

# THE STUDENT MOVEMENT

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• FEBRUARY · 1899 •

WATCHWORD.

OF THE

STUDENT · VOLUNTEER · MISSIONARY · UNION

THE · EVANGELIZATION · OF · THE · WORLD · IN · THIS · GENERATION

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# THE STUDENT MOVEMENT.

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**Motto for 1898-9.**—"BY MY SPIRIT, SAITH THE LORD OF HOSTS."—Zech. iv. 6.

**Watchword of the S.V.M.U.:**—"THE EVANGELIZATION OF THE WORLD IN THIS GENERATION."

## General Notes.

ONCE more a Universal Day of Prayer for Students has been appointed, and preparations for its world-wide observance have been and are being made. "Pentecost will not come without the waiting at Jerusalem. God will answer the prayers of the Christian world for students, through students themselves." The question for us is:—Are we willing to answer our own prayers? If this solemn day of united intercession is to draw down—and we believe it will do so—power from God on the students of the world, are we ready to follow out in our own special sphere whatever the Spirit of God may by this means reveal to us as His will and purpose for our lives? When we confess the failures of our own Christian Union; when we pray "for Christian students everywhere, that they may live spotless, sincere, and earnest lives, and thus by life and word win their fellow-students to Christ," we are virtually claiming for ourselves what we ask for all. Let us pray in the spirit of that prayer which Christ taught His disciples, and enter afresh into its meaning—"Our Father . . . give us . . . forgive us . . . deliver us."

EDINBURGH UNIVERSITY is the subject of our fourth paper on the Universities of Great Britain and Ireland. It is hoped that the illustrations which are inserted this month for the first time will add to the interest of students in the colleges described, and that this new departure will be justified by an increased circulation. The Quadrangle of Edinburgh University is from a photograph by John Patrick & Sons, 52, Comiston Road, Edinburgh, the block having been kindly lent by the editor of *The Student*, the Edinburgh University Magazine. The other view shows Ridley Hall Chapel and part of the new buildings.

MR. MOTT is expected for a few days in Great Britain early in February, on his way to Scandinavia, where he is to spend some seven weeks among the students at Upsala, Stockholm, Christiania, Lund,

Copenhagen, and Helsingfors, returning in the end of April by way of Germany and Holland.

PROFESSOR WHITE'S "Ten Weeks' School for Bible Study" opened on January 17th. As we write, the first week is over. Several of the halls originally taken have been crowded out, and numbers who sought admission turned away. London students will be glad to hear that part of the King's Hall, Holborn, is to be reserved for them until the lecture begins—Tuesdays, 5.30 p.m. That this 'school' is valuable not only to beginners, as so many of us are, but also to Bible students of many years' standing, one who has had experience as a student of the Word of God bears his testimony. (See p. 128.)

DR. J. RUTTER WILLIAMSON spent the month of December in visiting the colleges of Boston, New York, and Philadelphia. Boston has nearly 900 medical students. A graduate of Yale is giving his whole time to work as intercollegiate secretary in that city. Two men are giving, one, the whole, the other the greater part of his time to similar work in Philadelphia. Dr. Williamson writes, "Very much of the constant progression, well-laid, adequate, and extensive plans and the enlisting of large numbers of men as active workers is due to these Secretaries. . . . The opportunities in metropolitan centres demand far more time, if they are to be fully seized, than can possibly be given by an undergraduate secretary. . . . In Philadelphia the Volunteer Union is taking up very active work for foreign missions. It has a large number of its Volunteers enlisted in the work of speaking to young people's societies and in churches. During our visit a gathering was held of these Volunteers in order to train them in the best methods of preparing addresses and making permanent the missionary enthusiasm aroused by them in the churches visited. The value of such a conference is great. During these four hours of meetings a vast amount of valuable experience was gathered together for the benefit of each worker. . . . Fruit, as far as actual securing of men to be foreign missionaries, must be of slow growth in these medical colleges, which are only just now beginning to awake to a consciousness of organized Christian life. We cannot, however, but believe that though delayed, it is sure; and that the results of the scores of personal interviews will be seen 'after many days.'"

SECRETARIES of Missionary Bands sometimes find a difficulty in making their general missionary meeting interesting. Mr. Moule's suggestions for the treatment of Chapter viii. in the text-book showing the bearing of political events on missionary progress in China, will provide a good programme for such a meeting. The foreign intelligence in the newspapers might more often be studied in its relation to the spread of the Kingdom: the workings of the hand of God in present-day history may be reverently traced by the student of Missions.

It has been decided to discontinue the monthly reports from the Travelling Secretaries, as *News from the Colleges* has, to some extent, supplied the same want. We intend to substitute a terminal report from each Secretary, to consist not so much of a record of colleges visited and meetings held as of a review of the B.C.C.U. position in the portion of the college-field visited during the preceding three months. But if any desire to pray daily for the work in our Colleges and feel the need of more definite knowledge of it, they will be furnished with a special "call to Prayer" on application to the Travelling Secretaries.

More prayer—definite, daily, faithful—is needed for the work. It is God's work, and we must set about doing it in the way He has appointed. Impossible with men ; possible with God ; impossible without prayer ; possible only through our intercession in the Name of Christ.

THE Second and Third Parts of Mr. Gairdner's *Helps to the Study of St. John's Gospel* are now ready, and can be had from the B.C.C.U. Office, price 6d., by post 7d. : Parts II. and III. form one volume uniform with Part I.

A CALL to Prayer has been issued to Theological Students, inviting them—as has been done in the past three years—to unite in observing a week of special prayer for Theological Colleges, from February 5th to 12th. Among the special subjects for intercession are the following:—A greater deepening of personal religion among us; the promotion of the spirit of true unity; the Evangelization of the World in this Generation, and guidance as to the part Theological Colleges may take in bringing the whole Church to accept this as her ideal.

It has been decided to devote four pages of this magazine exclusively to the interests of the B.C.C.U. Theological Department. This number contains the first of a series of papers on Divinity Halls. Next month we hope to have an article on New College, Edinburgh.

WE have received the Report of Robert College, Constantinople, which has just completed its thirty-fifth year. In spite of the unsettled condition of the country, the number of students has increased from 200 to 250, including eighty-eight Greek, eighty-seven Armenian, forty-nine Bulgarian, ten Turkish, seven English and American, three Austrian, two Jewish, and four other students. About one-half of these are in the preparatory department. "Robert College is dedicated first of all to the service of God. It has always been a work of faith. It is open to all, of whatever race or religion. We teach and preach the essential principles of New Testament Christianity as the only foundation of character and the only hope of the world. . . . The best men in the Oriental Churches are coming to recognize the fact that, without religion, civilization can do nothing for their people."

### Requests for Prayer.

FOR *Dr. J. Rutter Williamson* and his tour among American medical students, "that the hearts of men and women who have heard the statement of need for medical missions may be touched by the Spirit of God and led to a decision to dedicate their lives to Him for this service ; and that none but those called by God's Spirit may make this decision."

FOR *Miss Rouse* as she visits the women's Colleges of the United States, especially for the great Eastern Colleges—Bryn Mawr, Vassar, Smith, and Wellesley—that the blessing of God may be upon the work.

FOR the *Ten Weeks' School for Bible Study*, now being held in London, conducted by *Professor White*, that the Spirit of God may be present in power, and that hunger for the Word of God may be quickened by means of these lectures, especially among London students. That those who attend may not be hearers only, but doers also.

FOR the *Missionary Conference of Dutch Students* to be held at Groningen during the second week of February. That this, the first students' missionary conference in Holland, may lead many Dutch students to accept as their life-purpose the Evangelization of the World in this Generation.

FOR *Mr. Mott's Visit to Edinburgh*, February 8th to 13th. (1) That all arrangements may be directed by God. (2) That many consecrated lives may result. (3) That many Edinburgh students may be brought into the Kingdom.

**Universal Day of Prayer for Students,**

SUNDAY, FEBRUARY 12TH, 1899.

THE second call to a universal day of Prayer for Students has been issued by the General Committee of the World's Students' Christian Federation. This call we earnestly commend to all students, and to the whole Church of Christ in Britain.

The opportunity thus afforded us of uniting in prayer on February 12th, with our fellow-students and fellow-Christians in every land, is to be prized most highly, as one of the greatest privileges which the W.S.C.F. has conferred on us.

The Reports received from Christian Unions in all parts of the country show how widely the Day of Prayer was observed last year, and how real a blessing it had been to those who observed it truly. And as we have read of the progress of the work amongst the students of other lands, in our Magazine, month by month, and in the publications of the W.S.C.F., have we not seen, in some measure at least, the answers to the volume of prayer that ascended to our Father in Heaven from many a land, and in many a tongue, on February 13th, 1898?

Thus encouraged, and realizing more keenly than ever the need for, and value of, this Day of Prayer, we would strongly urge all officers to spare no pains to ensure its faithful observance in their respective colleges and cities, and would commend to their most careful consideration the suggestions made below.

And to everyone into whose hands this call may come, we would appeal to join with those who, in every land, shall, on that day unite to praise God for the great things He has wrought, and to prove afresh the power of united prayer for the students of the world.

On behalf of the Executive of the B.C.C.U.,

TISSINGTON TATLOW, *General Secretary.*

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**The Call.**

*"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."*

The Universal Day of Prayer for Students, which was instituted a year ago, was observed last year by Christian organizations of students, by professors, and by churches in thirty different countries. The day was ushered in by the early prayer-meetings of the students in the Sunrise Kingdom. The volume of prayer was increased as successively the Christian student societies scattered throughout Asia, Africa, Europe, and America joined in the union of praise and intercession. The world-encircling bond of prayer was completed by the Christian students of the islands of the Mid-Pacific. The results of this world-wide union of prayer have been most encouraging, especially in those places where bands of Christian students earnestly carried out the suggestions about the observance of the day. Without doubt this is one of the chief reasons why the past year has been one of the most remarkable in the spiritual life of universities and colleges of all lands.

To inspire us to thanksgiving and praise, let us remember that the year which has just closed has witnessed in nearly every part of the world a great advance in the number of Christian associations or unions among students; the decision of probably the largest number of students to enter the Christian life who have done so in any one year; a marked increase in the number of students carrying on the systematic

study of the Bible ; a growing observance of the morning watch ; wonderful manifestations of missionary interest and activity ; and the continued progress, not only of all the student movements of the world, but also of the World's Student Christian Federation, culminating last summer in the great World's Student Conference at Eisenach, Germany.

\* \* \* \*

We would give the following suggestions as to the observance of the day :—

By the printed page, by public announcement, by personal work, and by other means bring the matter to the attention of as many Christian students and professors as possible.

Hold one or more meetings for students, on Sunday, February 12th, for the purpose of united prayer on behalf of the students of the world. Students who may not be able to attend these meetings should be encouraged to give themselves to prayer in secret. Let it be made pre-eminently a day of prayer.

In some places the students have found it desirable to devote the Saturday preceding the Day of Prayer to preparatory meetings. If this plan only serves to get students to take time to consider and realize the need of their fellow-students and the transcendent importance of prayer, it will greatly increase the fruitfulness of the day.

Among the different objects for prayer, let special request be made for the World's Student Christian Federation and its leaders, that it may faithfully and effectively serve all student movements and extend its useful ministry to the student centres of all lands ; for all Christian student organizations throughout the world, that under the influence of the Spirit of God they may become increasingly fruitful ; for Christian students everywhere, that they may live spotless, sincere, and earnest lives, and thus by life and word win their fellow-students to Christ ; for non-Christian students of all races, that they may be attracted in increasing numbers to accept Christ as their Saviour and Lord ; for the Volunteer Movement in the East and in the West and also in the North and in the South, that by the power of God it may raise up an army of workers who shall preach the Gospel to every creature.

Let praise and thanksgiving for answered prayer during the past year have a prominent place in all the meetings.

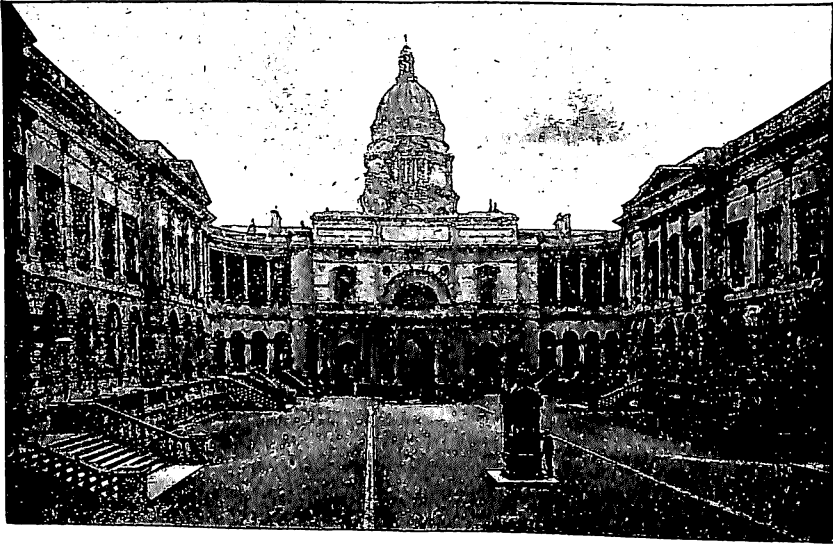
The proper observance of this day will in many cases this year, as in the past, mark the beginning of a real spiritual awakening. In all cases it should be recognized as but the beginning of a year of increased prayerfulness, and of more unselfish service.

When we remember that as go the universities and colleges so go the nations ; when we note the prevalence and power of the forces of evil which are seeking to ruin students ; when we reflect on the mighty triumphs of prayer for students in past years ; when we consider that everything vital to the progress of the Kingdom of Christ hinges on intercessory prayer ; when we remember the commands and teachings of Christ calling us to lives of intercession, and that Christ Himself "ever liveth to make intercession," and that God is seeking intercessors : shall we not join in this world-wide circle of students of all lands in making this a day of wonderful achievement in things spiritual ? "Ask, and ye shall receive, that your joy may be full." "God forbid that I should sin against the Lord in ceasing to pray for you."

On behalf of the General Committee of the World's Student Christian Federation,

KARL FRIES, *Chairman.*

JOHN R. MOTT, *General Secretary.*



## The Universities of Great Britain and Ireland.

### IV.—EDINBURGH UNIVERSITY.

By H. C. DUNCAN, M.A. (Edinburgh).

OF the four Scottish Universities, Edinburgh is the youngest. As we gaze to-day on the massive buildings of our Universities, and on the streams of men issuing from the various class-rooms, it is not easy to imagine the scene of October, 1583, when between fifty and sixty men entered "Town's College" and became the first students of the University of Edinburgh.

The University of to-day is entirely non-residential, and has on its books at the present time the names of 2800 matriculated students, hailing from all quarters of the globe. Of every fifteen, ten are Scotch, three English, Irish, or Welsh, and two from other lands. Many of our most distinguished scholars, athletes, and social leaders come from the Colonies. An attempt has been made within the last few years to introduce the collegiate system by the foundation of student residences where a number of men live together. But by far the greatest number of men live in lodgings in different parts of the city, and very often two or more men "dig" together. One part of the city has become a regular students' quarter, and here you will find one or more men in almost every house. Of the six faculties, arts, science, divinity, law, medicine, and music, the faculty of medicine claims most men and takes the leading part in the social and athletic life. Of the two blocks which constitute the buildings of the University the "new" buildings are entirely given up to the work of the medical faculty. The classes in connection with arts, law, divinity, and science meet in the old buildings. As the "old" and "new" buildings are separated by three or four minutes' walk, the tendency is for the medicals to become isolated from the rest of the men.

The "University Union" is a most important factor in counteracting this tendency. Round it the greater part of the social life of the University centres. It is a large, handsome building, with reading-rooms, refreshment-rooms, and debating-hall. Here men of all faculties mix daily; here the big debates are held; and here receptions and meetings are held by the various University Clubs. Like all other



Universities and Colleges, we have numerous debating and other societies. The names of some of these will be sufficient to show how hard it would be for any man to fail to find some society with the aims of which he feels himself in full sympathy. The Royal Medical Society, the Diagnostic, Dialectic, Musical, Ethical, Physical, Classical, and Theological Societies, the Christian Association, the Missionary Association, the Total Abstinence, History, Indian, English Public Schools' Club, and many others. Besides these there are the Conservative and Liberal Associations, which show great activity at the time of the Rectorial Election. The Lord Rector is chairman of the University Court, and holds office for three years; he is elected by the students, the candidates being chosen by the two Political Associations.

The Students' Representative Council holds an important place in the life of the University. Its members are the elected representatives of classes or of students' societies, and it deals with matters which affect the students as a whole. It is under its auspices, too, that our weekly University magazine, *The Student*, is issued.

Being a non-residential University, there is no system of supervision. When a man leaves his lecture-room or the infirmary he is free, and wearing neither cap nor gown, he bears with him no distinctive mark.

Athletics—so important a feature of University life—until lately were, on the whole, rather neglected. Practically, every hour of the day is occupied with classes, and so it is only on Saturday afternoon that the whole University is free. But the untiring efforts of the University Athletic Club, who have during the last few years been able to raise 12,000*l.* with which to purchase and equip a magnificent new field, are rapidly bringing athletics to the front. The various sections of the Club include football, cricket, boating, golf, harriers, cycling, lawn tennis, swimming, and boxing.

Such are the main features of our life here. A man who throws himself heartily into the whole life of the University will make many friends and will not much feel the disadvantages of non-residence; but it is very easy for a man to rush to his lectures day by day, rush home again when they are over, and so get to know almost no one except those who sit next him in class.

Of the various religious agencies at work in the University the oldest is the Missionary Association, which was formed over seventy years ago "to advance the cause of Christian Truth at home and abroad and to promote a missionary spirit among the students of the University." The membership of this Association is now made up almost entirely of the men attending the divinity hall, and is thus practically a Church of Scotland Association.

The Medical Students' Christian Association seems to have been first started in 1849, but lapsed after a few years, and in its present form sprang from a series of Bible-readings held in the house of Sir Thomas Grainger Stewart in 1865. It was not until 1887 that the Arts Students' Christian Association was formed, although there appears to have been previous to this an arts students' prayer-meeting. Meanwhile, in 1884-5, the visit of some of the "Cambridge seven" and the subsequent series of meetings addressed by Professor Henry Drummond were the occasion of a spiritual awakening, the influence of which has penetrated to all parts of the world. This marks a distinct stage in the history not only of the Christian work in Edinburgh, but of the whole Student Movement in Britain.

In connection with the Student Volunteer Missionary Union, Edinburgh is a historic place, for it was here that in April, 1892, delegates from eight universities met in conference and re-organized the Students' Foreign Missionary Union under the name of the Student Volunteer

Missionary Union. The "S.V.M.U. Edinburgh Branch" dates from this time, though it existed previously under the old name.

In 1894 the women's branch of the Arts Students' Christian Association was formed. This Association is quite independent of the others, and has a membership of between seventy and eighty. A weekly prayer-meeting, Bible circles, missionary study, meetings for social intercourse, a united meeting with the women medical and training college students, and work in hospitals and mission districts are the main features of the organised work. We here make no reference to the work in the Medical College for Women. This will be fully described in an article on "Women's Medical Schools" in a later number.

While the M.S.C.A., the A.S.C.A., and the Missionary Association have each their own committee and officers, and have no constitutional relation to one another, it has been found necessary to form a committee representing each of these Associations for arranging such matters as the visit of the Travelling Secretary, delegations to conferences, and the students' meetings which are held on two or three Sunday evenings in the month. The secretaryship of this committee is one of the most important positions in the whole Christian work in the University. In all our work we owe more than we can tell to the prayers and kind help of our Principal, Sir William Muir, and of so many of our professors and lecturers, many of whom are honorary vice-presidents of the Associations. The membership of the M.S.C.A. is over 150; that of the A.S.C.A. over 70.

The *Sunday evening meetings* have already been referred to. At these well-known men are asked to speak. The list of those who have spoken in the past includes Professor Drummond, Dean Farrar, Archdeacon Sinclair, Prebendary Webb-Peploe, Professor George Adam Smith, Mrs. Bishop, Lord Kinnaird, C. T. Studd, and many others.

*Ward services* are held every Sunday in the Royal Infirmary and other hospitals by some seventy or eighty medical and arts students. This is one of the chief departments of the work of the M.S.C.A., as it enables its members to minister to the spiritual as well as to the bodily wants of the patients with whom they daily come in contact. At the close of the ward services in the Infirmary those who have been taking part meet in the Infirmary Chapel for a short prayer-meeting. This meeting is presided over by a professor or one of the staff.

*Daily prayer-meetings* are held in the faculties of arts, medicine, and divinity. There are nine in all, arranged at different hours to suit different years and classes. In medicine the one held at 8.40 a.m., before the first lecture, has the best attendance.

*Bible Circles*, to the number of 15 or 16, meet weekly in different parts of the city. At most of these *missionary study* is taken up also.

The work of the S.V.M.U. (Edinburgh Men's Branch) is under the control of its own committee, and is not at present organically connected with the Christian Associations. This defect we hope soon to see remedied. Since the formation of the branch we have had over 150 names on our roll. Of these between fifty and sixty are already in the field, and at least fifty are still in college. Our work includes a meeting every fortnight for Student Volunteers only, a monthly missionary meeting on Sunday afternoon, and deputation work—the chief feature of which is the "caravan tour," by which we seek to spread missionary knowledge and to arouse missionary interest in outlying villages.

One other part of our work calls for mention. Every Sunday evening during the summer term from twenty to thirty-five men hold a university open-air in the "Meadows." This work has been a source of great blessing to the workers, and we trust to those who have from week to week gathered round to listen to the Gospel message.

We trust that this article will enable our fellow-students in other universities and colleges to realize more clearly what student life in Edinburgh is and what Christian work is being attempted, that they may be able to pray more intelligently for us. We would specially ask the readers of *The Student Movement* to pray that in Edinburgh there may be raised up more men full of faith and of the Holy Spirit who shall be willing to do God's will whatever be the cost.

### **The S.V.M.U. Outlook, 1899.**

BY A. G. FRASER, B.A. (OXON.).

WHEN last I wrote, shortly before the vacation, I was in Galway at the close of my Irish tour. Since then I have been at the Glasgow Conference, at committees, and at play. Accordingly there is little fresh for me to report, and perhaps a short *résumé* of the present position of the S.V.M.U. would be useful.

Here we are at the beginning of another year; what advance has been made towards the accomplishment of our watchword? We see for the first time all the world open. The battle of Omdurman has unlocked the Soudan, and with it a vast area still to be entered for Jesus Christ. Thibet and the last province of China are open to the Gospel. The result of the Hispano-American War has further facilitated the spread of the good news. The Jewish National Movement has made remarkable progress. In nine lands the number of the Zionist associations have increased from 122 to 882. A new Volunteer Movement has been started in Germany; and there is every promise of another in Holland, where the first Student Missionary Conference is to be held during the first half of February. Again, an evangelistic movement is spreading in the Russian Church; and the political events in China bear promise of a speedy and a glorious dawn for that dark land, when for them the Sun of Righteousness shall rise with healing in His wings.

So far all is well. Appeals for more men have come from every continent and from almost every land. What are we as a Student Volunteer Missionary Union doing? During the last three years the number of those signing the declaration has decreased, while the demands for men, the opportunities for men have increased largely. With these demands and opportunities, and with our increased knowledge, our responsibility has deepened, and yet our numbers are falling off.

Why? Some outside causes there may be which explain a little of the decrease, but the main reasons lie with ourselves. How little do we Volunteers pray for our otherwise impossible watchword! Who is to pray for it if we do not? And how can we hope for it except through prayer? I speak for myself, too; we have sinned before the Lord in ceasing to pray for it. Can we not at least give ten minutes of our Morning Watch, or some other time daily, to intelligent prayer for this, our God-given aim?

And again how little real personal work for Missions we do in our Colleges! Most of us were won for the service of the King by personal work; can we not win others? We owe it to our fellows, as we owe it to our Master and to the millions for whom He died, to do so.

We have a good name to-day in the Churches of our land. Is there not much reason to fear that we have a name, that we live, and are dead? Have any men decided to give themselves to foreign service this year who would not have done so had no S.V.M.U. existed? Some few there may be, but very few. Shall we not, from this moment, go forward in prayer and work that we may not be behind our Lord this year, but that as He opens the way before us we may be able to step in with Him?

**The Educational Scheme.**

BY G. H. MOULE, B.A. (CANTAB.).

FROM reports to hand it appears that China is being studied in many of the women's colleges and in a fair percentage of the men's, and also in several theological halls. A more detailed account of the progress of missionary study in our colleges will be given later in the year, when fuller reports have come in.

God grant that at this stage none of the Bands which have made a start will give up or grow weaker. It is a very difficult thing to "run" a Missionary Band, and perhaps many who read this may be feeling discouraged about the progress of their Band. They have little time to spare, and find it hard to keep up an interest in the study. What we want to make our Bands go well is more true *enthusiasm* in the world-wide Empire of our Lord Jesus Christ. We get enthusiastic about our world-wide British Empire. Why not about His? Let us ask, then, for a deeper love for Him who is our Saviour, our King, our God. This will stir us up, in spite of difficulties, to make as scientific and comprehensive a study of His Mission-field as possible, whether in private or by means of Missionary Bands, as individual circumstances permit. With most of us our "best" will mean very little, but if that little is done with system and enthusiasm, it will go a long way. I should esteem it a great favour if Missionary Band Secretaries would correspond with me about their difficulties and experiences.

The outline study on the last chapter in the text-book has been inserted here instead of being printed as a separate leaflet, in the hope that it will be used by others besides those who have been making a special study of China. The subject of Chapter VIII. would do quite as well for a general Missionary Meeting as for a Band Meeting.

The best way to treat this chapter will be to preface it with a clear and up-to-date account of *the political situation in China*. In preparing for the subject it should be remembered that in China "matters move on in fashion truly Oriental and therefore most perplexing to the orderly and logical Occidental mind." In China, more than anywhere else, "it is the unexpected, if not also the impossible, that is certain to happen." To have learnt the lessons of China's history in the past, and to understand her present condition, will prove more profitable than to make a vague forecast of the future. Try to grasp the *present* situation rather than elaborate theories about "the partition of China" or "the Yellow Peril."

There should, then, be *two* papers (or addresses), the *first* giving an account of *the political situation in China*, and the *second* describing *the dawn* as it shines through the dark clouds upon the horizon.

**I. The Political Situation in China.**

(1) Note first the cogent reasons why we, as Christians, should pay the closest attention to politics in China.

(a) *Our interests in the British Empire*.—The opinions of authorities, e.g. Lord Charles Beresford—our political prestige and commercial position at stake—if lost, the result would be "the beginning of the end of our great Empire"—without boasting, would not that be a check to the advancement of the Kingdom of God?

(b) *Our interests in the Chinese*, as fellow-men, and above all as Christians.—The physical and spiritual condition of a quarter of the inhabitants of the world at stake—the possibilities for good or evil.

(2) Now recall briefly the events which led up to the present crisis.

(a) *The Chino-Japanese War.*—Its results—the helplessness of China displayed—the rise of Japan to power a shock to China—Japan thwarted by Russia—Russia's attitude as the protector of China—her silent but ceaseless aggression—Li Hung Chang as her tool—apathy of British Government—England's hands full elsewhere.

(b) *Germany's seizure of Kiao-chau.*—Russia follows suit at Port Arthur and Talienwan—England at Wei-hai-wei—diplomatic warfare over railway concessions, &c.—reasons for Russia's continued success.

(c) *The immediate cause of the Palace Revolution.*—Activity of the Reform Party—sympathy of the young Emperor with Western ideas and, it is said, Christianity—bold schemes of Kang Yu Wei and Chang Yen Huan—dismissal of Li Hung Chang—the famous edicts—visit of Marquis Ito.

(d) *The Palace Revolution.*—The life and character of the Empressdowager—her *coup d'état*—fate of the Reformers—anxiety about the Emperor—were his reforms too drastic?—partial return to power of Li Hung Chang—reactionary edicts—great unrest in China—anomalous state of affairs in Peking—disturbances and entry of foreign troops—varying diplomatic successes—is the Empress open to progressive ideas?—uncertainty about the future.

(3) Endeavour to throw some light on the future by discussing the attitude of:—

(a) *The Chinese.* Note the following points—(i.) China honey-combed with secret societies, many of them plotting to overthrow the Manchus and set up a native dynasty—active rebellion in some parts. (ii.) Two parties among the "literati," or governing class—a Reform Party and the Reactionists. (iii.) The desire for reform wide-spread and deep-rooted—will the Reform Party join hands with the Rebels now that their plans in conjunction with the Emperor have failed?—or will the Empress prove less conservative than she is supposed to be?—the awful possibilities of civil war, cf. the T'ai Ping Rebellion.

(b) *The Foreign Powers.*—Note the following points:—(i.) Russia's moral claim for an outlet in the Gulf of Pe-chi-li—her aggressive attitude—is she sincere in her statements?—is the "open door" in the North shut? (ii.) Germany's "sphere of influence" in Shantung—was her seizure of Kiao-chau "immoral"?—the tremendous consequences of the act. (iii.) England at Wei-hai-wei—her mythical "sphere of influence" in the Yangtze Valley—her policy of "fair field and no favour"—sympathies of America, Germany, and Japan. (iv.) French claims to a "hinterland" in the South.

What justification, if any, have these Powers for their high-handed action?

(4) In conclusion, note:—

(a) The danger of further precipitating the partition of China—the awful possibilities of civil and international war—the question altogether different from that of India—China is the Empire of Peace.

(b) *The integrity of China and "the open door"* imperative—the Government rotten, but capable of reform, cf. the reformation of the Chinese Imperial Customs—the vitality and cohesion of the Empire a conserving force from the shock of reformation and revolution—quote instances in proof of this [v. "New China and Old," Chapter I.].

(c) The political situation in China a great call to the Christian Church. (i.) To pray without ceasing that God will guide and over-rule the counsels of the nations, and especially that He may bring about an understanding between Russia and England. (ii.) To work for China with redoubled zeal, and to seize the unparalleled opportunity.

[Do not let the first paper (or address) crowd out the second. Leave half the time to hear more about *the dawn* in China, and the great call to the Christian Church.]

## II. The Dawn.

(1) *Signs of Dawn*.—The awakening not temporary—China open—entrance of the outer world's life and work—Hunan as an instance—signs of an intellectual awakening—the social awakening—reform societies, anti-footbinding societies, &c.—the religious awakening.

(2) *Obscuring Clouds*.—The political gloom as described above—opium and its disastrous effects in China—ancestral worship—enmity due to manifold forms of sin—opposition of Roman Catholicism—apathy of the home Churches.

(3) *Rival Forces* striving for China.—(i.) *Materialism*.—Old tendencies and new temptations. (2) *Alien domination*, as described above. (iii.) *Confucianism*—the tremendous hold it has on the Chinese mind—the possibilities of a reformed Confucianism. (iv.) *Christianity*—"This Religion of Jesus will conquer" [*v.* "China as a Mission-field," pp. 73 and 74].

(4) *The Morning Summons*.—(1) Note here Mr. Mott's "Impressions of China" [*v.* "Strategic Points in the World's Conquest," Chap. XV.]. (i) "China is the greatest Mission-field of the World." (ii) "The Students of the Chinese Government competitive examination system constitute the Gibraltar of the student world." (iii) "Educational Missions in China are of the greatest strategic importance." (iv) "The spiritual tide in China is rising."

(2) Reiterate once more *the call*—(a) The call of 400 millions—their suffering and emergency.

"The gloom is breaking! Come, oh, come  
From yon dear land of Gospel day!  
Let China's centuries of tears  
In rainbow glory pass away!"

(b) What China calls the Missionary to—heroism, versatility, privilege, and consecration.

(c) The One who calls.

*Books Recommended*.—Two recent (1898) works of importance are "China in Transformation" (A. R. Colquhoun), and "China in Decay" (A. Krausse), the latter a pessimistic book. These will be found more trustworthy than "Problems of the Far East" (G. N. Curzon), and Part I. will be the numerous articles in recent periodicals. A digest of these will be found in *The Review of Reviews*. Look up the November-article by the editor (remembering, however, his Russian sympathies). See also "New China and Old" (A. E. Moule), Chaps. I. and X., and "A Cycle of Cathay" (W. A. P. Martin). For Part II. *v.* "Strategic Points in the World's Conquest" (J. R. Mott), "The Evangelization of China" (S.V.M.U.), &c., and read extracts from the text-book.

\* W. H. Allen and Co., 4, Adam Street, W.C., have re-issued Williams' valuable book on China, "The Middle Kingdom," price 32s. net.

**Conference of Scottish Colleges, December, 1898.**

THE Conference for 1898 was held at the Hall of the Free Church College, Glasgow, December 16th—18th. There was a big muster of delegates from the various colleges outside Glasgow. W. H. T. Gairdner presided throughout—an arrangement which helped to give unity to the meetings. The subjects dealt with at the Conference had been roughly grouped together on the programme under the title "Christian Service," and subdivided into (a) Preparation and (b) Responsibilities. Under the former came the Morning Watch and Bible Circles, while the latter included our obligations (1) to fellow-students at College; (2) to schoolboys and the Schoolboys' Camp movement; (3) to social problems; (4) to the foreign field, and especially to Africa, in the light of recent political events.

The treatment of most of these topics was on the usual lines, and hardly calls for comment. There was some wholesome discussion of the Morning Watch. Some men found the midnight hour most helpful. Weak Southerners envied the Aberdonians their iron constitutions, and felt almost criminal for needing the orthodox eight hours' sleep. Others, again, thought it best to spend a short time in devotion in the morning, and to do their Bible study later on in the day. The Schoolboys' Camp movement is in urgent need of workers. A strong appeal was made to Glasgow men to help; and after the graphic description of camp life, with its opportunities for service, we expect a prompt response.

It has been said that the ideal leader of to-day is a mystic who can be practical. The dominating note of the Glasgow Conference was the attempt to translate spiritual enthusiasm into concrete terms, and to represent the ideal student as one who, while lifting his eyes to the hills of God, does not forget the ugly facts of sin and poverty about his feet. While there was no belittling of the Divine source, the religious ground of all our work, we were warned with no uncertain sound to take heed lest, from the lack of practical outlets for spiritual energies, our devotion to prayer and study should end in mere pious raptures of a selfish sort.

In no Conference hitherto has so much attention been given to social questions as at this one. It was inevitable that sooner or later in the development of the Student Movement we should have to face the problems which cluster around the terms "wealth" and "poverty." A beginning was fitly made at Glasgow. The Sub-Warden of Mansfield House Settlement, London, delivered earnest addresses on "The Question of Poverty," "Universities and Social Problems," and "Life in East London." They suggested (for the first time to some, judging by the discussion) that applied Christianity involves changes in the economic relations of society almost amounting to a revolution. There were uncomfortable hints about sweated coats and blouses. We have pamphlets on "Proportionate Giving"; we shall need some on "Honest Getting" and "Honest Spending." As Mr. Gairdner described the highways opening up to the merchant and missionary into the Soudan, one wondered what sort of "Christian Civilization" we were about to set up there. Will industry be administered in fellowship, and wealth for the upbuilding of human life? Many Volunteers will have a share in shaping the civil institutions of lands abroad. To them comes the call to profit by the lessons of the past at home. Actual residence among the poor, we were told, provides the truest opportunities for learning these. The student should get to know the poor at first hand, make their conditions the daily environment of his life, reside (if possible) in a settlement, whither he may

retreat from the more disheartening surroundings of his work to be sustained by the sympathy and cheer of fellow-workers.

The Conference was brought to a close on Sunday evening, when the Sacrament of the Lord's Supper was administered, and Professor G. A. Smith spoke to us of Christ's last words on the three great problems of Sin, Duty, and Sorrow. In Professor Smith's *Life of Drummond* occurs the following: "Life and religion are one thing, or neither is anything." Looking back over the series of meetings, their leading thought seems to us to be summed up in this sentence. The dangers of a spurious spirituality, the need for embodying our self-sacrifice in matters near at hand, the religious basis of all labour problems, their solution to be sought for in complete loyalty to the teaching of Jesus—all these great matters were touched upon, but only touched upon. It was left to future Conferences to bring home to the conscience of the student world their far-reaching significance.

### **The Student Band on the Flowery Hill.**

AN APPEAL FOR HELP FROM JAPAN.

BY THE REV. JOHN B. BRANDRAM (C.M.S.).

In the early days of Christian Missions in Japan, a band of some forty young men met on a hill near Kumamoto and pledged themselves to love and work for the cause of Christ and the evangelization of Japan. They are known as the "Kumamoto Band," and the historic spot where they met is called the "Flowery Hill." Many of them became famous as evangelists and Christian workers, and through their efforts, under God, much has been done towards the evangelization of Japan. Many of their number have latterly fallen from their first earnestness, and forsaken the simplicity of the Gospel of Christ; and others have gone far in undoing their work of preaching Christ by denying His Godhead, and some, alas! have even denied their faith.

Still, after all, the fire has once burned, and men saw it and were led to Christ, and it has never entirely been allowed to die out; and now we are cheered in believing that a *second* "Kumamoto Band," on the same "Flowery Hill," are dedicating themselves to God's service, and that this time the rekindled fire, being continually fed by the oil of God's Holy Spirit, shall burn brighter and never die out, until all the sons of Japan know of the coming of the King.

It is about the second "Kumamoto Band"—as they like to be so called—of whom I wish to write, and for whom I would fain plead. Kumamoto is a centre for students. At the various schools in the city there must be several thousands. One school—the highest grade of any school in Kushiū, one of the five schools immediately below the Universities—has some six hundred students in residence. Among these six hundred men are fifteen or sixteen Christians, banded together as members of a Student Young Men's Christian Association. This Association was affiliated with the Student Young Men's Christian Association Union of Japan at the time of Mr. Mott's visit to Japan in 1896. Since then it has grown in numbers and influence. Mr. Mott impressed the importance of securing a home for the Association, which should be a centre for meetings and also, if possible, a hostel for Christian students—a building which should bring the Christian students as an Association before the rest of the school. Five of the students have been doing their utmost to realize this ideal by renting a house close to the school at some sacrifice to themselves, and calling it by the name of the Association. It has been felt by those on the



spot that the present is the time to secure this piece of land and the house upon it, at all costs, as a permanent "Home" for the Association, leaving it to the future to erect a more pretentious and suitable building. Those competent to know estimate that the price of land and house may be looked to double or treble in the course of a year or two. The present seems the time to act, otherwise we may have to wait for years. The sum required is about 400*l*.

The students of this school have all passed through the middle schools, and are drawn from the whole of Japan south of Osaka and Kyoto, and on leaving pass into one of the two Universities. They are thus the pick of the thousands of students who leave the middle schools, and their influence in the future will be well-nigh incalculable. If we can maintain a strong Christian Association in this centre, we shall be in possession of the key to the position among the Government schools in Southern Japan. I have been living in Kumamoto nearly twelve years, and I am becoming more and more able to get into touch with the students; and this Association seems likely to prove a fulcrum upon which the school may be moved. To give only one instance of their influence. On a recent visit of Bishop Evington to our city the members of this Association advertised and got together a meeting of 150 students to hear a lecture on Christianity, and even obtained permission to post a notice of the lecture on the school notice boards.

Who will help us in this work? If the Henry Martyn Hall at Cambridge, and the Hannington Hall at Oxford, are needed in Christian England, how much more is some centre needed from which to influence and keep together this Christian band in a heathen city and school? Will not those who have no opportunity of personally coming to Japan stretch out a helping hand to those who are in the midst of many temptations in their Christian life?

We shall be thankful for all donations whether they be large or small; any contributions may be paid into my name at the London and County Bank, Ware, Herts.

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January 13th, 1899.

I commend the appeal of the Rev. J. B. Brandram to the earnest attention of the readers of the *Student Movement* and to all whom it may reach. Mr. Brandram is my dear friend of many years, since his undergraduate time at Cambridge, when I had many opportunities of watching his bright and consistent walk and witness; and I have followed him with intercourse, thankfulness, and prayer ever since.

As the maker of the appeal he is absolutely trustworthy, and the appeal is for aid which, in the present state of Japanese Missions, would be peculiarly *aid in time*.

H. C. G. MOULE, D.D.,  
Principal of Ridley Hall, Cambridge.

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A MISSIONARY should ever keep in mind that it is not man who is his great enemy, but the devil in man: and in dealing with men remember that one common enemy assaults both him and his hearers; that each has to struggle against the devil and all his fearful machinations; that he thus ever has the better side of man's nature with him in the work; that every man has somewhere or other this better side; that there is some way of getting to the heart of each one; and he is the ablest man and most successful who by the help of God discovers and enters that way, taking with him into the affections thus gained, the truth of the love and grace of Christ.—*David Hill*.

**Theological Pros and Cons.**

BY F. LENWOOD, B.A. (OXON.).

*Has the B.C.C.U. Anything to give to a Theological College?*

THE British College Christian Union is not everywhere popular. Obviously among people who believe in no form of Christianity any such Union would be disliked. But there is also a considerable class of devoted men who do not believe in the Union; and among these are not a few theological students. Is their prejudice justified, or does it arise from ignorance and hasty judgment? To that question these articles will attempt an answer.

"Why are you multiplying societies?" "What is the British College Christian Union, to come and dictate to us?" "We approve of your spirit, but you have nothing to give to us." "We should like to join, but don't see what we shall get by it." Such are a few of the objections fired at the head of any advocate of affiliation.

*Primâ facie* there is every reason for such objections. Let us take in some detail the programme of the B.C.C.U., and for the present article omit all consideration of the missionary work done under the Union. What are the features of the programme for the ordinary man who is not going abroad? They are (a) Bible study; (b) the insistence upon prayer for the work; (c) the need for the deepening of our spiritual life. (I use the latter phrase advisedly.)

Now, it is plain that all theological colleges have Bible study almost *ad nauseam*, while services for prayer and joint worship are held during the session once, and, in most cases, several times a week. The "deepening of the spiritual life" is, in theological colleges, a carrying of "coals to Newcastle," or an unwelcome interference, and even impertinence. It further suggests a connection with certain movements not always popular with theological students. After that who shall say the Union is any use?

Writing as a theological student, I think there is to each of these points a sufficient answer. One need fear no contradiction in saying that the method of studying the Bible necessary for examination is intellectually valuable but spiritually incomplete. Many a man is so occupied in learning about Christ's history, that he tends to lose hold of Christ; and many another must be feeling that he would give anything for a day each week to think over in his heart the truths that cram his notebooks. The study of the Bible should be as intellectual as possible, but with increase of intellect should come increase of devotion. Does our devotion increase? If not, the reminder of the B.C.C.U. may yet do us service.

But there is another work of this Union, equally great. It is that of inspiration. We work in our college, our village, our town church, and we too often lose the sense of Catholicity that is so essential. We do not feel our connection with the success of the whole. Our little window becomes for a moment blurred, and we think the Sun of Righteousness is fading. Is there a greater strength (from the most selfish point of view) in our own work than that of knowing that we belong to a glorious, victorious army; that the Gospel has still its Apostolic power; and that the young men of other lands are finding the fields already white to harvest? How our prayers—formal and elaborated as they too often are—would gain in simplicity and interest! And we should feel more than we do that we need for the great work that is opening a new baptism of the Spirit of the Christ. The B.C.C.U. is bound to no type, to no view of the deepening of the spiritual life. All it says is to some such effect as this: "You have been desiring a fuller presence of the Spirit (there are few who would dare to say no!)."

We have found in the common inspiration of this movement, and in the forgiving, conquering Christ, whom it tries to serve, that inspiration that thrusts us into service, and raises our lives to a new significance." Is that an interference or an impertinence? If so, what else is every sermon that is preached?

"We are not saints," we say. It is true enough, but (at least in one sense) no matter for boasting. In fact, till we are saints, in the New Testament sense, till each college is filled with a fuller enthusiasm, till each and every individual student is filled with the Christ Spirit, the Union will have something to give to theological colleges.

### **Theological Students and the Watchword.**

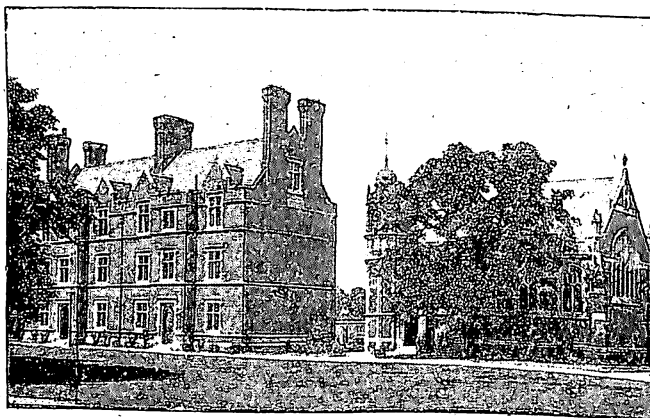
THREE years have elapsed since the adoption of our watchword, and yet we have up to the present done comparatively little towards inducing the rank and file of the Christian Church to accept this watchword as their own. A forward step is now being taken by the Nonconformist theological students of London, which is sure, under the blessing of God, to lead to a fuller understanding on the part of many of God's people of the meaning of the watchword and of the obligation which rests on the Church to carry it out.

The plan is briefly this: it is proposed that as many as possible of the metropolitan churches of the Baptist, Congregational, and Wesleyan denominations should be visited during the present spring by deputations consisting of one or two students from one of the London colleges of their own denomination, and that these deputations should speak at one of the ordinary meetings of the congregation, especially emphasizing the watchword of the S.V.M.U. as an aim to be accepted by the whole Church, and endeavouring to arouse a deeper, more intelligent, and more prayerful interest in missionary work. The scheme has been warmly taken up by all the Free Church colleges permanently established in London, namely Pastors' and Regent's Park (Baptist), Cheshunt, Hackney, and New College (Congregational), and Richmond (Wesleyan). It is hoped that it will be possible to visit in this way a considerable proportion of the metropolitan churches, and there is no reason why such work should not be carried out annually, so that every congregation should in time be visited. The arrangements are in the hands of a local secretary and committee in each college, with a general committee and secretary to superintend the whole work.

We believe that this undertaking will have a twofold result: it will acquaint the Churches with the real meaning of the watchword and deepen their missionary interest; it will at the same time enlist many of our theological students as advocates of the cause of Missions, thus leading them to a thorough and intelligent study of missionary problems. Not only therefore will, we hope, immediate benefit accrue to the missionary societies, so much in need of increased support, but at the same time the future leaders of the Church of Christ will become better fitted for the great work of fostering and training the Church's interest in the evangelization of the world.

We ask, therefore, for the prayerful sympathy of all those who are looking for the fulfilment of our watchword that this movement, whose inauguration God has already blessed, may be carried forward in His strength, so that every section of the Christian Church may realize the importance of the work of Missions and may be willing to take its part in the evangelization of the world in this generation.

Any further particulars regarding this scheme may be had on application to the General Secretary, F. J. Shipway, Regent's Park College, N.W.



### Theological Colleges.

#### I.—RIDLEY HALL, CAMBRIDGE.

BY THE REV. J. HARFORD-BATTERSBY, M.A. (VICE-PRINCIPAL).

RIDLEY Hall is a household name in all parts of the world to-day. Mr. J. R. Mott informed the writer of this article last year that the influence of Ridley Hall seemed to him to be world-wide; wherever he went he found men who rejoiced to avow themselves Ridley men.

It was good statesmanship which led certain far-seeing Evangelical members of the Church of England to decide to plant down at Cambridge and at Oxford Theological Halls for the Preparation of Candidates for the Ministry. The result is that Ridley Hall stands in very close connection with the full tide of University life. Its situation is admirably chosen, within half a mile of Great St. Mary's and the centre of the town. Crossing the river by the bridge adjoining Queens' College, and proceeding in the direction of Newnham and Selwyn Colleges, you come in about three minutes to Ridley Hall, a handsome pile of buildings, forming two sides of a square. On the east side are the Principal's Lodge, the Library, Dining Hall, and rooms for twenty students, with a fine entrance archway and tower in the centre; on the north, the students' common room, rooms for the Vice-Principal and ten students, and the Chapel.

All this, however, is but the shell. What is the life of the organism within it?

The members of the Hall are all graduates of Cambridge, or some sister University. They are all preparing for the Ministry of the Church of England at home or abroad. The duration of their stay is all too short. The majority only remain for one year. Some are even obliged to be content with two terms. A few stay two years and of these the majority take the Theological Tripos, Part I., or Part II., in addition to their previous tripos.

A day at the Hall may be thus described:—

Chapel is held at 7.30 a.m., and every man is expected to attend. A certain number of men valiantly keep the Morning Watch before this. A shortened form of Morning Prayer, with the singing of canticles and hymn, takes about twenty minutes. One of the students reads the lesson for the day, and another presides at the organ. A Greek Testament Reading follows, taken on four days in the week by the Principal, lasting about twelve minutes, and to many old members, now in active service, those precious early morning teachings stand out as the most fruitful of all the privileges enjoyed at Ridley Hall.

At 8.10 breakfast is taken together in the Dining Hall, presided over, as a rule, by the Principal. At nine o'clock lectures begin. These are given in the Library. The Principal lectures on doctrine and on the Prayer-book. The other two members of the staff lecture on Old Testament Introduction and History, New Testament Introduction, special books of both Testaments, Church History (General and English), and Hebrew. Lectures are also given on some portion of a Latin Father, such as Augustine, on Elocution, and on Pastoral Work. Many of the men also attend the lectures of one or other of the divinity professors at the University Divinity Schools. The rest of the morning is devoted to private study. At 1.15 the Daily Prayer-meeting is held in one of the men's rooms. The attendance is entirely voluntary, and most of the men attend more or less regularly. In summer dinner follows at 1.30 in the Dining Hall, and the evening meal is private, and in a man's own rooms—each man has two rooms, a bedroom and a sitting-room. In winter lunch is private, and dinner is held at 6.30 in the Hall. The afternoon is given up to athletics or exercise of some kind or another. Clubs are formed for cricket, football, or hockey. Some row in their college boats, some play golf, some cycle, many in summer play tennis on the beautiful lawn within the Court. The evening is given up to private study. All the men are engaged in some form of parish work in the poorer parts of Cambridge, and most of them give at least one afternoon or evening a week to their Band of Hope, cottage meeting, or whatever it may be. At 10 p.m. prayers are held either in the Chapel or in the Library by the Principal.

On Sunday the men are encouraged to attend their own College Chapels in the morning, and either the same or some Parish Church in the evening. The Holy Communion is administered every Sunday morning in the Chapel. All members are invited specially to attend on two Sundays in each term. On other Sundays attendance is quite voluntary. A short service with address lasting twenty minutes is held in the afternoon at 4.40. Most of the men either attend Holy Trinity Church, at which Dr. Moule preaches every Sunday evening in term time, or else the C.I.C.C.U. Evangelistic Service at 8.30 in the Town Hall or Holy Trinity Church.

Ridley Hall has been informally connected with the B.C.C.U. and S.V.M.U. Movement from the beginning through such men as Douglas Thornton and others. Last term it became formally and fully affiliated as a result of the visit of W. H. T. Gairdner. The idea of uniting all Theological Colleges in the land with one another and with the general Student Movement was very heartily received. The Vice-Principal was elected President, the Lecturer Vice-President, and the Senior Student (usually known among the men as "the Archdeacon") Secretary of the branch. Twenty-six men joined to form a Missionary Circle, which meets on Sunday immediately after Hall (i.e. dinner) at 5.30 p.m. The study of China as a Mission-field has been carried on with vigour and profit. We were fortunate in having R. Leakey, Uganda Missionary, G. E. Moule, the Educational Secretary, and several other energetic Student Volunteers among our number. A. G. Fraser's visit was a great help and stimulus.

To what, under God, may we ascribe the remarkable blessing which has attended the work of Ridley Hall since its commencement in 1881? The answer must undoubtedly be—To the fact that from the beginning the Hall has been presided over by one who has proved himself to be supremely suitable for the work he was called to do. The Rev. Handley C. G. Moule, D.D., is now one of the best known Evangelical leaders of the day. His writings have been of untold value to the

Church of Christ, but his chief glory is that he has been the means of training and moulding 500 men, who have gone out into the Mission-field at home or abroad. A classical scholar of the very first rank, a Fellow of Trinity College, Mr. Moule (as he then was) took up his work when only six sets of rooms and the Library had been built. Under him the work has grown until the Hall, now enlarged to provide thirty sets of rooms, is unable to accommodate all its members within its walls. His personal influence pervades all the work and gives its distinctive atmosphere and tone to Ridley Hall. He has been well backed up in the past by able and hard-working Vice-Principals, the Rev. P. Ireland-Jones and the Rev. G. A. Schneider, and by the Rev. E. Nickson, who was Bursar for ten years; and it would be impossible to estimate fully the debt which the Hall owes to Mrs. Moule. Dr. Moule's present co-adjutors are the Rev. J. Harford-Battersby and the Rev. C. Lisle Carr.

Out of the 500 men who have passed through Ridley, certainly over one hundred are now in the Foreign Mission-field. It is only possible here to mention a *few* whose names will probably be known to the student world—many others of equal power and note are perforce left unrecorded:—

Martyn Hall and Ernest Millar in Uganda; Douglas Hooper in East Africa; Douglas Thornton in Cairo; Louis Byrde and two of the "Cambridge Seven"—Polhill-Turner and Montagu Beauchamp—in Western China; W. S. Moule, Principal of Ningpo College, and E. F. E. Wigram, Principal of Lahore Divinity School; while Henry Carless in Persia, and W. J. Humphrey in Sierra Leone, are among those who have laid down their lives for Christ's sake among the heathen.

### Federation News.

**Germany.**—The Secretary, Mr. Witt, has visited ten or fifteen universities; a second secretary is to be appointed after Easter. The Public School work is growing. Essen has a Bible Circle of 100 boys. After the Christmas holidays a secretary is to be appointed for this work. It is suggested in *Mittheilungen* for December that students on their way up to or down from the University might arrange to visit the Bible Circles in the schools lying along their route, and during term time correspond with the leaders. A Conference for students and schoolboys has been arranged for ten days in August at the foot of the Jungfrau. Altogether, the Movement has gained a footing in twenty-three universities and high schools; four or five universities still remain to be captured. In Halle, now the centre of the work, the Bible Circle has grown. Two larger meetings have been held, to the last of which all the Japanese students were invited: several foreigners came, but only one from Japan. This year the larger meetings are to be held each month. Berlin has seventeen regular members. As far as possible all students under twenty-one coming to Berlin are looked up and invited to the meetings. Rostock, finding its numbers stationary, set apart one meeting to consider the question, "Can God trust us with new members? Are we lacking in the love which prompts intercession? Are we hindering God through unbelief? or through an unsanctified walk?" We might well follow their example, "Search me, O God."

**Greece.**—Attempts have been made to form a Y.M.C.A. in Athens, and Mr. Mott visited Athens two years ago. There is a saying in Greece that, of four soldiers three will be generals and only one a private. This difficulty of getting them to combine is important in its bearing on organizing a Greek Student Movement. Greek students work hard, but, as a rule, lack interest in their study; the discussion of any "new thing" is still a passion with them. There is everything still to be done in Greece, and few to do it.

**Holland.**—In Leiden there are 900 students, and thirty of them, chiefly theological students, are members of the Christian Union. Freshmen in Holland are of two classes, first, Groenen, or those who join the corps; second, those who do not. The Groenen (about 100 in number) are for their first three weeks at the disposal of the senior men; in this time the five or six C.U. men in the corps had many talks with them, but though many were touched, none joined the Union. Of the others, four have joined and one

South African has been found much in sympathy. There is a prayer-meeting each Saturday, and three Bible Circles weekly, and the circle for missionary study has increased from three to six.

**France.**—Christian Unions exist or are in process of formation among the students in the Universities of Lyons, Montpellier, Toulouse, Bordeaux, Lille, and Nancy. A membership of from fifteen to twenty-five is reported from most of these centres. In two-thirds of the universities of France there is as yet no organized work, the number of Protestant students being comparatively small. The December number of the *Bulletin* contains part of an address by M. Leenhart, Theological Professor at Montauban, on the responsibility resting on the Christian student to bear witness to Christ in the realm of the intellect; to show that the Christianity he professes is not something super-imposed—a dress in which he feels ill at ease—but a Power which penetrates the whole man.

**India.**—From Bombay, from Frank Anderson comes a note of joy and praise for a Brahmin boy converted and willing to risk persecution by confession of Christ in baptism.

From Lahore we hear good news from J. H. Oldham of "Indian Christian students becoming very keen. How full of promise for the Evangelization of India! One or two non-Christians are near to the Kingdom, having a severe struggle about baptism."

**China.**—An important Conference of 180 Chinese students and teachers was held at Nanking University on November 5th and 6th: 146 solemnly promised to keep the Morning Watch; 89 subscribed for the *Inter-Collegian*. Similar conferences have been held at Shanghai, Peking, and Foochow. These conferences have been conducted by Mr. F. S. Brockman, the fourth American Secretary devoting his time to Christian work among the students of China. It is reported that in the various Colleges of Foochow there are over 60 Student Volunteers for Home Missions. Mr. Robert E. Lewis is about to make a tour among the College Associations in all parts of the Empire. Prayer is asked for the tour which may do much to stimulate, unify, and extend the Chinese movement.

**Japan.**—The Association in the Government College at Sendai, Japan, has done such a strong and useful work as to call forth words of hearty commendation from the Buddhist principal of the institution.

WHEN Our Lord sent out the Twelve, "I am with you" was for them the sole storehouse of supply. Never let it be said, Without this or without that we cannot succeed; but ever let it be said, Without Thee we can do nothing, for this confession brings after it the cry, If Thou be with us, every foe shall fall.—*William Arthur*.

ONE of the most unrestful and unsettling feelings a man can have is the consciousness of some secret unsubmitiveness to God.—*David Hill*.

### Wanted.

In the *British Syrian Mission* an earnest and consecrated lady missionary accustomed to spiritual and educational work among the young. Apply to the Secretary, 29A, High Street, Wimbledon, S.W.

A medical missionary for the *Nuddea Village Mission, Bengal*. Also a missionary, with business capabilities, to oversee accounts, buildings, &c., and do evangelistic work as well. The present work absorbing all available funds, these missionaries would have to secure their own support. 100*l.* would be sufficient. Dr. Charles Munro writes:—"Our outpost at Kaligunge, about ten miles from Ranaghat, is open once a week, and for the last month there have been over 1000 treated on each day. To treat 1000 patients at a London hospital there would probably be a staff of 100—doctors, house-surgeons and physicians, dressers and nurses. We have two doctors and one dispenser. Two other outposts will be ready in a few months. You can guess that the work is very heavy, and the need great."

A Nurse for the new hospital at *Lovedale, S. Africa*. She must be a lady of true missionary spirit with the usual hospital training. The Committee would be glad of an offer even for a short term of service. One able and willing to go out at her own charges is specially wanted, in order that the present feature of a volunteer European staff may be maintained in the hospital. Further particulars may be obtained by writing to Mr. D. A. Hunter, at the Free Church Offices, Edinburgh.

**Ten Weeks' School for Bible Study.**

BY ALBERT A. HEAD.

"LET the Bible go into you and try it in your own experience," was one of those pithy expressions which characterized the opening lecture at the King's Hall, Holborn, on Tuesday evening. The discourse was on the Gospel of St. John, and Professor White in his rapid style, illustrated by diagram, took his audience through the chapters of that familiar treatise of the life and sayings of our Lord with an ease and a grip and a familiarity with the word and spirit of the subject-matter that at once stamped him as a master teacher of the Bible. As in portrayal of scenery by brush and colour, so in word-painting there is the view point and the point of view, and what is the point of view which must form our vantage-ground in surveying the wondrous expanse of spiritual and mental vision of which this Gospel treats? Surely none other than "the Valley of Humility, the path of obedience, and you will not go far along the way ere you see the King in His beauty, and you will worship Him as your God and King." . . . "Life is not in the Scripture itself, but in Christ." . . . In all your study "do not go away from Jesus Christ—follow Him and He will reveal Himself to you."

Alluding to his visit to India, Professor White seemed to voice an earnest message to the Christians of this land when he said, "Coming back after two years' sojourn amongst European and heathen nations, I bring a message of urgency to the people of England that they should know for themselves the fundamental truths of the Scriptures, not a superficial or partial knowledge, but the Bible in its entirety, each of the sixty-six books forming not so much a chain with links as so many strands of a cable woven into one another in indissoluble unity. Many parts of the Old Testament could not have been written if Jesus had not been coming, and certainly the Acts and Epistles could not have appeared if Jesus had not already come." When urging the habitual reading of the Scriptures, he seemed to say, "Master each chapter, master each book, master the whole. The Bible is true because it is the Word of God, it is true because the contents are human, the inspiration is divine."

Professor White purposes to preface shortly many of the lectures with suggestions such as, "How to study the Bible," at the same time intending to make each lecture complete in itself, though continually progressing. "Let no one come without seeking a companion who needs more instruction than himself. I am come primarily to the Christians of London, but there are 'other sheep.' Will you not help to bring these? One thousand people in India and America are praying for these meetings for Bible study. Why should not London be shaken as a result?"

Yea, verily, why should not hearts be stirred to study and feed upon the Word of God? Why should not students form groups in college or family circle for this purpose? Why should not the Word become increasingly to each member of the B.C.C.U. "a lamp and a light," and the command and injunction daily be fulfilled, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up"? Attend yourself. Persuade others. Pray for the outpouring of the Holy Spirit that there may be great revival in the study of the Scriptures.



## News from the Colleges.

### BANGOR.

*University College of North Wales.*—At the Sunday evening meetings held in various churches, addresses have been given by professors, students, and local friends, on such subjects as the necessity and importance of Student Christian work, the value of Bible study, the need of more religious reflection in student life, &c. About seven pounds has been collected among Bangor Students for the maintenance of an Armenian child in the Harris Home, Malatia. A Weekly Prayer Meeting has been arranged on Wednesdays at 2 p.m.

### BIRMINGHAM.

*Mason College (Women).*—Four Bible Circles have been started and are held weekly, except when two general meetings have been held. At the first of these, when twenty-one students attended, Miss Glass spoke on the importance of the morning watch. The next general meeting was held in conjunction with the Men's Branch, when a paper was read—The Missionary Problem in China. On the whole we have very much to thank God for. This term the number of members is doubled, being now thirty-two.

We have started a D.P.M. this term, and have found out for ourselves what a help this is. We are also forming a Missionary Band. Lastly, we are now allowed to have the report of the Union in our College Magazine. We earnestly hope that the quickening influence of Miss Glass' visit may be lasting, and that each member may treasure in her heart the aim—"The Colleges for Christ, each of all and all of each."

### BRISTOL.

*Medical School.*—The various social and athletic clubs are soon to be amalgamated into a Club Union, and after much discussion the Medical Prayer Union decided to join. It is hoped that by so doing the Prayer Union will be more prominently brought before the notice of the men, and will tend to increase its influence in the school. Three missionary study meetings have been held this session, and "Africa Waiting" is completed. China will be studied next term.

### CHELTENHAM.

*St. Mary's Hall (Women).*—Last month we received our long-looked-for visit from Miss Glass. She stayed with us from November 11th to the 18th, and was very helpful to us in our work. A general meeting was held on the Saturday evening, and on the Sunday, Miss Glass took the Missionary meeting. Both of these gatherings were exceedingly well attended. Short meetings were held every evening during the week. All of the forty new students have now joined our Scripture Reading Union. *Request for Prayer.*—That our zeal and earnestness, which have received a fresh impetus by Miss Glass' visit, may result in the furtherance of the B.C.C.U. "Aim."

### DUBLIN.

*Marlborough Street Training College.*—The work done by our Christian Union this session seems to be very good. The attendance of the students is encouraging, and most of those who attend seem to take an interest in the work. We have had twelve meetings since the beginning of the session. Five of these were taken by our own men, and the other seven by outsiders. Mr. Boyd, the Secretary of the City Y.M.C.A., took one of our meetings, and assisted us very much in making out our programme. Mr. Fraser, the Travelling Secretary, gave us a very interesting missionary address, and also some valuable hints for the organization of a Missionary Band in the College. This Missionary Band is now on a fair way to being organized.

*Trinity College.*—As in our last report we had to praise God for His goodness to us at the beginning of term, in this we continue the same strain. Our meetings were better attended than any previous term, there being an average attendance of forty-two. The three Bible Circles worked with success, and we hope to have to form a new one this term. Plans were completed by the Missionary Prayer Union for taking up the Missionary Study Scheme, and prayer is being answered for the S.V.M.U. Band. We have had four new S.V.s, and others are definitely considering the declaration. Half-hour S.V. prayer-meetings once a fortnight are established now, and we hope this term to see personal work for S.V.s faithfully carried on. The C.U. will now hold its meeting fortnightly on Friday evenings instead of weekly as heretofore.

### EDINBURGH.

*S.V.M.U. (Men).*—The number of Volunteers in College this winter is about sixty. The following are the chief features of our work this session:—Revision of our Local Register, Correspondence with Sailed Student Volunteers, Fortnightly Meetings for Volunteers only, and Monthly Missionary Meetings open to all Edinburgh Students. "Field Campaign" work comes into prominence later on; Missionary study is under the direction of the Christian Associations. Acting on the suggestion received from headquarters, we sent out letters at the end of last session to all our Sailed Volunteers.

As yet we have received very few answers, but these have been very interesting and encouraging. They were read at our first Student Volunteer meeting, and called forth very definite prayer. At our second meeting Dr. Cousland, of Chao-Chow-Foo, China, was present, and gave us a most intensely interesting and practical talk on some of the special difficulties of Missionary work and on our preparation for it. A few minutes at the close were devoted to the asking and answering of questions. We have had three general Missionary meetings addressed by Rev. J. C. Gibson, Swatow; Rev. Gilbert Reid, Pekin; and Mr. Fraser, the Travelling Secretary. Dr. and Mrs. Barbour issued invitations to all members of our branch to meet Mr. Fraser on the evening of January 7th. Over thirty were present, Mr. Fraser giving a short address on the responsibilities of Student Volunteers, after which we had some earnest prayer together. In Edinburgh, many of us meet so seldom that we prize most highly an opportunity like this of seeing something of each other, and of prayer together. Will our fellow-Volunteers pray that our branch may be strengthened, and that every member may be more faithful in working for the fulfilment of our common watchword?

*Medical Students C.A.*—We have begun our term by endeavouring to widen the circulation of the *Student Movement*, and have at last hit upon a plan which we think will work satisfactorily, namely, of giving a number of magazines to each member of Committee (of whom there are two from each year), and entrusting to them the duty of giving a copy to each man in their year, and trying to get him to become a subscriber. Once a month, at our Sunday morning meeting in the Infirmary Chapel, a collection is to be taken for the B.C.C.U. We hope by these means to arouse more wide-spread interest in the College work. On Sunday afternoon we had an open meeting, when Mr. Fraser brought before us the heathen world, our duty to mankind, and to God. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

*Arts Students C.A.*—One result of better organization is the increased attention paid to Bible Circles. Though in past years there were never more than five Circles among Arts Students, eight leaders were appointed at the close of the summer session, and Dr. White's "Jeremiah" was recommended as the text-book to prepare for winter. The paper on Bible Circles read at the Conference at the beginning of session brought the matter very much home to us, and already there are fifty students in nine Circles, out of a total of seventy members. The attendance has been in most cases extremely regular. Pray that the results of such study may be spiritual, and therefore practical as well as intellectual.

The Monthly General Meetings of the Association, practically a new feature, have been up to this successful. In December, reports were given of the Sunday afternoon and evening ward services as well as of mission services, conducted by members of the Association out of Edinburgh. A paper was read by the President on the duties of the Christian Association and its members with regard to outside University life, and the question of the relation of University Christian work to students' work in connection with their own churches, was discussed at the close—a subject of special importance and interest in a non-residential College. The January meeting was addressed by Mr. A. G. Fraser on the relation of a Christian Student to Missions.

We need special prayer for our Mission Delegation work. This is done by the Arts Students in conjunction with the S.V.M.U., so that those who are not going abroad have an opportunity as well, of speaking on the subject of Missions, to them also a subject of burning importance. For February five delegations have been arranged for, and they emphatically need the power of much prayer behind them.

#### LEEDS.

*Yorkshire College (Women).*—Our two general meetings this month have been well attended. At the first one (November 15th) we had the pleasure of receiving three delegates from our sister Colleges, Owens College, Manchester, and University College, Liverpool. They told us of the origin and growth of their C.U.'s, and we had a very helpful time together. On November 29th the general meeting was addressed by five students, each of whom was allowed three minutes to speak on the following points:—  
I. Why should we send our Missionaries abroad when there is so much to do at home?  
II. Why send out educated people as Missionaries?  
III. Our part in Foreign Mission work.  
IV. That a Missionary's life requires self-sacrifice.  
V. That Mission work is not without results. Then followed a brief address appealing to all present to consider the Missionary question, pointing to St. Paul as the ideal Missionary. We believe it has been one of our most beneficial meetings.

#### LIVERPOOL.

*University College.*—While we have very much to be thankful for, yet we feel things are not so bright as we would like to see them. The daily prayer meeting has been rather badly attended. Out of the fifty students composing our Union five is too small an average to be satisfactory, and we consider that this lack of interest in the D.P.M. has been the secret of our somewhat poor success. However, the weekly meetings held every Tuesday from 1.35—2 p.m. have been very well attended.

Addresses have been given mainly by students on such topics as the "D.P.M.," "Bible Circles," "The S.V.M.U.," "Respectability," "The Christian Ideal." An average of twenty members attended. We have had one general meeting, when the Rev. Charles Garrett addressed about thirty-three men and women students. Only two Bible Circles have been able to meet this term; a third had to be discontinued owing to the difficulty of arranging a suitable hour of meeting. The Gospel of St. John is the subject of study, the handbook being found by all a "Help" indeed! We are confident that next term two more Circles will be able to meet. The Missionary Band has held three meetings, the studying "China." Despite the fact that three old members have left the College, the band is more than twice as large as it was last year. Another student has become a member of the S.V.M.U. Pray that our Committee may be faithful, our members quickened, and that Christ may be held up before the students of Liverpool University College.

#### LONDON.

*Royal College of Art.*—Fourteen students, half of whom were new to the Union, were present at our opening meeting on November 1st. All those who were present have since joined the Union, for which we praise God. The membership is now eighteen, or about one in eight of the 140 men students in the College. The average attendance at the Bible Circles has been about ten. Prayer is asked that new members may be brought in during the coming term.

*London Hospital.*—The meetings this term have been exceedingly helpful and earnest. On Thursday evening, November 10th, the Rev. C. E. Hains (one of the clergy of the Hospital) gave us an inspiring Bible-reading on Acts xvi., Paul and Silas at Philippi. There was a very good attendance. On Wednesday evening, November 16th, Mr. Fraser addressed us. It was a good Missionary meeting. We ask for prayer for a greater Missionary spirit amongst our Christian men. We ought to have more Missionary Students from the London. On Thursday, December 1st, Dr. A. T. Schofield (an old London Hospital man, and a student here when the Christian Association was first started) gave us an address on St. Luke's preface to the Book of Acts.

*St. Bartholomew's Hospital.*—The first meeting on China at the end of last term was a great success; more men were present than at any other Association meeting, and some of the three minute papers were excellent. The map proved very useful. Prayer is asked for this term's meetings that they may be full of power, and also for the work of organization, which is far from complete as yet. Some improvement is expected in the work of Bible Circles, and efforts are being made to arrange three this term. Prayer is asked that they may be earnestly carried on, and may prove a great blessing. Very few men take in the *Student Movement*. Prayer is asked that this important deficiency may be remedied.

#### NEWCASTLE-ON-TYNE.

*Durham College of Science.*—The general weekly meetings have been well attended throughout the term; we can only pray that the seed so sown may bear abundant fruit. At our third meeting the delegates to the Ripon Conference presented their reports, and a most enjoyable evening was spent. The closing meeting for the term was "a students' night," the meeting being addressed by six students. We fear that Bible Circles cannot be arranged for in College; it seems too difficult to arrange times suitable for all. The Bible Circle in the Hostel for Normal Students is, however, in a flourishing state this year.

#### ST. ANDREWS.

*St. Mary's College.*—In accordance with advice given by Miss Glass last year, the Women Students have this year tried to turn their general Bible Circle into several small ones. At the University Hall, the residence for women students, this has been very successful, every student joining and several Circles established. Among the town students the change has been much more difficult to arrange, chiefly because rooms for meeting have not been forthcoming. We have now one large Circle in the town and one small one. We have also a Missionary Branch which meets every third Sunday. The country studied this year is China, one member preparing a paper each time.

#### SHEFFIELD.

*University College (Men).*—We have been passing through a season of discouragements. Our meetings have been poorly attended, and we have not had the number of new members that we expected. Our work at the beginning of term did not seem to have any definite results. But after all this we have still had signs that our work is not in vain. The very fact of the existence of a Christian Union has affected the bearing of some towards religion, and there is no doubt that we ourselves have received a blessing from the fact of having made a definite profession of our allegiance to Christ. Mr. Hawkes' visit was a great help to us, and his suggestions were very useful. We would ask prayer for the work here, especially for the Bible Circles.

## New Books.\*

*Christianity and the Progress of Man, as illustrated by Modern Missions.* (Oliphant, Ferrier, and Anderson, 3s. 6d.) By W. Douglas Mackenzie, Chicago. This volume has peculiar interest for members of College Christian Unions. As students they will delight in the acumen and subtlety of the reasoning, the candid yet convincing handling of adversaries, and the powerful plea presented, on behalf of the Gospel, by the simple arrangement and statement of plain facts from the Mission-field. As devout Christians their hearts will burn within them when enkindled by the glowing yet reverent enthusiasm for the Person of our Lord, always present throughout the argument and finding repeated expression in the perorations of the chapters. As consecrated to Mission effort whether at home or abroad they will find here what will help to sustain zeal and to convince critical or lukewarm acquaintance. The style is often racy and piquant.

After an introduction, indicating increase of international intercourse and the spread of the Gospel as the two great features of the closing century, the first chapter shows why religion is now commanding increased attention, and notes the unique and necessarily transient opportunity granted to this generation of observing the impact of the Gospel on heathen peoples of every kind; while in Chapter II. we have the characteristics of Christianity which make it the only universal religion possible. In Chapters III. to VII. the share which the missionary of Christ has had as a Pioneer, as a Linguist and Translator, as an Educationalist, as a Model of Self-sacrifice, and as a Civilizer, in the knitting together of mankind is forcibly described. That the Bible, rendered into the speech of nine-tenths of the race, now affords a common standard of faith and life is here noteworthy. Chapter VIII. compares other religions with the Gospel, and Chapter IX. shows how zeal to save souls for Christ has been the secret of all these indirect results. Chapter X. occupies fifty pages in comparing our idea of human progress and its conditions with the manifest results of the spread of the Gospel, and in finally presenting that Gospel, or rather Christ, as alone meeting these conditions.

The dedication reminds us that Mr. Mackenzie is himself a child of the South African Mission-field, where his father has long been venerated alike for his ability and his devotion. Old Edinburgh men will be glad to renew fellowship with one who, both as a distinguished graduate and earnest preacher, left his mark on student life there before his translation to the Chicago professorship.

W. D. McLAREN.

*The Life of Henry Drummond.* By Dr. G. A. Smith. (Hodder and Stoughton, pp. 506. Price 7s. 6d.) Dr. Smith quotes a friend as saying that to write the life of Henry Drummond would be like trying to write the history of a fragrance. We cannot praise this book more highly than by saying that it has preserved for us less favoured men who never knew Drummond something at least of the fragrance which was felt to cling about his presence by all who met him. As we look at the two excellent portraits in the book we can understand the attractiveness and power of the man. No one could merely glance at these portraits. The marvellous candour and kindness of the face and the mesmeric keenness of the eyes fascinate you and explain immediately the otherwise incredible tributes which have been paid to his memory by all who knew him. Perhaps the last word on Henry Drummond's character was spoken by Mr. Moody when he said, "Some men take an occasional journey into the 13th of 1st Corinthians; Drummond lived there."

To attempt to review a book like this would be absurd. We can only draw attention to it, and notice very briefly the part which will especially interest the readers of this magazine, namely, the account of Professor Drummond's work among students. This he always regarded as the most important work of his life. "I do not think I would exchange this audience for anything else in the world," he said of his Edinburgh meetings. It began with the visit of Studd and Stanley Smith to Edinburgh in 1885, and continued up to the year of his death, embracing most of the universities in Great Britain and many in America, as well as some in Australia and Germany. At the end of one winter session in Edinburgh, when those who had been led to decide for Christ were asked to remain for a Communion Service, over 600 remained. Several of the addresses given at these meetings are preserved in an appendix to this volume, and it is not difficult to understand their power. Where is the man to-day in any of our universities who can carry on this work? We have no room to speak of the rest of the book, of Drummond's connection with Moody and Sankey in the great Mission of 1873-5, of the unique gatherings at Grosvenor House, of the Boys' Brigade, or of his travels and books. We can only say that every chapter is fascinating, and that the book forms a most interesting record of many movements and events of great importance in the religious history of the last fifteen years.

L. H. GAUNT.

\* Books reviewed in this column can be obtained from the B.C.C.U. office, 22, Warwick Lane, E.C.

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