into such details, and willingly takes such long periods of time to fulfil this ministry.

Finally, there is the stage of *identification*. Intercession amplifies and specifies, but before it has finished, it puts the life so closely into contact with God on the one hand and man on the other hand that oneness is obtained and maintained. And I assure you, if I know anything about intercession, that this experience costs more than any other. I told you a moment ago to think twice before you set your face toward a life of intercession. I would now say to think thrice about it. For if the other experience costs, this experience costs much more. I would urge you, for the sake of the church, for the sake of the world, and, above all, for the sake of Christ, to become an intercessor. Nevertheless, remember that doing this will mean, not only that you will have to rejoice with those who rejoice, but also to sorrow with those who sorrow. For identification im-

plies that you will have to go deep into spiritual experiences, that you will have to suffer with God in His compassion for a back-slidden church and an unsaved world, and that you will have to lay your life down as a sacrifice in behalf of the sons of men. All this will mean such pain as will be nothing less than soul-travail.

As I speak, I am, in my thought, far away in China, traveling in a house-boat. There are in the boat, besides the Chinese crew, Mr. and Mrs. Hudson Taylor and I. It is night, and disturbed for some reason, I cannot sleep, but am lying awake in the darkness. In a little, I hear the striking of a match upon a box, and then I see through the thin curtain the flicker of a light. I know now what it is. Mr. Taylor, the man who is not strong in his older age and who ought to sleep rather than wake, is up and astir. Through the curtain I see him sitting, bending over the Word of God. Then, presently, I hear him pray. Through the hour, or possibly two hours, I hear the pleading voice, the escaping sigh. This man of God is interceding amply and specifically, but, most of all, he is identifying himself with God and men, and this is the explanation of the choice of the midnight hour, the many words, and the sigh which almost amounts to a sob.

Beloved brothers and sisters, are you and I prepared for such a service of prayer? God grant that we may be! For of all the things this weary world needs today, it is this, for men and women who will set themselves upon their tower to see what the Lord will say to them, and who will there keep their lonely, holy watch of intercession with Him. And as surely as we intercede in this wise, so surely will Christ and the Holy Spirit intercede for us, in order that we may be more than ever blessed and used of God.

OUR STUDENT OPPORTUNITIES SEEN FROM GERMANY

CHARLES J. WOODBRIDGE

THE popular American conception of a German university has, since the War, been greatly influenced, if not to a large degree determined, by the American stage. A cloud of romance, therefore, hovers over the student life of Germany, and lends to its elements of enchantment which, to the young American, are most appealing. Haunting shadows of a ruined castle in Heidelberg, the flashing of duelling swords with honor at the stake, strains of Schubert's "Lilac Tree," mingled with the swinging melodies of student drinking songs, carried into the summer night,—what could be more romantic?

But clouds conceal as well as glorify. And clouds of romance tend to obscure outlines of reality. A sojourn in the land of dreams reveals it to be a land of throbbing actuality. To be sure the charm is still there, heightened because directly experienced. The waters of the Neckar river, strong in reflective power, do convert the Heidelberg hills into an earthly paradise, when the moon is full. From morning until evening student duels, in out-of-the-way places, defy the dictates of German law. An evening walk along the narrow, cobble-stone streets of a university town in central Germany is usually accompanied by more-or-less harmonious melodies which issue from the most varied quarters. Such are perhaps the memories which last through the years, and cause the American professor, who was privileged to study in Germany, to think with pleasure of the hours of his youth.

But behind this fascinating exterior the German university is speaking,—speaking to the American university or college student across the water. The message is clear, urgent, searching. The foreigner, even though handicapped by the fact that he is a foreigner, can readily grasp the meaning. The War, under the black shadow of which the German student is living, has caused it to stand out in bold relief. What is this message, so obvious, but so burning?

It is the message of an ungrasped opportunity. It is the story of a comparison between two types of student outlook, a comparison which, in many cases, soon turns to a contrast.

A comparison: both the German and the American lad have been sent to the university, or college, to receive an education. At home there are parents watching, possibly praying. Ahead lies the path that each student must choose, and, across the four years, a gate leading into the wider road of life. A contrast: What is the American student doing with his opportunity? What is the German doing?

The average American college man,—watch him as he saunters down the street: care-free until the day of reckoning, in the form of examinations, demands its dreadful toll; "cutting" classes where the authorities allow; sacrificing anything for his college but not for his education; erect-

ing pedestals, even shrines, in his thinking, to his more athletic contemporaries; drifting often until his senior year, when he is suddenly reminded, by the meetings of some avowedly Christian organization, whose subject for the evening is, "How to Choose a Profession," that the walls of the college will cease to shelter after June, and that only a very little piece of sheepskin will remain to protect him from the onset of the world.

The German student,—no, by no means ideal. But in some respects so far superior to his American contemporary that he has a distinct message for those who will hear. He enters the university with four years of freedom ahead. No attendance is taken at class. No real examination threatens until the four years are over. Requirements for this examination are stated, a general course of study required, a library is furnished, and a chance to attend lectures is given. What is the result? The lecture-rooms are often crowded. One must often wait his turn for a chair in the library. The German student takes his education seriously.

That, however, is only one-half of the message. One might very well expect that the youth of a nation, serious by nature, and oppressed, nay, almost in despair, as the result of a terrific war and the more enduring catastrophe which followed in its wake, would find a refuge, or at least a chance for self-expression, in a stern self-discipline at the universities of the Fatherland. That the attitude of students in America, on the contrary, has become deplorable in many colleges partly as a result of the War, should occasion no surprise. The general intoxication in the United States caused by a new national wealth, a growing disrespect for authority which is very evident in the land, a widespread national light-heartedness,—how can these but be reflected in the life of the American student?

But the other half of the message is what amazes. The German student is taking advantage of his opportunity when the odds are against him. That is the challenge which he is throwing out to his American friend.

It is hard to get an education in Germany. Recent statistics, on the other hand, indicate that in the United States there are more college and university students than in all the rest of the world together. Lack of money, due largely to excessive taxes and unemployment, prevents many an ambitious young German from entering a university; while in America even increasing tuition rates fail to stem the tide of young people who are apparently eager for an education. Institutions of higher learning are relatively few in Germany; in America they are numerous. Opportunities to work one's way through a university are, in the first place, rarer in Germany than in America, and, in the second place, as the German must admit, they are not regarded from the democratic standpoint which obtains in the United States. University scholarships are comparatively few in Germany; their number is constantly increasing in our land. These are great obstacles to many a German lad.

After these obstacles have been overcome, however, and the necessary marks have been scraped together,—and this is no exaggeration, for post-War Germany is very poor,—the real struggle, comparatively speaking, of German university life begins. The student is handicapped by a lack

of the very opportunities which constitute the American student's responsibility,—a responsibility which only too often remains unappreciated. What are some of these privileges which the American student has which his German brother lacks?

The most apparent advantage which the American university offers is the advantage of a splendid equipment. Endowment funds and other resources have made possible the erection of buildings sufficient and ample to serve the needs of the students. There is the college chapel and the hall for the Young Men's Christian Association, or for a similar institution; but in Germany the town church, independent of the university, must satisfy the spiritual needs of the students. Airy classrooms, up-to-date libraries and debating-halls, modern laboratories, art buildings,—here the American university has put to good use the gifts of her friends, and it strides ahead of her German rival. In fifteen minutes one can usually have in his hands the book he wants in the American library, for the selection of books is on the average far greater, and the catalogue system more advanced than that with which the German student must put up. The American gymnasium, stadium, tennis courts, baseball diamond,—all bear witness to an appreciation, on the part of the university, of the needs of her students, and, what is more to the point, to an ability to supply those needs. The German word for stadium is "Stadion," which proves that, ideally at least, the German knows what the concept implies. But the university "Stadion" in the Fatherland usually consists of a running-track and a lack of shower-baths. The university gymnasium is extremely limited in size and apparatus. The tennis-courts belong to the town.

A second advantage offered by the American college is the privilege of a higher degree of social life. The undergraduates eat in common eating-halls, and sleep in university dormitories. This has its drawbacks, and the effort is continually being made to remedy the evils of these institutions. But the drawbacks find their counterpart in the opportunities which are offered the student, in this enforced association together, of sharing his new experiences, of coming into contact with men who in later years will perhaps be among the nation's leaders, of enlarging his circle of friends. We have common debating-halls, too, where new contacts are made. We engage in athletics together. Our fraternities and clubs are numerous, and nation-wide in their membership. In short the American students are almost herded together. The university authorities are evidently willing to run the risk of producing at the end of four years an educated, but stereotyped, "college graduate," rather than an educated individual, still possessed of his individuality. One need but watch the body of entering students in an American university, and then study the group of seniors at the same institution to see how far this process of de-individualization has taken place in the brief space of four years. Often the whole system of enforced association appears to be an evil. It is in reality, however, a very good thing, in that it furnishes the student with the prerequisites of a social life; but it is a good thing considerably overdone.

But if in the university of the United States the effort to furnish the

student with a high degree of social life is overdone, in the university of Germany the opposite is true. The student in the land of Luther must seek a room in the village, unless he is fortunate, or very possibly unfortunate, enough to be beguiled into living in a "Student Home." His meals he takes in a restaurant, if he is financially well-off, in a "Mensa" (eating-hall), if his exchequer is low and his constitution strong. His society he finds largely in the casual acquaintanceships which he forms. Unless he is a member of a "Corps," this social life is very limited. He has come to the university to work; all else is relegated to the class of side issues. If he is a member of a "Corps," however, the contrary is very apt to be the case. Side issues there become ends in themselves; for a "Corps" is nothing else than a somewhat disciplined fraternity. There are, of course, outstanding exceptions to what has been said. But in general the German student has far fewer opportunities for social life than the American. From the viewpoint of an unsympathetic professor, who himself has had no youth, or of the library official who must have as large a number of names as possible on his daily document of visitors to the library, this is a distinct advantage. But to the German student, who covets variety as well as knowledge, the lack is keenly felt. Individuality is preserved, but a real need remains unmet.

A third advantage, issuing partly out of the second, is that the American student's connections with the rest of the world are much wider than those of the German. The American university encourages this by its general policy. The formation of intercollegiate associations, the habit of intercollegiate competition, whether it be in debating, in athletics, or in music, the coming together of intercollegiate conventions, political, social, or religious,—all this tends to widen the student's horizon. The practice of inviting professors, or men of note in other walks of life, to visit the university and address the undergraduates makes the world seem nearer and more real. The establishment of exchange fellowships with foreign lands, the chance that is given the "new graduate" to teach for a period of two or three years in one of our Mediterranean universities, or in the Far East,—these are but suggestive of that type of opportunity which is presented to the young American to include in his thinking lands beyond the sea.

In Germany this is not true to such an extent,—chiefly because Germany is poor. Through the centuries she has had, of course, to keep an eye on her national neighbors, but rather from military necessity than from educational interest. Since the War more especially, Germany as a whole has had a wide national outlook. But we are referring here to the connections which the German student has with the world. These, today at least, are largely through books, not through men of other nationalities, or through personal experience in foreign lands. To be sure exchange fellowships with England and America have recently been established in Germany. One custom prevails, too, which is little known in America, and which is an antidote to provincialism. The so-called "academic freedom" which the German lad enjoys, that is, the fact that for four years he is

unhampered by excessive restraint in his university course, has encouraged him to find the variety he needs, not in a varied daily life, but in changing his place of study fairly often. It is no unusual thing to find a boy who has divided his time and energy over four or five universities. Why not? The examination at the end of four years deals with subject-matter, not with the personal prejudices of local examiners. This practice of changing universities eliminates the possibility of an over-enthusiastic Alma Mater loyalty, and, at the same time, multiplies the connections which the student has with, at least, his own land. But the fact remains that American money has made possible for the American student a wider connection with the world at large.

Materially, socially, intellectually, the American student has a better outlook than that of the German. What is true here is true in the spiritual sphere. The advantages which the Christian student in America has over the Christian student in Germany are numerous. In the first place he has more opportunities to bring his Christianity to expression in active Christian service. If he is in a university he has the chance to take part in the life of the university church; he may assume a position of leadership in a local Sunday-school, or in a religious club, or in a vacation Bible School; his opportunity is limited only by his eagerness to serve. If he is in a theological seminary, he is allowed to preach or teach. In other words, he is able to supplement his education with practical experience. In Germany, on the other hand, the idea of offering his energies in Christian work seldom occurs to the Christian student who has not been especially trained for religious service. The theological student is rarely allowed to preach; the laws of the Church are strict in this respect. The result of this contrast in the lives of the students is that the Christianity of the American is likely to be more spontaneous, because more experiential, than that of the German. Is this not one reason why the German student's religious outlook, or at least his religious opinions, often seem to be impractical, pedantic, limited by an exegetical criticism which has been made an end in itself?

A further advantage along the same line has to do with the theological training as it is offered in the two countries. This point I wish to stress particularly. In a word it is this: the American student has the possibility, at any rate, of studying in a theological institution where a positive position with reference to the Bible is upheld. We emphasize the word "possibility," because a good deal of discrimination must be exercised in the selection of such an institution. For many of our seminaries are distinctly negative in their teaching, and some institutions which, on the surface, appear to fulfil the requirement, are found upon closer examination to be wavering in a negative direction.

The German theological viewpoint can be characterized broadly, but in few cases inaccurately, as negative. The meaning of this term, as applied here, is obvious. The student of theology has his mind filled with questions rather than with answers. Truth appears to be treated as something relative, rather than absolute. This is a tremendous disadvantage. Would that

our theological seminaries as a whole in America, and not merely in a few scattered instances, were combating this method of education!

This truth cannot be too strongly emphasized. If any reader of this message is planning to enter the ministry, let him think twice before enrolling in a liberal seminary. Even if he has liberal tendencies, he should by all means study in a positive institution, where the positive viewpoint is maintained in a scholarly way. He may in later years feel it his duty to disagree with the positive point of view; but at any rate he should avail himself of the opportunity to learn what that point of view is. It is these conservative seminaries that are the strength of American Christianity. In Germany there are few such institutions. And that is the weakness of the German theological system.

Wherein lies the advantage of positive religious instruction? Along three lines chiefly. First, that Scriptural truth happens, as a matter of fact, to be positive; these seminaries, therefore, in the conclusions they reach, are more apt to be teaching the truth. Second, without a positive religious education, a man is hindered in his personal religious thinking. Third, without positive Christian training, a man is likely to have no message, and consequently, either to give up the Christian ministry,—this is often the case with recent graduates of negative schools,—or else to construct a message out of the air with the aid of a lively imagination,—a message human and uncertain, impotent in the strife against sin. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The most evident advantages, then, which the American student has over his German contemporary, are these: first, a much better chance of getting into a university; and then, the advantages of a better equipment, of a higher degree of social life, of a wider connection with the outer world; and in the theological field, the advantages of practical religious work, and of being able to secure more easily positive Christian instruction.

In the face of all these obstacles, how is it to be explained that the German student seems to be getting so much more out of his education? Is it a rule that the more the advantages the less the interest? Where is the earnestness in America which in Germany is almost obtrusively apparent? Where is the ambition which, in the days of Abraham Lincoln, made out of a log-cabin, a fire-place, a few books, and a lad, an institution of higher learning? Where is the intellectual curiosity which our forefathers seem to have had?

The answer to these questions is by no means obvious. There is no innate instinct in the average young American which makes him shun his books on a warm May evening. Possibly it is the American system of education which encourages him to do so. He is treated as a child, he may feel. What else can he call assignments and compulsory attendance but childishness? Why not, then, take a child's liberty? If he is above the average, early in the evening he has long since completed the work prescribed by a pains-taking professor for his average student; and a balmy evening has many pleasures. If he had been left to his own devices from the time he entered college, the student would have learned to feel his own responsibility. But

now his education is coming too easily; he is being taught to lean on someone else, in the above case, on his professor. If, however, he is below the average, the charm of a summer evening is sufficient incentive to entice him from his work.

The German student, on the other hand, enters the university two or three years later than the American. He is, therefore, on the average, more mature than the American student. He is, moreover, extremely logical, almost too logical. Jerome K. Jerome describes with a good deal of humor, but with point, the condemned German prisoner, given a rope and told to execute himself, studying in his cell the latest instructions relative to suicide. The German student has something of this attitude. With him the end, however, is education, and not a violent death! He has his books and a task,—what more could he want? Even the spur of competition he can feel, for his fellow-students also happen to be over-logical, and entrance into German business as well as professional life is made to depend largely on competitive examinations.

But that is merely one phase of the answer. The core of the matter lies deeper. It is the very obstacles which have been suggested above, together with a general depression which in these post-War days can be felt in Germany, which the German student takes as a challenge. His difficulties have given him strength. The impediments on the road to knowledge have given him determination. He has resolved to overcome all barriers. He is badly handicapped, but he is leading in the race of education.

This is the message of the German university to the American student. Were it to be put into words, it would read: "Student in America, stir up the embers of intellectual curiosity which appear to be very low, but which, as an American, you have as a national inheritance. The bellows of a glorious opportunity,—a splendid educational environment,—are in your hand. The fires of knowledge, of science, of art, and most of all, of pure Christianity must be kept aglow if you, or the country which you love, are to perform your task in the world." Do you hear the message?

Marburg-an-der-Lahn, Germany.

NEWS AND NOTES

NO CHAPTER of the League will accomplish a great deal for the cause unless prayer is one of its central activities. That is the reason for the inclusion of the article by the Rev. Henry W. Frost, D.D., in this issue. Have you read it carefully and thoughtfully? Headquarters at Princeton would be glad to receive from chapter secretaries at any time reports of prayer groups meeting regularly and, likewise, particular requests for prayer. The latter can thus be made the subjects of united intercession and possibly be passed on to other chapters of the League in order that we may bear one another's burdens.

Every local chapter of the League is not only autonomous in government under the general Constitution, but also in method of operation. The way in which it can best serve God and the cause of Christ within its own institution is left to the judgment of the officers on the spot who have the campaign map of the field of operations unrolled before their eyes. However, what has proved useful and a blessing in one place may be just the needed suggestion for method to the officers of another chapter. One of the functions of this column of *The Evangelical Student* is to present concise sketches of what our various chapters are doing and how they are doing it, in order that by mutual support we may strengthen one another's hands. Dash off a few lines to the General Secretary *now* concerning the life of your chapter. Are you having regular prayer groups, regular Bible studies? We want to know about them now.

The possibilities for cooperation with local churches in the town or city where your League chapter is located are overlooked at your own risk. The California chapter has always met in the building of one of the Berkeley churches. Its weekly study meeting is preceded by a supper. The book that formed the basis for study, when we had our last report, was Dr. A. Z. Conrad's *The Seven Finalities of Faith*. That is the gist of the program. Perhaps it has some hints for you. Elaborate it to suit your needs.

The General Secretary hopes to visit most of the chapters personally during this academic year. If you are an officer of your local chapter drop him a line as soon as possible and start to "line up" the arrangements. He wants to make every visit an occasion for a useful analysis of the local situation in its relation to Christ and our testimony for Him and, also, a time for talking over modern difficulties and for getting the light of God's Word on our life problems and courses.

The *annual Convention* of the League is to be held this year at Northern Baptist Theological Seminary in Chicago. Early December will probably be the time. A great list of speakers is being prepared. The exact dates and

program will be announced to each chapter individually. Keep your eyes open for this information, and plan to go to Chicago. The blessing which will result to your own life and, more than that, to your college or seminary may be incalculable. You cannot afford to neglect such a consideration. Look forward to Chicago!

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