

REPORT OF THE CONFERENCE

OF THE

WORLD'S

STUDENT CHRISTIAN FEDERATION

HELD AT

VERSAILLES, FRANCE

AUGUST 5-8, 1900









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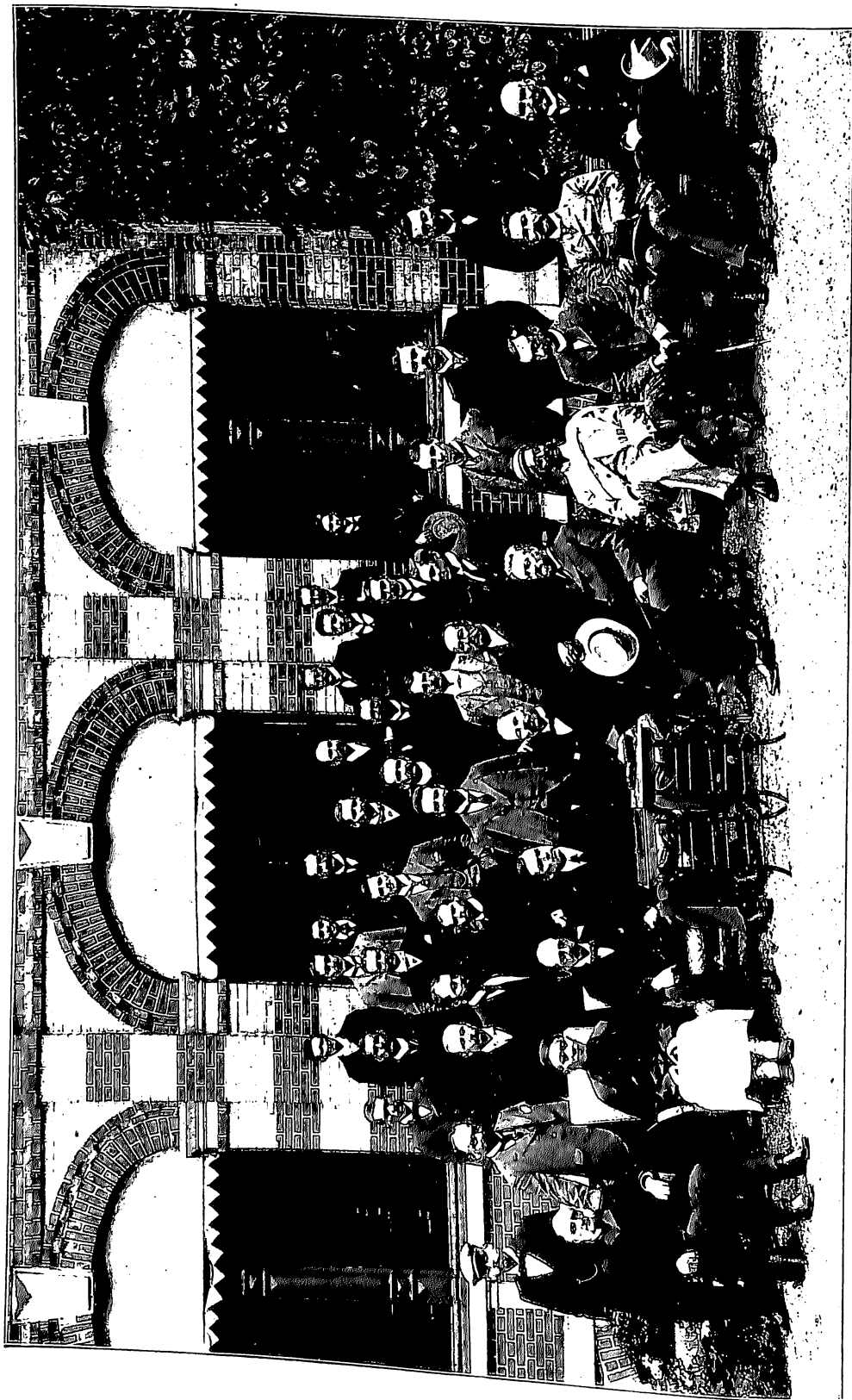


PART ONE

**Addresses and Symposia of the Conference**







DELEGATES OF THE WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE AT VERSAILLES, FRANCE, AUGUST 3-8, 1900.

## WELCOME ADDRESS

PROFESSOR R. ALLIER

The French Federation of Christian Students salutes the World's Student Christian Federation and gives its representatives a cordial and brotherly welcome. We are the last to enter your great university family, but not the least thankful and least happy to belong to it. The mere fact of receiving you here will not be without results. It will establish between you and us the strongest bonds of friendship.

Madame Alfred André is happy to give you hospitality in this country abode, and I must, in her name, welcome you. But I wish also to express to her on behalf of us Frenchmen our respectful gratitude. It is she who has enabled us to offer you this hospitality, and we are therefore under the deepest obligation to her.

We love the Federation for many reasons. First, because for many students it puts an end to a very sad isolation. People do not imagine what a student who loves the Gospel and wants to live as a disciple of Christ would suffer amidst thoughtless companions without a Christian friend to whom he might confide his experiences and with whom he might pray. There are many personal instances of this kind which I might relate.

The Federation rejoices us also because it is a great witness of Christian and learned youth to the Cross of Christ. The world feigns to believe that one cannot be at the same time a disciple of modern science and a disciple of the Saviour. The Federation contradicts that negation by a visible fact. In the first century of the Church St. Paul planted the Cross in the most learned city of antiquity close by the schools of philosophers and orators. That is just what the Federation does when it establishes anywhere an association of Christian students.

The Federation is not satisfied with increasing the number of Christian students. It seeks to deepen and enrich their lives. First, it imparts courage to the lonely ones and to those who would perhaps lose their faith by not being able to show it. Then it creates clubs and all sorts of institutions that will help the student to fight against temptation. We all know, for example, that if it were not for the sake of impurity many would not be so eager to break with the Gospel. God forbid that we insinuate that all those who are away from Christ lead a bad life. We respect all intel-

lectual struggles and crises. But it cannot be denied that the fall into debauchery is a preparation for infidelity, and that the fight against temptations of the flesh prepares one for the acceptance of the Gospel.

Finally, the Federation will raise up learned Christians, able and ready to show that there is a Christian way to study, a Christian way to solve all problems, a Christian way to discover the truth and to proclaim it bravely. Let the number of these learned Christians increase and many things will be changed among the young men in the universities.

Accept, dear friends, our wish of welcome. Accept the homage of an affection that will not forget and of a gratefulness always dear to us.

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## RESPONSE

DR. KARL FRIES

In expressing on behalf of the foreign delegates the sincere gratitude which fills our hearts for the cordial reception you have given us here, I wish to ask you, my French-speaking brethren, for forgiveness beforehand, and for patience in regard to all the crimes I am undoubtedly going to commit against the laws of your beautiful mother tongue. I am very fond of languages and philology—it is really my branch of study—and I know that French is a language which is perhaps more sensitive, so to say, than any other language. Language is the expression of national character; it is the spirit of the nation made palpable. But if we analyze the different languages, we will find there is scarcely one of them that has not received a more or less distinct influence from some others. The more a language is able to assimilate such influences without losing its own individual character, the more will it become rich, flexible and useful.

We are here assembled, representatives of a large number of different nationalities and languages. It is scarcely probable that the influences which we will exercise on each other will work a change on our languages or in our national characters, though that is not altogether impossible when we think of the great effects that sometimes come from seemingly small causes. But one thing is certain, that we are now having a rare opportunity of receiving new impressions from each other and of enriching not only our knowledge but our personal and spiritual life; of becoming more



fitted to render valuable service in God's Kingdom. We will learn from you French, and from each other; we hope that you will learn something from us in return.

In the diversity of tongues there is, however, one point in which we understand each other, one language which is common to all of us, I hope, the language of the Kingdom of the Gospel. In this world we can speak it only very imperfectly and with stammering. This is the reason why we so often misunderstand each other. But, as we draw near to that perfect glory where we will understand as we are understood fully, let us learn from each other and pray that the hindrances that prevent us from exchanging the blessed influence which we can exercise on each other may be more and more overcome.

Once more accept our warmest thanks for the kind reception given us here.

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## RESPONSE

MR. JOHN R. MOTT

On behalf of the delegates permit me to say that we have all been deeply moved by the gracious, cordial and earnest expressions of welcome to which we have just listened. May we manifest our appreciation during the days we spend together by showing forth the spirit of Christ who animates and unites us.

We must all agree that the Federation is most fortunate in having the privilege of meeting in this place. What spot in France could be more appropriate for such a conference than this country, place associated with the name André? Although the mind and heart of M. André were filled with a multitude of other Christian enterprises, I well remember the intelligent and deep interest in the world-wide student movement shown by him up to the time he went to the reward of his God. Nor do we forget the many practical ways in which Madame André has continued to express sympathy with the work of Christ among students. Her kindly and generous courtesy in opening her home to this Conference will be cherished ever in memory by those who have come together from all parts of the world. It is fitting also that the World's Student Christian Federation meet in conference so near the University of Paris, famous among students everywhere as not only the largest but also the most cosmopolitan university of the world. We have received, therefore, with peculiar satisfaction the greet-

ings of representatives of both professors and students of this honored university. There is an appropriateness, too, in meeting this year in the vicinity of Paris, which has opened her gates to the peoples of all lands and races. Moreover, I venture to say that we feel at home meeting in France, this great land whose history and literature, whose political ideas and social movements have influenced every nation we represent.

The number of delegates at this Conference is necessarily small—less than sixty. Thousands of students and professors might have been assembled, but owing to the character and aim of the Federation, it was deemed wiser to limit attendance strictly to national leaders of student movements. But while our number is not great, it should be pointed out that this is the most representative Christian gathering ever held in the interest of students. Here are leaders in the student work of not less than twenty-three countries. Here are chairmen, secretaries, editors and Federation committeemen from student movements of all parts of the earth. Every Christian student movement of the world is represented. This gathering officially represents over fourteen hundred student Christian organizations with a membership of sixty-five thousand students and professors. As one has remarked, it is, therefore, a gathering to be weighed and not simply counted.

It is well at the beginning of this Conference to remind ourselves of its purpose and significance. We have come together to utter abundantly the memory of God's great goodness in the life and work of our various student movements and to cheer and encourage one another by the recital of what He has wrought since last we met. We have assembled to make a comparative and scientific study of the problems which confront us. This Conference is also a council of war. War against what? Uncompromising and aggressive warfare against those temptations and forces of evil which, in all lands, are seeking to weaken and destroy the best life of students. From the Occident and from the Orient we have come to learn how to extend the Kingdom of Jesus Christ until His reign becomes co-extensive with the whole world. We are here to become better acquainted in order that we may be enabled more helpfully to bear one another's burdens, and so fulfill Christ's law. Above all, this Conference assumes large significance when we reflect on its possibilities as a unifying occasion and force. May we not confidently hope that the blessed fellowship of these days at Versailles, and the union in thought and feeling and purpose which will result from the work of the Holy Spirit among us, shall hasten greatly throughout the world the answer to the prayer of our Lord "that they may all be one."

"THAT IN ALL THINGS HE MIGHT HAVE THE  
PRE-EMINENCE"

DR. KARL FRIES

Who is He? He is "the image of the invisible God, the first-born of all creation." "He is before all things, and in him all things consist. And he is the head of the body, the church; . . . the firstborn from the dead"; it is He "whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ."

Christ Jesus—how different are the opinions which men have formed about His person. How different the places that have been assigned to Him in the systems of philosophers and theologians and in the practical lives of those who call themselves His disciples and His followers. What place then should we give Him in our individual life, what place in our world-wide Federation? Surely, we will give Him the preëminence. This is why, instead of beginning our meetings with words of welcome and speeches about the extension and development of our Federation, I greet you with these words of the apostle, in which he gathers as it were in a lens the rays of the Sun of Righteousness, who is arisen with healing in His wings, healing to every one who opens his heart to receive Him. It was not always that Jesus Christ had had the preëminence with Paul. There was a time when Jesus Christ, far from having the first place in his thoughts and interests, occupied the place of a dangerous fanatic, whom it would be necessary to fight in every way possible, with whom he could not have anything in common. He hated Him with the whole fervor of his Israelitish and Pharisaic soul. But Jesus Christ revealed Himself to him in the heavenly light that disperses the mist of wrong ideas, prejudices and hatred. Paul saw Him as He was and he saw himself as he was, a poor miserable sinner. And from that moment the order was reversed. That which had seemed gain to him now was counted loss for Christ. It is no longer Paul who holds the first place but Christ, the Son of God, who loved him and gave Himself for His enemy.

My brethren, do we not recognize ourselves in the experience of Paul? Was there not a time in our lives when we looked upon Jesus Christ as a person with whom we did not want to have anything to do? He was of no interest to us, or even we looked upon Him as an enemy, hostile to our liberty of thought and action, a dangerous person whom we ought to fight in every way possible. But we have seen Him in the heavenly light which

reduces things to their right proportions. We have understood that the liberty which we guarded so jealously was only the supremacy of pride and of self-centred ideas.

Jesus Christ has revealed Himself unto us. He has shown us what unsearchable riches there are in His person, in whom are hidden all the treasures of wisdom and knowledge. He has shown us the excellency of the hope of one who serves and who lives no more to himself, but unto Him who died for him and rose again. We have seen Him as the Lamb of God slain from the beginning of the world for our sins; He the just for us the unjust. In our hearts a radical revolution has been effected. The king "Self" has been deposed and Jesus has been made King. To Him has been given the preëminence. This is the great event of our lives, the conquest of the capital. But what about the small towns in the different parts of the country? Have they been subjected to the rule of the new King? Has He the preëminence in all things?

Lately I visited the palace of Potsdam, so rich in memories of the days when Frederic the Great and Voltaire mutually assured each other that the Christianity which they hated would soon have disappeared. In the middle of the beautiful park there is a windmill that forms a strange contrast to the surroundings. It is called the historic windmill, and the history of it is very instructive. The king had drawn the plans for the park and was just about to have them carried out when it was discovered that the windmill belonged to a man who would not sell it. Nothing could prevail upon him to submit to the wish of the king. The reason he gave for his refusal was the following, "If I sell the mill the whole place will belong to the king, but if I don't sell, it will belong to the king and me." Would not an observer of our lives discover more than one historic windmill, more than one corner of our hearts where the King has not been allowed to take possession? And what is the reason that some withhold from the King what does by right belong to Him? Do you fear what the result would be of an unconditional surrender? Do you think that Christ would act as a tyrant toward you? That He would make use of His authority to rob you or cause you harm? Listen to His own words: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Far from paining us, His sway over us will introduce peace in our hearts. Undoubtedly we will have battles to fight, but the first condition of victory is that we have an undivided heart, that our whole being be subject to one unifying principle, to one supreme will, that Jesus Christ should have the preëminence in all things. If this is true in regard to each one of us individually, it

is as true in regard to our Federation as such and of each one of the national movements and associations of which it is composed.

As we meet together here the Federation can look back upon five years of existence and work. From the day when our Federation was constituted in the shadow of the venerable walls of Vadstena Castle, the entrance to which bears the inscription, "*A Domino Auxilium Meum*," we have in our constitution and in our work given the preëminence to Jesus Christ. We do not wish to seek our own glory; we do not wish to establish that worship of man which has ruined so many a good movement which, after beginning in the Spirit, has ended in the flesh. We constantly honor those who have done faithful service in the work which is so dear to all of us, but we say nevertheless, "Lord, thou hast also wrought all our works for us."

We certainly recognize the differences in language, nationality, views and character which exist between us, but we realize a superior unity of spirit which binds us together with true and powerful bonds of love. This is the unity of members attached to the head, of branches joined to the trunk, of brethren grouped around the same Master, according to His own word: "Ye call me Master and Lord; and ye say well, for so I am." "One is your Master, even the Christ, and all ye are brethren." May this become more and more our motto. May these days bring us nearer our aim—that Jesus Christ may in all things have the preëminence.

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## THE CAUSES OF SCEPTICISM AMONG STUDENTS AND ITS CURE

MR. FRANK LENWOOD.

Perhaps the causes of scepticism may be divided under two heads, external and internal. The external are the causes which come from without, always tending to make it more difficult for one to believe and more easy to doubt. But when all is said and done they are only predisposing and never can actually force a man into sin and doubt, though people often speak as if they could. The internal causes are those which are the indispensable causes of doubt. They perhaps proceed in a few cases, a very few and those doubtful, from disposition and inborn character, but far more often they come because of direct and definite sin of some sort or another. The external causes would be absolutely powerless but for the internal causes.

Let us look at the external causes first. One of the most potent of the external causes of doubt is the example of confessing Christians. A boy is very likely brought up among people who make much profession of loyalty to church, to religion, even to Christ, but who belie in very many of their actions the teachings of Christ and do not seem to have His presence dwelling in them. He feels that if this be Christianity it has produced but little impression and if these are its champions it can be worth but little. He lacks all the positive stimulus of a noble example which is one of the best instruments for bringing people to know our Lord, and what he does see fails to impress him or impresses him unfavorably. The life of too many of our churches is not healthy enough, not enough devoted and consecrated to conquer the attractions of the world, and the student feels that if he is to surrender himself body, soul and spirit it must be to some stronger form of faith than this he sees before him.

The second cause of unbelief is the narrowness of many parents and homes. They seem only anxious to keep their children away from everything which is new and from any questioning as to the value of the various details of their father's faith. The faith, the orthodox faith, must be swallowed whole, they seem to say, and at one moment; and accordingly just at the point when the young man is inquiring, perhaps ready to be convinced, he is told by the only Christians he knows that even to question is sin and he must crucify his intellect and believe all that is told him without a murmur. This process, so foreign to that of our Lord in the Gospels, helps to make many an agnostic.

There is a very widespread distrust of the good faith of the leaders of the churches. Ministers are thought to be suppressing what they believe and professing what they do not believe, and a young man who once gets such a suspicion has gone far to justify himself in a refusal to look at the evidences for Christianity. He rightly concludes that if Christianity be true it is curious that it should need such questionable methods of proof and apologetic as have frequently been used. Partly for fear of losing position or power or salary, partly for fear of hurting the more old-fashioned, partly to preserve harmony in the churches to which they belong, ministers and lay Christians have suppressed—it is quite true—things which for the sake of younger men they should have spoken out. And such suppression cannot remain unnoticed if for no other reason than that it must produce a ring of uncertainty in the message.

Very closely connected with this are the crude beliefs about the results to the Bible of recent critical methods. Certain types

of writers are fond of quoting these results to show that the Bible is an exploded fiction. Those who have not studied the question catch up a phrase or two, form a general opinion from evidence of the very smallest, and neglect the constructive work which has already been done by criticism.

Perhaps I should also mention the unwise forms of work which evangelical faith sometimes adopts. They are excited and undignified and they lack common sense, and also, one might say, a sense of humor. Christian zeal need not be ridiculous.

When a man who loves his fellowmen and sees their misery under present social conditions, is seeking to find the truth in Christ Jesus, he finds too often that the Christians he meets are very anxious for individual conversions, but do not seem to care about that general Kingdom of God,—love, joy, peace, which Christ came to bring. Like the church which St. James pictures they say, "Go in peace, be ye warmed and filled," and yet they give them not the things needful to the body. Nay, in some instances prominent Christians are guilty of participation in trades which make for the ruin of the nation, like our English brewing trade, or of unfair treatment of their workmen. And so the man who is anxious to serve his fellows keeps aloof from Jesus Christ and His Church.

Perhaps the worst external cause of scepticism is the false theology of thoughtless orthodoxy and the false use of the creeds. People begin with the theological description of God and try to find all the attributes of God, infinity, omniscience, omnipotence, etc., in Jesus Christ, instead of beginning with Jesus, the human friend, and then going on to find in Him first the Saviour and then the Person who brings to us and who is to us in some way the Force ruling the whole universe, which we call God. The latter order was that followed by Jesus Christ when on earth. A man who is asked to swallow the whole creed at once instead of being asked first of all to accept Christ as his friend is very often repelled from Christianity.

These causes are all external. The man who is really anxious to find Christ will pierce through all the excrescences till he does find Him, will neglect the false imitations and find the Lord Himself. So that it is the internal causes which are really serious. Among these may be mentioned first the materialism caused by modern specialization in science. A scientific man who looks out widely across the whole universe must see the Kingdom of God everywhere, but most scientists at present are concerned with the investigation of some very small field where a man is inclined to think he has all the causes at his finger ends and to forget God.

A man who rakes in a dissecting dish all day will need to struggle specially hard if he is to see God "high and lifted up." This close specialization not only produces a thoroughly material temper in the specialist but transfers that temper to those who, not being scientists, accept his statements as to scientific results.

Very closely connected with this is the bud of the sins of disposition which produce doubt—the intellectual pride of many students. They think that the whole of the universe can be measured by the intellect alone, that nothing can be true which they do not understand, and they refuse in a way which is anything but intellectual to recognize that the things which are not seen are eternal. Surely if we quote only life and love, here are two of the great forces of the world that eye cannot see nor intellect explain. Is the knowledge of God less real?

But the worst of all the causes of unbelief is unwillingness to do the will of God. Jesus said, "If any man willeth to do his will, he shall know of the teaching, whether it be of God." Just the difficulty about the majority of those who are sceptical or indifferent is that they are not willing to do His will. They nourish some sin, secret impurity, drink, or pride which they will not give up, or they refuse to make the sacrifice of popularity, power, personal comfort, or money which Christ demands, and so naturally they find it impossible to believe. In nine cases out of ten this is the main cause of scepticism.

The cure for scepticism may be provided in various ways corresponding to the various causes. Taking first the external causes, the example of confessing Christians and the narrowness of many homes must be met not specially by us as a movement but by an ethical revival of the whole Church of Christ. The distrust of the good faith of the leaders of the churches may be met by us at least to some extent, for we may show that as a movement we believe *Magna est veritas et praevallebit*. No truth can rob us of our Christ. Therefore when we do not know let us confess it frankly; when we have not yet made up our minds let us say so if we are questioned, for it will make a man believe us when we say that we do know one thing for certain, Jesus Christ as personal Saviour and God.

The crude beliefs about recent Biblical criticism may best be met by a full study of these problems. If young men do not learn the facts about recent research from those who love Christ they will learn them from those who do not love Him, and they will be told that these facts prove the falsity of the Bible. Is it not better that those who love Christ should show that here, too, no truth can rob us of our Christ.



The need for dignity in our Christian work has already answered itself, but the difficulty due to lack of interest of Christians in the social condition of their fellows is more important. Let us show in every way possible, by teaching about social work, by joining in it, that we believe a faith in Christ should save the souls of men but should also make nations righteous, and that Christ is the answer to all the problems of our modern life. We cannot honestly face immorality in China without also trying to remove the awful poverty which causes so much immorality in England.

The cure—the theology which begins by applying the test of the creeds to Jesus—has been suggested earlier. It is always best in teaching, and above all in argument, to begin with the Jesus of the Gospels, to bring men to know Him as a friend, then as a Saviour, then as God. This is most important.

One point I should like to mention. These various attempts to make the view of men broader as to the Bible, or social work, or the proper way to bring men to recognize the deity of Christ should all be made with the utmost care not to cause unnecessary pain to any of those who are more old-fashioned. We should remember that we have learned from them everything which makes many of our unions deep and powerful and therefore must not speak so as to drive them away. We must remember too that many are not old enough or educated enough to face these questions at once.

For the internal causes of scepticism, materialism caused by natural science, intellectual pride, and unwillingness to do the will of God, I can see no list of cures except to warn men constantly of these dangers. But there is one cure for all such diseases, the preaching of salvation through Jesus Christ. We can do but little. "No man can come to me, except the Father which sent me draw him," said our Lord; but we need not be discouraged, for He also said, "I, if I be lifted up . . . will draw all men unto myself." Can we lift up Jesus Christ? If so we shall cure scepticism.

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## THE CAUSES OF SCEPTICISM AMONG STUDENTS AND ITS CURE

DR. KÄRL HEIM

1. Students are sceptics because scepticism is one of the features of our time. Look back over the history of European culture and you will find that it is a law of God's providence that

there comes now and then a period in the history of religion and philosophy in which all religious opinions and all philosophical systems seem to be shaken and men are in despair of finding out the truth by any scientific investigations. Such a period was the time of Socrates, also the time of Jesus Christ, and such a period is that of the eighteenth and nineteenth centuries. Those periods are the times in which God teaches men that the truth cannot be found by human understanding, but only by simple faith. Those periods of scepticism were ever the times of the deepest religious awakenings.

2. The one-sided and merely theoretical occupation of our students is another cause of scepticism among them. I know serious sceptics who are thinkers. They have sought the truth with all their intellectual strength. They have penetrated into the most fundamental problems which the human understanding is able to solve. And they say, "God's existence and the reality of a life after death are unsolvable problems; we must be modest enough to confess: '*ignoramus et ignorabimus*.'" But this modesty is a hidden pride, pride of human wisdom. They will not confess that theoretical meditating is a wrong way to the truth. If you do not turn and become like little children you shall not see the Kingdom of God.

3. But we have not only serious sceptics, but also and chiefly superficial ones. The cause of their scepticism is not abundance of science and thinking, but lack of both. Take a student in one of our universities. He reads the books of the highest authorities in science, but one of them refutes what the other asserts. He hears lectures of the most famous professors, of whom one denies what the other affirms. Whom shall he believe? Who is right? He is not wise enough or he is too lazy to investigate the deepest questions by his own intellectual strength. He is like a man in a large central railroad station where many trains are starting in every direction at the same time and are all announced with a loud voice. Which train shall he take? He is in confusion. And so he becomes a sceptic.

4. The dead orthodoxy of so many Christian people, who attend every service of the church but in whose lives there is no self-sacrifice; while on the other hand—we are ashamed to say—there are many unbelievers who fulfill their moral duties better than many so-called Christians. No wonder that a critical student says: "Christianity is only a matter of words, it is no religion of facts. There is no reality in it."

5. A wrong idea of academic liberty. Students will be free; they will not be bound by any moral principle. They will

amuse themselves and will not be troubled by the serious thought of a judging God. Therefore it falls upon their ear as a sweet message that science has demonstrated that all religious ideas are dreams of human imagination.

6. The last cause and the most important is impurity and other sins of the flesh. As far as my experience goes, eighty per cent of the sceptical students are slaves of impurity in one form or another. How did they become sceptics? In a very simple way. Take a student who is in the iron chains of a secret sin. He has often tried to emancipate himself with the power of a man who is drowning and wrestles with the waves. He clings to the ideal of manliness. But his will is too weak to keep fast hold of it. He sinks again. He clings to the religious feelings of his childhood. But he does not find any power in them. He sinks again. Finally he concludes: "No moral or religious feeling can deliver me. There is no reality in any moral and religious ideas." It is impurity that destroys the foundation of conviction.

Now a few suggestions as to the cure of scepticism.

1. You will never convert a sceptic by theoretical proofs of God's existence or of an eternal life. He will laugh at them. You must admit to him that scepticism is right in some way, that it is quite impossible to prove that God exists by any theoretical argument. Natural science can find out by experiments many natural laws, but it cannot say anything about the fundamental force, which is the primary cause of all. In short, human understanding gropes in the darkness as soon as it steps over the limits of sensible things. You must admit all these things, but now lead the man to the consequence of it. It must be so, for conviction about God's existence and peace of the heart is not a matter of wisdom and investigation, but a matter of decision of our will and of simple faith. Otherwise salvation would be a privilege of learned men and not of everybody.

2. You will not convert a sceptic by saying, "Take up your sins and begin to live on a new principle." He will answer, "I have often tried to do so, but I cannot." You will not convert him by saying, "Trust in the Bible and give up your doubts." He will answer, "I cannot." What we can tell him is only this: "I will not tell you of anything that you have to do, but of something that has been done for you. The work of Christ—a finished work—to overcome your sins and your doubts. Therefore come to Jesus Christ, just as you are with all your doubts. He says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

## THE CAUSES OF SCEPTICISM AMONG STUDENTS AND ITS CURE

DR. WILBERT W. WHITE

The first six of the ten causes of scepticism which I shall name are not peculiar to the college student. They operate in the world at large as well as in college.

1. The most common and the most dangerous cause of scepticism is sin. Some would even dare to regard this as its sole cause. In a time of religious awakening ask each who comes if he is tolerating in his life that which he knows to be wrong and learn how prevalent is sin as the cause of unbelief. To the unbelieving Jews our Lord said: "Ye have not the love of God in yourselves. . . . How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?" John 5:42-44. In the same conversation he said: "Ye will not come to me, that ye may have life." These words follow an unparalleled summary of evidence in behalf of Himself by Christ. In substance He said: "I do not ask you to accept me on my own uncorroborated testimony, and without good reason. I have a variety of evidence. John the Baptist has borne witness of me. My works testify of me that God has sent me. My Father, God, has testified of me. The Scriptures testify of me. Notwithstanding all this evidence that I am what I claim to be, ye will not come to me that ye may have life." Here was true spiritual diagnosis. The difficulty was not then, nor is it now, insufficiency of intellectual evidence. It is rather self-loves and world-loves, defended by a perverse and rebellious will. Intellectual difficulties even in college will not be so formidable to us as the moral and the volitional in man. Condemnation does not follow the presence of mental problems, it follows refusal to walk in the light which is in one. Truly "this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd." John 3:19, 20. There is deep significance in our Lord's message as He went out into Galilee to preach after John had been delivered up to prison: "Repent ye, and believe in the gospel," were His words. The Apostles, divinely guided, preached "repentance toward God, and faith toward our Lord Jesus Christ." Let us as Christian workers never forget that it is morally impossible for a man to have faith in Jesus Christ without repentance toward God.

To meet the scepticism of our day, both in college and out of it, we need to have true views of sin and deep convictions about the only remedy for sin. We may most cleverly argue with a man who is bent on indulging sin, and accomplish nothing worth mentioning. We must go back of the intellectual and grapple with the problem of the surrender of the will and the regeneration of the heart.

Without elaboration I shall enumerate some other—may we call them secondary?—causes of scepticism.

2. A second cause of scepticism is the present-day challenging of old statements of belief, and in some instances of the beliefs themselves, owing in some good degree to the discoveries and achievements of modern science. We live in a period of readjustments, and incident to these there is more or less scepticism.

3. A third cause of scepticism is the mistake made by many of heaping on one side the scale all possible objections to truth, without putting on the other side available reasons for belief. "Education," says one, "is ability to weigh evidence." Because people do not weigh evidence and act in the direction of greatest probability they often doubt.

4. A fourth cause of scepticism is the inconsistent living of many Christians.

5. A fifth cause of scepticism is perverted forms or imitations of Christianity.

6. A sixth cause of scepticism is failure to apprehend the simplicity of what it is to be a Christian, connected with what may be regarded as unwarrantable demands on belief. There are those who think that to be a Christian means the unhesitating intellectual acceptance of a formulated body of doctrine, or subscription to the dogma of the infallibility of the Bible, instead of personal acceptance of and unswerving allegiance to Jesus Christ as Lord of the life. Many make the mistake of the Jews and think that in the Bible or in the Church they have life and do not come to Christ that they may have life.

7. A seventh cause of scepticism (and this is the first of the last four, all of which may be regarded as somewhat peculiar to the college student) is the college atmosphere of investigation and inquiry. The injunction "Prove all things" is acted upon in college with a constancy not known before. Perhaps it is heeded out of proportion when it is remembered that with those words are joined these others: "Hold fast that which is good." The college period is frequently the time when hereditary prepossessions are made over into personal beliefs. Incident to this process there

is, as a rule, a good deal of scepticism. President Schurman of Cornell University writes: "The freshman will have growing pains. The mind will enlarge. Old horizons will move away. The truth as he saw it yesterday will not be the truth as he will see it to-morrow. Knowledge which increases in the race, grows also, like a living organism, in the mind of the individual. And in this process of development many freshmen are likely—and the more in proportion as they are earnest and thorough-going—to lose their bearings, to see the ancient moorings slipped, and perhaps to find themselves on a shoreless sea without place to anchor or star to steer by."

8. It might be proper to mention as an eighth cause of scepticism the present emphasis of the study of physical science to the exclusion of mental and moral science as calculated to foster scepticism, especially when those thus studying fail, as they often do, to recognize the limits of the realm of physical science and seek to interpret everything in its terms. Too many forget that spiritual things are spiritually discerned.

9. A ninth cause of at least temporary scepticism in many colleges is the absence of the influences of home and church life.

10. A last but by no means the least potent cause of scepticism is the too prevalent disproportionate emphasis given in college to purely intellectual pursuits. Too many college students forget that they are men with bodies and spirits as well as minds. They resign themselves too exclusively to mental exercise, and neglect sometimes the body, but more frequently the cultivation of the spiritual life, which is absolutely essential to the maintenance of faith in God and His Word. Charles Darwin's experience, given in his own words, has been often cited as evidence of the atrophy of unused powers. "Up to the age of thirty or beyond it," said he, "poetry such as Milton, Byron, Wordsworth, etc., gave me great delight, but now for many years I cannot endure to read a line of poetry. I have also lost my taste for pictures and music. . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts."

Before passing to consider the cure of scepticism, may I recommend the reading of a book entitled, "In Relief of Doubt" by Welsh. The two opening chapters entitled, "The Art of Doubting Well," and "The Making of Sceptics," are worthy of special attention.

What is the cure of scepticism among college students? By this question we are reminded of the adage, "An ounce of pre-

vention is worth a pound of cure." Should there not be more effort to lead the boys to Jesus Christ before they enter college that at any rate the most dangerous forms of scepticism there may be escaped? It may be true of many a student who has early found Christ as one has declared: "No criticism will be able to perplex the confidence I have entertained in a writing whose contents have stirred up and given life to my energy by its own."

Negatively speaking the cure of scepticism is not to be found in discouraging investigation and inquiry. This, Christianity itself invites and stimulates. Nor are we to lament the fact that we live in an era when the demand "Prove all things" is made perhaps as never before. In this we should greatly rejoice, for our religion not only invites and stimulates but it also stands the test of investigation.

The causes of scepticism suggest the cure.

1. The cure of the scepticism which is the result of sin has been already indicated. It is repentance toward God and faith toward the Lord Jesus Christ. Let every man who finds himself a sceptic ask himself: What is the reason for this? Am I indulging in what I know to be wrong? Let him honestly answer that question. If he is condemned let him turn from sin, invoking the aid of all good powers. Let him adjust his call for aid to his certain belief. If he is not sure of the existence of God or that he has a soul, let him adopt those memorable words used by a sceptic early in the century: "O God, if there is a God, save my soul, if I have a soul." Let the one uncertain about many things live what he is certain about. Bushnell was certain only that there is an ineradicable difference between right and wrong, and action, following a determination to do the right and shun the wrong whatever should happen, resulted in his becoming a believer in the Lord Jesus Christ. Live what you know. This is the "*via intelligencia*." If you will do this, you shall know more. You will finally come to know God. Bishop Pierce has said that believing is as natural as breathing for the one who is living right. "Let him who gropes in darkness or uncertain light," says Carlyle, "and prays vehemently that the dawn may ripen into day, lay this precept well to heart, which was to me of invaluable service: *Do the duty which lies nearest thee.*" One has defined truth to be that which when assumed as real does not disappoint. "Act as if I were, and you shall know that I am," was a suggestion that brought to one groping in the dark the knowledge of the true God. The blind man of the ninth chapter of the Gospel of John is an example for every searcher for truth to imitate. He was humble enough to allow Christ to treat him, he was obedient enough to do

what He recommended, and he was loyal enough to testify up to the measure of his experience.

"Light obeyed increaseth light,  
Light rejected bringeth night."

"Never be afraid to doubt. Never try to conquer doubts against time. Never force yourself to believe. If you try this way, viz., living up to the light which you have whatever happens, you must be anything that it requires, a Jew, a Mohammedan, ready to go to the world's end, anything; most probably you must be a Christian." (Bushnell.) Consider the fact that men commonly act on reasonable probabilities, and when there is no light at all act anyway in the direction of the greatest probability of its existence. These words are literally true: "Ye shall seek me, and find me, when ye shall search for me with all your heart."

2. A second recommendation in the way of cure of scepticism is to refuse to be limited to details and to take comprehensive views. "The lesson of life," says Emerson, "is to believe what the years and the centuries say against the hours." Some are disturbed by this or that declared result of historical criticism. Ask yourself what is left when all is granted. Consider such words as those of Dr. Salmon in his book entitled, "The Oracles of God." In substance they are: "Whilst historical criticism has modified our views of the literary form and historical development of religion, the doctrine of God and the revelation of human duty remains exactly the same as before."

3. As a cure for scepticism a candid examination of the positive evidences of Christianity is recommended. The best of all books on evidences is the Bible itself. The heart of this is the life of Christ as recorded in the four Gospels. "An exceptionally intelligent student who had come to accept the general views of Darwin, and Huxley, and Spencer, and who called himself an agnostic, was familiar with the strongest writings of those of that school. But one day he thought he would look fairly at what was called the strongest presentation of the Christian side, and he took up the fourth Gospel and read it through from beginning to end. He simply took it as a book, aside from any outside evidence as to its authenticity. When he had read it through he said to himself: 'The One of whom that story tells either is the Saviour of the world or He ought to be.' Because of what that book told him of that Person he was ready to heed the call of that Person when He said: 'If any man thirst, let him come unto me, and drink,' and again, 'I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.' Because of



thus reading that book, instead of waiting for outside evidence of its authorship, that true scholar is a follower of the Light of the World, pointing others to the finger-post that indicates the direction out of the shadow into the sun."

To those who wish to examine the evidences of Christianity, books such as the following may be recommended: Fisher's "Grounds of Theistic and Christian Belief"; Fairbairn's "Teachings of Jesus Christ"; Roger's "Superhuman Origin of the Bible"; Row's "Manual of Christian Evidences"; Young's "Christ in History"; Storrs's "Historical Evidences of Christianity"; Romanes's "Thoughts on Religion"; Smyth's "How We Got Our Bible"; Smyth's "How God Inspired the Bible"; Clark's "A Cloud of Witnesses"; Bushnell's "Character of Jesus"; Welsh's "In Relief of Doubt"; Prof. Bettex's "Natural Science and Christianity"; Urquhart's "Inspiration and Accuracy of the Holy Scriptures;" Torrey's "Divine Origin of the Bible."

4. The reading of religious biography and the study of the history of missions is recommended as a cure for scepticism. Other suggestions are:

5. A college revival.
6. Consistent living on the part of Christian students.
7. Contact with mature, tactful, sympathetic pastors and professors.
8. Proper attention to the cultivation of the spiritual life cannot be too much emphasized as a preventative of and cure for scepticism. The symmetrical development of the whole man must be insisted upon. Bible study, prayer, and Christian activity are the appointed means by which men are developed spiritually. The temptation to devote one's time too exclusively to pure intellectual pursuits must be resisted and due attention given to soul culture.

In closing let me recommend to the student the good advice of Ruskin, which, if followed, will prevent any extended period of scepticism. He said: "Make it the first morning business of your life to understand some portion of the Bible clearly, and your daily business to obey it in all you do understand." Ponder also the words of Bishop Pierce quoted above: "Believing is as natural as breathing if a man is living right.

## WHAT CAN OUR MOVEMENTS DO TO INFLUENCE MORE STUDENTS TO ACCEPT JESUS CHRIST AS THEIR SAVIOUR?

MR. L. E. BRANDT

In order to give an answer to this question we shall first have to consider the sort of men we wish to influence. We may well divide the unbelieving students into three classes. First, there are men living in sin. It has been said already this morning, the thing these men need is a general moral revival of the Church. For the second group—the men who do not care about higher things—we, as students, have no specific answer either. But it is the third group of men who are laid especially upon our conscience; I mean the men of high culture and intellect who have lost all faith in God.

Let us consider the position in which these men most often are. They generally have an open eye for the life around them with all its complications, they feel the beating pulse of the nations and the mighty current that moves them. This does not leave them any rest. They feel they must do something and take their part in bearing the burdens of the peoples. Because they have no defined principle to guide them they are continually seeking to find a solution in any direction which may seem profitable, and so they fall into pantheism or Buddhism, spiritualism or even socialism. They act as if it were their task to govern the world and as if the universe would collapse if it were not for them to keep it going. They feel that they have an important and influential place in the world. Perhaps even do they think too much of themselves, but this only impels them to all the more activity. By this they also want to enlist others in their work for the good of the world. But when they look around to the Christian students, who profess to have a solution in their Christian faith, why do they find so little sympathy? At the polytechnic school of Delft one of the socialistic students asked this question of one of our leading Christian men. My friend gave an explanation, but still was very much struck by this conversation.

We are certainly right in believing that it is God who governs the universe. We know His Kingdom must come, but should this allow us to be slack, and does this take from us the responsibility of working with all our might? Christians often have the name of being narrow and not knowing about the great problems, and of caring much less about them. Is this right? In the first place, is this consistent with our Christian calling, and then will

not this shock these earnest men—men for whom the solution of such problems is the aim of life? Look at the devotion with which they throw themselves upon this task. If we were to be half as devoted as they are I believe our Christian work would be a good deal more efficient.

If we wish to win this sort of men to Christ we shall have to face and investigate many things, which we have until now left untouched and form an opinion for ourselves about them. If we find we cannot at once come to a definite answer let us at least show them that we feel the importance and have thought about what to them is of vital meaning.

We shall have to take up the principles of our social and political life and put them to the test of the preaching of Christ. It should no longer be said that the Church is always in the wrong when it comes to the question of justice in social and political life. Have we not given reason for many an accusation? Why are so many important questions treated in an entirely secular way and by unbelievers? Is it not because we have been too slow, because the Church has not been the first to take up scientific work, but has left it in the hands of the sceptics? Surely if anything the destructive criticism of the Bible must appeal to us in this respect. If we believe the Gospel to be the only true religion, the only way out of difficulties, why do we not show this more in our daily life, why do we seem not to trust in the power of Christ?

These things we have been considering are very humiliating, and I shall be the first to acknowledge our incompetence to rise to this great mission. But if we do not see this to be our divine duty shall we not trust God to strengthen us for the work to which He has called us? Shall we not take up the study of human life with great earnestness? Shall we not get men who can instruct us to teach and guide us? Above all, shall we not search the teaching of our Master and let Him show us the way? In His Word and in history we have many a lesson which we may take to heart and by which we may see our way when we are placed in similar cases.

Such a broad life as I have been presenting may seem to have its dangers, and I believe it has too. For instance, in my country several men have warmly seconded this broader view of things, I fear, because they thought this could take the place of a close personal communion with God. This is a great mistake. Such a life cannot be led with any result without an ever deepening personal life by the Holy Spirit. But have we not started from the question, What can our movements do? That means, does it not, what can the Christian students do? So we may expect a life

with God of our members, of course not always as deep as we and they themselves should wish, but still an acknowledgment of God in every thing. And upon this basis we can go on and may, even must, come to an aggressive work for others. Every Union has to pass certain stages. Even as a person must grow and develop, so also a union of persons. But if the life is as it should be, there will come a time when after the personal development we shall look around for work, and then we must be careful in the choice that we may not waste our energy but make ourselves as useful as possible in the Master's work.

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### WHAT CAN OUR MOVEMENTS DO TO INFLUENCE MORE STUDENTS TO ACCEPT JESUS CHRIST AS THEIR SAVIOUR?

MR. GALEN M. FISHER

The topic rightly implies that one of the crowning aims of each movement is to influence students to accept Jesus Christ as their personal Saviour. And yet I believe that not the least reason why more students have not been influenced is that this aim is not deeply and constantly realized.

Our constitution, federational and national, may state that the core of our basis of union is to unite those students, who, believing in Jesus Christ as Saviour, desire to lead their fellow students to Him; but, unless that declaration shall be converted into action, it will have no more virtue than the petitions of a prayer wheel. Model constitutions alone never made good citizens or brought students to Christ. Our basis can be made alive not by debating over doctrinal definitions of the spiritual life, but by going to work like the Apostolic Church to bring men into that life.

As leaders and as movements we need to set ourselves definitely to promote spiritual awakenings. If national leaders get clear convictions as to the need and possibility of awakenings, they will inevitably fire the Associations with the same convictions. Circulate discreetly that valuable pamphlet published by the Federation on "A Spiritual Awakening in a University." Leaders should continue the attempt so well begun in this pamphlet and disseminate what may be called the science of spiritual awakenings. Do not our men need to discover that well-defined laws govern the growth of spiritual awakenings as certainly as

climate and tilling do the seed of the farmer? It falls largely to national leaders to show Associations just what these laws are and to lead them to comply with them. One might quote the recent instances of Upsala, Yale and Toronto Universities to prove that awakenings have been secured at institutions having those oft-mentioned "peculiar difficulties." Results are certain where an intelligent, systematic campaign has been conducted. This was also strikingly illustrated in the series of meetings held at Edinburgh, Cornell and California Universities and at Foochow, China. In all these institutions the corps of workers fulfilled the conditions and were consequently confident of the results that came. They attempted great things for God and rightly expected greater things from Him.

A helpful means of stimulating Associations to plan for spiritual awakenings is to have symposia at conferences to ascertain what means were used by Associations which have experienced spiritual awakenings, and to give opportunity for other delegates to announce their determination to work for an awakening in their colleges.

Undoubtedly one of the most difficult and needy lines of work is to plan thorough evangelistic campaigns in large cities. The national committee may take the initiative in this where there is no local supervising agency for the whole city. Marked results have followed series of meetings preceded and accompanied by systematic planning, prayer and personal work. Which of these three elements is most important is hard to say—no one can be omitted. It is never too early to plan for a great event. If planning is to be more than mechanical, it must be intertwined with prayer. Platform addresses must be followed by personal appeals. As Dr. Lyman Beecher used to say, "The preacher is to draw the bow and shoot the arrow, but the rank and file are to go and bring in the wounded one by one."

Much more can be done to utilize the seasons of special susceptibility to religious appeals. Such seasons are the opening week of the semester and the Universal Day of Prayer for Students. It is hardly necessary to dwell on the critical importance of bringing influence to bear on newly matriculated non-Christian students to accept Jesus Christ, for they are then freed from former hindering associations and peculiarly open to the influence of older students and professors. Whereas, if not reached then, each week insulates them against Christian influences and confirms them in sin and indifference. For a strong statement of the importance and the most approved methods of such special effort, let me refer to Mr. Mott's pamphlet on "Work for New Students,"

and chapter three in the "College Christian Union" of the British movement.

We should never forget that the Day of Prayer is primarily for thanksgiving and intercession. Yet it has seemed wise to turn the spiritual power gained by world-wide intercession into the channel of evangelistic meetings. In order to make such meetings fruitful, just the right leader is needed. And here there is a felt need, which leaders can help fill by exerting themselves more constantly to select and train student evangelists. Who knows but what, if we are watchful, some Saul of Tarsus may be found and enlisted to reach the intellectual classes. If we could only enable men to get a vision of the wide student field white to the harvest, undoubtedly more qualified workers would volunteer to meet the present lamentable dearth.

As a factor in spiritual awakenings and as a guarantee for a quiet spiritual awakening all the time, nothing can take the place of personal work. By personal work is meant intelligent, persistent, private dealing by a Christian with a non-Christian, in order to lead him either to accept Christ or with a Christian to lead him to be more active in the Christian life. This was the method of Jesus Himself at the beginning of His ministry with Andrew and at the end with Peter, and, in fact, all the way through. John's Gospel is largely a record of Christ as a loving personal worker. It is the universally applicable method of the growth of the Kingdom. At conferences addresses on the subject should be given by successful personal workers and a class should be provided for instructing and inspiring men regarding it.

But one of the most potent means of stimulating personal work is the example of secretaries as they go from Association to Association. One traveling secretary of my acquaintance, with a very passion for souls, was the means of leading two hundred students to Christ during the past year. Is it any wonder that personal work has become a prominent issue in most of the Associations in his district?

Finally, Bible classes may and should be made a potent evangelistic agency. In one Japanese Association the study of the life of Christ has directly resulted in several men making profession of faith in Christ. Let us beware of so overlaying the study of the Bible with historical and exegetical study that its convicting and life-giving power may have no chance to work.

Is it necessary to say, in conclusion, that all our doing will be powerless except as it shall be energized by the Spirit of God who yearns more than we can to influence students to accept Jesus Christ as their Saviour?

## WHAT CAN OUR MOVEMENTS DO TO INFLUENCE MORE STUDENTS TO ACCEPT JESUS CHRIST AS THEIR SAVIOUR?

MR. J. CAMPBELL WHITE

1. The problem of more influence *for* God, is simply the problem of more of the influence *of* God. There is no other spiritual power in the world. Unless He works, no spiritual result is possible. But He is willing and anxious to work. "Ye shall receive power, when the Holy Ghost is come upon you." (Acts 1: 8.) "Though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God)." (2 Cor. 10:3, 4.) If we are ambitious to be more influential for God, let us fulfill the conditions of having God's power let loose through us.

2. This does not do away with the necessity of human agency. In order to save the world, Christ became a man. In order to save any man, God chooses and uses some human agent. God does not perform a miracle to bring ignorant nations to the knowledge of Christ. Africa waited for centuries, till Livingstone responded to the call of God. Likewise all other mission fields. Human agency is as much a part of God's plan as is the use of His own power in effecting human salvation.

3. By increased purpose to win men to Christ. We get almost everything we persistently work for, be it good or bad. When we have more definite purpose and determination to win men to Christ, we shall succeed in a much larger degree. As yet only a fraction of the non-Christian students within our reach are even asked to accept Christ. The purpose of the national movements, and of the Federation, must become the primary purpose, also, of all our Christian members.

4. By increased love-power. It was the love of Christ that conquered Saul of Tarsus. And that same love was always his most powerful incentive. "The love of Christ constraineth us." (2 Cor. 5: 14.) It is Christ's love in us that will attract others. "He that is wise winneth souls." (Proverbs 11: 30.) Love is the most winning force in the world.

5. By increased, intensified and united prayer. This will be the proof that soul-winning is really our primary purpose, and that we realize that only God's power can lead a soul to Christ. Christ gave us the example of prayer for individuals when He said to Peter: "I made supplication for thee, that thy faith fail not." And He gave us the promise of special blessing as the result of

united prayer: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father." Our terrible lack of prayer for individuals indicates a sad lack of desire and purpose to lead them to Christ.

6. Increased knowledge of and use of the Sword of the Spirit, which is the Word of God. This is a necessity to effective Christian work. Every difficulty and objection met with in personal work can best be met by the right use of Scripture. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Timothy 2:15.) "Every Scripture inspired of God is also profitable . . . that the man of God may be complete, furnished completely unto every good work." (2 Timothy 3:16, 17.)

7. By associated personal work. The weapons of soldiers may be the best and each soldier may be brave and faithful, but they do not go to war each in his own way, with no reference to his fellow soldiers. We need good soldiers; we require the best weapons; and we shall be made the most efficient when we work together, according to the best plans of united action which we can devise.

All of these methods of increasing our influence and power for good are not so much separate conditions of success as they are results of the first mentioned condition, the filling and presence of the Holy Spirit in the life and work. Every other result must follow if this one condition is fulfilled. And it will itself be fulfilled if we allow God to give us His Spirit, and obey Him to the uttermost when He is given. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.) "The Holy Ghost whom God hath given to them that obey him." (Acts 5:32.)

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## CHRIST OUR PATTERN IN RELIGIOUS WORK

MR. JOHN R. MOTT

This is a Conference composed of leaders of Christian student movements. In any such gathering of Christian workers it is always profitable to have the example of Christ pass before us. We cannot too frequently remind ourselves of the words of St. John that "he that saith he abideth in him ought himself also to walk even as he walked." Christ is our perfect example in every activity and relationship. It will be helpful for us as Christian



workers to consider Him this morning as our pattern in religious work.

Look for a moment at His preparation for His life-work. The first thing about it which impresses one is that it was unhurried. Fully thirty years of His life had passed before He began his public ministry. These years were not spent in idleness but were filled with activities and experiences which helped to fit Him for the great work of His life. His preparation was thorough. It was also symmetrical. Whether we consider His physical, social, intellectual or spiritual preparation we are impressed by its completeness. As Bishop Brooks would say, He entered upon His work four-square. Above all, His preparation was acceptable to God. It was not, however, until the Holy Spirit came upon Christ at the Jordan that God said, "This is my beloved Son, in whom I am well pleased." It is a striking fact that not until this experience did Christ begin His public mission. He returned from the Jordan full of the Holy Spirit and at once entered upon His work. We do well, both in the special and continuous preparation for the work to which God has called us, to imitate Christ in spending sufficient time to get ready for our work, in making our preparation thorough and symmetrical, and in receiving that transcendently important factor in our equipment—the filling of the Holy Spirit.

Christ was a God-sent man. He was commissioned for His life-work. Not less than forty-three times in the four Gospels Christ speaks of having been sent by His Father. Each one of us likewise should receive a commission from God. We should not dare to undertake our life-work without the assurance that God Himself has sent us to it. We need to be God-sent men in order to be strong to meet the opposition and discouragements which beset our way, to resist the invasion of the world into the Church, and to wage uncompromising warfare against sin and all the forces of evil which are seeking to ruin students. In such times as these, men like Moses, Jeremiah, Isaiah, Daniel, Luther, and Knox are needed;—men who feel and act under the mighty propulsive power which comes from having received a Divine commission.

The means and methods which Christ employed will be instructive to us as workers. We have learned during these days that the methods used by our various student movements vary greatly. The fact that a certain method succeeds in America or Germany is not a sure indication that it will be a good thing for Scandinavia or Japan. Of course the probability is that a method which works well in one land will, if wisely adapted, be valuable in other countries. At the same time differences in national and

racial temperament and customs to a greater or less extent call for the use of different plans and agencies. Notwithstanding this fact, the means and methods employed by Christ are, when adapted, applicable to all lands, to all races, and to all conditions of men. Among the methods of which He made use was practical philanthropy. Our student movements should interest themselves in the physical and social welfare of the students of our different countries. Moreover, the range of our sympathy and helpfulness should not be confined to the student world but should include the depressed and needy classes of our own and also of other lands. Christ preached the gospel. In all our communities our Unions which bear His Name should hold forth the facts about Christ with such faithfulness and power that students will be attracted unto Him. Christ made large use of conversation or personal dealing with men about their relation to Him and to His Kingdom. So every one of our Christian Unions should cultivate in its members the habit of winning men one by one to Christ. Jesus Christ was a teacher. He trained men for Christian service. Our Unions should also be training schools, and we as leaders of these Unions should be teachers. Our summer conferences in particular afford a unique opportunity for the employment of this method. Christ availed himself of organization, or the association of men, as a factor in carrying on His work. A careful study of the constitution of the Twelve, of the wonderful way in which the Apostles were grouped to supplement each other, of the sending out of workers two by two, show that Christ attached importance to organization. As leaders we may with profit give closer thought to the subject of wise organization. The man who speaks disparagingly of organization certainly takes a superficial view of the subject; for nature, history, and present-day experience teach that organization is nothing less than the means of distributing force most advantageously. If a well organized movement is not bringing things to pass, it is not the fault of the means, but is due most likely to the fact that sufficient power has not been brought to bear upon the means. Christ made a great deal of fellowship as a means of promoting the Kingdom of God. In the best sense of the word this is a method. Think of the time and attention He devoted to the Apostles. What one thing did He do which exerted a farther reaching influence? In these days of so many large meetings and conferences we should be on our guard lest we neglect the more intimate fellowship which we should have with those whom we would train to carry on the work. Possibly the most important method employed by Christ was that of intercessory prayer. His example and teaching show that He regarded

prayer not only as a means of communion with God but also as a force to be wielded on behalf of men. He made constant use of this most potent means.

In studying the characteristics of Christ as a worker one is impressed by His intensity. This is seen in His wonderful activity, in the depth and clearness of His convictions, in the authority of His teachings, in His singleness of purpose, in His steadfastness. We are living in an age which is preëminently intense. The students in our universities are absorbed in their quest of learning, pleasure and different objects of personal ambition. If we would get their attention and influence them spiritually we too must be profoundly in earnest in pressing the claims of Christ and of His Kingdom upon them. Unhurriedness characterized Christ as a worker. Though He was very busy and active and at times under great pressure, He apparently was never in a hurry. He always preserved that self-control and that independence and peace of mind which have so much to do with the efficiency of the worker. May God preserve us from the slavery of hurry! Without doubt it is one of the greatest perils which besets men who hold positions of leadership in Christian work. One of the distinguishing characteristics of Christ as a worker was His reality or genuineness. We find it impossible to associate with Him anything of cant, or of the professional, or of the mechanical. At all times, in all places, and under all circumstances His naturalness and sincerity impress us. Possibly there is no one thing which counts for more in dealing with students than reality. Certainly no men are more keen to detect sham or hypocrisy. The purpose and spirit of student life is that of finding out things as they are. It was this honesty of life which gave Professor Henry Drummond to such an extent the confidence of students. It explains also why Moody exerted such an influence over university men. In all His work Christ exercised heart power. He abounded in sympathy and love. As a consequence He attracted, won and swayed the hearts of all classes and conditions of men. So it must be with the Christian worker to-day, if he would deeply influence students or any other class of men. Among the greatest forces for good are righteousness, truth and love, but the greatest of these is love. Another characteristic of Christ manifest in His work was His resourcefulness. He was ready for all emergencies. The worker in the student movement will be confronted with many opportunities and with taxing emergencies. Let him be prepared for each duty by coming up to it strengthened by the perfect discharge of the duty preceding it. In His work as in everything Christ was a man of prayer.

His works were preceded, accompanied and followed by prayer. If we would be more like Him in other things we must be more like Him in prayer. If we would be Christ-like toward men we must be Christ-like toward God.

What was the secret of the great and enduring influence of the work of Christ? His work was the work of God. He wrought according to the will of God. He worked with a pure motive. He employed the Word of God. He labored in the power of the Spirit of God. He trained and helped to equip men to do even greater works. So we should make sure that we are doing the works of Him who has sent us. In doing His work we should be ambitious to do it according to His will. Our motive should be high and single like that of Christ—seeking to please not ourselves, not others, but God. We must make larger use in all our work of those words of God which possess such germinating and dynamic power and which quicken and abide. We must not undertake to do the work of God without the power of God, but yield ourselves to the sway of His Spirit. We must be solicitous to raise up and train workers who will in turn achieve greater things for God than we have accomplished.

Finally, Christ finished His work. It had been His ambition not only to do the will of God but also, therefore, what was involved in it, to finish the work which God gave Him to do. At the end He was able to say unto the Father, "I glorified thee on the earth, having accomplished the work which thou hast given me to do." So our concern should be not the greatness of the work we do, not the length of our service, not the reputation which our work makes for us, but that we actually accomplish or finish the work which God assigns us.

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### WHY SHOULD THE LEADERS OF OUR NATIONAL MOVEMENTS PROMOTE BIBLE STUDY AMONG STUDENTS?

DR. WILBERT W. WHITE.

Certainly Emerson was not prejudiced in favor of the Bible when he wrote: "The most original book in the world is the Bible. . . . Shakespeare, the first literary genius of the world, the highest in whom the moral is not the predominating element, leans on the Bible; his poetry presupposes it. People imagine that the place the Bible holds in the world it owes to miracles. It owes it simply to the fact that it came out of a profounder depth of thought than any other book." Froude, who was not a Chris-

tian, said: "The Bible thoroughly understood is a literature in itself—the rarest and richest in all departments of thought or imagination." Of the book of Job Victor Hugo once said: "Be assured that Job is one of the great masterpieces of the mind. To-morrow if all literature were to be destroyed and it was left to me to retain one work only, I should save Job." Of the same book Carlyle said: "There is nothing written, I think, in the Bible or out of it, of equal literary merit." The late Charles A. Dana, one of the leading editors of America, in an address to journalists, said: "There are some books that are absolutely indispensable; the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence; there is no book like the Bible." Charles Dudley Warner, in *Harper's Magazine*, writes as follows: "Now, wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person, who wishes to come into contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all modern art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. . . . It is not at all a question of religion, or theology, or of dogma; it is a question of general intelligence. A boy or girl at college, in the presence of the works set forth for either to master, without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly." "There are in Shakespeare's works more than five hundred and fifty Biblical quotations, allusions, references and sentiments. 'Hamlet' alone contains about eighty, 'Richard the Third' nearly fifty, 'Henry the Fifth' and 'Richard the Second' about forty each. Shakespeare quotes from fifty-four of the Biblical books, and not one of his thirty-seven plays is without a Scriptural reference. Genesis furnishes the poet with thirty-one quotations or allusions, the Psalms with fifty-nine, Proverbs with thirty-five, Isaiah with twenty-one, Matthew with sixty, Luke with thirty, and Romans with twenty." (Bishop Wordsworth in "Shakespeare and the Bible.") "Lord Tennyson's debt to the

Bible is one of the most striking incidents in the history of letters. It sustains Professor Huxley's admission that the Bible has been woven into all that is best in English literature. There are four hundred and sixty quotations or allusions in the Laureate's works, —two hundred and one from the Old Testament and two hundred and fifty-nine from the New Testament. These quotations are from fifty-two out of the sixty-six books." (Clark in "A Cloud of Witnesses.") Surely from the foregoing we are justified in saying that *the leaders of our national movements should promote Bible study among students because of what the Bible is as literature, and because of its relation to literature.*

Sir William Jones, familiar with the literature of twenty-eight languages, wrote: "I have carefully and regularly perused the Scriptures and am of the opinion that this volume, independent of its divine origin, contains more sublimity, purer morals, *more important history*, and finer strains of eloquence than can be collected from all other books in whatsoever language they may be written." Of the history of non-Jewish nations which the Bible incidentally incorporates, Lord Arthur Hervey says: "In a few chosen sentences we acquire more accurate knowledge of the affairs of Egypt, Tyre, Syria, Assyria, Babylon, and other neighboring nations than had been preserved to us in all the other remains of antiquity up to recent discoveries in hieroglyphic and cuneiform monuments." The character of the history of the Old Testament is worthy of special note. On this point Dr. T. T. Munger has well said: "Indeed, it is only in the Bible that we find a large, free and unprejudiced history, for the reason that it is taught incidentally. When we read Hume, we read Toryism; or Macaulay, Whiggism: and thus nearly all history is shot through with human prejudice, and wears the limitations of a single mind. But the Bible simply reflects the ages; they shine through its pages by their own light. And above all, it gives us the secret of history; it tells us why and for what the nations have existed and shows us whither they are tending. And this is what a true student of history desires to learn—not how the forces were marshalled at Waterloo, but by what force and toward what goal humanity is moving." Professor George Adam Smith in his "Preaching of the Old Testament to the Age" writes: "There was the influence of the Mosaic law upon legislation and public morals which began with Constantine and from his time to Justinian's purged social life and modified the law of Rome. To these proofs of the spread of the Old Testament we may add the readiness with which later on the young Christian nations of Europe found in the history of the Jewish people parallels for their own struggles to freedom. . . . Europe

owes to her social reformers an almost ceaseless application of the principles of Hebrew prophecy to the generations of her public life." We feel justified in asserting that *the leaders of our national movements should promote Bible study among students because of what the Bible is in history and because of its relation to history.*

Did time permit other reasons why our national leaders should promote Bible study among students might be enlarged upon, such as, because of its value as a compendium of acknowledged wisdom; because of its ethical teaching; because of its relation to social science; because of its relation to the study of the fine arts; because of its relation to the study of philosophy; because of its relation to natural science; because of its relation to national life.

One reason, the most important of all, for the study of the Bible remains to be named. Before the statement of it, read thoughtfully the following quotations, most of which are from the Bible itself. As you read ask yourself what the reason to be given is. Anticipate, if possible, the statement before you come to it. Heinrich Heine, a Jew, half French, half German, a wit and scoffer, one day took up the Bible to dissipate his weariness. After reading it for hours he exclaimed: "What a book! Vast and wide as the world itself. Sunrise and sunset, birth and death, promise and fulfilment, the whole drama of humanity, all are in this book." Later when dying this same man said: "I attribute my enlightenment entirely and simply to the reading of a book. Of a book? Yes; and it is an old, homely book, as full of love and blessing as the old mother who reads it with her dear trembling lips; and this book is *the* Book—the Bible. He who has lost his God can find Him again in this book, and he who has never known Him is here struck by the breath of the Divine Word." Said a North American Indian convert: "No good for bad white man to tell me the Bible is not true. It stopped my swearin' and stealin' and lyin' when I'd done 'em all forty years steady. It's a miracle that I've stopped, but it would be a bigger one if a book that wa'n't true could 'a made me." "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith the Lord. Is not my word like as fire? saith the Lord: and like a hammer that breaketh the rock in pieces?" (Jer. 23:28.) "Thy word is a lamp unto my feet, and light unto my path." (Psa. 119:105.) "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:17.) "The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints

and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4:12.) A fire, a hammer, a lamp, a sword! "No word from God shall be void of power." (Luke 1:37.) "Thy word have I laid up in mine heart, that I might not sin against thee." (Psa. 119:11.) "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." (Psa. 119:9.) "Unless thy law had been my delight, I should then have perished in my affliction. I will never forget thy precepts; for with them thou hast quickened me." (Psa. 119:92, 93.) "Moreover by them is thy servant warned: in keeping of them there is great reward." (Psa. 19:11.) The man whose "delight is in the law of the Lord," who meditates in the law day and night, "shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper." (Psa. 1:1-3.) "Evil men and impostors shall wax worse and worse, deceiving and being deceived. 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 inspired of God is also 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." 2 Tim. 3:13-17. *The leaders of our national movements should promote Bible study among students because the Bible is the appointed and approved means by which spiritual life is originated, maintained and developed.* In view of the foregoing reasons (especially the last one) for the promotion of Bible study, shall we not as the representatives of many nations here assembled, in the name of our risen Lord solemnly anew determine that unto this sure word of prophecy we will, in our own hearts, take fresh and more careful and more continuous heed, and that we shall do all in our power to secure regular and real and fruitful study of the Bible on the part of the students of our various countries?

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### SUCCESSFUL METHODS OF BIBLE STUDY IN OUR MOVEMENTS

MR. H. P. ANDERSEN

Clear thinking in the discussion of methods will make it necessary to come to some common ground of agreement as to the chief purposes of that Bible study which should be promoted by our movements. Without such agreement a discussion of the



methods which have been successful will be of little value. What then are the purposes which should be attained in our Bible study? Our movements should carry on Bible study primarily in order to promote the spiritual growth and godly life of students. It should be personal study. It is not enough that students meet to listen to addresses or discussions on the Bible or the exposition of Bible truths. The purpose is not attained if the student is led merely to read the Scriptures, although this is a step in the right direction. But each student should be led to search the Scriptures for himself that he may be brought into frequent and vital touch with the Word of God, that is "able to make wise unto salvation." The study should be devotional. Each student should not only seek the truth, but should prayerfully apply it to his daily life and walk. The purpose of the study should be, therefore, to know the will of God and to do it.

Undoubtedly there is a place in the life of the student for the purely historical, geographical, literary and critical study of the Bible, but usually this study can be carried on much more effectively in the regular work of the university or college under the direction of learned professors who can bring to bear upon it the best results of modern scholarship, than through our voluntary organizations with student leadership. Such purely intellectual study in our movements will tend to set aside the all-important study to strengthen the faith, deepen the spiritual life and lead the student to a fuller knowledge of God and of His will. In carrying on the devotional study, the work done by each student should be so scholarly as to command the respect, from the intellectual standpoint, of the most scholarly university men, but the devotional purpose of the study should be kept so clearly before the Union and before each student that it never can be obscured by a mere search for facts.

A second purpose of the Bible study in our movements, which should be scarcely secondary to the promotion of devotional study, is to prepare the earnest Christian student for intelligent and effective work in leading his fellow-students to the knowledge and acceptance of Jesus Christ as personal Saviour and Lord.

We are now to consider some methods which have been successful in accomplishing these purposes. It must be understood, however, that while there may be a complete agreement as to purposes and principles, there will of necessity be many differences as to the methods which are best adapted to accomplish these. Different conditions of student life and differences of national and racial temperaments will undoubtedly lead to marked differences in the methods which are found to be successful in different move-

ments. It is only possible, therefore, to present methods which have been found successful in one or more movements in the hope that these methods may be adapted to meet the conditions existing in other movements, or may suggest methods that will prove even more effective.

1. *The Bible Study Committee.* Each movement should see to it that the Bible study in each Union is entrusted to a strong committee. The chairman should be one of the strongest men in the organization. He should be himself a Bible student, with convictions as to the importance of personal devotional Bible study. He should be a man full of faith and of the Holy Ghost, a man of foresight and promptness, who will plan large things and is willing to sacrifice time and personal comfort to see that they are accomplished. He should be, above all things, a man chosen of God in answer to prayer. It is usually best to have associated with the chairman two or more members who possess, as far as possible, qualifications like those of the chairman. It is the duty of the committee to arrange for Bible circles or classes, aid in the selection of courses of study, enlist students in Bible study, and in every way practicable promote Bible study in the university.

2. *Bible Circles or Group Classes.* It is the almost universal experience that devotional Bible study can be promoted best by our movements through Bible circles or group classes. These consist of small groups of students who agree to meet regularly for the systematic, devotional study of some portion of the Scriptures. Most commonly the meetings are held weekly for one hour. The circle should not be too large in order that there may be complete informality and freedom of discussion. In most instances the number should not be less than four nor exceed twelve or fifteen. Regularity of attendance is an essential feature of the Bible circle. Some circles have, therefore, found it advantageous to make a written agreement to attend regularly the meetings of the circle a condition of membership. Others, to whom any formal pledge is objectionable, admit members to the circle upon the clear understanding that those who become members are expected to attend the meetings regularly. A careful record of attendance at each meeting of the circle is found valuable, and often a secretary is appointed for this purpose. Regularity of attendance is greatly increased if persistent personal effort is put forth in dealing with absentees by the leader and members of the circle.

3. *Daily Preparation by Members of a Circle.* One of the vital purposes of the Bible circles, and one of the conditions of their success, is daily personal study by each member. Such

study is a great aid to the observance of the "morning watch," it greatly strengthens the spiritual life of the student, it forms in him the life-habit of daily personal Bible study and it prepares him for profitable participation in the weekly meetings of the Bible circle. The work of the circle should, therefore, be so arranged as most fully to promote daily study and to make use of the results of such work. It is important that the movements encourage the members of circles to devote from fifteen minutes to half an hour each day to the study of the matter being considered by the circle.

4. *Courses of Study.* The selection of suitable courses of study to meet the needs of the circles and to attain most completely the purposes of the Bible study department is a work of no mean importance. At the beginning of the Bible study of each of our movements, simple courses were arranged by the different circles in accordance with their own needs and policies. But most of these courses were lacking in definiteness and suggestiveness. As the Bible study of our movements has developed, an increasing demand has arisen for courses which shall be more comprehensive and be better arranged than the outlines which were prepared by individual circles. It has also been found desirable to secure some measure of uniformity as to courses used by the circles in the different Unions of a country in order to promote most helpfully the Bible study of the whole movement. As a result a number of our movements have prepared and published valuable courses which have been used extensively. The most satisfactory courses have embodied the following characteristics: They are primarily historical in their point of view, dealing with the facts of Christianity; they concern themselves with the Scripture text itself and not with books or commentaries upon the Scripture; they provide for and encourage daily study by each member of the circle; they are devotional in plan and purpose and lead the student, as far as possible, to apply the truths which have been learned to his own life; they are arranged to cover the academic year or semester; all printed matter in connection with a course outside the Bible text itself is designed to be suggestive and stimulating to thought rather than dogmatic. It has been found desirable in some countries to arrange the courses which have been prepared into "cycles" of Bible study in order to give outlines for each of the years of a student's university life. The order in which the courses have been arranged has been chosen to make the cycle progressive, going from the easier portions to the more difficult; comprehensive, giving the student a complete view of the Scriptures, and cumulative, each course building on

those which have preceded. The American and Canadian student movement is developing such a cycle with marked success. The courses for the four academic years are, respectively, "Studies in the Life of Christ," based upon a "Harmony of the Gospels"; "Studies in the Acts and Epistles," based upon a harmony of the Acts and Epistles which is entitled "Records and Letters of the Apostolic Age"; "Studies in Old Testament Characters," based upon a chronological rearrangement of the Old Testament entitled, "Old Testament Records, Poems and Addresses," and a topical course now being prepared which will probably be called "Studies in New Testament Teachings." A demand has arisen for similar courses for the use of boys in preparatory schools. It is among such boys that the habit of daily personal Bible study can be formed most easily and with most permanent results. This offers a large and fruitful field for the organization of Bible circles which has been occupied only to a very limited extent. No scheme of Bible study in a student movement will be complete without provision for training students to do personal work in winning men to Christ. For this purpose a small group of the most earnest and devout men should be formed to meet regularly for prayer, for the report of work actually accomplished and of difficulties met, and for the study of special topics that will strengthen the purpose of the members, increase their hold upon the fundamental doctrines of Christianity and give them command of those portions of the Scriptures which will be especially useful in pointing men to the "Lamb of God which taketh away the sin of the world." Such a circle or group must be in a measure confidential, if not secret. Only those who earnestly desire to be used of God in winning men should be enrolled. Special courses of study have been prepared by several of the movements for such training classes or circles. Out of the prayer, study and personal efforts of the members of these training classes have sprung many far-reaching spiritual awakenings.

5. *The Leader of a Bible Circle.* As a rule a leader of a Bible circle is essential. The truth of this is so self-evident as to need no emphasis. A leader gives unity, definiteness and progression to the work of the circle. Only under competent leadership will a circle adhere to a definite plan, avoid unprofitable discussions, encourage the timid, stimulate the uninterested and bring the largest spiritual fruitage from its work. Continuity in plan makes it desirable that the same leader shall remain in charge of a circle for a year or at least a semester, unless he shows his unfitness for the position. The leader of a Bible circle occupies a position of strategic importance and should be chosen with great

care. Under ordinary conditions it is much better to have a student as leader rather than one who is not so intimately identified with the students. It is to be remembered that he is a leader and not a teacher of a circle or class. He must be a man whose life and Christian character are above reproach, and should have an earnest desire to be used in enlisting men in Bible study and through it in helping them to grow in their Christian life and experience. Above all, he must be a man with a deep prayer life. When the Bible study work of an Association or Union is imperfectly developed, it may be best at times to encourage each circle to choose its leader from its own number. But as the work develops and the number of Bible circles in an Association or Union multiplies, greater effectiveness and unity will result as a rule if the movement advises that all the leaders be chosen and appointed by the Bible Study Committee.

6. *Preparation of Leaders of Bible Circles.* One of the factors which has contributed to the growth and fruitfulness of the Bible study has been the careful preparation which has been provided or encouraged by our movements for the leaders of the circles. The following means may wisely be promoted. (1) Each leader, when chosen by the Bible Study Committee, should be personally interviewed, the nature and extent of his duties should be explained to him, and his consent to serve should be secured. A special burden should be placed upon him to prepare himself thoroughly to lead the circle. To give the leader ample time to make such preparation, he should be chosen, when possible, several months before his duties will commence. (2) In some movements additional preparation is given at the summer conferences. As this will be discussed elsewhere, it will not be treated in detail here. (3) Movements which have provided printed courses of study have found it possible further to aid the leaders of circles by supplying them with "Suggestions to Leaders," not only upon the general methods of conducting a circle, but also upon the treatment of each study. (4) When a number of circles are carried on in a university, the movement should encourage the leaders to meet regularly for conference and prayer.

7. *The Bible Study Secretary.* As the Bible study department of a movement grows, and the opportunities for its further development increase, the need of a man to give his whole time as secretary to promote Bible study throughout the movement may become necessary. The question may be asked, What would be the duties of such a secretary? He would carefully study the student field of his movement with reference to Bible study and the

methods which are being employed in his own and other movements. He would attend to the preparation of courses and suggestions to leaders. He would aid in developing a deep and practical interest in Bible study in all the Associations or Unions. He would plan for the best possible preparation of leaders through agencies adapted to the needs and conditions of his movement. In addition he can render most valuable aid to all the leaders of Bible circles in his movement by carrying on a system of correspondence with them throughout the year.

May these points of experience emphasize the importance of discovering and adopting the best methods of promoting Bible study that through it the name of our Lord may be known and His will obeyed by the students throughout the whole world.

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### WHAT MAY BE DONE TO ENLIST MORE STUDENTS IN BIBLE STUDY?

MR. WILLIAM H. SALLMON

For this conference of national movements the question means what can each national movement, as such, do to enlist more students in Bible study. It is instructive in looking over the reports to compare the ratio of the membership of each movement with the number in Bible classes. It is inspiring to make a similar comparison of the condition five years ago when the Federation was formed. Then there were eleven thousand in Bible classes and circles; now twenty-five thousand are reported. The progress should fill us with feelings of gratitude and encouragement; for it is a fact great with significance that the most striking and solid advance in any department of the work has been in this the fundamental department.

A study of the reports, however, reveals that the greatest progress which makes these encouraging figures possible has been attained in only two or three of the movements. In regard to the countries where the advance has not been satisfactory it is safe to say that either the absolute need and value of Bible study in itself and its relation to all the departments of our work has not been realized, or the ordinary means for securing success have not been used and adapted to existing conditions. Hence it becomes necessary to iterate and reiterate the lines upon which success has been attained elsewhere. Not that these lines must be slavishly followed, but that they may be frankly considered and adapted.

Perhaps the most potent influence in bringing about the present cheering condition is the summer school. Yet there are movements which fail to make the summer school preëminently a Bible school. A study of announcements and programmes indicates that other features are given a paramount place. This means a failure to propagate the influence which should inevitably flow from these gatherings in a steady stream throughout the year. In at least four summer schools practically every student is in regular attendance at the Bible classes; and in another, out of the six hundred men in attendance, four hundred and six are reported as in regular attendance at the normal classes designed to prepare for leadership. In all of the movements where the summer school has been designedly planned with a view to making it tributary to the Bible study work there has been marked advance.

Closely allied to the summer school is the presidential conference held in some countries. This meeting of presidents who are to lead in the various institutions during the ensuing year teaches them to take a broad view of the field, of the difficulties and equipment. They come together for a closer study of problems than is possible at the summer school. They learn that their work is not to be scattering, but that each committee and the organization as a whole is to aim at a mark. They map out comprehensive policies, and in these the Bible study takes the place which it deserves.

Another means which may be made more effective is the use of a visitor, a traveling secretary or representative from another movement. Instead of a general address on a general theme which produces a general effect and ends in general evaporation, let us have at least one specific theme which will have a specific effect and produce abiding results. Have at least one address on the importance of Bible study, closing, when practicable, with an opportunity for questions.

Acceptable outlines are another important factor. Each movement should publish its own, or import from other countries, or translate. Students in many Eastern schools and colleges are hampered by lack of outlines. Invariably, after an address on Bible study, many would inquire how to begin. In one college ninety boys took an outline which was offered to them on the condition that they would follow it in their Bible study for at least twenty minutes each day. At another place twenty-three boys applied for outlines on the same condition, each offering to provide himself with Bible and notebook. There is great need in every movement for outlines which have been tried and are found to be workable. There is need too for a variety of courses to meet

the variety of individual need and of conditions in different countries. It is desirable that in each movement the work be unified so that the summer school, the monthly magazine, and the visits of the traveling secretary shall all contribute towards the course being studied. It is desirable that in all courses the emphasis be placed upon the study of the text itself. Some outlines are too exhaustive. Too much detail is furnished. Suggestive courses are needed which will lead men deeper and deeper into the Word itself. Let us keep steadily before the movements the ultimate aim of leading men to form the life-habit of daily and progressive devotional Bible study. If this be not carefully attended to the work will go by fits and starts.

Before the opening of the collegiate year each movement might issue a letter to the individual Unions or Associations, emphasizing the need and stating carefully what each may attempt. This letter would mention the first meeting devoted to presenting the matter of Bible study as a real enlistment occasion when students would be rallied into the classes; the courses and outlines for the year; and the need of a fund for providing books bearing upon these courses for the library. The American movement has issued such a printed letter with good effect; and the Australasian movement sent to each president a typewritten letter signed by the members of the Executive.

Greater use might also be made of our official organs. A study of their contents is instructive. It cannot be said that there is absence of plan, but it is quite clear that in some cases the ends for which an organ exists have either not been fully grasped or not fully considered. If these ends are taken into account surely the Bible study department of our work will have a larger space and more prominent place allotted to it in some of our magazines.

May I close with a plea that we dignify our Bible work. The eyes of the thinking world are upon us. Many are judging us by our weak points. They see incompetent teachers, artificial courses, and unwise leaders. They overlook the strong points. Many are watching, too, what our attitude will be towards the questions which scholarship has raised and with which it is grappling, and many are even inquiring what is the attitude of our movement towards Biblical criticism. It is indeed a time to walk circumspectly. We follow no particular school; we stand for freedom of thought and originality of research. Nevertheless, we must carefully guard, in these transition times when men are blown about by every wind of doctrine, that the courses and outlines authorized by our movements, and the men upon whom we stamp approval by setting them as teachers and leaders in our summer



schools, conferences and public gatherings, shall be men who at least stand by those fundamental principles upon which our Federation is founded.

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## THE SPECIAL RESPONSIBILITY RESTING ON THE STUDENTS OF THIS GENERATION FOR THE EXTENSION OF THE KINGDOM OF CHRIST IN THE WORLD

MR. DETWIG VON OERTZEN

I should like to show you that there is a close connection between the grand eternal economy of God's salvation and the temporal events of our own days. We ought, however, to bear in mind that an attempt like this must always be more or less problematic. It is like studying the watch of the world's history and of the history of God's Kingdom in order that we may carefully observe the right time and arrange our life-work accordingly. The leading and guidance of God depend upon our seeing in the circumstances of the present the fullness of time—a recognition which must drive us to act and makes us responsible if we refuse to do so. The question, then, which we shall now try to answer is whether the circumstances of the age and the present condition of the world constitute a special call on the Christian student of to-day to become a worker in the foreign mission field. In my reply to this question I should like to avoid the words obligation and duty. The fundamental principle of the Kingdom of Christ is that of a free personal love and of whole-hearted surrender to Him. Christ wants no student in His blessed service other than those who would regard it a crowning glory and privilege to preach the Gospel where as yet it is unknown. He does not desire the service of those who feel it a heavy burden and a command hard to obey. Now this is our problem: Can we students of to-day, with a quiet conscience, leave the home service with all its problems and difficulties to go out into the heathen world, and indeed are we not bound to do so, fully assured that in this we are but following the will of God? And further, may we, without reserve, urge and win our fellow-students to give themselves to this work?

There is a verse in the book of Revelation which forms the text of what I have to say: "Behold, I have set before thee a door opened, which none can shut . . . thou hast a little power." (Rev. 3: 8.)

There are in the main four considerations which, in my opinion, demonstrate how open the door stands for us students at the dawn of the twentieth century.

I. Again and again we have been taught to regard the time of the Apostle Paul—that is, the era of the great Roman Empire with its world-wide intercourse and commerce—as the most wonderful opening in the world's history for the extension of God's Kingdom. Indeed, at that time the whole known world lay open; the roads were there, and the messengers prepared to bear the Gospel of the Saviour of the nations. Certainly the fullness of time had come. Rome, with its vast campaigns and its wise system of government, had made straight the highway for the Prince of Peace; the one language (the *κοινή*) was known everywhere; the intermixture of the various religious systems of classic heathenism had brought about their complete downfall; the little nation of the Jews, with its strong monotheism, was not only spread over the whole Empire, but was also privileged as a *religio licita*, and could thus protect the weak Christian Church in its infancy as if it were a regular Jewish sect. And last, but not least, there reigned throughout that vast Roman Empire not only the strong Roman law with its justice, under the protection of which Paul as a *civis Romanus* could claim protection, but there also prevailed, generally speaking, nearly the same standard of life, of education, and of thought. Everywhere that Christianity penetrated it was confronted by the same problems and the same difficulties. In point of fact the history of the world cannot show any age in which the preparation for the Gospel was so wide-spread and so thorough, with but one exception, and that is our own.

Let me give you only a few reasons for this opinion. What is that little empire around the Mediterranean compared with the vast world of five continents and innumerable islands of the sea which lies open in our day? No longer is there any great nation inaccessible to us. What are those primitive ways of intercourse and means of communication in comparison with our modern railroads, steamers, and vast network of postal, telegraph and telephone service, which bind together the uttermost ends of the earth? If the former age meant for the Apostle Paul the fullness of time, what does to-day mean for us? Certainly God does not want us to miss His purpose in this matter. The wonderful development in the world's progress which we have seen in our days has not been spread over thousands of years, but has come to fruition in our own generation, so that the responsibility resting upon us is greater than that upon any preceding age. You need no details. We all know how the Christian governments of Europe

and America have grown during the past hundred years, both in territory and in population. Take another important point. It is mainly in our century that the common rights of the human race—not for the white man alone, but for all nations and tribes of the earth, as well as the rights of the weaker sex—have been generally understood and recognized—a recognition which is absolutely necessary for a clear understanding of the missionary idea. Add to this the continuous interchange amongst the nations, not only of goods and manufactures, but also of education and ideas and books. Take, for instance, the immense extension and progress in philology and in the history of civilization, which are almost entirely the product of this century.

And now I beg you to recognize that the lifetime of a Christian worker to-day is, as a rule, of precisely the same duration as it was in Paul's days, and you will at once grant that in view of the greater facilities and opportunities at our disposal it is possible to accomplish more in a lifetime now than could have been accomplished then. Again, if you emphasize the wonderful preparation for the Gospel in the first century by the universal acceptance of the Old Testament in Greek—the Septuagint—then I would beg you to remember that we of to-day are by no means behindhand in this respect. I need not mention that our European languages—French, German and English—are widely spoken and understood, but in addition we have the Bible of both Old and New Testaments translated into almost four hundred languages and dialects.

II. This brings me to my second point. We have a century of magnificent preparation behind us. It might be objected to my first point that although the field has widened, the difficulties have proportionately increased. I grant the truth of the objection, but it is just in this that the Lord of the world's history has shown His wonderful leading. The missionary enterprise of to-day rests upon the groundwork of the past century. When, a hundred years ago, the first of our great missionary societies began their work they found a field bewildering in its vastness, and problems that well nigh baffled solution. But all this has been changed; the whole world has been attacked, the first martyrs have fallen, the first converts been baptized, the unknown lands explored, the Bible and a wealth of other Christian literature is to be found in numberless tongues, the various methods of missionary work have been tested, and the great problems of a world's evangelization clearly recognized. In many places you will find that a beginning has been made in securing a well-educated staff of native evangelists, pastors, catechists and teachers. The ranks

of the early male missionaries have been greatly increased by a large number of medical and female missionaries. A network of missionary stations and out-stations has been established. Countless church buildings and chapels, hospitals, homes for lepers, schools and seminaries, agricultural and industrial schools, under Christian leadership have been erected. In short, an immense field of work, occupied by many workers, lies before us.

III. Back of all this enterprise stands the home Christian Church, which is already beginning to realize and meet its missionary responsibility. This fact is, beyond doubt, one of the most important features of the past century.

At the time of the Reformation, Luther, Calvin, Zwingli, and their successors had no time to undertake a real missionary work among the heathen. Although this preoccupation with other things may serve as their excuse, yet it is humiliating to remember that missions had practically no place in their thoughts. Then came with the dawn of the nineteenth century a new era. The revival of true spirituality brought with it an awakening of missionary interest. At first almost universally misunderstood and opposed by the churches, the missionary idea has gradually won its way, so that to-day most of these churches officially recognize the missionary enterprise as an organic part of their church life.

And not only has the Church in general reëmphasized the last command of our Lord, but there has arisen in these latter days a mighty movement among the Christian students of the world, which through its missionary department thrusts out into the heathen world year after year increasing numbers of well-educated missionaries, so that Jesus may be crowned King among all nations. The dying heathen world and the little groups of workers in the regions beyond see with joy and great hope how their ranks are to be filled and enlarged by these volunteers. The missionary boards, too, regard with special favor this missionary uprising among the students of the world.

IV. The present stage of missionary work brings before the boards and societies problems which are exceedingly similar to those which confront us at home, and which require for their solution men with a good university education. The first period, when the pioneers had to break open the locked doors and open up new pathways, has been passed. At very many places in the vast mission field there are already small beginnings of native churches. The staff of native catechists, teachers and pastors, although often of a high standard in the Christian life and faith, is as yet neither numerous enough nor sufficiently educated to take upon itself the leadership of the life and thought of the native

churches. We have more than one instance of nations, and especially does this hold true of those which have been for a long time in the bondage of slavery, where it requires more than one generation of Christianity and freedom before really able leaders can be produced. I remind you of the negroes of West Africa and of the Moravian missions in Central America. Livingstone's words regarding the political condition of Africa hold true of many native churches to-day: "The places of the leaders are vacant."

If we believe that the highly scientific education of the intellectual and spiritual leaders in our old Christian lands is not a failure, we must also recognize that it is just these men who have a special responsibility towards the students of Oriental lands who are so highly endowed both intellectually and spiritually. Professor Warneck, in a recent survey of the present position of missionary effort, says: "If my opinion is worth anything at all, the chief problem of missions in the next century will be the extension of work in Africa and the grappling with the great book religions of Asia. This will entail a comparison of religions on the field itself, for which the best qualified and best educated workers must be enlisted. And," he adds, "probably it is for this very purpose that the student missionary movement has arisen, that it may furnish the workers for this great campaign."

This, I think, is sufficient to prove how true for our age are the opening words of my text, "I have set before thee a door opened, which none can shut"; but its closing words, "Thou hast a little power," are none the less true also.

It is unnecessary to recall to your minds how far the points I have mentioned, namely, the marvelous opening up of the world, the preparation by the preceding century of missions, and the awakening of missionary interest at home, carry with them a wonderful stimulus to missionary effort. Nor need I speak of the special talents and opportunities which a university education furnishes for the man who is to spend his life among strange peoples and in strange surroundings. I refer to that exercise and discipline of mind in acquiring foreign languages, in studying the customs and character of native races, and to all that is demanded of a well-educated man when he comes to a foreign land. To treat this effectively would require a special paper on the possibilities open to university men in the missionary service.

My purpose in the main is to point out to you the peculiar sources of power for missionary service which lie for the students of our generation in the spiritual realm. It is this spiritual talent which, under divine obligation, we are bound to put out to usury. My brothers, we are living in an age when the life of faith

throughout the whole Church of Christ has made marvelous progress. I do not know whether, since the days of the Reformation, there has ever been a time like ours in which both clergymen and laymen devoted themselves to the daily study of the Bible as is the case to-day. Men everywhere are beginning to understand and to claim what the Apostle Paul says, "How many soever be the promises of God, in Him is the yea: wherefore also through Him is the amen." For centuries a Jewish, legal, and narrow-hearted conception of Christianity choked the thought of a world-wide mission, but to-day the gospel of a free salvation for both Jew and Gentile, the gospel of the righteousness which is obtained by grace alone, has assumed its rightful position. More than this, men are beginning to apply to themselves the glorious promises of the life-renewing and purifying power of the blood of Jesus Christ. Everywhere we hear of and come into contact with those who have been made new creations in Christ Jesus. In this regard our student movement has been specially honored in its efforts to spread the message of the great grace of God and to witness its truth.

Now do you think it possible for the gospel of Christ, the gospel of repentance and of faith, to move those who are sunk in heathenism when they do not see the new life in Christ lived before their eyes by those who confess His name? A world's evangelization could never be possible without messengers who can say with the Apostle Paul, "I live; and yet no longer I, but Christ liveth in me." To effect this end a life of full surrender and service is the absolutely essential condition. If we students at home are in our day permitted to learn this lesson, what is to be the outcome of it? The same Jesus who said about Himself that He was sent into the world "to seek and to save that which was lost," has also said, "As the Father hath sent me, even so send I you." To share in Christ's blessed life of consecration to the service of the Father, to share in the fellowship of His sufferings and death, means also to share in His calling to seek and to save that which is lost.

Consider another important fact. It is certainly not the outcome of chance that all over the world to-day men are beginning to believe in the power of the Holy Spirit, while our own student movement stands in the very mid-stream of this belief. If we recognize the Holy Spirit as a mighty reality, if we believe in Him and obey Him, do you think that it will be long before He, in His irresistible might, thrusts us out into the foreign field? The Spirit of Christ, the power from on high, is the special endowment of Christ's apostles and of Christ's missionaries.

If this Spirit has bound together in the Evangelical Alliance nearly all the Protestant denominations of Christendom; if He has made it possible for us students of so many lands and creeds to unite in the World's Student Christian Federation, and to meet together to help and to consult each other in spite of the barriers of race and national character; and if we turn our eyes to that great day when men of "every nation, and of all tribes and peoples and tongues," shall stand "before the throne and before the Lamb," do we not see in it all a constraining impulse to missionary work, and a mighty force in sustaining us in it?

Assuredly it is a matter of Providence that Christians everywhere to-day are studying the prophetic books of the Old and New Testaments; and does it not stand written in the Evangel of Matthew, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come"? Need we then be surprised when Dr. Hudson Taylor, at the opening of the last Shanghai Conference, called the coming period of missions "the eschatological one"? But in this we take our stand by God's word: "It is not for you to know times or seasons, which the Father hath set within his own authority." But, fellow students, it is for us to watch, for we know neither the day nor the hour when the Son of Man cometh. Unto Him has been committed all power in heaven and on earth. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

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### HOW TO DEVELOP A MORE INTELLIGENT AND PURPOSEFUL INTEREST IN MISSIONS AMONG STUDENTS

DR. KARL FRIES

Those days are past when it was considered right to look upon missions as an obscure work, a mad enterprise, born of a bigoted religious enthusiasm and governed by equally bigoted ideas. Though there may still be some journalists and travelers who never tire of accusing the missions and the missionaries of the troubles which have in reality been caused by the insatiable hunger for possession and profit evinced by politicians and merchants,

it is quite certain that the majority of thinking and upright people are of a totally different opinion. This change in opinion is even so great that it may entail a certain danger to the missionary cause, viz., the danger which threatens every religious movement that has reached a certain stage of popularity. People take it up without clearly knowing what it means, and without being able to give it such solid and persevering support as is consistent with the idea of the work.

It is especially among students that we notice with joy and gratitude that the interest in missions has spread and borne fruit. While ten years before the formation of our Federation a missionary with a university education was an exception in most countries, there is now scarcely one Protestant land which has not a Student Volunteer Movement; yea, even in the countries of the Orient there are volunteer bands. And to convince those who may be critical that this is not a prairie fire, a passing enthusiasm rich in words but poor in results, it may be sufficient to point out that over two thousand volunteers have gone to the front, and that many of these have done right valiantly on the battle field. Besides, there is a reserve force of more than three thousand enlisted, preparing for the tasks of the future.

While we rejoice at these figures and facts, we nevertheless raise the question: How can we develop a more intelligent and purposeful interest in missions among students? For it is necessary that the number should constantly grow of those who are burning with a loving, pure and deep zeal, and that the zeal in those who are already aflame be purified and strengthened more and more. The zeal ought to be intelligent in order that it may be directed to the point where it is most needed. When looking at the missionary maps of our days, one might without seeming unduly critical ask why in some parts mission stations are as numerous as flies on a lump of sugar, while there are other immense regions where there is not a sign of a station. There may be good reasons for this in some cases, but in many cases the answer would be that one has not had a sufficiently extended view either of the need or of the work already done or being done. And after having once taken up a field one seems nearly as reluctant to withdraw from it as one of the great powers to give up anything they have laid hands on. If one had better studied the general history of missions, one might have avoided many mistakes not only in the choice of the field, but also in the methods of cultivating it. There is nothing so interesting as studying the history of the different nations from the missionary aspect. You will discover in an astonishing degree marks left on the character



of the people and institutions by its first missionaries. Small grains of seed sown centuries ago by these men have grown, and their roots have struck deep down in the virgin soil. In our days sowers are going out to fields as yet untouched. The same process will take place there. New national characters will develop under the influence of the missions of our days which will determine the events of coming ages. In considering the responsibility which rests upon the future missionary from this point of view he may well feel strongly urged to make his interest as intelligent as possible.

On the other hand it is also necessary that the interest should be purposeful or determined. There is in the vocation of a missionary something romantic which appeals strongly to the minds of the young. This motive in itself is not sufficient to produce ripened fruits, but if all who have in this way, or some other, felt an inclination to become missionaries had followed up their project, the map of the religions of the world would have shown a very different appearance to-day. But there was a lack of determination. I would not dare to say that these have all been like the twenty-nine thousand seven hundred of the army of Gideon. On the contrary, I believe that in the majority of cases the zeal once kindled would have grown and deepened if it had been properly taken care of and nourished, if there had been determination from the first. In this connection, the declaration of the Volunteer Movement is of the greatest importance.

How should we then develop a more intelligent and purposeful interest? First of all, the interest must be kindled. This is, strictly speaking, the work of the Holy Spirit. A zeal kindled only by the enthusiasm of others will soon burn down. Even Jesus Christ could only express the wish that the fire might be kindled. He has, however, indicated the way in which the work should be done. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." And he has not only indicated the method, he has also practiced it when he planted that seed on Golgotha which has borne much fruit. If we wish to kindle the fire of zeal we must sacrifice ourselves. At the splendid Student Missionary Conference, which it was my privilege to attend in London at the beginning of this year, nothing made a deeper impression on me and nothing may perhaps be more fruitful than the message from twelve former secretaries of the Volunteer Movement, some of whom had gone to the field only a short time before, leaving the joy as well as the responsibility of the Conference to their younger brethren. Surely they have rendered a greater service to the Conference by going

out than if they had stayed at home in order to utilize experience and authority; consequently they went forward to leave room for the younger ones.

Even if it is not, strictly speaking, our work to kindle this fire, yet we may be instruments in the hand of God for kindling it. We can make use of the opportunities we get for talking personally to our fellow students and for presenting in public the missionary vocation as worthy of the best forces—spiritual, intellectual and physical—that are available. I have already mentioned the London Conference. In regard to outward means of developing missionary interest, I could not suggest anything better than what was preached there and which is to be found explained fully in the report of those meetings. I will sum it up in the following points: (1) The cultivation of the spiritual life by prayer and the study of God's Word. (2) A clear and strong exposition of the inadequacy of non-Christian religions to satisfy the needs of the human soul and the consequent need of the evangelization of the world, given as far as possible by representatives from the various fields. (3) Addresses by missionaries and personal contact with them. (4) Personal contact with fellow students who have a living interest in missions (formation of volunteer bands and mission study classes), and correspondence with similar organizations in other places. (5) Systematic study of missionary literature, general and special. (6) Cultivation of the habit of giving systematically to missions. (7) Efforts for leading souls to Christ, not only among fellow students but also among other classes of young men (especially in the work of the Young Men's Christian Association), and other people, as well as work for spreading missionary interest everywhere.

In what I have said I have dealt with the question in a general way. It is for each one of us to apply the general principles to his own case, whether it be in the sphere of individual activity, in the reaching of a local association, or in organizing a national movement, which should be primarily considered in this topic. I think that the best way for them to develop the interest we have been speaking about is to arrange conferences like the one held in London or the one which our German brethren are going to hold next year in Halle. As a permanent means of promoting the aim there should be, as indeed there is in every movement, a volunteer organization in close contact with the general national movement.

## SOME REASONS WHY A NATIONAL MOVEMENT SHOULD PROMOTE THE STUDY OF MISSIONS

MR. FENNELL P. TURNER

“To enlist students in the work of extending the Kingdom of Christ throughout the whole world” is one of the objects of the World’s Student Christian Federation. If this object is to be attained, two things are necessary, namely, (1) students must be led to give their lives for the extension of Christ’s Kingdom in non-Christian lands; and (2) these workers and their work must be supported by believers in Christian lands. “How shall they hear without a preacher? and how shall they preach, except they be sent?”

Experience has shown that listening to addresses on missions and the reading of missionary literature are not adequate. A thorough study of missions is necessary. The obligation, therefore, rests upon each national movement to provide a comprehensive course of mission study. The responsibility, however, does not end with this. Students must be led to enter upon the courses when they have been provided, and, in the light of such study, to decide whether they should labor in the Christian or non-Christian lands.

The study of missions will remove narrow-mindedness and ignorance as nothing else can. He who knows nothing of missions cannot read even the daily papers intelligently.

The Christian student should be an intelligent advocate of the missionary enterprise. He should be conversant with the difficulties in the way of evangelizing the world. He should know what factors are essential for the success of missions. He should be familiar with the history of missions, not only that branch of the Christian Church with which he is connected, but of all branches. He should be able, when necessary, to refute false charges which are so frequently brought against missionaries and their work.

One cannot pray intelligently for the progress of God’s Kingdom in the world without a knowledge of missions. He must know something of the need of the mission fields, of the character of work undertaken by missionaries, of the hindrances, of the workers, and of the progress being made.

The study of missions is an aid to spiritual growth. For inspiration and encouragement what is better than the biographies of the great missionaries? They put their trust in God and He

failed them not. "In the school of prayer" they can teach Christian lessons of great value. One's faith is lifted by coming in contact with them.

No Christian student should decide his life-work until the claims of the mission field have been prayerfully considered. At many universities one result of mission study has been that not a few students have become volunteers for foreign mission service.

Missionary candidates should prosecute the study of missions that they may be better prepared for their work. This study should be taken up as soon as possible. It is a mistake to put it off until entering the theological college, and a greater mistake to wait until one reaches the mission field.

So far as human agencies are concerned, the stability of the missionary enterprise depends on having a missionary pastorate in the home churches. A strong base of supplies is indispensable. The work in the mission field will languish unless the support by the home churches is adequate. The Kingdom of Christ cannot be extended, student volunteers cannot be sent out to the work to which they have dedicated their lives, unless pastors throw themselves with enthusiasm and conviction into the work for missions.

Not only should the future pastor study missions but it is important that those who are to become lay members of the churches should be enlisted. How much easier the task of the pastor if he be intelligently supported by the influential lawyers, doctors, editors, and business men in his parish. The force of missionaries could be greatly increased if the men of wealth in the churches were giving proportionately of their great incomes for this work. Would not some of the men of wealth in the universities be led to support one or more missionaries if they were induced to study missions while in the universities?

The missionary enterprise and international politics are closely related. "Missionaries run the risk," said a statesman recently, "of producing terrible events on a gigantic scale because their position is closely mixed up with that of secular powers." No doubt missionaries and their work are unpopular at many foreign offices. It is of the greatest importance, therefore, that the future foreign ministers, ambassadors, consuls, officers of the armies and navies, and other officials of Christian nations have a sympathetic knowledge of missions. And when have our student movements a better opportunity than while these men are students?

## HOW MAY OUR MOVEMENTS PROMOTE THE STUDY OF MISSIONS?

MR. TISSINGTON TATLOW

I think that I cannot do better in the time allotted to me than describe how to organize and conduct a missionary band upon the lines we have found satisfactory in England. Of course circumstances will require that modifications be made in the system I suggest so as to make it suit local conditions. Let us take it for granted that a Christian Union has decided to start a missionary study band. The question at once arises: 1. What is a missionary band? A missionary band is a group of from six to twelve students who meet together for the careful study of missionary work in all its phases (we shall deal later with the subjects that may be studied). While the band is composed of students only it is not limited to the students of any one particular faculty. No greater mistake could be made than to confine the membership to either missionary candidates or theological students. All Christian men have a responsibility towards the evangelization of the world and therefore all should be included in study classes. Some of the best bands have been those in which law, engineering, theological, medical and art students have been included. Let no Christian Union therefore feel satisfied until all faculties have been touched and students from them included in missionary bands.

2. The secretary. A college having decided to start a band, let the committee appoint a student to take charge of this department of the work. The choice of this man is most important. He should be a man who is genuinely enthusiastic about the study of missions, a man who has to some extent the gift of organizing, a man who is not already overloaded with work, and one who will think it worth while to pray much for the success of the work. The duties of this secretary will be somewhat as follows: (1) He must at once on his appointment seek to advertise the band. This he will do by having a notice of it inserted in the college magazine, by making a clear statement about the band at a meeting of the Christian Union, but chiefly by canvassing men personally and asking them to become members. (2) He must arrange a time for the band to meet which will suit all the members. This may often be difficult. (3) He must arrange for brief addresses or papers to be given by members at each meeting of the band. (4) He should try to secure from the nearest library, or from some person who has books, such books as will be required by stu-

dents for reference during their preparation for the band. (5) He must lead at each meeting of the band. (6) If the movement in his country has an educational secretary he should keep in close touch with him, informing him of the progress of the work and seeking his advice about difficulties. And if there be no educational secretary for his whole movement, each local secretary should send in a report of the work in his band to the central committee in order that they may have information to guide them in the further development of this department.

3. Subjects for band study. (1) The teaching of the Bible on the subject of world-wide evangelization. (2) Mission lands, their peoples, religions and the work of Christian missions among them. (3) The biographies of missionaries who have made their mark in this enterprise. (4) Topical studies, *e. g.*, Social Evils of the Non-Christian World. (5) Non-Christian religions. It would be impossible in this short paper to describe how each of these subjects should be studied. I shall therefore select one to use as an illustration. In England next term we have decided to study Japan. We have adopted as a text-book "Japan and its Regeneration." This will be the foundation for our study. All members of missionary bands will be asked to read this book. Besides this book we have provided outline studies on the same subject for the guidance of those who are to give short addresses or write papers for the band. At the first meeting there will be five short papers or addresses by five students. The subjects which they will deal with will be, first, the land. This paper will describe the land, its situation, area, climate, flora and fauna. Then will follow a paper on the Japanese, giving some account of their appearance, intellectual powers, etiquette, dress, patriotism. The third paper will deal with their manners and customs, and the last two papers will describe the Ainu, the aboriginal people of Japan. Each student will have from eight to ten minutes to give what he has to say. At other meetings of the band the following subjects will be treated: the history of Japan, Roman Catholic missions, modern missions, methods of missionary work, and difficulties. So that by the time the course has been completed the members will have a fairly comprehensive knowledge of Japan, its peoples, history, religion and missions.

Now let me add a few words to describe how the student prepares these papers for the meeting. In the outlines which we have provided there are given the names of three or four books which may be referred to for information concerning the subject under notice. All that the student has to do therefore is to read the chapter in the text-book that has been appointed as the

groundwork for the band meeting. He then takes the outline study and finds in it the books he should refer to for further information. He then secures these books and having read the portions which deal with his subject he prepares his paper or address.

4. The band meeting. When the band comes together for its meeting the leader will take charge and having opened the meeting with prayer he will call upon those who have prepared the subject beforehand by arrangement to give the results of their study. After they have finished the meeting should be thrown open for a short time for questions and general discussion, and when the leader has summed up in a few words the result of such discussion the last eight to ten minutes should be devoted to prayer. As a rule it will be found most satisfactory for the meeting to last one hour. The number of times the band meets each term will have to depend upon local circumstances.

May I close by emphasizing one or two points. (1) Keep before members of each band the fact that their real objective is the evangelization of the world. The band will be a failure unless it makes men work and pray and live for this end. (2) Begin and end the band meeting with absolute punctuality. (3) Choose subjects for study that will attract men, but avoid being parochial in outlook. (4) Keep the central committee informed as to the work of the band. (5) Take pains to provide students with books of reference. Unless sufficient material is provided the band work cannot be made interesting.

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## THE PROMOTION OF SCRIPTURAL HABITS OF GIVING AMONG STUDENTS

MR. WILLIAM H. SALLMON

[Psa. 37: 3; Prov. 3: 6; 19: 17; Isa. 58: 10; Mal. 3: 10; Luke 6: 38; Acts 20: 35; 2 Cor. 9: 7.]

The teachings of the Scriptures on the subject of giving are so common-sense that they approve themselves to all who think seriously about the matter. The teachings of the Apostle Paul are especially practical. Perhaps the chief reason for this is that Paul is concerned with principles rather than with rules. The rational principles which he recommended to guide the early Christians in their giving still commend themselves to secretaries and treasurers and to consecrated Christians everywhere. Giving was an essential part of his gospel. In one of his masterly letters,

in which he had dealt with deep spiritual truths, he reaches this conclusion: "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord. Now concerning the collection." (1 Cor. 15:58, 16:1.) There is a vital connection in his mind between "the collection" and "abounding in the work of the Lord," a connection somewhat obscured by the chapter marks. Then follow two guiding principles for giving, which had been earnestly recommended to the churches of Galatia and are now passed on to "the church of God which is at Corinth, . . . with all that call upon the name of our Lord Jesus Christ in every place." From our position in the goodly fellowship of this latter company, let us note carefully these injunctions.

First: Giving is to be systematic. "Upon the first day of the week" they were to lay aside of their income. They were to introduce method and business-like principle into the matter. Paley says, "I understand Paul to be here recommending the very thing which is wanting in most men—the being charitable upon a plan." They were not to give from impulse, nor under stress of excitement; nor simply when they felt like it; nor were they to wait for a visit from the traveling secretary to stir them up to duty; for, says the Apostle, "that no collections be made when I come." But regularly "upon the first day of the week"—the day which would bring vividly to their minds the resurrection of God's greatest gift, He who "was rich, yet for your sakes he became poor"—they were to lay aside their offerings.

While the first day of the week was an appropriate occasion for these early Christians, let us not lose sight of the spirit of the command. The point is to have a stated time at which we regularly and without fail deposit the amount determined upon to be spent in charitable and religious work, and to keep a ledger with this separate account. This is systematic giving.

Secondly: Giving is to be proportionate, and the proportion is to be settled between a man and his God, with this broad principle to guide him, to "lay by him in store, as he may prosper."

" Largely Thou givest, gracious Lord,  
Largely Thy gifts should be restored.  
Freely Thou givest,  
And Thy word is 'freely give.'  
He only who forgets to hoard has learned to live."

Tithe-giving, which was apparently a universal custom among ancient nations, was obligatory among the heathen and among the Jews. The tendency in Christendom is to make the offering vol-



untary rather than compulsory, and in this the Apostle has led the way. "Let each man do according as he hath purposed in his heart." "Let each one of you lay by him in store, as he may prosper." (See also Deut. 16: 17.) We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews. But let us not lose sight of the Pauline principle that we determine upon a stated proportion which we regularly and without fail deposit separately for charitable and religious work. This is proportionate giving.

Thirdly: The writer points out unmistakably that these principles are of universal application: "Let each one of you," etc. There were to be no exceptions in the churches of Galatia and Corinth, but rich and poor, master and slave, old and young, were to share in the joyful service. The letters of Paul to his friends and of Pliny to Trajan make it abundantly clear that the majority of these early Christians were slaves—people who were obliged to rise very early in the morning if they wished to engage in worship unmolested—people whose income was scanty and irregular, and yet each and all were to give systematically and proportionately. In the light of such facts let no modern Christian attempt to evade his responsibility by raising questions of casuistry. For the man who is not trifling but conscientiously facing the matter as in the sight of God, there is a satisfactory solution for every supposed difficulty. "Where there's a will there's a way." It is within the power of all to estimate the receipts and expenditures for a month or a quarter or a year, or to work on the basis of the preceding year, and so arrive at the proportion to be dedicated to the Lord.

Now I take it that we should seek to bring the mind and conscience of the student world face to face with this question until these principles are revived, emphasized and restored to practice. I say student world, not meaning that we shall limit our endeavors to students only, but because the students are our especial concern. Because too, they are at that impressionable age when habits are being formed, and for this additional reason that although they may not occupy the most lucrative positions, most of them are likely to attain to positions of leadership and influence where they can mould the thought of others on this question.

It should also be said in this connection that all our movements need funds and that so far as possible these should be secured from the students themselves. The financial ideal of each movement should be to become independent of outside help. Already, due in a large measure to the adoption of the principle which we are now advocating, the Australasian movement has made great strides in this direction. Last year the delegates at

the two summer schools contributed £300, or more than half of the total required for the succeeding year's work.

The most potent influence to exert in establishing these principles, and the most natural, is that of personal conversation. But our movements as such might become radiating educational centres. They might present the matter in the monthly magazines, and, viewed as a purely economic question, interesting articles discussing it might be prepared for secular journals. Addresses might be delivered on "The Law of Spiritual Capital," "Money a Stored-up Personal Power," "Giving as a Duty or a Privilege," "Christian Stewardship," "The Relation of Giving to Individual Growth in Grace," etc. Pamphlets such as Meyer's "The Stewardship of Money," Murray's "Money," and Eddy's "My Silver and Gold" might also be judiciously circulated.

At Yale University the Association has a regular committee to foster this work, and the funds raised are devoted to paying the salary of a missionary, and the running expenses of the city mission work. This year four hundred and sixty-eight students have pledged \$1,897. It is true that some have been led to subscribe in lump sums on account of their great interest in the objects to which the fund is devoted, but the great majority are systematic and proportionate givers. Weigh if you can the significance of the fact that an increasing number of men, some of them wealthy and influential, graduating and going out into the active service of life, are thus administering their funds. "What we wait for and look hopefully to see," said Horace Bushnell, "is the consecration of the vast money power of the world to the work and cause and Kingdom of Jesus Christ. For that day when it comes is the morning, so to speak, of the new creation."

The only national movement in our organization which has adopted any definite scheme is that of Australasia. There a plan of systematic and proportionate giving has been inaugurated, whereby students are taught to think of the money which comes into their possession as a sacred trust, and themselves as trustees to whom has been committed the responsibility of disbursing the funds in the interest of Christ's Kingdom on earth. In order to lend objectivity to the movement and for the spread of its interests, all those who are connected with educational institutions in Australasia who adopt the principles of giving at least one-tenth of their income systematically and proportionately for charitable, philanthropic, or religious purposes, and agree to extend them, are asked to enroll in "The Tenth Legion." There are no committees and no regular meetings, but a simple enrollment upon a blank form supplied by the Executive Committee of the Austral-

asian Student Christian Union. If the applicant returns sixpence with the form, he receives a numbered ribbon certificate of membership which serves as a book-mark, and often as a point of departure for conversation upon the subject. The response to the appeal has been splendid and the list is steadily increasing. The great majority of the officers of the Union and of the leaders in Christian work amongst students are enrolled; and by conversation, by letter, by judicious distribution of literature on the subject, and by meetings for the purpose, are working to extend these Biblical principles of giving. There have been some remarkable conversions from slipshod and spasmodic habits of giving, and from the selfish idea of ownership to the godly principle of stewardship. Already the finances of the Unions have begun to feel the beneficial effects of the departure, and one looks forward with great hopefulness to what this revival of giving upon business-like and Biblical principles will mean in the providing of funds for the varied activities of the Church at home and abroad.

The fundamental principle underlying the whole argument is the recognition that life is a divine trust, that we are stewards rather than owners, and that our possessions and talents are trusts rather than gifts. "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful." (1 Cor. 4: 1, 2.) So the question as to our own personal adoption of these principles and consequent propagation of them will hinge largely upon our willingness that He whom we call Master and Lord shall really have the mastery and lordship of our lives.

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## THE STUDENTS OF LATIN COUNTRIES

REV. JEAN MONNIER

It is in truth rather difficult to make a separate group of the Latin nations. Paris, from the standpoint of higher culture, is nearer to Berlin than it is to Salamanca, and there are deep differences between the French and the Spanish students. There are, however, common features and general needs.

I. The obstacles. Let us speak in the first place of the obstacles encountered by our work. (1) Obstacles arising from our small numbers. There are few Protestants in the Latin nations. Among seventeen to eighteen million Spaniards there are only twenty thousand Protestants; among thirty-one million Italians,

seventy thousand; among thirty-eight to thirty-nine million inhabitants of France, a little more than seven hundred thousand. There are consequently few Protestant students. We may perhaps estimate their number in France at about one thousand. In Paris among twelve thousand enrolled students, four hundred or five hundred belong to our churches; in Lyons, among two thousand there are sixty; but at Cæn only three are known, and at Clermont Ferrand we know of none. Even among those with whom we are acquainted few are converted and few are willing to give us their active coöperation. (2) Obstacles arising from lack of material resources. This difficulty does not exist in the large towns of France where wealthy churches are to be found, but it is a very great hindrance in Spain and in Italy, as well as in the towns of France where our churches lack large means. (3) Obstacles arising from the social environment and from the pervading moral influences. We Protestants are too few in number to create the moral atmosphere of our country; we are obliged to suffer the influence which Catholicism and free thinking prepare for us. It is true that students and professors are very little moved by the direct influence of Catholicism. Its propaganda, successful among wealthy families enticed by worldly influences, has no hold on men of thought. In an indirect way, however, Catholicism reaches us. It does not educate the conscience, and for a young man to live among consciences which have not been developed is a trial much to be feared.

In respect to the baneful influences which are prevalent in student life, I will note among others two points. In the first place it is generally admitted as a fixed principle in our Latin nations that absolute purity is not to be required of young men. Further, after allowance has been made for a certain religiousness, a serious and respectful manner of considering science and destiny, it will be seen that there is a marked intellectual antagonism to revealed religion. A professor one day worded this in a typical sentence: "In the university, do you see, revelation, *voilà l'ennemi*, that is the veriest enemy." All this does not prepare the way before our work. A great number of Protestant young men are carried away by the pervading indifference. Many spiritually-minded young men dare not speak of their convictions, knowing that they would be unfavorably received and would give rise to jests, which are often blasphemies. Spiritual needs are little felt and consciousness of sin is nearly wanting. There is no doubt that one can do a great work in the hearts by carefully watching for opportunities, by speaking a word in season, and by setting a strong example. The land of Calvin and Pascal is capable of

doing miracles for God. All I mean to say is that the social environment of our students is an obstacle, not a help. I think the same can be said, in different degree, of the other Latin nations as well as of France. In Italy and Spain more stress will be laid on the influence of Catholicism and the restraining force of religious tradition. In Spain the intolerance, which is fearful, and the intellectual routine, which paralyzes investigators as well in scientific research as in Christian thought, will be spoken of. The danger of impurity is still greater. We will, however, everywhere have to battle against common enemies.

II. The work to be accomplished. What we have just said is an indication of the character of the work to be pursued in our universities and of the special type it is to represent. 1. It is essentially a missionary enterprise. Since we have but few Protestant students we must resolutely go to the whole student community. What a magnificent missionary field is to be seen in the thirty-five thousand students of France, in the twenty-five thousand of Italy, in the twelve thousand to thirteen thousand of Spain and Portugal when these last two nations will be opened. What strongholds to be evangelized are the Latin student quarters of Paris, Naples and Rome, of Madrid and Coimbra. Great efforts are being made to reach the workingmen of our manufacturing districts, but for us the twelve thousand Parisian students present a unique field of work. They will neither go into our churches nor into our Associations, for they are Roman Catholics. The student Christian Association is the God-sent agency, the only method by which they may be reached. This work justifies the sacrifice it calls for. If our nation is to be won to evangelical faith, how can the professors and students, who represent in a special sense the brain power, how can those who are the masters to-day and those who will wield the scepter of influence to-morrow, be forgotten in this enterprise? From a practical point of view our Associations will have to be as complete as possible, richly furnished with means of attraction, with agencies for Christian work and for the development of character. As the social environment is not good our Associations must form a new environment. They will accordingly be organized after a special type adapted to our needs, and, if I am well informed, more akin to what is being done in Madras, for example, than to what is done in Yale or Oxford. We cannot be satisfied with religious meetings only, we must win the outsiders to us. Students are attracted by books which they are not able to buy, though indispensable to them, and by a place well lighted and heated where they can work. We shall therefore have rooms for study and libraries as well furnished as possible with the

most necessary books. Students are attracted by the assistance which their elders, more advanced than they, can give them. We will accordingly have to organize fellowship between students and helpful relations between the older and younger students. The younger will not be considered as fags but as younger brothers who will come to ask advice and direction. Extra lessons will be given, auxiliary courses of study preparing for the examinations will be established. Our associations will be in this respect intellectual mutual help societies. Students are attracted by a good and cheap restaurant; it is desirable for us to have one as well as a gymnasium. In brief, we should possess, as do the Young Men's Christian Associations in large Anglo-Saxon cities, buildings where the students can find all that will be necessary to their material welfare as well as to their intellectual and religious life. As to this last and essential point our action will also be of a special character. We cannot confine our efforts to spiritual edification. Only one who already has some faith can be edified; he that has little or no belief must first be brought to the threshold of the sanctuary. A great part of the work must therefore be devoted to apologetics and to lectures upholding the cause of Christianity. This is the reason of the marked intellectual character of the religious work among the students of France. Those who come to us need to come from so great a distance. The dangers of this feature would be to lose sight of the direct work of soul-seeking, of Bible study and of prayer in common. Our friends would easily tarry in discussion. Faithful work should not neglect to appeal to all nor also to explain while edifying. In our associations spiritual heat and light should be found together. I do not wish to create the impression that our Associations seek to be complicated and costly. We must learn to do the best we can with the least possible money. The law of economy is here authoritative. In point of fact we are limited in France to modest premises where students can work, talk and pray together. We have not yet had buildings. In places where we have no premises of our own we advise our friends to meet together at each other's lodgings, to take into consideration the situation of Christian students, to organize parlor meetings, with lectures and discussion, at the home of a professor or Christian resident. But though generally satisfied with little, we are not wanting in legitimate ambition.

If I may, in closing, take the liberty of defining some essential requirements, I would note the necessity of organizing the work in Italy as soon as possible. The time has come to establish student Christian Associations in Rome and Florence. In Rome Pastor Rostan has begun in his church lectures on the claims of

Christianity. He attracts young men. He has a large influence and ought to be the centre of the work. It seems to me that the renting of a modest apartment in a house near the university (the Sapienza) would be an excellent step. The students (about thirty could be found) would be in close relation with the Young Men's Christian Association promoted by Mr. Stokes, and would usefully contribute to its work. In Florence the Vaudois Theological School numbers twenty students. It is an admirable nucleus around which the other students would group themselves. If every American coming to admire Raphael's rooms and the tomb of the Medicis gave a thought to the students of Rome and Florence, these Associations would soon have their fortune made. Something should certainly be attempted in Naples, but I have no positive information. In the universities it would not be possible to have Associations, but very small circles of prayer and action could be formed. In Spain it is naturally in Madrid that something will have to be organized. I cannot say anything in regard to that. My impression is that the work is not yet sufficiently developed. It should, however, be prepared, encouraged and very closely followed. In France the hour would have come at this present time to extend our work and to expect to have a building in the near future if the necessary resources were forthcoming. The building would be a very powerful agency. Our Association is growing. It has had this year more than two hundred members and its influence has been exerted on a much larger number. It is alive enough, strong enough, organized enough for that admirable instrument, an Association building, to be entrusted to its full-grown capacities.

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## HOW MAY THE STUDENT MOVEMENTS OF THE OCCIDENT HELP THE STUDENT MOVEMENTS OF THE ORIENT?

MR. Y. L. HWANG

The student movements of the Occident have already helped the student movement of China a great deal, notably by their unceasing prayer answered by our Lord during the five years which have elapsed since Mr. Mott came to China and founded the national Young Men's Christian Association and explained its fundamental ideas. I will now mention some of the things in which the student movements of the Occident have already helped us; and would beg them to continue to help us along these lines and to give us more seeds of suggestion and inspiration.

They have already helped to introduce and develop the courses of Bible study published by the Occident. These, translated into Chinese, have been a great help both to the active and the associate members of our movement. The more truth and love they understood from the Bible, the more devoted they became to the Lord. Moreover, the "Morning Watch" has been a great help to the Christian students, and from this help we have obtained many student volunteers. They have already aided the leaders of our Associations to gain a better equipment, mentally as well as spiritually, by helping to send them to the National Convention and the International Federation Convention. By these means they have already developed some native leaders, and have especially promoted our spiritual interests.

I wish you to know more about the importance of the Chinese scholars. First of all, I desire to tell who the Chinese scholars are. (1) Those who are in mission schools. They are educated by the missionaries. The mission schools are 1,871 in number, and the pupils of all schools number 34,331. Two-fifths of them, I estimate, are Christians. This includes primary schools, high schools, and colleges. (2) Those who are in other schools of Western learning. Such schools are supported by the Government or by wealthy scholars and merchants. Such schools of Western learning are very much like your government or state schools or colleges, but I am sorry to say that most of them do not make it possible for students to observe the Sabbath, and do not allow Christianity to spread among the students. Some of them are unwilling to accept a Christian as a pupil. (3) Those who study for China's great Government Examinations. They are educated by their own families. The average number of those taking the three different examinations in China annually or triennially is seven hundred and fifty thousand. I notice that Mr. Mott estimates that there are one hundred and fifty thousand students in the colleges of America. China has more than four times as many.

Let us next look at the importance of China's students and scholars. They are important because they are China's most influential class. Students are more influential in China than in any other country. All the high and low officials of China are promoted from among the scholars. The children of scholars are honored for several generations. We say "Si, Lung, Kon, Shan," that is, "first scholars, second farmers, third manufacturers, fourth merchants." We consider no man great but the scholar. The greatest religion in China is Confucianism. Only the scholars study the doctrine and philosophy of Confucius.



The poor and ignorant do not even dare to worship Confucius. They say, "We are not worthy, only the scholars are worthy to do this." When a great scholar dies, they build a temple in his memory; for example, there are five such temples in Nanking. In fact, you may say China's only God is learning. Is there any other country where the scholar is so honored? Everybody yields to the scholars; even the Emperor depends entirely upon them. Year before last, as you know, the reform leaders were very powerful in the Empire. There were only about fifty reformers in Peking but they got hold of this great Empire. Why? Because they were great scholars and the Emperor and the people trusted them. They were overthrown afterwards. Why? Because most of the other scholars were not with them. One great and powerful scholar has more influence than ten thousand uneducated people.

The Chinese scholars are important because they know how to teach the people. They know the history of each dynasty; they understand the moral philosophy of the greatest sage of China, and the philosophies of the one hundred prominent philosophers; they know the classics; they know the law of China; they are beautiful writers and composers. If they understand the Gospel they can make better witnesses. If they will confess and love Jesus Christ as their personal Saviour, they will teach their fellow countrymen to do so. They are really as the wind, and the people as the weeds. The weeds must bend to the wind.

The Chinese scholars are important because vast numbers of them are comparatively young and can be changed. The old people do not wish to change anything which has been long established. Their hearts are deep-rooted in the old doctrine of China. They have no idea of changing anything. But the young people are just the opposite. This is well illustrated in the reformers and anti-reformers of the last two years. If we now make an effort to lead the young scholars to be Christians, spiritual and moral foundations will be established firmly in China. They will surely be changed from hate to love, from selfishness to unselfishness, from pride to meekness, from uncleanness to purity. The fruits of the Spirit will be manifest,—namely, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Moreover, the Western civilization and sciences and knowledge will flourish, following after these. If they know how to serve the invisible God, of course they can love their visible brethren. They will stand up firmly to show His glory, and they will work loyally for their country and their fellow people. Ah! this is a critical time for the young men of China. You could not save them fifty

years ago because the time had not yet come, and you will not be able to save them fifty years later because the opportune time will have passed. What can be done to help the students and scholars? Start right away to save them. Send more capable and spiritual young men to inaugurate missionary work in the different parts of China where nothing is now being done. Also send more secretaries to plant and develop Young Men's Christian Associations in the important centres. Establish museums, libraries, reading rooms, lecture halls, and service halls in connection with the Associations. Thus you can attract the young scholars to come where you can reach them with the Gospel. Let religious as well as scientific books be translated into Chinese and be scattered among the scholars of the interior provinces of the Empire. This will help to open their eyes and hearts. May God help you to think of other ways of extending His Kingdom among the students of my country.

Now is the most critical time China has passed through during the past four thousand years. There will be a great change after the present war. We are not now concerned as to whether she will be partitioned by the powers or ruled by her own rulers; but we should be concerned that there are four hundred million souls in China who know not Christ. We want to save these souls far more than any particular government. It is quite clear that after this war the people will be in a great hurry to seek for Western sciences and Western ideas of government, and their morality. I will go back. I remember Mr. Ibuka of Japan said that in Japan during the past thirty years civilization had been going upward, but that the morality of the people seemed to have gone backward. I wish rather that China's four hundred million souls be saved than that China should be a powerful but corrupt country.

China needs many more godly, educated missionaries. China needs help mentally as well as spiritually. China knows that there is a God, for that has been stated in many places in the Four Books and Five Classics; but the people for thousands of years have not worshiped Him, because they did not understand His truth. Therefore, they have sought for heathen gods to worship as in Buddhism, Taouism and some other heathen doctrines. They are really like the Israelites of old. They only dread but do not love Him. So when they meet any danger or trouble, they often say, "O Heaven, why dost thou punish us so severely? We are really great sinners." O Christian brethren, will you not sympathize with these ignorant and misguided people? Love them in deed and in truth.

## HOW MAY THE STUDENT MOVEMENTS OF THE OCCIDENT HELP THE STUDENT MOVEMENTS OF THE ORIENT?\*

REV. S. V. KARMARKAR

Human nature is alike all the world over. Similarly, I might say, students are alike all the world over. They have their difficulties, encouragements, opportunities and ambitions. There is a great deal which is common to all, and hence it is not at all impossible for the students of the Occident to help the students of the Orient. Especially in India it is becoming more and more easy for the Western students to associate with and work among the Indian students, for each can interchange his thought with the other in the English tongue. Our students are now studying with great avidity the Western thought. Once a classmate of mine, a graduate of the Bombay University in Arts and Law, said to me, "Herbert Spencer is my god; I worship him as I would my own gods." The tendency of the Indian students in general and of those who receive instruction in non-Christian colleges in particular, is towards modern agnosticism. By constantly reading such literature they have formed the false opinion that the majority of the English and American people are liberal thinkers. It is only a few Christian faddists who are anxious to propagate the religion of Christ through the missionaries. If the World's Student Christian Federation can disabuse the Indian mind of this totally false impression, it will have done a signal service to the cause of Christ.

Indian thought is now gradually being moulded and dominated by the youths of India, who have received their education in the Indian as well as foreign universities. A great army of newspaper editors and writers is rising from among the numerous colleges and schools. Since many of these students belong to the higher castes, they are ashamed to engage in manual labor. As there are not government and other private posts enough to go round, they turn to their pen, as a last resource, and wield it for their own maintenance, as well as according to their belief for the good of their country. But these men are not deep students. Whatever superficial knowledge they may have acquired during their college life, they try to build their theories and ideas upon it. They do not ransack every nook and corner to obtain a thorough insight into the subject they take up. They have not as yet attained power of research, which the Occidental student possesses.

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\*Rev. Y. Honda of Japan also read a paper on this subject, but his paper was not received in time to be included in this report.

However, the Indian journalists are now influencing, to a very great extent, Indian thought. The cultured mind must ultimately manifest its ascendancy over the illiterate. Here the World's Student Christian Federation has a large sphere of usefulness. It can be most helpful by showing to the Indian students the proper methods of study and also by counteracting the evil influences of the press through its Christian writings.

New surroundings require new methods. There are four and a half million scholars in our schools and colleges; four hundred and forty thousand of these are learning the English language. I can safely say that there are now over a million in India who know English. To carry on Christian work among Indian students the present force of workers is quite inadequate. We have only about eight college secretaries in the Indian Christian student movement. What are they among so many? Merely a drop in the ocean! To influence the students personal intercourse is necessary. If it were not for the personal touch of Christ with humanity we would not have known the love of God or the gift of eternal life. There must be a direct contact with students to insure any great results. Mr. Wilder's efforts in Poona among students were very successful. There were several cases of genuine conversion that came under my personal observation. I am glad I had an opportunity to help some of them. I was informed just as I was leaving India that through Mr. Mac Cowen's personal efforts in Rangoon, three young men connected with the student department have been converted. Two of them have received baptism and the third is soon to be baptized—probably he is already baptized. Another Rajput student, who stayed in the Madras Young Men's Christian Association hostel and who studied the Scriptures with Mr. McConaughy, has written to him to arrange for his baptism. He is probably baptized now. One of several students who have been converted in connection with the student work in Calcutta has gone to Rangoon, and, while supporting himself by his work, gives all his spare time and a considerable portion of his income also to carrying on the student branch of the work in that city. The Student Camp at Beas, at which sixty students were present, and which was a conference of marked spiritual power, was arranged and conducted almost wholly by Indian young men. Thus it is obvious that the personal element in Christian work is a great factor in bringing souls to Christ. The student movements of the Occident can be most helpful by obtaining college Young Men's Christian Association secretaries for the different student centres in India.

The university settlement scheme, suggested by Mr. Mc-

Conaughy, our energetic General Secretary, will be productive of great results. The student movement should urge upon Christian graduates to go to India for a term of three years to work in these Association settlements. One of the members of this settlement should be a medical man. His presence will be very helpful to the students both physically and spiritually. These would be living links between the Occident and Orient and prove very effectual in reaching the Indian students.

There may be many Western graduates who are not able to come to India, but who would be willing to correspond with these students who are inquiring after the truth. For such a correspondence chain should be formed by the World's Christian Federation which would enable the parties to interchange their ideas by writing. This might lead to some conversions. I read somewhere that the great naturalist, Romanes, was drawn to Christ through the correspondence which passed between him and a missionary in Japan.

In conclusion, allow me to say that India is now an open door. Under the providence of God, famine and plague, as well as educational and missionary efforts, are paving the way for the acceptance of the Gospel. Caste prejudices are gradually dying out. Among three hundred millions in India there are at work only three thousand missionaries of various religious bodies. That is to say, one missionary to one hundred thousand people, or, in other words, one missionary to two cities like Versailles. We need as soon as possible one thousand devoted young men full of the Holy Ghost to work among the students, to help in the orphanages and to open up fields where no Christian worker has entered. The World's Student Christian Federation should urge upon young men to go to this field which is now quite ready to receive the Gospel. Finally, brethren, pray for India. Pray for its missionaries, for its workers among students, for its Indian Christians, for its thousands of students.

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#### A MESSAGE FROM THE STUDENT MOVEMENT OF HOLLAND

MR. L. E. BRANDT

MR. J. A. L. HOVY

The first part of this paper contained a discussion about the correspondence between the Dutch and English groups with regard to the South-African war. As some explanations given by Mr. Lenwood on behalf of the Student Volunteer Missionary Union proved that the question brought up by the Dutch movement had become an object of serious thought and that a brotherly understanding had become possible, we believe it to be unnecessary to insist any

further. This paper will therefore try to prove the necessity which imposes itself on the Federation of studying the problems of moral and social life.

We are one in our Lord. We believe with you that the deepening of our spiritual life is an object which demands our meditation and our prayer. We believe with you that the Holy Spirit is our only fountain of power. But we are thankful for the opportunity of saying here at this meeting that we have often felt that in the revelation of the spiritual life in this Federation elements have remained latent which we consider of high importance.

We feel the force of the words of Jesus, "Ye are the light of the world." We consider that this word has its fulfillment in this, that it is given to the disciples of Jesus to find their way in the questions of life on the one condition that they are willing obediently to follow Him and that therein the opportunity is given them to be a blessing to others. The Bible gives us very few direct indications about the rules of common life in state and society, in science and art, but it is our conviction that the disciple of Jesus who really wishes to be such in all these realms is able to see the truth there not as an intellectual formula, but as a principle of life, which gives the power to live according to the truth. For this reason we believe it to be our calling as disciples of Jesus to examine the different questions of our social and political life, praying that He may give us the answer.

We are all students now and shall be the leaders of nations, which in our days are shocked to their innermost by all these problems to which they know no answer. Is it not our duty to ask ourselves in earnest what Christ is willing to give us to be able to give an answer to these burning questions? We ourselves cannot separate the work of the Church from the general welfare of the nations which are still called Christian nations. In these words, "Christian nations," we see a beautiful creation of God in history; but at the same time we do not ignore the fact that this very same idea is one about which a great strife is going on in our days. We see arising amidst the nations and asserting itself with ever greater stress the social question; and further we see a movement which, especially on the continent, has at its disposal greater personal power, untiring energy and great self-confidence—social democracy. This socialism, with its materialistic creed and its deceptive program, robbing the nations of ideal and faith but hiding that robbery by promise of bread and equality, is for thousands even in the student world the representative of justice. Its victory is not the defeat of the Kingdom of God, which cannot be destroyed, but it is the weakening for a time—who knows for how long?—of the power of the Gospel over the nations.

And this is why we put to ourselves the question: Do we from our side as a Federation of Christian students do what can be done to prevent this? We wish to impose no definite rules; we are not called to do this. But let us examine this social question in the light of the Word of God. We cannot all become economists, but are we enough convinced of the fact that most social questions are in the root ethical questions? It is our duty to state the principles upon which these questions can find an answer. What is evangelization among the poor, what is philanthropy in all its branches as long as we cannot at the same time well estimate the great influence poverty has on moral life, as long as we cannot rightly value from an ethical point of view the causes of pauperism? What position shall we take in regard to the workingmen when we cannot explain the moral importance of the different elements in the workingmen's movement? We shall have to know what are their motives for their struggle to arrive at better conditions of work and at a greater economical and political independence. We shall have to clearly discriminate so as to avoid the double danger, either to serve the interests of those who simply want to help the workingmen in a state of slavery, or to strengthen among the workingmen the spirit of cupidity, ambition and egotism.

If we wish our nations to remain Christian nations, shall we then not have to do more than we have done until now? "Christian nations," do not these words remind us of the heathen nations which have been brought into contact with the Christian world by the development of international communication? How often are we blinded by the fact that this contact procures immediate advantages for missions while we forget the other awful fact that the Christian powers are so obviously led in their colonial politics only by commercial and industrial interests? How often is not the extension of their sphere of influence not the growth of the Kingdom of Christ, but of the empire of mammon? "Christian nations!" How much in the inner life as well as in the outward appearance is not diametrically opposite to this epithet "Christian"?

And let us remember that for many of the more educated people the ideal which opposes itself to these egotistic thoughts is not any longer religion, but learning. And how often is not learning the servant of a renewed but not less powerful paganism? Can it be that we are here face to face with the fatal consequences of a mistake made by the ancient Church? The last pagan university did not close its doors because it had not been beaten by spiritual weapons, but because imperial decree abolished it. Pagan-

ism is not dead. And now just go and ask what ideas about marriage, free love, neomalthusianism, moral responsibility of criminals, etc., are commonly current in our days among the educated classes; and if then you shudder before the moral anarchy which reveals itself, remember that these ideas are not formulated by immoral men to hide their corruption, but are rung out as maxims of learning before which every one bows who no longer wants to be counted among the narrow-minded and the laggards behind.

We might think that those who stand in practical life as industrialists or merchants might look down upon learning as a worldly power and as a weapon that ought to be left in the hands of the world. But we students cannot, may not, and will not do this. We look upon learning as the high power that will enable us to give our full power to the work which waits us in the future.

What ought to be our position with regard to learning? Is it not our duty to seek with all our might for a solution of these problems which will reveal that, in harmony with our Christian faith, truth is always the witness of that which is good, is always divine truth? In this way we shall be able to arm ourselves while we also can guard others against the influence of these general philosophical dogmas which dominate the method of thought everywhere, which imperceptibly step into every demonstration, and yet are often very dangerous and in conflict with the principles of the Kingdom of God. Is it right to speak of deepening our spiritual life when at the same time we neglect the investigation of all these problems which dominate the spiritual life of our time? We speak for example of conversion in personal life, but we ought to know as well what is meant by evolution in spiritual things. Conversion and evolution represent two entirely opposite ways of looking at life. Life is very complicated and yet a unity. Confusion in intellectual things and uncertainty in moral things must make themselves felt by a weakening of our sincerity toward God. It is possible in this way that by the neglect of the intellectual and moral interests our religious life becomes so abnormal that while we have the feeling that our spiritual life is highly strung, we are unconsciously led to resist the Kingdom of God.

If the Federation were able to take to heart these interests also, if where it feels its own incompetence it succeeds in attaching to it men who are able enough, we believe we shall accomplish what is one of our principal aims, to reach those who live without the Gospel. They see around them modern paganism, a finished system, glowing with all the prestige that can be given to it by the fact that it has learning on its side. Do not let them find us, we pray, disregarding the questions which occupy their



thought, looking down upon the good for which they fight—a thing which happens only too often—but let them see in us a strong faith which is the fountain of an energetic activity which wishes to prove true that the fear of the Lord is the beginning of knowledge, that God has created heaven and earth, that in God is the ground of all things, and that therefore the knowledge of God is the knowledge of all things. In this respect the neglect one is sorry to find often with Christians may perhaps be one of the answers which ought to be given to the question so often heard at our conferences: How is it that so few students accept Jesus Christ as Saviour?

Dear brethren, we are at the end of what we had to say. As we have already said, we are glad to be present at this Conference as members of a Federation of Christian students which stands for the glory of the Gospel. This is your ideal; we have no other. We have openly said what we have missed in your defence of our mutual ideal. May our fraternal unity help us to transform our common desire into common prayer, that by prayer we may arrive at an energetic activity.

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#### RELATIONSHIPS BETWEEN NATIONAL STUDENT MOVEMENTS: THEIR DEFINITION AND HOW TO PROMOTE THEM

REV. K. M. ECKHOFF

The encouraging view we have had in the report of our General Secretary at this conference shows a five years' rising tide in Christian life and work among the students of the world, which is a free gift of our Heavenly Father and our Lord and Saviour Jesus Christ through the Holy Spirit. We are glad to witness this increasing harvest and thank God for it as His harvest, but it has not been produced without the help of human laborers, and that such have been found everywhere is certainly in not a small degree due to the united prayers and efforts of our World's Student Christian Federation. And so we ought to be thankful to God and to those Christian men, and especially our beloved General Secretary, whom He used to give us this way for coöperation and to promote helpful relationships among our movements. These relationships, if properly used, have yet greater things in store for the future. Unity is power and right relationships insure growth. "All the body fitly framed and knit together through that which

every joint supplieth, according to the working in due measure of each several part, maketh the increase." (Eph. 4: 16.)

But what should characterize right relationships between our student movements? The Word of God, speaking of nations as disciples (Matt. 28: 19, "Make disciples of all the nations"); or of classes (John the Baptist in his preaching); or of individuals, gives us the best illustrations for the relationships of the disciples of Christ. These disciples shall in Him be to one another, friends (John 15: 15); brethren (Matt. 12: 50); branches in the same vine (John 15: 5); members of the one body (1 Cor. 12: 13). And in this light our different national student movements also shall act toward one another. Our movements should be friendly,—ready to make known what they have received from God, loyal to one another, telling the truth in all cases, and "in lowliness of mind each counting other better than himself." (Phil. 2: 3.) They should be as brethren,—ready to give and to receive in mutual care, willing to stand by one another and, in cases of criticism, defend one another. They should be as branches in the vine,—intimate, sympathetic and closely bound together in the same Spirit that they may bring forth more fruit. They should be as members of the one body,—mutually helpful, bearing one another's burdens, recognizing their dependence upon one another. No movement should live only unto itself, but should give itself to the other movements.

On the other hand, between friends and brethren there should be no selfishness, that is, unwillingness to give; no pride, that is, unwillingness to receive; no thought such as this, "Am I my brother's keeper?" and no jealousy as shown by an Ishmael or an Esau. There must be no prejudice and ignorance in the branches of the true vine to stop the sap, and no animosity or "root of bitterness" in such a Christian body to hinder the edifying of itself in love. And finally, let the right relationships between the Christian student movements be felt working. We have an old proverb in Norway to this effect, "Travel often the path to thy friend, otherwise grass shall grow upon it."

How shall we promote right relationships between our movements? Look at the Paris Exposition and see how business men and nations appreciate the value of relationships and use the present opportunity to make the most of them. They are bringing not only their products, workmanship, art and science, but as far as possible a knowledge of their whole land and its progress to this gathering of the civilized world. It gives us much to think of. Let our gatherings, brethren, in a spiritual way, be something like this "Rue des Nations."

I should also draw your attention to the ordinary political relationships established between the nations. They all have ambassadors, consuls, and men sent to foreign lands for special tasks and study, regularly reporting to the home land every matter of interest. They have in their government a foreign department corresponding with outside lands and peoples, working in organic relation to the other departments and their own people. Let us be willing to learn for the Christian work: (1) Not to be afraid—as some really are—to have and send visiting representatives between our national or international student movements, not only to the conferences, but also to the different Unions to see their work and as far as possible to promote it according to the diversities of gifts. (2) To get residing representatives in foreign lands who from time to time would give reports concerning the Christian student life and work in their country. We have our “Exchange List and Directory”; let the men on this list serve, if no other relations are established, as our consuls, procuring and reading as far as possible, reports, pamphlets, periodicals, and help in other things needed. This list is by no means used as much as it could be. Perhaps it ought to be more widely spread. (3) A foreign department, that is, an inter-university committee, not too large, would be helpful to every movement and Union, to be the official hand for giving and receiving, the channel for ordinary relationships, through which all can be known everywhere, that all things may be proved and that which is good held fast—*mutatis mutandis*. But it must always be kept in mind that such a committee should only be a channel. The relationships belong to the movements themselves, to the Unions, to the individual members. Everyone has the right and the responsibility of being through them in a prayerful all-including brotherhood. And, therefore, especially in our common Universal Day of Prayer for Students, the right relationships through the world-wide student field in the light of the Word of God and the name of Jesus Christ through the Holy Spirit, the aim and joy of all of us should be, *ut omnes unum sint!*

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## THE PLACE OF PRAYER IN OUR WORK

MR. JOHN R. MOTT

Prayer should have a prominent place in all our student movements and Unions. The organizations which have had the largest and most enduring results are those in which prayer has been given a large place. This seems to be the reason why some

Associations which are less favorably situated and equipped than others are wielding the greatest influence. Prayer is the great means of promoting the spiritual power of any Christian movement. The chief source of its power is not in the perfection of the organization, not in the size and personnel of its membership, not in its well-appointed material equipment, not in its prestige as a result of achievements, even those of a spiritual character, not in the ability and popularity of its leaders, not in a shrewd and far-sighted policy. God is the real source of all spiritual power, and His power is communicated in answer to prayer.

The highest efficiency of every department and aspect of the work of a Christian Union depends on prayer. Would we have religious meetings of power and fruitfulness? This is the secret. If the leaders of the meetings would devote more time to prayerful preparation alone with God than they spend speaking before men, what a change it would make in our religious gatherings! The success of a meeting does not depend alone on the spiritual preparedness of the leader. Let those who attend, whether they are to participate in a public way or not, cultivate the habit of coming to religious services and meetings in the attitude of prayer and of keeping themselves in the spirit of prayer. It will not only react helpfully on themselves but also increase the effectiveness of the leader and result in more blessing coming into the lives of others. Prayer is essential also in connection with the Bible study carried on in our Unions. Without prayer such study is likely to become purely intellectual. Accompanied by prayer it need be no less intellectual, but will result in deeper spiritual insight and greater appropriating power. The Holy Spirit must interpret what the Holy Spirit has inspired. Therefore, if the members of our Bible circles would understand the deep things of revelation and experience their transforming influence, let them carry on all their Bible studies in prayerful dependence upon the Spirit of God.

Would we have spiritual awakenings in our universities? Then let us heed the teaching of Finney, the eminent evangelist, that a spiritual awakening may be expected when Christians have the spirit of prayer for an awakening. Prayer must accompany the personal dealing of our members with their unbelieving fellow students, if such efforts are to result in real conversions. Men are not converted by the influence of human personality, not by logic, not by striking facts and incidents, not by the truth, not by the Word of God, but by the Spirit of the living God using these factors. And the Spirit works in answer to prayer.

In all our Unions and movements we need more workers, and

more leaders. Christ's method of securing them is not only suggested by His example in spending the night in prayer before choosing His Apostles but also clearly indicated in His command, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Other examples might be given but these will suffice to show that all fruitful, aggressive and sustained effort depends upon prayer. Too many Christian societies are depending for their motive power apparently more upon natural and external forces than upon divine life and energy springing up from within as a result of communion with God.

Another reason why prayer should have a prominent place in our work is that prayer is the greatest force which an organization of Christians can wield. It is our most potent talent. Though from a human point of view some movements and Unions may be stronger than others, in this most vital respect they all possess equal opportunities. Without doubt our greatest sin is the sin of omitting to use this mighty power of prayer; because all other sins may be traced to this one. What blessings we have withheld from ourselves, from our student communities and from the world in neglecting the ministry of intercession. What right have we to leave unappropriated and unapplied the power which God has appointed for the salvation and transformation of men, and for the creation and extension of spiritual movements? The wonderful work achieved by bands of students who have wielded this force should stimulate us to go forth to raise up in all our movements men who will be mighty as intercessors. Our Associations should be not only schools of education—educating men concerning the Word of God and concerning His Kingdom in the world; not only training schools—training men in methods of work; not only schools in self-sacrifice—cultivating in men the self-denying spirit of Christ; but also and preëminently schools of prayer. The triumphs of prayer in the early Church were indeed great; but should we not expect the most marvelous triumphs of prayer in these days of unprecedented opportunity, of great unions and federations of Christians, of larger knowledge of the Scriptures and of the work which God wishes to have done throughout the world?

How may we promote the prayer life of our movements? Let us in all our Unions get the members to read such books on prayer as Murray's "With Christ in the School of Prayer," and "The Ministry of Intercession"; Phelps's "The Still Hour"; and Moule's "Secret Prayer." There are other valuable books on prayer in all our languages which should be widely used. There are pamphlets, also, which should be circulated among the members. Among many which have appeared in different lan-

guages attention may be called to "The Practice of the Presence of God" by Brother Lawrence, "Secret Prayer a Great Reality" by Henry Wright, and "Prayer and Missions" by Robert E. Speer.

The use of prayer cycles should be extended in all student communities. We need to place students on their guard against the perils in connection with the use of a prayer circle—especially the peril of formality. Among the advantages of using this help to prayer are that it promotes definiteness, unselfishness, fruitfulness, thankfulness, and continuance in prayer.

The promotion of devotional Bible study will always result in more prayerfulness in our Unions. The Bible is the great and authoritative text-book on prayer. It alone makes us acquainted not only with God, with Christ, and with the Holy Spirit but also with ourselves and with the world from God's point of view. It also reveals to us the work which God desires us to do in the world and how best to accomplish it. It will be recognized at once, therefore, how indispensable Bible study is to the man who would pray aright. It should be pointed out that the proper study of the Scriptures is a great help in freeing one from the peril of formality in prayer, because it tends to keep the realities of our faith vivid and commanding. Experience proves that when a man neglects the study of the Word of God, he invariably weakens in his prayer life.

The members of the Unions should be incited to cultivate the habit of secret prayer. Just in proportion as in this way the hidden prayer life of the movement is developed, will be its out-going energy and blessing in the student world. The movement the members of which are most faithful in seeking God's face in secret is the movement which He honors with the most marked manifestations of His presence and power.

The value of united prayer should also be emphasized. The teaching of Christ and the practice of the Christians in the Apostolic Age enforce the advantages of united prayer. The experience of Christian societies of students in all parts of the world which have promoted union in prayer, constitutes a record of mighty spiritual triumphs. It would be difficult to mention any great or extensive spiritual movement or awakening among students which has not had as one of its principal causes the associated prayers of men of faith in God.

## PART TWO

### **Reports Presented at the Conference**





## REPORT OF THE GENERAL SECRETARY OF THE WORLD'S STUDENT CHRISTIAN FEDERATION

### I. PRINCIPAL FACTS OF PROGRESS SINCE THE EISENACH CONFERENCE

The two years which have passed since we met at Eisenach have been characterized by progress in all the movements of which the Federation is composed. Taking the whole world into consideration it may be said that the development of the student movement has been nothing less than remarkable. This development has been symmetrical as well as extensive. There are facts of encouragement to record in connection with every department and aspect of the work.

1. The number of Christian associations in affiliation with the Federation is now fully fourteen hundred. Over one hundred new organizations have been formed during the two years. In addition to these new societies the Student Young Women's Christian Associations of the United States and Canada have been affiliated. By this act of affiliation the oldest, largest and strongest movement among women students has become an organic part of the world-wide student Federation.

2. In the work among medical and other professional students in the large cities there has been real progress. The work in the medical colleges and in the hospitals of London has assumed such proportions that one secretary has devoted his entire time to promoting its development. In Amsterdam the work of the past year has been attended with much encouragement. In Colombo, Ceylon, an Association has been organized among the medical students. The American and Canadian movement has set apart a secretary to organize and to guide the work among the students of the large cities of North America. Possibly the strongest metropolitan student movement is that of Chicago.

3. In all parts of the world more and better directed efforts have been put forth than ever before on behalf of school boys. In Germany and Great Britain where such work has been conducted for many years, the results have continued to be satisfactory. School boys' camps have been inaugurated successfully also in Holland, Switzerland, Sweden, India and America. The student movement of Japan has succeeded in organizing Associations in several government academies or schools for boys. The American movement has followed the precedent of the German move-

ment in appointing a secretary to devote himself entirely to work among school boys. Work among school boys is of great importance to all our student movements because the gymnasia and other preparatory schools are the keys to the universities, and also because the boys in these schools are at the age when they are most susceptible to religious impressions.

4. The student conferences held in the different countries have been largely attended and have exercised a helpful influence. The most notable gatherings of the past two years have been the Volunteer Conference in London and the Triennial National Convention of the College Young Men's Christian Association of China held at Shanghai. The former gathering was attended by over sixteen hundred student delegates, and constituted the largest and most representative student convention ever held in Europe. It has given a mighty impetus to the cause of missions throughout the Protestant student centres of Europe. Among the many student summer conferences held in various parts of the world apparently the strongest and most fruitful have been the Northfield Conference, the one held at Lake Geneva in the State of Wisconsin, the Scandinavian Conference held in Norway, and the two gatherings of Australasia.

5. In connection with the various student movements of the world about one hundred new pamphlets and books have been issued since the Eisenach Conference. This marks the largest increase in literature bearing on student work ever made in such a period. It is an encouraging fact because an enlarging literature is an indication not only that the movements are growing, but also that the problems and work of these movements are receiving more attention and thought. The Scandinavian, British and American movements have had the largest increase in the number of publications. The periodical of the German movement records the greatest increase in circulation. When the objects of an official organ of a national Christian student movement are borne in mind it may be said that the periodicals of the Japanese and Chinese movements have in most respects held the lead during the past two years.

6. The financial status of most of the student movements is more satisfactory than at the time of the Eisenach Conference. There are indications that the students and professors are recognizing more clearly and fully than ever their responsibility for the financial support of the work carried on in the different countries. The experience of the Australasian movement in promoting among its members systematic and proportionate giving abounds in valuable suggestion to all our Christian student organizations.

7. Viewing the world as a whole it is significant and cheering to note that the number of conversions among students continues to increase. From all parts of the Federation field during the past two years there have come inspiring reports of students entering the Kingdom of God. Some of the most remarkable spiritual awakenings in the history of Christianity have taken place at student centres in Europe, America and Asia. This is notably true of China, the Scandinavian countries, Scotland, the United States and Canada. The revival at Yale University was the most extensive and thorough religious movement carried on among students in recent years, and the study of its causes, of the method of its conduct, and of the conservation of results is most instructive. It is interesting to notice the increasing emphasis which is being placed by our movements on associated personal work of Christian students on behalf of their fellow students as not only a Scriptural but also one of the most practical and fruitful methods of influencing men to accept Christ as their personal Saviour and Lord.

8. In every country the student years 1898-99 and 1899-1900 have witnessed advance steps in the promotion of Bible study. It means much to state that the number of students who are studying the Christian Scriptures is constantly increasing in all parts of the world, even in non-Christian lands. It is a yet more impressive fact that the quality of the Bible study carried on in connection with all our movements is improving. Systematic and progressive courses of Scripture studies are being prepared in several countries, and they are being more wisely adapted to meet the conditions of student life than was the case a few years ago. The movement which has made the greatest relative progress in Bible study within the past two years is that of Australasia. There have also been gratifying developments in Germany, Holland, Japan and South Africa. The four years' Cycle of Bible study now being issued by the North American movement seems to be meeting with more favor than any other Bible course prepared for students. One of the chief causes, if not the chief cause, of the great progress in Bible study is the improved leadership of the classes or circles. Some of our movements wisely recognize how vital this point is, and are devoting much attention by normal classes at summer conferences and by other means to training students for this work.

9. The missionary interest among students continues to spread and to deepen. A scholarly study of missions is being promoted by the movements in several countries where a short time ago no opportunities for such study were afforded. To facil-

itate this study special text-books have been prepared, notably those issued by the British and American movements. Some of these books have had a very large circulation, and have been introduced into the curricula of important universities and colleges. This educational missionary work carried on by the student movements is rendering a great service to the cause of Christ by insuring a more intelligent leadership of the missionary forces of the Church. The number of students offering themselves for foreign service still grows, not only in Britain and America, but also in Germany, Scandinavia, Australasia, South Africa, and other lands. Moreover, a larger number of student volunteers have completed their studies and gone out to the mission fields during the last two years than in any similar period in the past.

The Volunteer Movement has been extended to Holland and Finland, which two years ago were the only Protestant portions of the world not reached in an organized form. It is one of the most wonderful facts in the life of the Church that just at this time, when the entire world is open to the proclamation of the Gospel, the students of Protestant Christendom are united in the common purpose to preach Christ to every creature.

## II. A FIVE YEARS' CONTRAST: THE STUDENT WORK IN 1895 AND IN 1900

Attention has been called to the great facts of progress during the two years which have elapsed since the Eisenach Conference. It will be still more impressive to contrast the student work of 1900 with that of 1895 before the Federation was organized. These five years constitute the most eventful and significant period in the religious history of the student world. In 1895 there were nine hundred student Christian Associations or Unions in universities, colleges, or higher schools; now there are fourteen hundred. Then forty-five thousand students and professors were members of such societies; now the number is nearly, if not quite, sixty-five thousand. Then there were ten national student movements; now there are fifteen. At that time the various national movements were isolated, and their members were comparatively ignorant of the work of Christ among the students in lands other than their own; now we have the World's Student Christian Federation, which unites all the Christian student movements of the world, which has set these movements to acting and reacting upon each other most helpfully, and which has not only made the students of each land intelligent concerning those of other nations and races, and brought them into sympathy with each other, but

also has developed among them a world consciousness. Then there were only thirty-eight secretaries spending all or the larger part of their time in Christian work among students; this year there are one hundred and one. Then there were twenty-one buildings, valued at £80,000, devoted to the work of student Christian associations; now there are thirty-nine valued at over £200,000. In 1895 there were held ten national student conferences, attended by twenty-six hundred student delegates; during the past year there have been twenty such conferences, with an attendance of over fifty-two hundred students. Then there were less than fifty pamphlets and books published in the interest of the various student movements; now there are nearly two hundred. The six periodicals of national student movements then in existence had a combined circulation of about six thousand; the number of periodicals has since increased to thirteen, having a circulation of fully twenty thousand. Then there were spiritual awakenings reported in but three or four countries; since then the number of conversions among students has increased year after year, and during the past year alone there have been spiritual awakenings in nearly every land included in the Federation. In those days there were eleven thousand students in the Bible classes and circles of the various Christian Associations; to-day the number is over twenty-five thousand. In that year there were about two thousand students in mission study classes; during the past year the number was nearly five thousand. Then the Student Volunteer Movement for Foreign Missions had been organized in two countries; now it includes students not only of all Protestant Christian lands, but also of the Orient, and, as a result of this movement, more students have gone to the mission fields during the past five years than during the preceding ten years. These facts, which are based on authentic evidence, are mighty in their meaning. They convey a message which should evoke gratitude, strengthen faith, and banish discouragement. They tell us unmistakably that God Himself is in this work.

### III. OUTLINE OF THE WORK OF THE GENERAL SECRETARY FOR THE TWO STUDENT YEARS, 1898-99 AND 1899-1900

1. During the two years I have worked among the students of twelve different countries. Instead of paying short visits to many places, the more satisfactory plan of devoting a number of days to each university visited has been followed. As a result, a more or less thorough work has been accomplished at over forty leading universities and colleges.

2. Help has been rendered at twenty-one conventions and conferences, which were attended by between three and four thousand students and professors, representing five hundred and thirty-five universities, colleges, and schools. A majority of these conferences were composed of leaders in the Christian organizations of their respective institutions of learning. The reason for attending so many gatherings is that it affords an opportunity to help indirectly a far larger number of universities and colleges than in any other way.

3. As the work of the Federation and of the movements composing it has grown in extent and complexity it has become necessary for the general secretary to spend more time than formerly at the office of the Federation. The principal work conducted there has been correspondence, the volume of which has constantly increased. Regular communication has been maintained with officers of all the student movements, and with leaders in work among students in nearly forty countries.

4. The promotion of the observance of the Universal Day of Prayer for Students has required considerable attention during each of the past two years. The Call to Prayer was prepared and issued, and an extensive correspondence conducted in the interest of the wider and more vital observance of the day. Although the returns are not complete it is certain that the Federation Call to Prayer was heeded and honored in about thirty-five countries. Without doubt one of the greatest influences which has been exerted by the Federation has been the silent, yet mighty, power of united world-wide intercession.

5. Three pamphlets have been written, and the English edition of the Eisenach Conference report and the latest publication of the Federation, "The Survey of the Christian Student Movements of the World," have been edited. I have also recently written a book on the evangelization of the world, which has a vital bearing on the significance and opportunities of the Federation.

6. Extended and accurate reports of all the movements in the Federation have been obtained and compiled each year. This has been accomplished not without difficulty. In addition to the regular reports of the student movements, special reports have been secured from different lands which do not have national movements.

7. The "Exchange List and Directory" of the Federation has been revised and issued each year with the coöperation of the workers in the various nations. This plan of placing the leaders in the student work of all parts of the earth in communication with

each other, and of facilitating the interchange of literature, has been one of the most helpful, and certainly one of the most appreciated, services rendered by the Federation.

8. Regular attention has been given to building up the archives of the Federation. These already constitute the most complete collection of printed and written works bearing on the moral and religious life of students now in existence. The coöperation of the leaders in the different countries is needed in order still further to enrich this collection.

9. In conjunction with the other members of the Federation Conference Committee and of the Local Committee in Paris considerable time has been given to plans and work in preparation for the Versailles Conference.

10. It has been a privilege, as well as a responsibility, to help select and train twenty-three secretaries who have entered the service of five national or international student movements. No reference is made to the work of raising money in aid of national student movements and of the Federation.

11. By no means the least important and necessary part of the work of the General Secretary is that of original investigation and comparative study of the problems involved in the promotion of the religious life of students, and in their enlistment in the great work of extending the Kingdom of God in the world. The highest and deepest interests of the Federation require that such work command one's best energies.

#### IV. OTHER WORK ON BEHALF OF THE FEDERATION

The Federation has received great help from several workers in addition to the constant and absolutely invaluable service rendered by the Chairman, Dr. Fries, and the helpful coöperation of the Treasurer, Mr. Moule. After the visit of the General Secretary to Russia, he recommended that Mr. H. Witt, the Traveling Secretary of the German movement, make a tour in that country to work among Lutheran students. In response to the request of the Federation Mr. Witt consented to make such a tour. During November and December, 1899, he had meetings in the chief Lutheran student centres of Russia, namely, Dorpat, Riga, Moscow and St. Petersburg; and also in Helsingfors, Finland, and Upsala, Sweden. Notwithstanding the extremely great difficulties in the way, his work was attended with marked success. In each place in Russia a Bible circle was started and students were quickened spiritually. He made many friends for the student movement, and paved the way for further visits by repre-

sentatives of the Federation. The German movement is ready to coöperate with the Federation in following up these encouraging beginnings.

The Federation in conjunction with the Student Christian Movement in Mission Lands induced Mr. W. H. Sallmon, for three years the Traveling Secretary of the Australasian movement, to visit, while on his way West, colleges and schools in Ceylon, in the Levant and in Southeastern Europe. During the months of March, April, May and June of the present year he made successful visits at student centres in Ceylon, Egypt, Palestine and Syria, Asia Minor, Turkey in Europe, Greece, Bulgaria, and Hungary. His was the first visit which some of these colleges had ever received from a representative of the Federation. Others had not had such a visitor for five years. Mr. Sallmon's work was thorough and abiding. It has resulted in the strengthening of the Associations already in existence, in preparing the way for new organizations, and in bringing these isolated bands of Christian students into practical and vital touch with the Federation.

Attention should be called also to the valuable assistance rendered the Federation by Mr. E. Favre in making the official French translation of the constitution and other papers; by Mr. Theophil Mann in editing the German edition of the report of the Eisenach Conference; by Mr. D. Willard Lyon of the Chinese movement in investigating the student field of Korea; by Mr. M. Spencer of Oxford University in gathering and circulating news about the various movements and in calling forth more prayer on behalf of the work of the Federation; and by all others who in different ways have helped to strengthen the Federation bond and to increase its influence for good.

## V. THE SECRET OF THE INFLUENCE OF THE FEDERATION

The World's Student Christian Federation is more than a mere name, more than an inspiring idea, more than a form. It is a reality. It has become one of the greatest facts in the student world. What is the secret of its influence and power? The answer to this question may at the same time best suggest how the Federation may be kept in the place of power and how it may do the maximum of good in the world. In the first place, the Federation is the servant of all the national movements and in no sense their governor. Its ambition is to decrease that the national organizations may increase. May it realize more and more fully the deep truth of the word of Christ, "Except a grain of wheat



fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

Again, the Federation recognizes and honors the diversified working of the Spirit of God. It believes that each national movement and each race should not only preserve but also strengthen its individuality and divinely implanted characteristics. When the Federation was formed, there were some who feared that it would tend to destroy or weaken national and racial characteristics. In experience the exact opposite has proved to be true. Without doubt the Federation has freed the minds of the members of all movements of much prejudice concerning other movements and led the workers of each race and nation to see some good in the movements of all other parts of the world; but at the same time it has helped to preserve and strengthen that which was good in each.

While the Federation has thus honored the varied working of the Spirit it has also sought to exemplify, emphasize and promote that spirit of unity for which our Lord longed when He prayed that we all might be one. Accordingly it has had in all its conferences, committee meetings and activities the manifest presence of Christ.

Another secret of the influence of the Federation is that, from its inception, it has given prominence to the great and abiding spiritual forces and facts—the reality and efficacy of prayer, the saving work of the risen and living Christ, the illuminating influence and energizing power of the Spirit and Word of God.

Moreover, the Federation has had such a far-reaching influence because it has been practical. It has never been satisfied to leave matters in the realm of thought and discussion. While it has conscientiously tried to be thorough in its theoretical work, it has ever summoned us on to the field of action. It has kept before us faithfully the objective of all our knowledge and all our discussions—character and service. It has constantly reminded us of the great work for which all our movements exist—the world-wide extension and establishment of the Kingdom of Christ.

## VI. REGIONS BEYOND IN THE WORK OF THE FEDERATION

There are great regions beyond in the work of the Federation. Think of the unoccupied student field of the Latin countries of Europe, and of Central and South America. In these countries there are in the scores of universities and colleges nearly one hundred and fifty thousand students. The vast majority of them are drifting on the wide sea of scepticism and agnosticism. With

the exception of a few centres in France and Switzerland, where a valuable work is being carried on, there are in all this field practically no Protestant student organizations. The Federation should take steps to investigate the conditions in this field and to inaugurate work wherever it may be practicable. In this connection the coöperation of the French and Swiss movements is greatly needed and desired.

In the government universities and other higher educational institutions of Russia there are fully thirty thousand students. Barring the comparatively small number of Lutheran students, these young men are cut off from all evangelical Christian influences. Their religious attitude and position may be well called *confessionslos*. This is the most difficult student field in the world, for the simple reason that because of government restrictions the Russian students are more inaccessible than those of any other lands. Surely here is a problem which will tax the best thought of the Federation and which should stimulate the prayers of all members of the student brotherhood.

The student movements of Japan and of India and of Ceylon need the help of the Federation that ways and means may be devised for reaching with Christian influences the one hundred and fifty thousand students in their higher government institutions. From a human point of view the progress of Christianity in these great countries depends as much upon the solution of this problem as upon any other one thing.

Out of the present confusion and turmoil in old China a new China will soon begin to emerge. Whether or not it is to be a dismembered China is not the matter of chief concern. The most vital consideration is that it is to be a new China. The burning question is, What shall the new China be, Christian or non-Christian? That will depend largely upon its leadership. Its leaders are to be trained in the few modern colleges which already exist and the many new colleges which will be established in the near future. It is of first importance, therefore, that the Federation render all the help in its power to enable the Chinese movement to influence for Christ the leaders of the new China.

The Federation should bear in mind one of the main objects which called it into being, namely, to promote mutually helpful relations among the various national movements. Everything, therefore, which creates misunderstanding, distrust or jealousy should be guarded against and overcome. Everything should be done which is calculated to foster among the Christian students of each country an intelligent, sympathetic and really Christian regard for the students of other lands. Intervisitation on the part

of leaders of different movements, the sending of delegates from one land to the conferences of other nations, the interchange of literature, and regular correspondence should be encouraged. Above all, we should heed the apostolic practice and teaching to pray much for one another. In the ranks of the Federation are the future leaders of Church and State. It is impossible to measure its possibilities if it preserves among these coming leaders in the realm of thought and action in the many lands the real spirit of Christian unity. What may it not accomplish in breaking down national, racial, social and denominational barriers among the professed disciples of a common Lord in Whom we are essentially one?

Some plan should be devised by the Federation by which students going from one country to study in another will be surrounded with Christian influences. There are hundreds of Russian students in the universities of Switzerland. There are thousands of Americans studying in Europe, chiefly in Germany and France. Not a few students come from Australasia, South Africa and Canada to continue their work in British universities. As a rule the students who avail themselves of these opportunities in foreign lands return to hold responsible positions in their native countries. How desirable it is that they be kept in vital touch with Christ and His work. Possibly the most important students to be reached and held are those who come from the Orient to study in the universities of the West—especially the Japanese coming to Europe and America and the Indians coming to Great Britain. It is interesting in this connection to recall that some of the Japanese students in America who are in sympathy with Christianity have formed recently a union and are seeking to draw into it all of their compatriots in American universities.

The crowning work of the Federation, as of all the national movements, is that of leading students to commit their lives to Jesus Christ as their Saviour and Lord. Although the Christward movement throughout the student world has been increasing during recent years, it is by no means as great as it should be, and as it would be if the leaders in student work really gave this object its place of preëminence in their policy and in their activities. There should be spiritual awakenings in hundreds instead of scores of student centres. There should be many and not simply a few strong pastors, professors and secretaries devoting time to evangelistic work among students. In every Christian union, and not here and there only, there should be a group of earnest students seeking by faithful personal dealing to win their fellow students to Christ. A far greater volume of prayer should be called forth

that the Spirit of God Himself may work with mighty, converting power in all our movements. When we think of the great extent, the ceaseless activity and the deadly work of the forces of evil which are seeking to ruin students, and when we think of the desire and ability of Christ to save these students, we as leaders of the Federation and of the national movements should be constrained to exert ourselves with more earnestness than ever for their salvation.

The Federation stands not only for winning students to become disciples of Christ but also for building them up in faith and character. Therefore, it has always emphasized the great value of thorough, devotional Bible study. While the development of this part of the work of our movements has been gratifying, we have but begun to realize its possibilities. With only about one in three of our student members engaged in systematic Bible study we must not be satisfied. The forty thousand and more members of our movements who are still outside the circles should be led to undertake such study. And multitudes of students not yet members of the Associations should be drawn into Bible circles. Movements which do not yet have suitable courses of Bible study should be influenced to prepare them or to employ the courses which have been so successfully used among students of other lands. The highest efficiency of all our movements depends on the constant application of the Word of God to the daily life of the student members. Only in this way will the growth of our work be made intensive as well as extensive.

The Federation can render its largest service to the Church by throwing itself into the enterprise of the world's evangelization. This is the greatest work in the world. It is the work for which the Church exists. To accomplish it, three things are necessary: First, an army of student volunteers must be raised up and trained in Christian lands to go forth to the mission fields to lead the work; secondly, a still larger number of Christian students in the non-Christian lands must be influenced to devote their lives to the evangelization of their own people; and thirdly, the students who are called of God to stay at home must so inspire and lead the forces of the home Church that the enterprise at the front may be adequately maintained. Our student movements are in a position to do more than any other agencies to supply these three essential factors. The Federation, therefore, should seek in all ways to intensify, unify and guide the missionary spirit and purposes of all its branches. If the Christian students of the Orient and Occident, of the Northern and Southern Hemispheres are united in this inspiring and glorious undertaking, may we not reasonably

expect that before the present generation shall have passed away, a knowledge of Christ will be made accessible to all people?

The largest regions beyond for all members of the Federation are in the realm of prayer. And it is the course of wisdom to seek first to enter these regions. There is no more direct way, in fact there is no other way to overcome successfully the difficulties which confront us as we strive to enter the regions to which attention has been called than by giving ourselves to intercession. If, as Christ has taught, there are benefits resulting from the union in prayer of two or three; if the greatest achievements in all our movements are traceable to united prayer; what marvelous triumphs of grace shall we not witness when the believing students all over the world with one accord wield the irresistible forces of the prayer kingdom, first, that Christ may be made King in the lives of the students themselves, and then that His mighty and blessed sway may be extended over all nations and all peoples.

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#### LIST OF QUESTIONS SENT TO ALL CHRISTIAN STUDENT MOVEMENTS\*

1. Give the total number of separate student organizations belonging to your movement; also the total number of members in all these organizations combined.
2. How many paid secretaries does your movement employ?
3. What new pamphlets and leaflets have been published by your movement during the past year? How many regular subscribers are there to your periodical?
4. What student conferences have you held during the year, and how many delegates at each?
5. Under what influences and through what instrumentalities were the most students in your country led, during the past year to accept Christ as their personal Saviour? If not as many students were led to Christ last year as during the preceding year, what, in your judgment, is the best explanation?
6. What are the chief temptations and spiritual perils of the students of your country? Please indicate the forms in which these temptations manifest themselves, their prevalence and power, and the most helpful means which have been used to meet and overcome them.

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\* This list of questions was sent to the leaders of the various student movements of the world a few months before the Versailles Conference. The following reports give the answers. The numbering of the answers corresponds to the numbering of the list of questions.

7. What progress has been made by your movement during the year in the promotion of Bible study? What is the total number of students in your movement who have been in Bible classes during the year?

8. What are the most interesting and striking facts showing the development of missionary interest among the members of your movement (such facts, for example, as students offering themselves for foreign service, the study of missions by students, student financial gifts to missions, missionary conferences, work by students for missions, etc.)?

9. What other encouraging advances, in addition to those given in answer to the above questions, have been made by your movement during the past year?

10. Name a few of the most difficult problems of your movement concerning which you desire the prayers of the leaders of other movements.

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### AMERICAN AND CANADIAN STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION

1. The number of Associations in our movement is six hundred and twenty-nine. Of this number there are forty-six in theological colleges, four in law colleges, fifty-eight in medical and dental colleges, two hundred and seventy-one in other university colleges, one hundred and ten in normal, technological, military and naval colleges, six intercollegiate organizations, and the others, one hundred and thirty-four, are in academies and other preparatory schools. The number of Associations is larger than the number reported last year by thirty-four. The total number of members is nearly thirty-five thousand.

2. Our Association movement employs ten paid secretaries: For general administration, two; for work in medical colleges, one; in theological colleges, one; in preparatory schools, one; for work in the East and Canada in other colleges, one; for work in the West, one; for work in the South, one; for work among negro students, one; for work in the office, one. Part of the time of another man is employed for work on *The Intercollegian*, the periodical of the movement. The Student Volunteer Movement employs eight secretaries: For work in the field, five; for work at headquarters, three.

3. Fourteen new pamphlets have been published during the year. *The Intercollegian*, the official periodical of the movement,

has had a monthly issue of five thousand. The number of paying subscribers is a little over four thousand.

4. Four student summer conferences were held, namely, at Northfield, Massachusetts, for Canada and the East; at Lake Geneva, Wisconsin, for the Middle West; at Asheville, North Carolina, for the South; and at Pacific Grove, California, for the Far West. The conferences lasted for ten days each and had a total attendance of over one thousand two hundred and twenty-eight student delegates representing over three hundred and seventy-five institutions of learning. Two conferences were held for leaders of the work in theological colleges, seven for training newly elected Association presidents, and one deputation conference to train student leaders to visit Associations.

5. Under the influence of the Spirit of God working through our Associations not less than three thousand students were led, during the past year, to enter the Christian life. The year has been characterized by a larger number of remarkable spiritual awakenings in our universities than in any previous year. Specially worthy of mention among these were the revivals at the universities of Yale, Cornell, Toronto, Virginia and California, and at Cornell and Davidson colleges. It is a striking and impressive fact that some of the largest results have been realized in the most unlikely and difficult fields. The two great human agencies which have wrought toward this result have been associated personal work and prayer by the students themselves. It was their determination—expressed in this way—to secure these results that had most to do with the blessed achievement.

6. The chief temptations of American students are: (1) Impurity. It is found in one form or another among every class of students. The most helpful means employed to overcome this evil have been: (a) Student meetings addressed on this subject by eminent Christian physicians and other religious workers; (b) the circulation of valuable books, especially those written by Stahl, Scudder and Sperry; (c) enlisting students who are leaders in athletic life to take a pronounced stand against this evil; (d) faithful personal dealing on the part of our members with erring students; (e) by these and other means cultivating a student public sentiment which causes a man who is guilty in this direction to lose standing with his fellow-students as well as with his teachers. (2) Drinking—especially in the larger institutions—is a strong factor not only in wrecking the student by its own malign influence but in opening his path to impurity, extravagance, and other sinful indulgences. This temptation has been met most successfully by the methods employed against impurity. (3) Rational-

ism, materialism and intellectual pride, which are more closely associated than might at first appear. These exert their influence as a result of too exclusive specialization on philosophical and scientific studies, the influence of rationalistic professors and literature, and the break with home restraints and influences. But far too frequently the tolerating of some hidden sin is the real cause. In meeting this peril and temptation the following among other means have been successfully used: (a) The promotion of devout and scholarly Bible study; (b) enlistment in Christian work; (c) bringing students under the influence and counsel of wise Christian thinkers; (d) circulation of the books which restate the old faith in the terms of modern thought; (e) arranging for lectures or addresses by Christian leaders who command the intellectual confidence of students. We omit extended reference to such perils as dishonesty in study and examinations, Sabbath desecration, general indifference to the claims of religious life, and increase of wealth with its attendant extravagance, luxury and enervation.

7. While our returns are not complete it is apparent from the reports already received that the number of students enrolled in our Association Bible classes is fourteen thousand. We now have completed three of the four years of the cycle of Bible studies for use by students. It is gratifying to report that already these courses are used by eight thousand students, an increase of one hundred per cent. each year for two years past. We trace this progress mainly to four causes: (1) The prominence given to Bible study at all student gatherings and summer conferences; (2) the emphasis laid on training leaders of Bible classes at these conferences; (3) the elaboration of a series or cycle of Bible studies adapted to the needs, tastes and circumstances of students; (4) one of our secretaries has devoted himself largely to the promotion of this department.

8. The missionary work in our Associations is directed chiefly by the Student Volunteer Movement. The number of students who have been enlisted in the scientific study of missions has been over four thousand two hundred. During the year over two hundred volunteers have gone to the mission fields. A larger number of student volunteers have finished their studies and entered upon foreign mission service than in any previous year. A large number of volunteers and other students have carried on work in the various churches to develop missionary interest among young people. Over one hundred universities support each a missionary entirely or in large part.

9. Among additional encouraging advances made during the past year the following may be named: (1) Six new buildings for



student Associations have either been completed or assured, valued at over two hundred and seventy-five thousand dollars; (2) the development of the work in theological colleges has been marked; (3) a successful beginning has been made in planting Associations in the high schools; (4) graduate students in larger number than ever have gone out of student Associations, both as lay workers and secretaries, to help mould and guide this movement that works for young men in the cities, and which has so much to do with the welfare of those great communities; (5) a valuable course of Bible studies designed to equip students for leading their fellows to Christ has been prepared and will soon be issued; (6) a long step forward has been taken toward securing the larger coöperation of professors in our work.

10. Among the more difficult problems of our movement are the following: (1) To organize Associations in the colleges of certain sections of the Lutheran and Protestant Episcopal churches. (2) To find more men who are qualified to conduct evangelistic meetings in universities and colleges. We have three times as many calls for such men as we are able to respond to favorably. (3) To induce more of the strongest men in our universities to work among students as general secretaries of our Student Associations. We have more positions of this kind than we can fill. It is also difficult, when we have obtained some of these men, to hold them in the secretaryship for more than a few years. (4) To get more students to throw themselves into the work of Christ with the same enthusiasm which characterizes them in the pursuit of learning, or in athletics, or in social, or political, or business life. (5) So to adjust our work that the students themselves shall have more voice in determining the policy of the movement. (6) To enlist more students to volunteer for foreign missions so that the Macedonian cry from foreign fields may be responded to favorably.

(Signed)

RICHARD C. MORSE.

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#### AMERICAN STUDENT YOUNG WOMEN'S CHRISTIAN ASSOCIATION

1. There are three hundred and ninety organizations connected with our movement. Three hundred and forty-nine report a membership of nineteen thousand one hundred and fifteen.

2. We employ five paid secretaries.

3. Three new pamphlets have been issued by our movement

during the past year. There are nine hundred and seventy-nine subscribers to our periodical, *The Evangel*.

4. Four student conferences have been held during the past year—at Capitola, California; Asheville, North Carolina, attended by one hundred and eighty-six delegates; Lake Geneva, Wisconsin, attended by three hundred and three delegates; and Northfield, Massachusetts, attended by two hundred and ninety-four delegates.

5. The most students were probably led to accept Christ as their personal Saviour through (1) the preaching, and especially the Bible teaching at the summer conferences, this teaching being followed by and conserved at the conferences by a large number of personal interviews on the part of the teachers and leaders of the conferences with the students. (2) By the evangelistic work of the traveling secretaries, both state and national, during the year. (3) By the use of the Bible study courses during the year. So far as we know, more students were led to accept Christ this year than the preceding year.

6. The chief temptations and spiritual perils of the students are (1) the temptation to uncertainty of belief, direct unbelief and scepticism. (2) The temptation to break the Sabbath by using it as a day for study and otherwise indifferently. (3) The temptation to neglect daily communion and Bible study. (4) The temptation to inconsistent Christian living. The first temptation, often found among college women because they are apt to be swept off their feet upon entering college by meeting so many new modes of thought and points of view, is being met by very direct, definite teaching at the summer conferences, and in personal contact with students during the year, on the great essentials of Christianity and the great fundamentals of evangelical Christian doctrine. The others are being partly met by practical talks both in public and private on consistent Christian living. It has been found that students need to have pointed out to them very clearly what *are* inconsistencies of Christian living in order to be aware sometimes that they are guilty of inconsistency. They are also being met by practical application, in public and private talks, of the teachings of the Word of God.

7. Two new courses of Bible study have been published by the American Committee, having previously been taught at the summer conferences. Two thousand copies of "Life in Jesus Christ" have been sold, and greater interest in Bible study than ever before has been awakened. A large number of classes have been enrolled, and a keener desire to know the best methods for personal Bible study has been aroused. Two hundred and twenty-

six of our Associations report that they have Bible study, while one hundred and forty Associations report five thousand six hundred and twenty-two students in their Bible classes.

8. A larger interest than ever before in the Federation and its missionary purpose has certainly been growing.

9. A larger number of professors and teachers have become intensely interested in the growth of our student work and in the practical dealings with the problems of Christian living among students. Larger gifts than ever before have been made to the student work during the past year. A number of eminent clergymen have come into contact for the first time with the student work, and have thus become deeply interested in it. We might also speak of the interest of a number of women occupying prominent positions in church and other Christian work.

10. One of the most difficult problems of our work is how to bring students into the place where they can themselves, under the guidance of the Holy Spirit, do personal work among their fellow students. Many students are diligent in their committees and other organized work in their student Associations, but are unwilling and unable to have personal dealing with their fellow students in bringing them to Jesus Christ. Another problem is being unable to find time in the pressure of college work for personal Bible study and prayer and for study in the Bible circles and in missionary classes.

(Signed)

EFFIE K. PRICE.

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### AUSTRALASIAN STUDENT CHRISTIAN UNION

1. Founded in June, 1896, by the welding of twenty-five Unions, the Australasian Student Christian Union now comprises forty-five separate student organizations, eight of them in universities, with an aggregate membership of about sixteen hundred and forty. There has been a large increase of membership in some of the secondary schools.

2. One paid secretary is employed.

3. No new pamphlets have been issued during the year; but one by the retiring traveling secretary, Mr. W. H. Sallmon, giving the history of the Australasian movement during his three years' tenure of office, is in print. One thousand copies of our periodical, *The Australasian Intercollegian*, are issued monthly, five hundred and eighty-five to regular subscribers, one hundred and thirty-five free copies to subscribers of £1 or over to the Australasian Student Christian Union, and seventy on exchange.

4. Two summer schools were held during the year, one in Australia at Mornington, Victoria, in December, 1899, the other in New Zealand, at Nelson, in January, 1900. At the former one hundred and sixty-nine registered delegates attended, at the latter one hundred and two. The delegates at Mornington subscribed £170, those at Nelson £130, in all £300 to the funds of the movement. Business conventions were held at both summer schools. Local conferences have also taken place in the two larger colonies, New South Wales and Victoria.

5. Probably about as many students were led to acknowledge Jesus Christ as personal Saviour during this year as in the preceding year, mainly as the result of direct personal work and through the influence of the summer schools which decided several Unions to begin personal work classes.

6. The fact which impressed Mr. Mott on his organizing tour, the all but absolutely secular character of education throughout Australasia, is still a power and a power which makes largely for evil. Secularism, begotten of prosperity and of the rushing life of a new country, is everywhere making itself felt. The State is secular, democratic, intrusive. The universities and many of the leading secondary schools are on a state, and hence a thoroughly secular, basis. This has in some cases rendered it very difficult to make an opening for any religious work. Yet such an apotheosis of secularism is not entirely without its redeeming features. Initial difficulties once overcome, the Christian Union of a college, and, above all, of a university, finds itself with a clear field and a unique opportunity. There is work to be done, work and competing agency seeks to do or could do. It rests with the leaders of the Australasian movement to rise to a responsibility grave indeed, and yet, under God, inspiring in its very fullness. An almost entirely secular system of higher education is a real danger to the national life of a people. It is a direct challenge to a student Christian movement, but it is a fair challenge thrown out by possible friends and not by hidden foes, and it is a danger which a Christian Union is powerful to combat. The moral tone of Australasian students is not low. They are exposed to, but not specially affected by, the two sins of which their countrymen in general are accused—gambling and drunkenness. But their life is strongly influenced by the climatic conditions which have emphasized these two British vices. An inordinate love of pleasure and outdoor amusement is apt to render men indifferent to the higher things of life. Students who are not "caught young" as freshmen are likely to devote their spare time to sport and to

meet all appeals with stereotyped "deep interest but no time." This very passive interest in its work is a Christian Union's chief obstacle.

7. During the past year, as in previous years, more progress has been made in Bible study than in any other department of the work. More classes have been held, larger attendances secured, and Mr. Sallmon's handbooks widely circulated. The summer schools gave a great stimulus to this phase of our efforts. It is certain that some of our best students have been attracted to Christian Union work by seeing their own methods as thinking students applied to a devout study of the Scriptures. Moreover, evidence is forthcoming that students leaving college are introducing Christian Union methods of Bible study into the churches and into young people's societies. Valuable additions are being made to the Bible study section of Christian Union libraries. Of our one thousand six hundred and forty members, about nine hundred have been enrolled in Bible classes during the year. This does not include those students who, through inability to make their time fit in with that of the meetings, are following out the course for themselves. We are convinced that in the emphasis laid upon Bible study, at once devout and scholarly in the best sense, is to be found in large part the secret of whatever progress the Australasian movement has made.

8. We have eighty-two volunteers, of whom seven have been added during the year. Eleven have sailed. Here again the summer schools have exercised great influence. Nearly all the eight university Unions report mission study classes, and have followed Rev. Harlan P. Beach's "Dawn on the Hills of T'ang." An encouraging feature is the interest taken by secondary schools in the cause of missions.

9. Better organization has been secured in the separate Unions, the work for new students has been more carefully planned and carried out, and an increasing number of students are practicing systematic and proportionate giving. Superior printed matter is being issued by the majority of Unions. In the larger university centres attempts have been made toward the social amelioration of the poorer classes in great cities.

10. We ask the prayers of the leaders of other movements that our work may prove to be founded securely on the Rock Christ Jesus. Let the Federation remember our position. We are practically isolated from the old worlds of Europe and Asia and from the newer worlds of America and Africa, and even among ourselves inter-visitation is not easy for our centres of work lie widely sundered. Moreover, Mr. Sallmon, who has been with us for three all-

important years, and who will always be remembered for his building up of our work, particularly of its Bible study, is now leaving us. We rejoice to have a born Australasian as our new traveling secretary; but this reliance on our own resources, though kept steadily in view from the beginning alike by Mr. Sallmon and by the Australasian Student Christian Union Executive, means a break with a powerful inspiration from outside countries. We believe that our movement has come to stay. It has gripped men, gripped them as men and as students, and the first great enthusiasm which gave birth to a new movement almost full grown has not yet worked itself out. But in four years a new generation has arisen. Mr. Mott on his first visit did a great work. He found chaos and he organized it. He can now, in God's providence, do a greater work. We ask the Federation plainly and earnestly to give us a second visit from the General Secretary. The organization is there, the men are there, the need is greater because the opportunity is greater. We are convinced that the General Secretary sent by the Federation will be, in God's hands, the instrument of a spiritual awakening and expansion such as Australasian students have never experienced, and hardly ventured to dream of. On January 1, 1901, the commonwealth of Australia is to be proclaimed. The world is to witness the birth of a new Australasian national life wherein university men and women must, under present conditions, play a very significant part. It is our earnest prayer that the World's Student Christian Federation leave nothing undone which may help to consecrate that national life to God's service.

(Signed)

H. S. DETTMANN.

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### BRITISH COLLEGE CHRISTIAN UNION

1. One hundred and twenty-five colleges have Christian Unions affiliated to the British College Christian Union. The exact number of students in all these organizations combined is unknown. An estimate last year was made as carefully as possible, and it is believed that the number of members is about three thousand. To this should be added the one thousand six hundred and sixty members of the Student Volunteer Missionary Union, which gives a total of four thousand six hundred and sixty. The total, however, does not truly represent the actual figures, as about five hundred members of the Student Volunteer Missionary

Union are still in college, and will therefore be included in the three thousand members of the British College Christian Union.

2. The movement employs seven paid secretaries: A general secretary, educational secretary for the Student Volunteer Missionary Union, traveling secretary for the Student Volunteer Missionary Union, general college department traveling secretary, theological college department traveling secretary, editorial secretary, London secretary, and lady traveling secretary.

3. The publications of the movement during the last year have been as follows: "Social Evils of the Non-Christian World," by Rev. James S. Dennis; "The Jews and Their Evangelization," Rev. W. T. Gidney; "History of the Student Movement in Great Britain," H. W. Oldham; "Students and the Missionary Problem"; "Studies in the Epistle to the Romans, Parts I. and II.," Rev. W. H. T. Gairdner; "Studies in St. Mark's Gospel, Parts I. and II.," H. W. Oldham; and "The Evangelization of the World in This Generation," R. E. Speer. There are about one thousand six hundred regular subscribers to the magazine, *The Student Movement*. The monthly circulation is two thousand.

4. Two student conferences have been held during the year, the annual summer conference of the British College Christian Union at Aberystwyth from July 29 to August 7, which was attended by three hundred and fifty-eight students, representing ninety-nine colleges; and a missionary conference was held in London from January 2 to 6, 1900, by the Student Volunteer Missionary Union, at which there were present one thousand three hundred and eleven students, forty-seven principals, professors, tutors and teachers, two hundred and thirty-eight speakers, representatives of missionary societies and missionaries, and twenty-three unclassified, making a total attendance of one thousand six hundred and nineteen.

5. We are not in a position to give any definite figures as to the number of students brought to accept Christ as their personal Saviour during this year or last year, but on the whole there seems a greater readiness to consider the claims of Christ throughout the student field. In one very important university a minister of great power is devoting much of his strength to Sunday meetings for both men and women students; in others the religious leaders not previously in contact with the movement are beginning to see the value of such continuous work.

6. There are, of course, all the ordinary forms of temptation to be found among British students (though these do not specially affect them because they are students), and of these the most difficult to meet is a very wide-spread religious indifference

which has taken the place of atheism and of a convinced agnosticism. One difficulty common to students who are and to those who are not Christians, is the prevalence of a more or less materialistic spirit. This is specially noticeable in the colleges devoted mainly to scientific study, but is everywhere a considerable danger. Even among the men who are only distantly affected by it, it seems to produce an indiscriminating aversion to any of the more aggressive forms of Christian work. On the other hand, many men read their Bibles without intelligence, and therefore fail to grow in the "full knowledge" of Jesus Christ. This is commonest where the group of Christian men are reacting from the hostile materialistic attitude around. Then there is the failure on the part of those connected with our movement to realize their personal responsibility (1) for the souls of men, (2) to call them to missionary service.

7. The progress that has been made by our movement in the matter of the promotion of Bible study has been on the whole satisfactory. Two sorts of text-books were published during the year, studies in Romans being for more advanced circles, and some simpler studies in the Gospel according to St. Mark were prepared for circles finding the studies in Romans too difficult. The interest in Bible study in the colleges seems to be steadily increasing. It was estimated last year that about one thousand eight hundred and fifty students were members of two hundred and ninety-one Bible circles. The figures are probably somewhat higher now.

8. It is very difficult to estimate truly the amount of missionary interest among members of the British College Christian Union. The number of students joining the Student Volunteer Missionary Union has been gradually decreasing year by year. Also the study of missions by students has been on the whole unsatisfactory. Students have not shown anything like the interest in missions that they have in Bible study. On the other hand, our traveling secretaries are of the opinion that there are a large number of students in the colleges who are very seriously considering the question of offering themselves for work in the foreign mission field. It is very difficult to estimate yet what the results of the London Conference have been. As far as we can judge at present, the smaller colleges have been those most influenced. A difficulty that is being very acutely felt in this country in regard to foreign missions is the opposition that parents present to their children when they wish to go abroad, this even in the case of men who are on foreign mission committees. The question of the field campaign for foreign missions by students has been before



the Executive of the Student Volunteer Missionary Union for some time, and now they have decided to organize this branch of work. There are indications in several quarters that students will respond to the request for help for this work.

9. The most encouraging advances have been made in the direction of unity. The Aberystwyth Conference gave a fuller place to thought in the Christian life, and the London Conference did the same for foreign work, with the result that men not previously in sympathy were brought into the movement. The list of speakers at the London Conference was probably unique in the history of religion in Britain for its comprehensiveness. There is a certainty of a much better mutual understanding between the Union and several of the leading Anglicans, and perhaps a possibility of some closer practical connection. Alongside this we may put the increasing feeling of our own intense need for a closer personal loyalty to our Lord, and the gift of His Spirit upon every department of the work. We hope that we shall not "hunger and thirst" without being filled.

10. The problems of the Union most prominent now are: (1) First and foremost, how shall the Union secure that all the members may be aggressive members of the Body of Christ, working to save men at home and abroad? (2) How shall missionary study be most efficiently conducted? (3) How shall we provide Bible studies to suit different types of members and different degrees of maturity, so that our study may be thoughtful, but completely devotional? (4) What are the needs in theological colleges we shall be able to supply best? (5) What are the best methods of raising our finance? Of these needs the first is far the most important.

(Signed)

F. LENWOOD.

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### COLLEGE YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHINA

1. There are forty-five student Associations in our movement. Of these four have been added during the past year; three Associations which existed last year have been disbanded on account of the closing of the institutions in which they were organized. The total active membership in these forty-five Associations is one thousand two hundred and fifty-four; the total associate membership is four hundred and sixty-eight, making a grand total of one thousand seven hundred and twenty-two members.

2. Our movement as such employs no paid secretaries. Five

men whose salaries are paid from Christian countries are in the employ of the National Committee of our movement.

3. The only pamphlet which has been published during the past year comprises a detailed explanation of the model constitution for an individual college Association in the Chinese language. Our regular monthly periodical, *The Chinese Intercollegian*, has had a monthly issue of two thousand copies, of which all but two hundred have gone to regular subscribers.

4. The second triennial convention of our movement was held in Shanghai in May, 1899. The total number of Chinese delegates present was fifty-four, of whom nineteen were Chinese teachers, thirty were students, three were pastors and two were business men. These delegates came from twenty-four colleges in nine provinces. In addition there were forty-eight foreign delegates, of whom one was a fraternal delegate from Japan, forty-four were professors in colleges and three were college Association secretaries. The total number of delegates was one hundred and two. The average age of Chinese delegates was twenty-five years. No other student conferences have been held during the year.

5. The number of conversions during the year under review is reported as eighty-five. Nearly all of these are due to the personal dealing of Christian students. In some cases the prayers and efforts of these personal workers' bands resulted in a series of revival meetings.

6. The ordinary temptations of student life, such as lying, cheating, impurity and pride, are all common in China. But the combined power of the four lines of temptation just mentioned probably does not equal the overwhelming power of one other temptation—the love of money. The unprecedented demand for instruction in the English language, and the willingness of students to pay high fees in order to get it, witness to the prevalence of this mercenary spirit. They have an inordinate ambition to make their education count mightily in the struggle for the almighty silver dollar. Missionaries all over the Empire lament the comparative scarcity of consecrated talent which is offering itself for the work of the Church. Aside from the regular spiritual influences of the Association movement the ideas and principles of the Volunteer Movement have been the most effective means of meeting this terrible temptation.

7. The number of organized Bible classes reported in the Associations during the year is sixty-three. These classes are reported to have a total membership of five hundred and four. This is a decided advance over previous years. The total number

reported as observing the "morning watch" is five hundred and fifty-nine. The regular courses of Bible study which are published in *The Intercollegian* are widely used.

8. In nearly all of the Associations of our movement regular missionary work is done by the active members. The missionary committee delegates men from week to week to take charge of regular places for holding evangelistic meetings, and others are sent out into the streets of the cities, or into the country villages to sell Bibles and to preach by the way. About half of the Associations hold regular missionary meetings each month. Two hundred and sixty are reported as having definitely formed the purpose to give their whole lives to the work of spreading the Gospel for the salvation of men.

9. During the past year one new secretary has come out to join our ranks—Mr. Walter J. Southam. He has been located at Hongkong, where he will give a large portion of his time to reaching the Chinese students of the colony. Encouraging progress has been witnessed in Shanghai, where important steps have been taken under the leadership of Mr. Lewis towards reaching the large class of students who have already graduated from the various colleges, and who are now in business pursuits in the city and settlements. The intercollegiate work in Tientsin, under the secretarial management of Mr. Gailey, has gained a larger hold on the students, and is also reaching out to help student graduates who are in business. Looking at the whole field there has been a perceptible improvement in the methods of work and in the general organization of the Associations, due to a better understanding on the part of the students of the fundamental ideas of the Association work.

10. The following are among the most difficult problems which face us, concerning which we greatly desire the prayers of our brothers all over the world: (1) How to organize the work in Shanghai and Hongkong, where racial and class prejudice are very strong, and where the available number of active members is very limited. (2) How to establish a work in the great provincial capitals, where large numbers of students live, and still larger numbers come for the regular triennial examinations. (3) How to meet and overcome the mercenary spirit which is so alarmingly prevalent. (4) How to secure and train the men who are needed to become the native assistants in the work. (5) How to decrease the tendency to formality in devotional Bible study, and increase its vitality and fruitfulness. (6) How to propagate and crystallize the missionary spirit which already exists to some extent among the Associations.

(Signed) D. WILLARD LYON.

## THE STUDENT MOVEMENT IN FRANCE

A little more than a year ago, under the shadow of these same trees, in the midst of the silence and peace of nature, just like to-day, the Protestant students of France were gathered, joyful at heart and their souls awake. Those were radiant days, and I cannot refrain from calling them to memory here and now because the French Federation sprang out of them. Our Federation or movement is young yet and the year that is just closing has been principally spent in the work of organization. So there is more to say about what could be done than about what has been done.

We can already reckon seven student Christian Associations actually organized, namely, Paris, Lille, Nancy, Lyons, Montpellier, Montauban and Bordeaux. Three of them have their own premises, namely, Paris, Nancy and Lyons, well equipped with studies, reading rooms and libraries. At Lille, Montpellier and Bordeaux the students meet in the premises of the Young Men's Christian Association and the relations between the two Associations are friendly and brotherly. At Lille an association of students that could not be connected with the Federation keeps up a friendly correspondence. Very soon a club or Association will be opened at Toulouse. In the other university centres the Protestant students are too few in number—especially at Caen—to form a distinct Association. However, they individually belong to the Federation. In Paris there are this year one hundred and seventy members, sixty of whom are active members; in Montauban there are thirty-two active members; in Bordeaux seventeen active and associate members; in Lyons twenty-six active members; in Lille ten; in Nancy twelve; in Montpellier twenty.

A periodical of from twenty-four to forty-two pages in size is published by the Federation. It appears nine times a year. It is called *Bulletin du Cercle des Etudiants Protestants de Paris*. Distinct editions are made up with the different articles and lectures that are published in it. At Montauban the Association publishes a periodical together with the students of the theological school, entitled *The Student*. Nancy publishes a little autographic periodical.

Religious meetings are held in the premises of the Paris Association every week with from six to ten attendants. There are Bible classes and prayer meetings. Such meetings are also held regularly in the Provincial Associations. The subjects are introduced by a pastor or a student. They are Christian apologetic lectures followed by a debate. A characteristic of our Associa-

tions is a zeal and a tendency for the study of social questions. We coöperate in social work, in popular clubs, and in other university institutions. On the other hand, in our clubs the students are sensible to the union between the intellectual and religious occupations. They show a sincere desire to serve Christ as their Master and Saviour, and a real respect for the importance of the questions brought before them. In every university centre Catholic students are largely in the majority. So the question for us is not only to discuss with them the wide difference from a dogmatic point of view but also to create belief in the existence of God and of the immortality of the soul distinct from the body. Catholic students—and it may be that the Protestant students have sometimes denied their influence—have entirely abandoned all the superstitions and lies that Catholicism so easily gathers and at the same time have become infidels. On the other hand if they have preserved some attachment to the creed of their childhood they possess a double individuality, one religious, the other scientific.

In our clubs two other problems are to be solved as well as in every other country—alcoholism and immorality. Alcoholism has been vigorously fought by some of our members who have commenced a campaign throughout France. Moreover, we must admit that a real effort is being made in the medical world on behalf of temperance apart from all religious considerations. As regards immorality the problem is more difficult. We cannot enter into a long consideration of the subject, but in our university centres “free love” must not be considered as a consequence of moral perversion or of a latent vice in nature, but rather as the want of sentimental expansion and desire of feminine society, the great majority of the students having before them a prospect of many years of study and the impossibility of marrying young.

As regards interest in foreign missions we note the existence in Paris of a “Society of Friends of Missions” with about fifteen members, and in France a section of the Volunteer Movement with a comparatively large number of students belonging to it, especially at Montauban. From the Paris Association two members have gone to mission fields, Mr. Chazel to Madagascar and Mr. Felix Faure to Congo Land. From Montauban Mr. D. Couve has gone to Congo Land, Mr. Lorriaux to Lessouto, and Mr. Maroger to Madagascar. The practical question before us is the establishment of a students' Christian Association at Tananarivo in Madagascar with an adequate building for it. We believe that the question will soon be studied. The problem of foreign missions may be said to have been solved in a practical manner, but

we hope that the one of awakening interest in home missions among Protestant students will also be settled.

It is the task before us Protestants to sow again noble and generous ideas, following thus the example of our fathers. We have to protect the thoughts of brotherhood and justice which are ours and which have made the glory of France. It is for our country a question of life or death. Among us French Protestants the pure and noble soul of the country has found a refuge. If the name of Protestant remains for us a title of honor we can depart from here confident and joyful.

(Signed) AMÉDÉE BAUMGARTNER.

### NETHERLANDS CHRISTIAN STUDENTS' UNION

1. There are eight separate student organizations in the Netherlands Christian Students' Union, with a total membership of one hundred and eighty-three.

2. We employ one paid secretary.

3. Our new pamphlets are No. 3 and No. 4 of the "Mededeelingen." The periodical, *Eltheto*, sends out seven hundred and eight copies each week. Of these about eighty go to the members of the Student Missionary Union, "Eltheto," and a number are sent to the leaders of different movements according to the Federation exchange list.

4. In September, 1899, the annual summer conference was held at Laren, attended by about seventy-five students. In the first week of February we had a general committee conference at Amsterdam open to all members of the Netherlands Christian Students' Union and attended by about forty-five students.

5. It is impossible to tell whether more students were led to Christ last year than during the preceding year. We know of a few men who have been deeply influenced by the summer conference. We have no statistics on this point.

6. The chief temptations are, as always and everywhere, intemperance and impurity. These temptations have the more force where, as in many cases, they are not counteracted by faith in a moral and religious ideal. The younger generation as a rule knows no enthusiasm. The spirit of many is what the French call "blasé." This is the fact with a great many of the educated people. In connection with this in intellectual circles evolutionistic theories are prevalent, which, because they teach a development by mechanical necessity, leave no place for moral exertion. How-

ever, in the recent decades, especially at the University of Amsterdam and at the polytechnic school of Delft, an energetic socialism has taken hold of the students, and although owing to its evolutionistic character this movement in fact excludes fighting for an ideal by promising social reforms, it in reality attracts many who no longer having the religious ideal cannot live without any ideal at all. It is therefore a significant fact that the students who have felt the influence of modern literature, which also in Holland has been of great importance, have tended toward socialism in recent years. All these things pre-occupy deeper natures who are thereby deaf to the Gospel. It will be a very difficult task to find a cure, because the Christian students will have to prove visibly that those who are willing to follow Jesus in the way of the cross have in fact and reality the solution of every difficulty of life. We know that this demands much love and interest in the welfare of our neighbors, which means, in the first place, that we exert ourselves to take knowledge of all that concerns them and holds their attention. This must necessarily lead us to profound study supported by a life of prayer.

7. Bible study has considerably increased in Amsterdam. Six new Bible circles have been formed with an attendance of twenty-six students. In Utrecht the Bible circles do not prosper so well this year. The schoolboys' Bible circles, led by students in Utrecht, succeed very well. The total number of students in Bible circles is probably between seventy-five and one hundred.

8. There are mission study circles in Groningen, Leiden and Utrecht, most of them well and regularly attended. Out of these men one presented himself for work in the Indian Archipelago and one man applied for China. One member of our "Studenten Bond voor de Zending" is now on a visiting tour in the Indian Archipelago as secretary to the director of the "Nederlandsche Zending Genootschap."

9. In August, 1899, the first boys' camp was held. Twenty-two boys took part. It was a great success.

10. At present our greatest problem is how to unite in our movement the different Christian students who have hitherto had little sympathy with our Union. There are besides sometimes very complicated questions, often theological and denominational differences, which hold them back. If perhaps there are in our Union things which give them good reason not to wholly sympathize, we pray God that He may show them to us and help us to do away with them. The financial difficulty is also one which needs all our attention. We acknowledge the fact that we ought to pay all our own expenses, but cannot raise the money among

students only. The activity and devotion of many members is not what we wish it to be. They do not always feel that a great conception ought to result in great activity.

(Signed)

TH. SCHARTEN,  
L. E. BRANDT.

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### SWISS STUDENTS' CHRISTIAN ASSOCIATION

1. We have in Switzerland three student Associations, with ninety-five members, of whom four are professors. They are distributed as follows: Geneva, thirty-five; Lausanne, thirty; Neuchatel, thirty. This number has not increased, the members going down having been replaced by an equal number of new men.

2. We have no paid secretary.

3. The only publication has been the report of the annual conference at Ste. Croix. Since February last the Central Committee has sent a monthly circular to members and friends of the Association.

4. A conference of the several committees, with about twenty students, was held in April at Lausanne in order to prepare for the autumn conference. The annual conference was held at Ste. Croix, and was attended by one hundred students and professors. A conference of college boys was held near Lausanne, at which forty were present. The association in Geneva has organized a series of meetings for the gymnasiums of that city.

5. We believe that these conferences exert a deep influence on the spiritual life of the students but we cannot state the number of conversions, the student life being too much mixed with the influences of Church and home.

6. The temptations of students are not other than those of all young people of their age, but the spirit of independence, indifference in religious matters, desire to escape the yoke of Christ, worldliness, lack of love for the Word of God, and very often national pride, keep many of them far from the Association and a true religious life.

7. There are regular Bible classes but they are not yet as fully developed as we could desire. They are attended by about forty members.

8. The missionary interest is growing. It has been also developed by the London Conference, where Switzerland was represented by thirteen delegates. There is no organized Volunteer Movement, but we have a missionary circle in Neuchatel. During the past four years two volunteers have sailed; two are ready



to go and nine are still in training. There are many more in preparatory schools. We support a pupil in the Evangelistic School of the Swiss Mission in the Transvaal.

9. Encouraging results are a real spiritual growth in many, a deeper feeling of their responsibility, a serious influence on the gymnasium boys, the grouping of Christians in the universities and the testimony of faithful witnesses. Questions relating to social Christianity have taken a great place in the thought of students. In Neuchatel a circle has been formed in order to study them. Let us remind you that our movement is only organized in the smallest part of Switzerland, in French Switzerland, but by the influence of the International Committee of the Young Men's Christian Association annual conferences are being held in German Switzerland and an organized work is beginning in the universities of Basel, Zurich and Berne. Regular meetings are held in the last. The Day of Prayer of the Federation has been observed in all Swiss universities except the Roman Catholic university of Fribourg. But in spite of this progress we cannot yet hope that the universities of German Switzerland will soon join the Federation.

10. One of the great difficulties of our Association is that the Swiss students do not form as elsewhere a special class. They return every evening to their homes, and are much absorbed by the religious, social, and even political life of the country. Many secondary duties arise therefore, taking up the best of their time and holding them away from the Association. The students, moreover, are too much left to themselves. In spite of the interest shown in them by some professors, the whole responsibility of the work rests on some young men who have only a little time to devote to it. They are in a very short time replaced by others who have had no experience, and the work thus has had a character of instability. The university regulations create other difficulties. At Geneva, for instance, we can have no religious meetings in the university buildings. The foreigners are far more numerous among the students than the Swiss, and it is very difficult to reach them and get them into other buildings of a more or less religious character. The greatest difficulty in Switzerland arises from the nature and constitution of the country itself. We are a very small country, yet we speak three different languages and imitate many different people. French Switzerland alone has three different races with different usages and habits of mind. Thus our work cannot be done on a very large scale. Still it will be better not to look at the external difficulties but to recognize that if there had been more zeal, more faith in personal work, more continuity in

prayer we might certainly have done more. We have to humble ourselves before God, to surrender anew our lives to Him and to receive a new baptism of His Spirit.

(Signed)

PIERRE BOVET.

### GERMAN CHRISTIAN STUDENTS' ALLIANCE

1. We have twenty-five Associations, four more than last year, with a membership of about three hundred students.

2. We employ three paid secretaries, two for students only and one for gymnasium boys.

3. We published, in addition to our monthly periodical with eighteen hundred copies, five pamphlets, four of which were about the Conference and one about the missionary movement.

4. One hundred and forty students attended the last national Conference at Eisenach, forty-eight more than in the preceding year. Three local conferences were held, one in the North and two in the South. Fourteen German delegates were present at the London Conference.

5. As to the results of the last year in comparison with the previous year, we have felt the loss to our work of our secretary, Mr. H. Witt, whom God has signally used among students. However, we have experienced the truth, "When I am weak, then am I strong." One of the most striking features of the work of the past year has been a special effort to reach unbelieving students. Evangelistic meetings were held in nearly every university town. We tried to take topics as attractive as possible; for instance, "What are the Demands of this Century upon the Educated Man?"; "Is there a Way out of Modern Scepticism?"; "Purity versus Impurity"; "Religious Wants of a Modern Student." The most important work has always been the following conversation with single students to meet their practical difficulties and scientific doubts. Thank God, He used our work to save many souls during the past year.

6. And now a few words about the chief temptations and perils of our students. German students enjoy a perfect liberty as to their studies as well as to their life. There is no prescribed college course. Most of them are without any connection with the religious life of the Church, and the consequences are, first, that they are singularly exposed to the attacks of impurity and to poisoning influences; secondly, many become dependent upon their fellow students and upon social student associations; thirdly,

worldly aims and ambitions fill their hearts, to have good examinations, to become famous in science, and to get high positions. A special difficulty lies in the lack of witness and the inconsistent lives of so many Christians.

7. All our Associations are Bible circles. In some of them a new topical method of Bible study was issued. A leaflet, "Hints for Bible Reading," by Viebahn, was propagated and led many students to devote more time and earnestness to their study of the Scriptures. The "Calendar for Bible Reading" promoted Bible study among the gymnasium boys.

8. As to the missionary department of our work, we tried last year for the first time to prepare a plan for missionary study and to follow it. General missionary questions were treated in the summer term. China was the subject during the winter term. The moral and religious condition of the non-Christian world is the subject in preparation for the following term. We have only sixty volunteers. We ask for the prayers of the members of the World's Student Christian Federation for this department of our work, especially concerning the missionary conference which is planned for April, 1901. The number of those who are going out to the mission field increases from year to year. Three have reached the field during the past year, and two are on the way.

9. The most encouraging fact in the work of the past year is the extension of the movement to so many gymnasiums. The work of the secretary for gymnasiums had real results. Sixteen new Bible circles of gymnasium boys were formed. About two hundred boys joined the circles during the past year.

10. Our greatest need is for personal workers, men who know how to influence their fellow students, men who are able to lead others to the Saviour. We want more strong leaders, more independent members in the Associations, and we want academic teachers who confess Christ.

(Signed)

KARL HEIM.

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## INTERCOLLEGIATE YOUNG MEN'S CHRISTIAN ASSOCIATION OF INDIA AND CEYLON

### I. INDIA

1. There are thirty separate student Associations in India belonging to our movement. The total membership is about thirteen hundred and twenty-three (five Associations do not report). There are in addition in twenty-two city Associations eight hundred and sixteen past and present students. Several city Associa-

tions have not reported, so the full number of students in connection with the Young Men's Christian Association of India is over two thousand one hundred and thirty-nine.

2. There are three national secretaries but only two of them are able to devote their whole time to the work. There are also seven local secretaries who devote either a large share or all of their time to the work among students. Of these two are located at Madras, one at Bombay, two at Calcutta and two at Lahore.

3. The only pamphlet issued during the year is Mr. G. S. Eddy's "Foundation Truths for the Christian Life." *The Young Men of India*, published monthly, has a circulation of two thousand copies, but only a part of the subscribers are students. There is a college department in this paper. *The Inquirer*, a monthly supplement to *The Young Men of India*, has been published since September, 1899, to help seekers after truth. This has a large circulation among students.

4. The only distinctively student conference held during the year was the Student Camp at Beas in the Punjab at which sixty delegates were present. In connection with the Fifth National Convention of the Young Men's Christian Association there was a college session with twenty-two delegates in attendance.

5. Probably just about as many students were led to Christ during the past year as during the preceding year. The chief instrumentalities in bringing about these results have been evangelistic work and personal efforts.

6. Indifference is the chief peril of our students. Prof. S. Sathianadhan, M. A., LL. M., who represents our movement upon the General Committee of the Federation, says: "The one sole ambition of an educated Hindu is to 'get on' in life by securing the best paid government post within his reach. As a consequence we have a great deal of apathy and indifference characterizing the educated classes. There would be greater hope for Christianity in India if there was more downright honest opposition to Christianity from the educated classes." Pride of birth and learning is another peril. The majority of the students belong to the higher castes. In South India, for example, out of a total of three thousand three hundred and sixty-six in art colleges two thousand three hundred and twenty-five were found to be Brahmins. In professional colleges out of nine hundred and eighty-four students six hundred and eighty were Brahmins. There are four times as many Brahmin as non-Brahmin graduates from the University of Madras though the Brahmin population is not one-fifth of the non-Brahmin population. These men would be influential even if illiterate. To become Christians would mean for

them loss of caste and leadership over the masses of whom only one in nineteen is able to read or write. To remain Hindus means the possibility of prestige, popularity and power. Still another peril is false patriotism. Many regard it as humiliating to abandon so ancient a religion as Hinduism for Christianity which they regard as modern and as the religion of their conquerors. These are influenced by leaders who try to bring India back to the Vedic faith and endeavor to foster a superstitious regard for the old Indian Rishis. False patriotism is leading many to uphold Hindu festivals and idolatry, and to attempt to read Christian ideas into pantheism, polytheism and caste. Babu K. C. Bannurji, the other representative of our movement upon the General Committee of the Federation, says: "Numbers of the Hindus systematically attempt to coördinate Hinduism with Christianity and do all they can to entice missionaries and Christians to admit by word or deed that Christianity and Hinduism are each systems of religion of high authority and excellence." Of course these even make much of the prominence given to the study of Hinduism in Europe and America. The theistic movement is a peril to some because it keeps them from openly confessing Jesus as the only Saviour and God. Such reform movements as the Brahmo Somaj and the Prarthana Somaj are so far superior to popular Hinduism that they satisfy some students who would, but for them, have embraced Christianity. These theistic bodies are resultants between the forces of Christianity and Hinduism. They are half-way houses on the road from the religion of the Trident to the religion of the Cross—expedients for escaping on the one hand the abominations of the ancestral faith and on the other hand avoiding the offence of the Cross and the belief in the deity of Christ. Theosophy is also a peril. Some educated men are flattered by the efforts of the theosophists to allegorize Hinduism and to nationalize it by means of the Central Hindu College in Benares and a vigorous propaganda in other parts of India. But we rejoice to see that the most influential Indian leaders regard this as a retrograde movement. A leading paper speaks of Mrs. Besant's efforts as pouring Darwinian wine into Vaishnavite bottles, which is sure to burst the bottles. It adds: "We cannot resist a feeling of sadness at the sight of this Ophelia who has garlanded her head so profusely with flowers culled from the wild growths of Puroic extravagance. Still more sad is the sight of the gaping students in whom the chloroformic fumes of her eloquence send off reason to sleep and who believe everything that falls from her lips to be true." Immorality is a greater peril here than in Western lands. No sin sears the conscience sooner than the sin of immorality. Of

it God says, "He that doeth it destroyeth his own soul." Fear of persecution is a peril to many. A public confession of Christ means loss of position, property and relatives. The prospect of returning home after baptism into the fires of persecution seems to paralyze strong men. Only those who have seen the worn faces, sad eyes and hunted appearance of high caste inquirers know how real is the struggle through which they must pass in forsaking all for Christ. The most helpful means which have been employed to meet these perils and enable the students to overcome these temptations are prayer, personal work, Bible classes and circles, addresses delivered both in and out of doors, literature of the right kind, visiting educated men in their homes or lodging houses, and holy living by Christians.

7. Nine college Associations report three hundred and forty-seven in Bible classes. In addition to these the city Associations report two hundred and three students in Bible study.

8. The most encouraging indication of increasing missionary interest is the constantly enlarging number of students who take part in voluntary Christian work, especially in open air preaching, the conduct of Sunday schools and the circulation of Christian literature.

9. The principal advance during the year has been an increase of three secretaries for the work among students in India, the securing of funds for a student building at Bombay, and also the inauguration of student conferences (camps) in different parts of India.

10. The following are some of our most difficult problems: (1) How to secure more conversions from among Hindu, Moham-medan and nominally Christian students. (2) How to cultivate the entire student field effectively. (3) How to bring about a stronger spiritual life among Christian students and get them to feel personal responsibility for their non-Christian fellow students. (4) How to enlist more students to study the Bible. (5) How to strengthen the missionary department and make the Student Volunteer Movement a greater power. (6) How to make the Federation idea more emphatic in our Associations. (7) Special prayer is also asked for the six student conferences to be held during the coming year in Bengal, the Northwest Provinces, the Punjab, the Bombay Presidency, the Madras Presidency, and Ceylon.

(Signed) ROBERT P. WILDER.

## II. CEYLON

1. There are six student Associations in Ceylon. Three fully organized, with a total membership of one hundred and thirty-four, are affiliated with the Intercollegiate Young Men's Christian Association of India and Ceylon. Three other student Associations with a membership of sixty-five are not fully organized.

2. Part of the time of the American secretary for Ceylon and part of the time of the Tamil secretary for the North Ceylon Union is given to the furtherance of the student work.

3. We use the pamphlets and leaflets of the Student Volunteer Movement of India and Ceylon, and so do not publish any independently. *The Young Men of Ceylon* is published in the interests of all the Associations of Ceylon, a number of copies of which are taken by students and teachers.

4. The three affiliated Associations united with the town and village Associations of Jaffna, and held a convention which was attended by about twenty-five students representing these student Associations.

5. I think more students were led to accept Christ as their personal Saviour than during the previous year. This result was brought about chiefly through special meetings held in connection with the visit to Ceylon in July of Mr. George S. Eddy.

6. The chief temptations and spiritual perils of students in Ceylon are impurity—manifesting itself in its worst forms—and unholy ambition, which seeks for posts of financial and social advantage rather than of service to God and man.

7. Bible study has been more faithfully and widely pursued than during the previous year. Nearly one hundred students have been in Bible classes during the year.

8. By far the most interesting and striking fact showing the development of missionary interest among the students in Ceylon is the formation in November of the "Jaffna Students' Foreign Missionary Society," composed mainly of present and past students of Jaffna College. The society has a field in South India allotted to it, and its first missionary, a teacher in Jaffna College, will, with his wife, begin work there in a few months' time.

9. An encouraging advance (in addition to those enumerated above) is the greater amount of personal work done by students to lead their fellows to Jesus Christ.

10. Among the difficult problems of the work among the students in Ceylon are the lack of the "intercollegiate idea," especially in the Colombo institutions; the lack of sympathy on the part of the heads of some of these institutions; the lack of a suffi-

cient number of native Christian young men in other of these colleges. I should like to call attention to the fact that in my report last year information was requested bearing on this last mentioned problem. The Federation would be of great service to us if its members would kindly advise us in this matter.

(Signed)

LOUIS HIEB.

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### STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION UNION OF JAPAN

1. There are thirty-five separate student organizations in our movement with a membership of nine hundred and twenty.

2. We have one traveling secretary, half the time of an office secretary, and an honorary secretary supported from abroad.

3. The only new publication is a book of Studies in the Life of Christ for daily, inductive, devotional study. Our magazine has thirty-five paid subscribers and a circulation of three hundred.

4. There have been four district training conferences, one in each of the main parts of the country, attended by sixty, twenty-two, thirty-eight and forty-five delegates respectively. Delegates from a distance were entertained by the local members often at the cost of considerable sacrifice and effort. The second annual summer school under the auspices of the Union was held at Kobe and was attended by fifty-two delegates from twenty-three Associations.

5. Students have been led to believe in Christ as a result of Bible study classes, of special meetings held in coöperation with churches, and as a result of personal work, especially in dormitories. As far as we can judge the number was about the same as last year. Several notable evangelistic meetings were held in large cities. In Tokyo one was conducted and addressed by members of the Tokyo Imperial University Association, and another on the Day of Prayer for Students, addressed by prominent Christians, was attended by six hundred and fifty students.

6. Among student temptations and perils we may name: (1) Impurity. It springs from lodging-house life, from lack of opportunity to enjoy good feminine society, from immoral amusements and literature, and from convenient and attractive means of vice. It manifests itself insidiously in private and in public in the formation of bands for vicious purposes and in the alarming patronage of houses of ill-fame. (2) The multiplication of beer halls and the increase of cigarette smoking. The general increase in wealth



and indulgence has aggravated the intemperance of students. (3) The unconsecrated passion for position and money leads Christian students to turn a deaf ear to the claims of distinctively Christian callings in order to enter the alluring openings in business and government service. As to remedial or preventive measures it is certain that none of them is commensurate with these evils. The chief agencies at work are the Christian Temperance Union; the Church, which finds its members and field of work to a large degree among students; the virile Christian literature fast being created by Messrs. Uchimura, Uemura, Matsumura, Kozaki and others who have the ear of students; and especially the Young Men's Christian Association. In addition to regular agencies, such as religious meetings and Bible classes, the Associations have eight Christian homes in operation. They hold special evangelistic and apologetic meetings and magnify the supremacy and adequacy of the Gospel of Christ.

7. As to Bible study, the course in the Life of Christ has been outlined and published. A normal class for this course was taught at the summer school and model lessons from it were given at two of the district conferences. Two hundred and fifty-five students have been in classes during the year.

8. No missionary work is carried on by our movement.

9. Among reasons for thanksgiving we may mention: (1) The third convention made advantageous amendments to the constitution and adopted heartily the plans proposed by the central committee. (2) A start has been made in work for the twenty-five thousand academy students by the organization of seven Associations. (3) The funds needed to send President Honda as our voting delegate to the World's Student Conference in France were subscribed by generous friends and by Associations and churches. (4) The secretaries of the Union visited for the first time the large islands of Hokkaido and Shikoku, where they established bonds of sympathy with Christian students and churches.

10. We bespeak the prayers of other movements that the support of the traveling secretary may be increasingly derived from Japanese sources; that a well-qualified man who will stay by the work for several years may be secured; that the means may be found to erect three student Christian homes in as many student centres; that we may have wisdom in overcoming the indifference of students to all religion and their prejudice against Christianity as incompatible with patriotism; and finally that we may wage more effective warfare against impurity.

(Signed)

J. S. MOTODA.

## SCANDINAVIAN UNIVERSITY CHRISTIAN MOVEMENT

Considering the great differences between the several countries, and the different bases on which the work is conducted, the report has to deal more with details than would otherwise be desirable.

1. There are ten separate student organizations in our movement, with a total membership of eight hundred and sixty-two. Of these two are in Denmark, one in Iceland, two in Finland, one in Norway, and four in Sweden.

2. There are no paid secretaries, but in Christiania they are trying to get one for promoting the building scheme.

3. Fifteen pamphlets have been published by our movement—five in Denmark, two in Finland, three in Norway, and five in Sweden. Our periodical, *Excelsior*, has three hundred and sixty-two subscribers.

4. The Scandinavian Students' Christian Conference was held at Setnesmoen, Veblungsnaes, Norway, and was attended by four hundred and fifteen delegates (one hundred and ten from Denmark, one from Iceland, fifty-six from Finland, one hundred and twenty-eight from Norway, one hundred and twenty from Sweden, and forty-two lady students). The Finnish Conference was held in Juustila and was attended by twelve delegates.

5. In Denmark there was a revival in March, 1899, during the visit of Mr. Mott. The religious questions began to attract more attention than before among students of all classes. Individuals have been led to Christ. In Finland the visits of Mr. Mott in April, Mr. von Holst of Sweden in October, and Heinrich Witt of Germany in December, 1899, have been the means of great blessing. So also have the Scandinavian meetings in Setnesmoen and on the Day of Prayer. In Norway blessing has resulted from the founding of the Norwegian Students' Christian Union, Mr. Mott's visit, revival meetings in Christiania, and the Students' Christian Conference in Setnesmoen. In Sweden, both in Lund and Upsala, great blessing resulted as well from Mr. Mott's visit as from the Scandinavian Students' Conference.

6. The chief temptations and perils of our students are, in Denmark, indifference and criticism; the error that Christianity is only doctrine; scandalous daily press and immoral literature, defended by several younger university professors. As yet we have not been able to do much to counteract this. In Finland, materialistic views, especially among medical and polytechnic students, Tolstoianism, indifference, immorality. As one of the reasons why students can give less time to Christian work may be mentioned the intense activity for popular education necessary

under prevalent circumstances. In Norway the temptations are selfish isolation and want of concentration, counteracted by the general work of the Union, especially Bible and mission study. In Sweden (Lund), indifference, perhaps due to the scarcity of genuine representatives of living Christianity, high-church tendencies, drink and immorality, intellectualism and rationalism. In Upsala, knowing and not doing, criticism, cramming.

7. In Denmark there are fourteen Bible circles with one hundred and eighteen members, which shows an increase compared with previous years. There is great need of good handbooks for Bible study, but their interest is growing. In Finland Bible circles for men have been increased and are now nine with sixty members. Bible circles among women students are eight with fifty-four members. In Norway the number of Bible circles has decreased a little, but mission circles have increased from three to seven. In Lund, Sweden, there is no real Bible circle, but six students meet every fortnight. In Stockholm, Sweden, the Technical High School Students' Christian Association has a Bible circle with ten members; there is also a Bible circle among medical students with about ten members. In Upsala, Sweden, students have begun to study the Bible more systematically. The number of attendants at Bible readings has increased. Several Bible circles have been formed.

8. In Denmark the number of volunteers has increased to seventeen. A committee works for raising the salary of Mr. L. P. Larsen, Madras. Sixteen students attended the second International Students' Missionary Conference in London. In Finland there are five volunteers and ten guests. There is a mission study class numbering twenty-five members. From Norway twenty-one students attended the London Conference, since which two have volunteered and a large mission study class has been formed. Upsala, Sweden, has three new volunteers. Five students took part in the London Conference. A small sum has been collected toward Mr. Larsen's support.

9. Other encouraging advances are, in Denmark, the formation of a definitely Christian Students' Association; the large attendance at the meetings conducted by Mr. Mott. A representative of the students has visited nearly all the superior public schools of the country for the first time, and in many cases experienced rich blessing. In Finland the interest of some professors has been gained for the cause. Some students have taken up White Cross work among their fellow students with great interest. Temperance work has made considerable progress. The interest in student Christian conferences is increasing. In Norway, the

formation of the Norwegian Students' Christian Union with its three subdivisions and seven departments, each under the supervision of a special committee, and the resolution to build a house for the Union and prepare a national conference for this year. In Sweden the interest of students and the public at large is being enlisted in the student movement, and the World's Student Christian Federation is beginning to be known as a reality.

10. We ask the prayers of the leaders of other movements concerning the following problems: That Christian students may take the need of their fellow students more to heart, have a wider view of the importance of student work, and grow up to greater unity and more earnestness in prayer. That men may be found whom God may please to call as leaders of the student movement. That a great revival may take place among the students in Copenhagen, and open up the way that Christ may be honored in larger measure by Danish students. In Finland there is want of mutual openness and confidence, and growing indifference. There is need of a handbook for Bible study. There is a scarcity of professors who warmly take up Christian work among students. In Norway there is need of more desire for full salvation and for more unity in Christ and power in the new organization. In Sweden (Lund) pray for us that the Lord may give us at least a small number of decided and enthusiastic Christians among students and professors who may become leaders in the work among their fellow students. Pray for those few among us who, though in great weakness, wish to serve our Master, that we may have more strength to stand in the difficulties and conquer in the battle.

(Signed)

KARL FRIES.

## STUDENTS' CHRISTIAN ASSOCIATION OF SOUTH AFRICA

Owing to the war in South Africa at present we are unable to obtain particulars from all the organizations of our movement. There is no postal communication with the South African and Orange Free State Republics, as well as several districts of Cape Colony which were invaded by the Republican forces.

1. Questions were sent to fifty-one organizations, but replies were received from only thirty-four of them, of which the total number of members is one thousand four hundred and seven.

2. We have employed a paid traveling secretary. Since Jan-

uary last we have been without one, owing to inability to obtain a fit person to accept the office.

3. The following pamphlets and leaflets have been published by our movement the past year: "Junior Bible Studies" (English and Dutch), "Bible Studies on the Life of St. Peter" (in the Gospels and Acts of the Apostles), "Bible Studies on the Epistle of St. Peter." Our periodical is *The Christian Student*, which has four hundred and ninety-nine subscribers. Copies issued, seven hundred and fifty.

4. A conference was held at Bloemfontein, Orange Free State, in April, 1899. Several new organizations were formed in the Orange Free State through its instrumentality. The number of delegates attending it was sixty-five. The annual conference was held at Cape Town in September, 1899, but owing to various reasons was not as well attended as usual, only ninety delegates being present.

5. Most students during the past year were led to accept Christ as their personal Saviour through the instrumentality of evangelistic meetings followed up by personal work. Not as many students were led to Christ as during the preceding year owing to this work not having been as general.

6. A very general temptation amongst our students and scholars is neglect of preparation of class-work and consequent "cribbing" and dishonesty in class. Owing to the youth and consequent supervision of our students there is not much flagrant vice and evil except in a few cases. Untruthfulness and swearing are also met with in some sections of the student community and in individuals. In educational institutions in commercial centres there is a strong spirit of indifference to all religious influence tending towards professed agnosticism or atheism as the scholars pass beyond the school or college. By cultivating a stronger spirit of faithfulness to daily duty we are seeking to cope with the first of these, and we believe the others can be met only by personal knowledge of Jesus Christ.

7. More interest has been shown in Bible study by individual organizations, but the Executive has adopted no new system to promote interest as that adopted in the previous year works admirably. The total number in Bible classes is nine hundred and sixty-six.

8. Sixteen new volunteers have signed the Student Volunteer Missionary Union pledge. Missions are studied by members in our movement nearly everywhere. Several of our volunteers are finishing their course in England at present. Collections for missions are taken in most organizations and we support several mis-

sionaries in the field. Work is done among the natives and colored people in Cape Colony by members.

9. During the past six months of last year the work of the Association was continued on the lines adopted during the previous year. While in individual organizations the work is establishing itself and taking hold of students and scholars, we cannot report advance in the work as a whole throughout South Africa. The salary of the traveling secretary was raised in South Africa during the last year. The Executive decided at its last meeting to continue this office and to raise £200 annually for this purpose. Individual organizations are feeling the necessity of raising the funds at home and contribute freely toward this end.

10. We desire the prayers of other movements for the following: Educational institutions in most commercial towns are closed to our movement. There is a denominational tendency in public schools. Our movement as a whole is in danger of becoming denominational instead of inter-denominational, owing to obvious reasons.

(Signed) C. H. MURRAY,  
HAROLD BOTHA.

### STUDENT CHRISTIAN MOVEMENT IN MISSION LANDS

1. This movement now includes about twenty separate and widely scattered Associations. They are found in colleges and schools in Bulgaria, Turkey in Europe, Asia Minor (including Armenia), Syria, Persia, Egypt, West Central Africa, Brazil, Chili, and the Hawaiian Islands. The total membership is estimated to be between nine hundred and one thousand. One new Association has been organized during the past year, and preliminary steps have been taken in the direction of organizing two others.

2. No paid secretary is employed by our movement. The Foreign Department of the International Committee of Young Men's Christian Associations continues to help the movement by means of their supervisory agencies. Under the joint auspices of our movement and the Federation nearly all of the Associations in the Levant were thoroughly visited by Mr. William H. Sallmon. The expenses of this tour were borne entirely by our movement. The Associations in the Hawaiian Islands have also been visited under our direction by Messrs. Helm and Southam on their way to work among the students of Japan and Hongkong.

3. *The Foreign Mail* is the official organ of the movement, although it is also an invaluable help to other mission land move-

ments in the Federation. We are indebted to the Federation and to two or three of the national movements for a number of helpful pamphlets and other publications which have been sent to our Associations.

4. With the exception of occasional local conferences of workers in the Hawaiian Island group it has thus far been impracticable to hold any conventions in connection with this movement.

5. The number of conversions while encouraging has not been as large as it was during the preceding year, which was an exceptional year as a result of spiritual awakenings notably in Armenia and Egypt. The Association Bible classes and the influence of Christian teachers continue to be the two most fruitful agencies or means in winning students for Christ.

6. The principal temptations and perils common to the students in all the lands included in this movement are certain forms of impurity, and formalism or hypocrisy. Practical talks by teachers and others in the Association meetings, personal work and the promotion of Bible study have been the most effective means employed in overcoming or minimizing the force of these temptations.

7. Notwithstanding the fact that Bible study has a prominent place in the curricula of all the colleges and schools belonging to this movement, nearly all of the Associations are helpfully supplementing such work by emphasizing the personal, devotional study of the Scriptures. Mr. Sallmon's tour in the Levant has been especially helpful in awakening interest in Bible study and in definitely enlisting students in classes. The Associations at Asyut, Egypt, and at Beirut, Syria, carry on the best Bible work.

8. One of the most hopeful features of this movement is its missionary life. In nearly all the Associations there are a number of students who have dedicated their lives to Christian work among their own people. By far the most striking example is that of the volunteers in the training college at Asyut.

9. The most encouraging events and developments of the past year have been: (1) The notable and fruitful tour of Mr. Sallmon; (2) the growing intelligence of the members of the movement concerning the aims and work of the Federation; (3) the preparatory work which has been done for a larger work in the future.

10. The most difficult problems before us and calling for the earnest prayers of members of other movements are: (1) The internal development of the Associations by means of correspondence, use of publications, and occasional visits; (2) the creation of more of the brotherhood spirit among the members of the move-

ment—so much needed owing to the fact that regular conferences and frequent visits by secretaries are to such an extent impracticable; (3) the organization of Associations in colleges in mission lands not yet affiliated.

(Signed) J. ROSS STEVENSON.

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## BELGIUM

MR. AD. BUYSENS

We have in my country no student Young Men's Christian Association, but I came to this Conference to see whether it might not be possible to do some Christian work among the students of Belgium. Our little land has four universities—Brussels, Liège, Ghent, and Louvain. Besides these we have at Antwerp a commercial high school, and a mining engineers' school at Mons. In the last named city it would be worth while to try some work. There is a small Young Men's Christian Association, but without influence on students in the mining school. At Antwerp there is a new Young Men's Christian Association with a salaried secretary. The students of the commercial high school may be reached by the Association; one student is already a member of it. In our universities there are only a few Protestant students. They are almost all foreigners—Dutch, German, English. The great majority of people in Belgium are Roman Catholics. The language used in these universities is the French, but there is a movement in favor of the creation of a Flemish university. The free university of Brussels is quite near the Young Men's Christian Association building. The Association should be helpful to the students. At Liège we have two little Young Men's Christian Associations, but they are unable to work among students. The Louvain university is essentially Roman Catholic. The Protestant church there and the Young Men's Christian Association are poor and feeble. No work for students is possible under such conditions. At Ghent we have three students as members of the Young Men's Christian Association. Two are Dutch, and the third, who is the Young Men's Christian Association secretary, is Flemish, converted from Roman Catholicism. Besides these, we have in the Association five students of the preparatory school, l'Athenée, two of whom will enter the university next semester. A professor of the university is a member of our Association council. Another one is very kind to us. We hope to open rooms as a temperance coffee-house near the university. The students



will be attracted by the social entertainments, by lectures, etc. We hope to lead them to Christ. At present student work may be tried by the Young Men's Christian Association at Brussels, Antwerp and Ghent, but we must study the situation more carefully before undertaking such work at Liège, Louvain and Mons.

As in other Roman Catholic countries our students are generally sceptical and indifferent. However, I believe they have more religious feeling and a deeper sense of need than in France. They deride religion while they know only Roman Catholicism with its errors and abuses, but they rarely deny the superiority of Christian principles. Unhappily they are often ignorant of those principles, for they have no Bible. Recently we have had at Ghent certain signs of encouragement. A university professor decided to follow the Protestant divine service, and another one has sent his two sons to our Young Men's Christian Association. The students of liberal opinion have invited a Brahmin priest to deliver a lecture on Hindu philosophy. A lecture at the Young Men's Christian Association on the converted priests in France has attracted many learned people. We must speak to the conscience of the students and show them a living Christianity in opposition to the formalist religion which does not satisfy them. We must speak also of social questions in connection with the Gospel, for these questions are of vital interest in Belgium. We must show Jesus Christ, acting and always saving men. Thus He will move their hearts. Above all we need the example of consecrated young men, faithful witnesses of Jesus Christ. May the Lord give us many such young men, for these are the ones we want.

I beg for the prayers of all in behalf of my country and of all Christian work in it. We have many great difficulties. The conscience of the people is deadened. We need a revival of conscience for the glory of Jesus Christ.

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## BULGARIA

MR. C. J. TERZIEFF

The only Christian student organization of young men in Bulgaria is the Young Men's Christian Association in the Missionary College at Samokov. It was started in the year 1889, though in fact Christian work has been in operation from the very beginning of the history of the college. This year its membership is forty, eighteen active and twenty-two associate. They have their regular weekly prayer meetings, conducted by the students them-

selves, and they are very helpful to them. The active members try to find ways and means to preach their Saviour, especially to their fellow students who do not profess to be Christians. This year several of them have been united in a band and have had secret prayer meetings for their own spiritual benefit and for the conversion of their fellow students also; and that has resulted in a great blessing for them all and for the school in general. Several of them even joyfully go to some villages around Samokov to preach the Gospel to the villagers.

We have had during the last year two visitors from abroad—Messrs. Fermaud of Switzerland and Sallmon of Australia. Their visits have been a great blessing to our college. Spiritual interest was aroused. Mr. Sallmon's personal conversations with the students proved to be very helpful to them.

In our government university in Sophia, the capital, there are three hundred and two students, of whom only three are Protestants. In the national schools—the gymnasiums, the normal schools and the city schools, we have also quite a small number of Protestant students. But I am very sorry to say that at present there is no organized Christian work carried on among them.

Finally, I would state that Bulgaria is progressing very well intellectually, but religiously she is running down. Infidelity is spreading among the students of the national schools and among the intelligent class of people generally. But may God choose men from our Association to fight bravely against the common enemy for the glory of God and the prosperity of His Kingdom. Brethren, pray for Bulgaria.

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## HUNGARY

MR. LEWIS KOVÁTS

We have not yet achieved an extensive work among students, but the Lord has begun His work in our midst. We have four student Associations in Hungary. A fifth Association has been started, but it is not fully organized. The chief Association is that of Budapest. The number of members of the four Associations is reported as two hundred. The students meet regularly for Bible study. Many of them are Sunday-school teachers. A conference of students of theology was held the first of May this year in Debreczen. After having had for several years a small periodical for our Associations we shall now publish a large

monthly beginning next September; and we hope to reach by this monthly the students of our two universities, eight theological colleges, numerous normal schools and Protestant gymnasiums. The chief perils of our students are indifference towards religious things, and impurity, especially in the universities; and on the other hand the influence of Romanism, ritualism and formal Christianity. We need more holiness of life, more of the Holy Spirit and more prayer.

We wish to acknowledge the kindness of the Federation in sending Mr. Sallmon to visit the students of Hungary, and so making possible our representation at this gathering. When Mr. Sallmon arrived the students had scattered for vacation but he was able to meet and confer with the leaders in Budapest and Kolozsvár. The Federation can do much for Hungary by multiplying such visits. I hope, my brethren, that you will not cease to pray for the Hungarian students and so encourage us by your prayers in our hard but important work.

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## RUSSIA

BARON P. NICOLAY

A year and a half ago in the beginning of 1899 there was not the slightest ray of hope to be seen for a spiritual awakening amongst the students of Russia. During the Universal Day of Prayer that year very special prayer was offered up in Germany on behalf of Russia. Not long afterwards the short but eventful visit of Mr. Mott to Russia took place. He reconnoitered the grounds, put the aims of the Christian student Associations before a few Russian friends, and promised to enlist the prayers of his friends all over the world on behalf of the Russian students. The same autumn the traveling secretary for Germany, Mr. Heinrich Witt, now a missionary in China, came to Russia and was able to hold religious meetings for German-speaking Protestant students in Dorpat, Riga, St. Petersburg and Moscow. On this occasion he was generally permitted to speak in rooms belonging to the Lutheran Church. By God's grace these meetings were not in vain and a small circle of Protestant Bible students was formed in each of these cities.

The composition of the Russian university class of men.—In Russia there are nine universities besides a certain number of special and technical high schools, with an aggregate number of

about thirty-five thousand students. These are not all of Russian origin for there is a considerable constituency of Roman Catholics, Poles, Jews, and of Protestants from the Baltic provinces, composed of Germans, Letts and Esthonians.

The political difficulties of Christian work among students in Russia. — The universities and high schools are, as is known, honeycombed with revolutionary elements and doctrine to a very great degree. This doctrine is eminently hostile to Christianity. On account of this revolutionary movement the students are very closely watched by the police and all private meetings of students are strictly prohibited. Porters and servants are ordered to report to the police when even a few students meet together in private. Such orders are, however, not always carried out, but they form a very serious drawback to students meeting for innocent purposes. Secret annotations are taken by university officials of infractions committed by students against the rules, and when these annotations are repeated a man is liable to be sent away from his university without any warning. The uniform, which students are obliged always to wear, tends to make them conspicuous and more easily observed. As in Russia all that is not permitted is forbidden, and religious meetings are not permitted, it is a very great and real difficulty to know how and where to meet. This difficulty exists for Protestants as well as for other denominations, unless the former find it possible to secure rooms belonging to the Lutheran Church, which would result in making the movement amongst them purely denominational.

Difficulties arising from the moral condition of the students. — The moral condition of the Russian students is, on the whole, as low as can be. There is no moral foundation as in Protestant countries. Notions of right and wrong are very uncertain even amongst the best. Vice in every form is generally freely indulged in and the tendency is to break loose from every form of restraint. Religion, known only from its formal aspect, is entirely put aside and contemptuously considered as superstition. All this and the wide circulation of infidel and materialistic literature makes it very difficult to approach Russian students on religious subjects. The Polish Roman Catholics may not be quite so licentious, yet, as usual, are very difficult to reach, with hardly any real religion, yet clinging to the outward form of it because of national motives. The Protestant students, if they grow up in Russian surroundings, very soon get tainted by the latter. Those who come from the interior of the Baltic Provinces or from the German Church schools in St. Petersburg are generally better, and are the best material to work upon. On the whole the Protestant students are

mostly very indifferent towards the Gospel and have no comprehension of vital Christianity. At Dorpat the German and other Baltic student corporations are quite as much a real hindrance to entering the Kingdom of God as elsewhere in Germany. Besides this, at Dorpat the different nationalities will hardly mix with each other at all. The Esthonians dislike the Germans, and both keep aloof from the Russians. In other universities these contrasts are not quite so marked.

What has been attained.—At Dorpat a certain number of theological students meet weekly for Bible study amongst themselves. The regular attendance is about six or seven. At Riga the Bible circle began with three and dwindled down to two. At Moscow three meet for Bible study, while at Petersburg the attendance is from three to nine. It is desirable that the circle at Dorpat should not remain limited to theological students and there is hope that during the semester an advance will be made in this direction. Dorpat is a very important strategic point, being the only Protestant theological faculty for the whole of Russia. There is hope, too, that the German Protestant students in Russia will, as far as is possible, visit the annual conferences of their brethren in Germany. If the Protestant students in the universities become truly Spirit-filled Christian men, they will certainly be a salt for their surroundings.

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## SPAIN

MR. H. LINDEGAARD

At the kind invitation of the Federation the professors of the college at Puerto Santa Maria (Province of Cadiz) have sent me to represent that institution in this Conference. Many were the discomforts of the journey, but they have all disappeared and their place is now occupied by the joy that fills my heart in hearing the progress of the Gospel among students in the countries which you represent. But at the same time, what sadness I feel when I remember my own country. People who enjoy religious liberty do not know what it is to live under a régime of opposition. In Spain to be a Protestant signifies the loss of almost everything. Our enemies do not make war on us openly, but in the darkness, which is worse still. Our college is undertaking a very important work, namely, to educate native young men to be missionaries in their own country; and the zeal of the director and

professors is worthy of unstinted praise. Pastor F. Fliedner is also doing a very valuable work in his college in Madrid.

But concerning the non-Christian students of Spain I have to make a discouraging report. There are several universities, among which the principal ones are Salamanca, Oviedo, Madrid and Granada; but the instruction given is almost exclusively by priests or by Catholic professors. The result of this is that the students become either incredulous or fanatical. Some condemn the Bible, think that the Gospel is not worthy of their attention, and consider Jesus as a mere man, a famous man indeed, but nothing else. And others, without knowing what they believe, serve as tools in the hands of the priests to realize their purposes. Have you heard what has happened lately in Granada? Students of the university threw stones at the door of the Evangelical Chapel so that the pastor was obliged to seek refuge in the inner rooms, and they went absolutely unpunished. What shall we do with such students? But that is not all. If a Christian young man should wish to study in an institution of the State he would meet formidable opposition, as has happened already. A law has recently been promulgated which states that to get the degree of Bachelor it is necessary to have the certificate of a priest that he knows Roman doctrine. With such restrictions it is very difficult, almost impossible, to establish Christian work among students, and that is the reason of its non-existence.

Friends, pray for us, for our work meets many difficulties in Spain, but we trust the Lord, who will give us the victory in Jesus Christ.

APPENDIX

**List of Delegates at the Conference**





## LIST OF DELEGATES AT THE CONFERENCE

### AUSTRALIA

REV. G. H. BALFOUR.  
MR. H. S. DETTMANN.  
MR. W. H. SALLMON.

### BELGIUM

MR. A. BUYSSENS.

### BULGARIA

MR. C. J. TERZIEFF.

### CHINA

MR. Y. L. HWANG.

### DENMARK

COUNT J. MOLTKE.

### FRANCE

PROFESSOR R. ALLIER.  
MR. A. M. BAUMGARTNER.  
MR. ED. DE BILLY.  
MR. EDM. DUSSAUZE.  
MR. PAUL ESCANDE.  
MR. GASTON GRILLE.  
MR. J. KRUG.  
REV. J. MONNIER.  
MR. E. PARADON.  
MR. EM. SAUTTER.

### GERMANY

DR. KARL HEIM.  
MR. DETWIG VON OERTZEN.

### GREAT BRITAIN

MR. J. A. P. BARNES.  
MR. H. T. HODGKIN.  
MR. F. LENWOOD.

MR. T. TATLOW.

MR. C. W. G. TAYLOR.

MR. STANLEY WRIGHT.

### HOLLAND

MR. L. E. BRANDT.

MR. J. A. L. HOVY.

MR. A. VAN B. CALKOEN.

### HUNGARY

MR. LEWIS KOVÁTS.

### INDIA

REV. S. V. KARMARKAR.

MR. J. CAMPBELL WHITE.

### JAPAN

MR. GALEN M. FISHER.

REV. T. HARADA.

REV. Y. HONDA.

### NORWAY

REV. K. M. ECKHOFF.

MR. P. B. DAHLE

### RUSSIA.

BARON P. NICOLAY.

### SOUTH AFRICA

MR. A. L. HOFMEYR.

MR. ANDREW MURRAY.

### SPAIN

MR. H. LINDEGAARD.

### SWEDEN

DR. KARL FRIES.

MR. N. SÖDERBLOM.

## SWITZERLAND

MR. PIERRE BOVET.  
MR. E. FAVRE.  
MR. TH. GEISENDORF.  
MR. CHRISTIAN PHILDIUS.  
MR. PIERRE PICOT.

## UNITED STATES

MR. H. P. ANDERSEN.  
MR. R. C. MORSE.  
MR. JOHN R. MOTT.  
MR. JAMES STOKES.  
MR. F. P. TURNER.  
DR. W. W. WHITE.





## PUBLICATIONS

THE WORLD'S STUDENT CHRISTIAN FEDERATION. A 28-PAGE PAMPHLET CONTAINING A DESCRIPTION OF THE FEDERATION, AN ACCOUNT OF THE FEDERATION CONFERENCE AT WILLIAMSTOWN IN 1897, AND THE REPORT OF THE PROGRESS OF THE FEDERATION DURING THE FIRST TWO YEARS OF ITS HISTORY (NAMELY, THE ACADEMIC YEARS, 1895-7). SINGLE COPIES, POSTPAID, 5 PENCE, 40 PFENNIGS, 50 CENTIMES, OR 10 CENTS GOLD, EACH. IN QUANTITIES OF ONE DOZEN OR MORE, POSTPAID, 2 SHILLINGS, 2 MARKS, 2 FRANCS AND 50 CENTIMES, OR 50 CENTS GOLD, PER DOZEN.

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